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[NUMBER 1.



Elements of Botany, or Outlines of the Natural History of Vegetables, illustrated by thirty Plates. By Benjamin Smith Barton, M.D. Professor of Materia Medica, Natural History, and Botany, in the University of Pennsylvania, revised and corrected, with the Addition of English Examples, and Occasional Notes, by the English Editor. Royal 8vo. 12s. Johnson.

OF every department of speculative science the advancement as well as foundation depends upon the exertion of the powers of the mind. But the application of these powers to speculative pursuits, and the consequent advancement of genuine science have never been more widely extended or more conspicuously displayed than at the present period. From the collision of opposite opinions or co-operation of congenial minds new truths are daily developed, and new facts ascertained. The modern discoveries and improvements in chemistry furnish, perhaps, the best proofs of the truth of this assertion; but the researches of men of genius have not been confined to chemistry alone. Other departments of science have experienced similar improvements. To the laborious application, the indefatigable zeal, and the enlightened views of Linnæus, deducing his rules of method from the most incontrovertible principles, Botany is indebted for the introduction of a simplicity of system, a perspicuity of arrangement, and a precision of language which have allured to the study of the science men of the most distinguished abilities, and excited that ardour for botanical investigation which distinguishes the present age. Hence the great variety of introductory publications professing to explain the principles, or elucidate the plan of the Linnæan system. It must be confessed, however, that but few attempts of this kind had been crowned with success, and that even in these there was yet left much room for improvement. Particularly something seemed wanting to serve as an introduction to the study of vegetable physiology as connected with the study of a system. Dr. Barton's work professes to be an attempt of this kind. We entered upon the perusal of it with much interest and expectation, hoping that it will be found to contain something more to recommend it, than merely its novelty.

The work is divided into three parts:—The first part is entitled *The Delineation of the Plant*, which means a description of the parts of vegetables; the second, *The Physiology of Vegetables*, and the third, *An Exposition of the sexual system of Linnæus*.

The division of the subject is judicious enough, but the author does not adhere to it, not indeed from inattention or mistake, but from design. For the amusement and relief of the reader amidst the fatigue, and possibly disgust, which the task of learning a new language is but too apt to occasion, Dr. Barton has thought it expedient to introduce, into the first part of the work, various circumstances relative to the

economy and uses of plants, though their proper place is in the second part. Much as we admire and commend Dr. Barton's kind attentions to the ease and comfort of his reader, we cannot agree with him in thinking that these circumstances are not entirely out of their place, especially in a work such as his, which professes to treat the subject in a methodical and systematic manner. The plan may be more popular, but is less scientific, and Dr. Barton was under no necessity of sacrificing method to amusement, as the amusement would have come quite soon enough in the second part of his work. There is but little hope of the student who must be allured to application by amusing incidents, or entertaining passages. The English editor has taken the liberty of transferring some of these passages to their proper place, and we think if he had transferred a few more, he would have rendered his work more complete.

The first part of the work is divided into three chapters, which treat respectively of the Root, the Herb, and the Fructification. This arrangement corresponds with the order of nature.

The Root.—After some preliminary observations illustrative of Linnæus's notion of a root as consisting of a *caudex ascendens et descendens*, roots are next considered with respect to their form, direction, and duration. With regard to form, Dr. Barton takes notice of only six different species of roots, namely the *fibrosa*, the *fusiformis*, the *tuberosa*, the *præmorsa*, the *granulata*, and *bulbosa*, his description of which is concise and perspicuous enough, though he seems to have a few objections to the opinion of Linnæus concerning the species *bulbosa*. A bulbous root consists of two parts, the bulb and the radicle, the latter of which Linnæus considered as the only efficient root, and the former as the *hybernaculum*, or winter quarters of the plant. Dr. Barton is of a different opinion. He considers the radicles rather as exhaling than absorbing organs, and the middle part of the under surface of the bulb as the true efficient root. And his reason for embracing this opinion is, because the Marquis de St. Simon has asserted it to be so in his work on the Hyacinth; and because the radicles of certain bulbous rooted plants are not necessary to the full growth and perfection of these plants. If the Marquis de St. Simon only asserts this, we do not consider ourselves as bound to believe it; if he offers proofs, Dr. Barton should have adduced them, and the argument affecting to show that the radicles are not necessary to the full growth and perfection of the plant, if it proves any thing, proves a great deal too much for Dr. Barton's purpose; since, for the very same reason, we may just as well deny them to be exhaling organs. The truth seems to be, that although they are cut off to the surface of the bulb, they may yet retain their absorbing power; for they are not by this means entirely eradicated. But, says Dr. Barton, Linnæus is not always consistent with himself, so her

considers the tuber or knob of the potatoe as a true root, although it must be allowed to contain the embryo of the future plant, which ought to entitle it to the appellation of *hybernaculum* or bulb. If Linnæus were not consistent with himself, still it would necessarily destroy but one of his opinions; and for any thing Dr. Barton has said to the contrary, it might just as likely be that concerning the tuberous root as the other. But the knob of the potatoe and the bulb of the hyacinth can never be considered as varieties of the same species. Till such time, therefore, as we shall meet with stronger arguments to the contrary, than those adduced by Dr. Barton, we are willing to adhere to the opinion of Linnæus. But Dr. Barton seems also inclined to dispute the existence of the *bulbus solidus*, or solid bulb. It must be allowed, indeed, that the bulb of the tulip, which has been rather unluckily adduced by Linnæus as an example of it, is not a solid bulb. It does not however follow from this inaccuracy that solid bulbs do not exist. Let Dr. Barton dissect and examine the bulb of the crocus sativus, or *gladiolus communis*, and doubt the existence of solid bulbs if he can. Roots with respect to their direction are perpendicular, horizontal, or creeping; and, with respect to their duration, annual, biennial, or perennial. These distinctions, with some others of less importance, are concisely and perspicuously stated, and a section containing miscellaneous observations relative to the natural history of roots which are well worth the perusal of the botanical student, concludes the first chapter.

The HERB.—This chapter contains four sections, which treat of the trunk, the leaves, the fulcra, and *hybernaculum*. **The trunk.** In the enumeration of the different species of trunks mentioned by Linnæus, they are stated to be six in number, the *caulis*, the *culmus*, the *scapus*, the *pedunculus*, the *petiolus*, the *frons*. But in the course of detail the *stipes*, a seventh, is introduced, which was not included in the previous enumeration. This is to be regarded merely as a slight inaccuracy, for the fact is, that Linnæus did divide trunks into seven kinds, though it must also be confessed that the division is somewhat exceptionable; for which reason Dr. Barton excludes from the list of trunks the *pedunculus* and *petiolus* altogether, and thinks they may be classed with more propriety under the head of Fulcra, to which Linnæus himself had at one time referred them. **The leaves.**—The second section which treats of the leaves, contains the nomenclature of leaves arranged under the divisions of simple leaves, of compound leaves, of leaves according to their determination, and concludes with some miscellaneous observations relative to the natural history of leaves, the whole being very well calculated to convey to the reader accurate ideas of the subject. But the term nerve is objected to as applied to a leaf, because "there is no reason to believe that any peculiar sensibility, the attribute of nervous matter, resides in the central fibre." If every botanical term is to be rejected, where the analogy between the object to which it is applied, and that from which it has been borrowed, is not altogether complete, then the greater part of the language of botany must be exploded, and a new nomenclature introduced. We shall be finding fault

with the term trunk, because it contains nothing analogous to the viscera of animals, and to the term *pisfil*, seemingly a corruption of *pestle*, because botanists do not make use of the part so denominated to pound their herbs and flowers. **The fulcra.**—Dr. Barton finds some difficulty in determining the number of the parts of the plant which are to be arranged under this head, and thinks Botany would not lose much by the entire abolition of the term. The term, it must be confessed, is by no means well chosen, and we find that Linnæus himself was not at all decided in his application of it. But if it is to be abolished, another term must be invented, and it will be a matter of some difficulty to find one that will apply to all the different parts of the plant which Dr. Barton includes under the term *fulcra*. His enumeration consists of nine different species of *fulcra*, of which the *petiolus* and *pedunculus*, transferred from the class of trunks, are the first. It does not appear to us that these parts of the plant can be denominated with propriety either *fulcra* or trunks; but they are certainly more nearly allied to the latter than to the former, and we think Dr. Barton could not have done better than to leave them where he found them. The remaining species of *fulcra* enumerated by Dr. Barton, are the *cirrus*, the *stypule*, the *bractee*, the *spina*, the *aculus*, the *glandula*, the *pilus*. These, considered as appendages of the plant, are classed together with propriety. **The Hybernaculum.**—The fourth section treats of the *hybernaculum*, or winter quarters of the plant, or rather the gemma or bud; as the bulb, another species of bud, has been treated of already. The different species of buds are described with perspicuity and precision; and the divisions of former botanists founded upon the bud, shown to be inaccurate; but we think the place of this section should have been before the leaf, as, in the order of nature, the bud is certainly protruded before it.

The FRUCTIFICATION.—This subject is treated with more minuteness of detail than either of the others, to which, indeed, it seems to have a peculiar claim. In all systems of botany the parts of fructification form a prominent feature, but particularly in the system of Linnæus; and Dr. Barton, as we think, has done justice to the subject. The fructification is considered as consisting of seven parts, according to the division of Linnæus, the *calyx*, the *corolla*, the *stamen*, the *pistillum*, the *pericarpium*, the *semen*, the *receptaculum*. **The Calyx.**—The different species of the calyx are accurately described, but some doubts are entertained with regard to the propriety of including in the number the *calyptra* and *volva*. We think the *amentum* is equally liable to objection, but it is well known that Linnæus was partial to the number seven, and took every possible opportunity of reducing the parts of his divisions to that standard. **The Corolla.**—Remarks upon the difficulty of distinguishing the calyx from the corolla, in some instances, and the rules which have been suggested for ascertaining them, together with the nomenclature of the parts and figure of the corolla, occupy this section. **The Nectary.**—Dr. Barton accuses Linnæus of assuming to himself the honour of having first recognised this part in the vegetable structure, although it is certain that

Tournefort had observed it in the passion flower before Linnæus was born, and Vaillant at least before he was ten years old. The accusation is founded upon a passage in his *Philosophia Botanica*, in which he says, *Nectarium ne nomine notum erat antequam idem determinavimus*. But if we understand the passage, and may be allowed to translate it, Linnæus's meaning is this, The nectary was not distinguished by a name till I gave it one—from which premises it is rather an illogical deduction to conclude, that he arrogated to himself the honour of the discovery. He claims to himself only the merit of having given it a name. Dr. Barton must not believe all that is in Milne's Botanical Dictionary. The term nectary, which, it must be allowed, is rather a vague one as applied to the part of the flower which it denominates, ought, as Dr. Barton thinks, to be exploded from the nomenclature of the science altogether, and a new one invented. It is an easy thing to invent new names, but not always expedient to adopt them. It was the fault even of Linnæus himself, that he was too fond of introducing new terms.—The stamen, pistil, pericarpium, and seed, occupy each a section, and are well explained. *The Receptacle*.—This is the last of the parts of the fructification enumerated by Linnæus. There are five different species of receptacles, the *receptaculum proprium*, the *receptaculum commune*, the umbel, the cyme, the spadix. The three last, however, are rather varieties of the *receptaculum commune*, than distinct species, which perhaps is the reason that Dr. Barton transfers them to the following section. *Inflorescentia*, or the manner in which flowers are attached to the plant.—Of this there are said to be thirteen different species. But the spadix, cyme, and umbel, transferred from the last section are still considered as receptacles. To the transference there can be no particular objection, but when once it is made, they ought no longer to be mentioned by their former names.

Part second.—Of the Physiology of Vegetables.—This part of the work is divided into twelve sections, which treat 1st. Of the anatomical structure of plants; 2. Of the vessels of plants; 3. Of the structure and uses of the leaves; 4. Of the use of the bractæ; 5. Of the use of the calyx; 6. Of the uses of the corolla; 7. Of the uses of the nectary; 8. Of the pollen; 9. Of the pistil and pericarpium; 10. Of the anatomy of the seeds; 11. Of the dispersion of the seeds and of their germination; and 12. Of a *Calendarium Floræ*.

We agree with Dr. Barton in considering a general view of the principles of vegetable physiology as a proper accompaniment to his elements of botany. But the reader is not to expect much minuteness of detail in this part of the work, as the author was obliged to abandon his original plan, and to abridge the materials he had collected for publication. But the observations of which the public have been thus deprived, are to appear in a Supplement to the Elements at a future time. In some general observations introductory to this part of the work, a plant is described to be an organized and living body, endued with the attribute of irritability, and probably also of sensation. Facts indicating the existence of the former, and the presumptive existence of the latter are to be occasionally introduced in the course of the work. But even in an

abridged view of the principles of vegetable physiology, a subject of so much importance seems to us to have merited somewhat more attention than that of merely a few scattered and occasional observations. The phenomena on which the doctrine of the irritability and probable sensation of vegetable is founded might have been collected together, and exhibited in one point of view. This would have added much to the edification of the reader, and but little to the trouble of the writer.

Of the structure of Plants.—This section contains a clear and succinct account of the organization of vegetables, as consisting of the bark, the alburnum, the wood, and the pith. One thing, however, struck us as being rather an exception. It is the description of the cortex, or middle part of the bark. This description is certainly not very well calculated to assist the conceptions of the reader. But to the aid of his description, Dr. Barton adduces the example of the beautiful lace bark of the *Daphne Lagetto*, which he at the same time calls the *liber*, or inner part of the bark. But the *liber* has not yet been described, and it is a hundred to one that the reader has never seen the lace bark of the *Daphne*. To him, therefore, the subject is as mysterious as before. It affords him, indeed, a very good example of a celebrated mode of illustration, known by the name of the *ignotum per ignotius*, but tends very little to his edification. For on the first view of the subject he is led to consider the lace bark of the *Daphne* as belonging to the cortex, since he finds it introduced under that head; but as he proceeds, he finds his original idea contradicted by the application of the term interior, which can refer only to the *liber*, and between these two ideas, like the ass between the two bundles of hay, he remains in suspense. The fact no doubt is, that the fibrous texture of both these parts is the same, and the lace of the *Daphne* may belong to the one or the other, though it is most conspicuous in the latter; but according to Dr. Barton's plan, the *liber* can never with propriety be employed to illustrate the cortex, to which he has made it posterior in order of arrangement. Linnæus's definition of the word is disapproved of, and the definition of Lamarck preferred to it. It is this: The wood is that part of the trunk which is perfectly woody, and situated under the *liber*. It can never be a good definition which contains the name of the thing to be defined.

Of the vessels of Plants.—In treating of the sap vessels, it is stated as a thing that still remains to be discovered, whether the sap returns to the root by the same, or by another system of vessels. Knight's observations, which Dr. Barton does not mention, perhaps, because he reserves them for the supplement to his Elements, seem to us to be decisive of the point in question, and sufficient to outweigh a whole volume of conjectures.

Of the uses of the leaves.—On this subject Dr. Barton states a variety of experiments which have been made, and of opinions which have been entertained concerning the functions of the leaves, and thinks that it has not been proved, that these organs do in fact perform any very essential change upon the fluids absorbed by the roots. He is certain that "the

leaves are incapable of essentially altering the taste, smell, colour, &c. of many bodies which their vessels absorb, and thinks it would be rather unphilosophical to conclude, that they are the digestive organs of the plant, unless we could prove that the nutritious matter conveyed from the root to the leaves, is again returned by the leaves to the stem and other parts of the plant." Now, we conceive that no one fact relating to vegetable physiology has been more completely established than the fact in question; namely, that the leaves are the digestive organs of plants. The chemical changes and decompositions which have been proved to be constantly going on in them by night or by day, must essentially alter the nature of the fluids they contain. And the return of these fluids to the stem and root, on which Dr. Barton seems willing to rest the proof, has been also ascertained. If an incision be made into a plant in any position whatever, it will be found, that much more of the *succus proprius* will flow from that side of the wound which is next the leaves and branches, than from the other. If two circular incisions are made in the bark of a plant, so as to have a ring detached from the rest with a leaf growing from it, the portion above the leaf will die, the portion below will live. And what is still more to the purpose, the vessels containing the peculiar juice have been traced by Mr. Knight from the leaves to the cortical layers of the inner bark.

Of the uses of the corolla.—Dr. Barton combats the opinion of Darwin with respect to the uses of the corolla, by endeavouring to overturn the principles upon which his reasoning is founded. The experiments of Dr. Barton do not accord with the supposition of the existence of a system of veins and arteries in the corolla. It is observed that a description of the calyx and corolla always constitutes an essential part of Linnæus's generic characters, and it seems to be regretted that they do not also enter into the character of his classes and orders. The neglect of the methods of Rivinus and Tournefort, which proceed upon this principle, seems also to be regretted, and their revival thought to be probable; for we are told that "the sexual system of Linnæus cannot be immortal, and that it will at some future period be deserted for a system more agreeable to the scheme or intentions of nature." What motive could have induced Dr. Barton to take so much pains to elucidate a system of which he already foresees the downfall, it is not easy to guess. But if this oracular and prophetic enunciation is to be understood as affecting the doctrine of the sexes of plants, we think there are existing facts sufficient to show that it can never be verified, and if it is to be understood as regarding only the principles upon which Linnæus has founded the classes and orders of his method, it is to be remembered that they are professedly artificial.

Of the uses of the Nectary.—Dr. Smith, the learned president of the Linnæan Society, has offered an opinion concerning the use of the nectary in which he says that it seems intended to tempt insects to assist the impregnation. Dr. Barton does not seem inclined to think that insects assist the impregnation from any intention of nature, but he assigns them an office in the following section which is much less probable. He

thinks that some facts and plausible reasoning might be urged in support of the conjecture, that bees, by robbing plants of their pollen, contribute not a little to the great variety of double blossoms to be met with in our gardens. Plausible arguments may be urged in support of almost any opinion, till it is subjected to the test of examination. But if bees contribute so much to this effect in gardens, why not in fields?

On the pistil and pericarpium.—Dr. Barton sees a great deal of indelicacy in Linnæus's analogical description of the sexual organs of plants. We see none. Philosophers are not to be offended with an apt illustration, when the object is scientific, even if it should be somewhat objectionable in point of delicacy. But at any rate the language in which Linnæus wrote, must be a sufficient apology for the use of the terms in question, and it is not necessary to translate them literally into any vulgar tongue. If objections of this kind were to be attended to, what would become of the science and nomenclature of anatomy?

Of the anatomy, dispersion, and germination of the seeds.—These topics are treated with more minuteness of detail than most of the others in this part of the work, and will be found to exhibit a very good view of the subject. Dr. Barton is so anxious to support the dignity of the vegetable kingdom, that he is inclined to confer upon plants, not only sensation, but even instinct. He is sanguine enough to suppose, that the time may yet arrive, when the movements of the embryo in its germinating state will be deemed instances of determinate instinct, as much as that of the duckling which is impelled by the force of instinct to run to the water, though hatched by a female of a different species. But we must confess, that in this instance, Dr. Barton goes a step farther than we have faith to follow him.

Part third.—This part of the work contains an exposition of the sexual method of Linnæus, with notices concerning the dietetical, medical, and other properties of the plants belonging to each class; and a tabular view of the different methods natural and artificial, which have been invented and adopted by botanists from the time of Cæsalpinus to the present day. The classes and orders of the sexual system are farther illustrated by plates which have the merit of being both elegant and correct. Dr. Barton has not innovated much upon the arrangement of Linnæus. He adopts however, professor Swartz's alteration with regard to the class *Gynandria*, and proposes the abolition of the class *Dodecandria* altogether, by asking whether the sexual system would suffer any injury from the total abolition of this class! We agree with Dr. Barton in our opinion of the grounds on which his objections to this class are founded, and do not believe that the sexual system would suffer any injury whatever from the total abolition of it, but neither do we believe that it would derive any advantage. The abolition of it therefore could serve no good purpose, and would but mutilate without mending the method of the illustrious Swede.

There is one thing wanted, which Dr. Barton's book stands very much in need of—an index; and there are two reasons for which it was in this work peculiarly necessary. There are no marginal notes

to be found, and the running title gives no intimation whatever concerning the subject treated of.

Plates illustrative of the form of the leaves, of which we find none in this work, but which appear to us to be altogether indispensable in any work of the kind, may also be regarded as another desideratum.

Dr. Barton's style, if it does not reach the standard of classical elegance, may at least claim the merit of perspicuity. But we think its purity is materially injured by the introduction of a number of harsh, or antiquated, or novel expressions. Such are *fulcre* for *fulcrum*, *involucere* for *involucrum*, *stipe* for *stipes*; *bole*, *blea*, *sap* for *alburnum*; *perdfoil*, terminology. But since Dr. Barton adopts the *fulcre* from professor Martyn, why not the *corol* from Dr. Darwin. The authority of the latter is at least equal to that of the former. The truth is, that these words seem so harsh or ridiculous in their pronunciation that it is not likely they will ever be generally adopted. There are some words that can never be made to assimilate themselves to the genius of a language. *Genuses*, an English plural formed from the term *genus*, is an instance. Professor Martyn mentions it, but has not confidence enough to recommend it. But it will be said, that *fulcre* and *fulcres* are not so objectionable, and that *fulcrum* and *fulcra* are not English. It is to be remembered, however, that they are scientific terms, and are in this respect privileged. But if they were not, still there can be no good objection urged against them. No one declines making use of the terms *memorandum*, or *phænomena*, because they are not English, and yet they are not scientific terms.

Such are the observations which occurred to us upon the perusal of this work. We have pointed out, in a few instances, what we considered as its errors or defects, but not with any wish to lessen its chances of reputation, or to detract from its real merits. On the contrary, we entertain a very high opinion of its merits; and with a very few exceptions, applicable chiefly to the second part, which we cannot but regard as defective, recommend it as a most excellent introduction to the study of Botany.

Memoirs of the Life of Agrippina, the Wife of Germanicus. By Elizabeth Hamilton, Author of *Letters on the Elementary Principles of Education*. 3 vols. 8vo. London 1804. Robinsons. 18s.

Few persons are unacquainted with the name of Agrippina. Her virtues, displayed in the midst of a degenerate age, has rendered her name no less famous than that of the greatest generals or statesmen of the proud country to which she belonged. In her case history has discovered more justice and wisdom than it generally does. But the person who wrote the history of the times of Agrippina was Tacitus; and few judges of her merit, equal to him, have been found, either in wisdom or in honesty.

Agrippina was the grand-daughter of Augustus Cesar, by Julia, his only child, and his favourite minister Agrippa. In her infancy she was betrothed to Germanicus, of the same age with herself. Germanicus was the grand-son of Octavia, the sister of Augustus, by his mother Antonia, and the grand-son of Livia,

the wife of Augustus, by her son Drusus, the offspring of a marriage, prior to that with Augustus.

It is well known how the two grand-sons of Augustus were cut off by Livia, and how the way was prepared by her craft, and away over the weakness of her husband, for raising her son Tiberius, not the father of Germanicus who died at an early age, to the imperial throne, in prejudice of Germanicus who was the rightful heir of Augustus. Germanicus and Agrippina were reared together from their infancy in the house of his mother Antonia, who was a woman of virtue and wisdom; and her care of their education was displayed and honoured by their future conduct.

Germanicus was a model of that character, so seldom found, in which gentleness is united to firmness, and calmness to enterprise. Agrippina was more impetuous, but in the excellence of her understanding, and the eminence of her virtue, she was no less superior to her own sex than her husband was to his. They appear to have found in an early and virtuous attachment to one another, what will almost always be found in an early and virtuous attachment, an antidote to every vice, and an incitement to every virtue. In the midst of the most sensual and profligate manners they found themselves happy in the affection of one another; and in the years of their youth, before reason had assumed its dominion, the pure and virtuous pleasures of their mutual attachment preserved them from the contagion of gross and dissolute pursuits, and from the influence of that bad example which reigned unbounded around them. Finding their happiest hours to be those spent in the company of one another, two persons in their situation were naturally carried to the pursuits of literature, which afforded an agreeable and varied exercise to their faculties, which gave a sympathetic play to their understandings as well as their hearts, a sympathy by which that of the heart receives a new degree of keenness and force. That refinement of the taste and of the understanding which the pursuits of literature induce, can hardly fail, where the dominion of vicious passions is excluded, to give a perception of the beauty, excellence, and dignity of virtue; and as one of the strongest desires of a person who loves is to possess the esteem of the person beloved—a pair trained on to this noble perception, can hardly fail to use their exertions to become themselves virtuous, and to possess this additional and important claim to the love of one another.

In these circumstances so favourable to the acquisition of virtue, Germanicus and Agrippina grew up, the delight and admiration of the Roman people. His skill and prudence as a general recalled the idea of the greatest commanders of the republic. While the exemplary conduct of Agrippina as a wife exhibited all the fidelity of ancient times with all the vivacity and refinement of the modern. She chose to accompany her husband in his military expeditions to the most inhospitable regions, and to encounter all the hardships and dangers of this situation, rather than enjoy all the splendours and luxuries of the imperial court of Rome in his absence. Her conduct was tried in many situations, and through every variety of fortune, from the greatest height of prosperity, in which

she began her career, to the greatest depths of adversity, in which she ended it; on every occasion, the purity, virtue, and grandeur of her character were eminently conspicuous; and if ever she was carried beyond the limits of prudence, it was only when her indignation at successful villainy, and undeserved injuries, roused her beyond the pitch to which her degenerate countrymen were able to accompany her.

This exalted and memorable character, Miss Hamilton has formed the idea of holding forth as an example to her country-women; and of tracing, in a full and particular history of that distinguished female, those circumstances by which the noble principles were produced, which predominated in her life, as well as those by which the passions were fostered whence she derived her chief imperfections. A double advantage is offered in this plan; a most powerful incitement to the practice of virtue; and some important instruction respecting the conduct of education; nor, in either respect, are the labours of Miss Hamilton unworthy of her subject.

It is the latter of these two objects that Miss Hamilton informs us she had principally in view. She had formerly given to the world a work on the subject of education, in which she endeavoured to unfold some principles on which that important business should be conducted. She imagined, however, that an illustration of those principles by actual examples, either real or fictitious, would tend to make those principles better understood, and more generally received; and after balancing several schemes, she determined at last in favour of a history of Agrippina. We heartily applaud her determination: the idea was excellent; and the choice happy.

The great difficulty attending the adaptation of real characters to the illustration of the principles of human nature, or any practical instruction for ordinary life, is owing to the want of materials. But in the case of Agrippina, history has been more than commonly minute; and of all the more interesting passages of her life very full information is transmitted to us, and the most accurate delineation of her character and disposition.

The plan which Miss Hamilton has followed is to present all the facts which history has recorded, concerning the wife of Germanicus, pure and unaltered; and next, to fill up the intervals which history has left, from the knowledge of the manners of the age and country, and of the peculiar character of Agrippina, by conceiving as exactly as possible what would be done by a person of such a description in such a situation.

No reasonable objection for the purpose which our author had in view, can be taken to this design of helping out the materials of history by what may be called an historic effort of the imagination. It is that species of *histoire raisonnee* applied to life which has so often been applied to the origin and progress of the arts and sciences, as well as of society itself; and from which in the absence of positive information no little satisfaction has been derived. Some attempts, and those very splendid ones, of a similar application, have, however, been already exhibited. We regard as a specimen of this, the plan of the Abbé Barthelemy to

bring forward the most celebrated characters of Greece, acting and talking as the historic notices we have respecting them may lead us to suppose they acted and talked, and thus exhibiting as it were a living picture of the manners, customs, literature, character, and arts of that celebrated people. If the Abbé Barthelemy has been universally praised for his contrivance to communicate in a new and agreeable manner a knowledge of the affairs of Greece, it is no less laudable in Miss Hamilton to employ the same contrivance to disseminate a knowledge of human nature, and of the principles of education.

Of the care which the business of education demands, it is of the utmost importance that the deepest impressions should be stamped, in an age when the pursuit of riches and pleasure are tending so strongly to withdraw the care and attention of parents from this greatest of all concerns. The plan of education in England is peculiarly defective, and, whether we regard the more private or more public institutions, is very imperfectly adapted either to draw out and expand the faculties of the understanding, or to create habits of virtue. In no civilized country of which we read, was ever less attention paid by the great authorities of the state to the education of the people. Every thing which has been done for it, whether great or small, has been done by other means, not by the aid or instigation of government. All the larger establishments are the work of the church, at a very early period too, and when it was a Roman Catholic church. They are by far too few; and their constitution rendering them but little susceptible of spontaneous improvement they are becoming every day less adapted to the present business, and situation of the world. Of the more private institutions which the wants and fancies of individuals have created, and of that course of discipline which accident has established for training up the great body of the middling people to the functions of life, it is surely unnecessary to speak. A few of the most mechanical acquirements only it imparts to the youth. But every thing which forms part of an elevating, and generous discipline, communicating strength, light, expansion, order, and purity to the mind, are neglected. The parents, engaged in the pursuits of business or of pleasure, are eager to commit their children to this general course, and having paid the money for their education, suppose they have done every thing which education requires.

In that general ignorance of the nature and importance of education which prevails, any person who, with competent qualifications, undertakes to instruct the public, discharges a most important service to the nation. Miss Hamilton has already laid it under no small obligations in this respect. Her exertions are the more important, as the attention of so very few of her com-patriots has been-directed to the same object. In all the more learned nations of Europe many more works of merit, on education, have appeared than in this country, as if the example of neglect in the government had infected the people. That department too which has been worst of all, and most deplorably neglected, the education of the women, is that to which Miss Hamilton has happily turned her

attention. And nothing surely calls more loudly for a reformation. The education of the women is at this moment one of the most ominous circumstances in the situation of our country; and equally lamentable, whether we regard it as politicians, or as Christians. In an age of simplicity when the intercourse of society is yet not great, a woman, in the bosom of her family, may behave well, though her education has not been remarkably good; but in an age of luxury and refinement, when the connections of society are multiplied, when temptations are presented on all hands, and when the woman's mind is carried to the greatest variety of objects and desires, nothing but the most sound and judicious education can lay a sufficient foundation for wise and laudable conduct.

In her history of Agrippina, Miss Hamilton has been very careful to point out the necessary connection between her education and that admirable behaviour which she manifested in the midst of an abandoned age; and to impress the opinion of the dependence upon education of almost all good behaviour. In this respect we conceive that she has done important service, and that her book will tend greatly to raise and improve the ideas entertained of the unspeakable importance of education. But we could wish that she had been rather more minute in her account of the education of Agrippina. There are notices enough in ancient authors respecting the domestic education of the Romans to have enabled her to give to her account a Roman air; and she might then have communicated such a picture of the cares, and contrivances of Antonia, as would have afforded the most important lessons to all mothers and teachers; she might have communicated in complete detail her ideas respecting the mode of educating women. As she has proceeded, we are only impressed by a stronger and clearer conviction of the importance and advantage of a good education; but we might have been instructed likewise in the defects of our present plans, and the means of substituting better. We do not undervalue what Miss Hamilton has done; but we value most that part which she has left almost entirely untouched.

Let us, however, do Miss Hamilton justice. She has written one of the most interesting, as well as one of the most instructive books for females, with which we are acquainted. We should sincerely rejoice that a copy of it were in the hands of every woman in the kingdom. The narrative is so well conducted, and the particulars are so interesting, that it engages attention as deeply as almost any novel, while the lessons of wisdom and virtue, which it every where inculcates, are of the most important sort. As a teacher of morality Miss Hamilton deserves distinguished praise. Her ideas on this important subject are in a singular degree pure, and accurate. They are neither contaminated by useless austerity on the one side, nor dangerous laxity on the other. A determined and invincible adherence to duty, the love of simplicity and moderation, and the indulgence of the domestic affections are represented as the source of all dignity, and happiness. And though the subject scarcely led her to touch upon religion, she has not forborne to testify her regard for the gospel, and to hold it

forth as the original source of all true morality, as the great code, in which alone the perfect rule of life is to be found. This she does by representing some of the greatest defects in the character of Agrippina, as naturally arising from those erroneous notions of merit which the heathen morality tended to produce, and by shewing how naturally the opposite perfections arise from the true notions of merit inculcated by the gospel. As the times too of which she treated were contemporary with the more remarkable passages in the life of our Saviour, she takes occasions to digress to these; and though such digressions would be rather misplaced in a work intended merely to create a deep impression by the interest of the story, yet in a work intended to communicate to females more just ideas of their duty, we were pleased to find them; and entered with pleasure into that warm sense of piety, the most ennobling, when pure, of all emotions of the heart, which prompted the author to bring these sacred scenes before the eyes of the persons whom she was exerting herself to instruct.

Her subject was peculiarly rich. A great variety of characters and actions were necessarily introduced. Some of the blackest scenes both of private and of public degeneracy and vice required to be described; while instances were not wanting of the most consummate virtue. Every thing which could contribute either to instruction or interest in the ancient, and in the modern customs of Rome, in the austerity and self denial of the republic, or the luxury and profligacy of the imperial state, she was at liberty to select and to display. Warlike campaigns and battles, as well as the gaieties and splendours of courts; the rough scenes of Germany, as well as the polished and brilliant ones of Asia, afforded materials either of embellishment or of instruction. And though we cannot say that Miss Hamilton has made of her subject all that might have been made, she has done a great deal, and more than most people were capable of doing.

The first part of the book is the best executed. After the death of Germanicus, it is not by any means so interesting. She has drawn out the story too long, unless she had thought proper to fill it more with instruction. In this part were various opportunities of exemplifying useful hints for the business of education, of which Miss Hamilton has not availed herself. Various scenes too might have been contrived to illustrate in a very interesting way, the manners and customs of Rome, and the depth of that degeneracy, both political and moral, into which the Romans had fallen. From the want of this condensation of matter, the last part of the book is languid.

In many respects the style of the work is excellent. It is flowing and easy; and the expressions are often very happy. In the following passage, for example, the expression and the sentiments are worthy of one another:

"In the faithful affection of such a husband," (Miss Hamilton had just finished a portrait of the character of Germanicus), "Agrippina could not fail to enjoy the most exalted species of human felicity. Inspired by the same taste, they equally disdained the puerile amusements which are necessary to

heavy hours that would otherwise be insupportable to the rich and idle. Minds so accomplished as those of this amiable pair are too opulent to require the aid of such poor resources. Susceptible of all the delicate and refined pleasures which the contemplation of the works of genius can produce, they devoted their leisure to the study of the best authors, and enjoyed the luxury of conversing with the most illustrious characters."

The style, however, is, in its general strain, too *eloquent* for our taste. The reader will easily see that we here use the word in the modern sense, that is, to denote plenty of high sounding words, whether the sense be high or low. We would not have it understood, however, that we ascribe the term bombast to the style of Miss Hamilton. It by no means deserves this epithet, though we are of opinion that it verges toward the vice to which, when strong enough, that term is applied. Of this our readers may take the following specimen: When Sejanus heard read in the Senate the letter of Tiberius, wherein he found himself denounced, "Mortified pride," says our author, "disappointed ambition, and conscious guilt, struck at once their ice-bolts in his soul, benumbed his faculties, and arrested the current of his blood."

She commits a fault in point of knowledge which is hardly pardonable. She represents January as the beginning of the Roman year.

We find, not unfrequently, vulgarisms and improprieties, quite unworthy of the knowledge of composition which Miss Hamilton in general displays; as to permit of a thing instead of permit. In p. 339, v. 2. She gives gender to the city of Athens, and takes it away in the same paragraph, and indeed in contiguous sentences. "Enough of her former beauty," says she, "still remained to give an idea of what it must have been in the proud period of its undiminished lustre. Had its temples and palaces been mouldered into dust," &c. Either it should have been *her* in the last place as well as in the former, or it should have been *its* in both places. The following too is a very unusual and inelegant form of expression: "She (Livia) had, under the mask of affection, deceived her husband into being made the dupe of her flagitious purposes."

System of Mineralogy, comprehending Oryctognosy, Geognosy, Mineralogical Chemistry, Mineralogical Geography, and Economical Mineralogy. By Robert Jamieson, Regius Professor of Natural History, and Keeper of the Museum in the University of Edinburgh, Fellow of the Royal and Antiquarian Societies of Edinburgh, of the Linnean Society of London, Honorary Member of the Royal Irish Academy, of the Mineralogical and Physical Societies of Jena, &c. Vol. I. Edinburgh, Constable and Co. London, Longman and Co. 1804.

Much ridicule has been thrown upon the despotic empire which Fashion exercises over the polite world, and the capricious fickleness by which its changes are regulated. But the literary world has its fashions as well as the *polite*; and these fashions are subject to no less fickle and fantastic changes. The man of science is not, indeed, so dependent upon his taylor as the votary of fashion. But there is another worthy per-

sonage whose influence is scarcely less considerable in the literary world than that of the taylor, great as it is in the circles of the *beau monde*. The booksellers have long called themselves the *midwives* of the muses; but if their great and well known modesty had permitted them, they might with equal justice have assumed the more dignified title of *taylor* to the sciences. For do they not *cut* and *fashion* them as they please? Have they not also their *hell*? And who knows better how to use the *goose*?

What influence these worthy personages had in regulating the changes of scientific fashion in this city for these hundred years past, we pretend not to decide. But the changes themselves are not a little remarkable. In Queen Anne's days and for some time before, it was the fashion to cry up the *belles lettres*, to ridicule the sciences, and to despise men of a grave and serious deportment as quite destitute of spirit. By and by the fashion shifted, and it became necessary for all who pretended to common sense to be *mathematicians*. *Electricity* followed next, and with it the *medico-mania*. Whoever could not wield the thunderbolt, and was not provided with an infallible nostrum against every disease, was considered as fit only to clean shoes. After this *Chemistry* became the rage, and has continued paramount even to our days; presiding over our kitchens, churning our butter, warming our rooms, and sweeping our chimneys. But the *newest* fashion, and consequently the most *faux honorable* is *mineralogy*. She was presented to the amateurs as a younger sister of chemistry, full of attractions, and therefore entitled to their closest attention, and most assiduous devotion.

The lady happens at present to have no more than three dresses (excluding cloaks and caps), a circumstance which the reader at first may consider as of little importance, but he will change his opinion when we inform him that it has set the whole body of amateurs together by the ears. Indeed, unless some effectual steps be taken to reconcile the parties, there is reason to believe that within no very long period much blood will be shed in this important quarrel.

The *first* dress was made by Madam Chemistry. But this lady, being, as is well known, very fantastical in her taste, altered it so often, and every time cut away so much of the cloth, that at last it became too small for poor Mineralogy; who threw it aside in disgust, declaring that she would rather walk the streets naked in the month of December, than be penned up in such an indecent garment. The poor lady then went herself to a haberdasher's shop, and purchased a whole piece of plain calico; out of which (setting to work) she made a garment for herself. But falling into the opposite mistake of her sister, she made it so large that it hung about her shoulders like a blanket, and trailing on the ground both before and behind, absolutely prevented her from walking. In this extremity she applied to a famous German taylor, who lived over the way. This man having taken her measure, and examined the garment, assured her that there was cloth enough and to spare, and that he would soon fit her in a handsome manner. Accordingly, after cutting about two yards from the length, and at least as much out of the width, he

brought back a garment, clumsily made indeed; but remarkably well sewed; and in which the lady found herself so much at her ease that she probably would have worn it to her dying day, had not *Madame Mathématique*, a famous mantua-maker of Paris, accidentally contracted an acquaintance with her, and declared herself perfectly shocked to see her dear friend in so *savage à dress*. "I will myself," said she, "make you a robe in the Grecian taste, in which the line of beauty shall be carefully preserved, and every ornament submitted to calculation." To work accordingly she went with great alacrity, and soon presented Mineralogy with a very fine robe made of the best Lyons silk, and trimmed round and round with Brussels lace. The lady was delighted and put it on in an extacy. *Madame* declared that it fitted her like a glove, that it displayed the delicacy of her shape to the best advantage, and made her look quite charming. But, alas, poor Mineralogy found to her cost that looks are deceitful things. The garment was by far too tight, and pinched her so abominably that she was ready to cry, out with pain, and could hardly refrain from making wry faces. Yet every one around her praised her looks so much, that the poor young lady was ashamed to own her uneasiness, and unwilling to resume her old, plain, clumsy garment.

The three dresses thus made were presented to the amateurs for their opinion and approbation by the relations of our young lady. Bloody quarrels were the consequence. Some preferred the gown made by her sister, on account of the value of the cloth; but the greater number declared in favour of the Grecian robe, seduced by the elegance of the pattern; while those who thought the comfort, and ease, and activity of the good lady of more importance than her looks, advised her to resume the garment of the German tailor. While matters were in this situation, an old Scotch tailor from Edinburgh happened to come to town, and having looked at the dresses very slightly, without so much as taking them up, he declared, that in his opinion, the lady would never be completely dressed without a *plaid*: that she had, indeed, a kind of Egyptian cloak, but it had been so often drenched in water, and so frequently turned by the clumsy hands of German journeymen, that it was now threadbare and full of holes, and only fit for the rag market: that he was himself the best *plaid*-maker in the world, and that he would present her with one of his own manufactory, woven from a kind of stone wool found in the Highlands, which had the excellent property of standing the fire without being injured. The good lady accepted it, but found it *plaited* in so intricate a manner that she knew not how to put it on, and withal so heavy, that it would have blistered the shoulders of Goliath himself. She therefore laid it in the garret in an old deal box, and thought no more of it, till at length another workman from the same country, an apprentice of the old tailor, and a great admirer of his *plaids*, was informed of the circumstance, and got possession of the deal box and its contents. He untwisted the *plaid* with much patience and address, and with a kind of pumice stone which he used with great dexterity, polished it up till it became quite fine and transparent. He then folded

it with much elegance by means of a hot iron, and tied it on her shoulders in a very graceful manner. It was now every thing she could wish, excepting the weight, which galled her so much that the poor lady panted for breath, and threatened every moment to let her burthen fall to the ground. But the workman and two of his friends urged her to have patience, assured her that it was the novelty of her dress only which rendered it uneasy to her, that a little perseverance would bring every thing to rights, and that they would undertake to demonstrate for her comfort that in a short time the *plaid* would have no weight at all.

The preceding historical sketch will enable the reader in some measure to judge of the reception which a *System of Mineralogy* is likely to meet with from the amateurs in their present state of hot blood, and knight-errantry. All those who are of the same school with the author, will volunteer in its defence; while those who have enlisted under opposite commanders will treat it with contempt and ridicule. As we have kept aloof from this important controversy, we think ourselves qualified to deliver our opinion of every such system at least with candour. Indeed, we must confess to our shame, that we have neither had the honour of serving an apprenticeship to the old Edinburgh tailor, nor of sitting cross legged under the auspices of his brother artist in Germany. *Madame Mathématique* we have seen in a cursory manner, but she never permitted us to peep into her *band-boxes*, nor asked us to assist her in stitching under-petticoats, which we understand to be her favourite occupation. As for *Chemistry*, it is true that we are acquainted with the dame; but as she is a good-humoured, harmless, fantastical creature, and withal the elder-sister of Mineralogy, she only smiles at the freaks, and laughs heartily at the fondness for separate housekeeping with which the young lady has been seized; well knowing that her patrimony is too small and her love of idleness too great to allow her to put her threats in execution. The good old lady always converses on the subject with so much frankness and affability, that she has inspired all her friends with her own liberal way of thinking. So that our acquaintance with Chemistry is no obstruction whatever to a candid judgement.

But we must now change our style lest the reader should suppose that we hold *Mineralogy* in low estimation, whereas our opinion of this branch of Natural History is high, and our respect for it great. If there be any thing to blame, it is the ridiculous keenness with which the pupils of the different systems support their own creeds, and the virulent jealousy with which in this country, and in this country alone, they regard each other. Mineralogy may be said to have assumed its modern form when the system of Cronstedt was published. He introduced the chemical arrangement of the genera, which was soon after eagerly followed by Bergman, Kirwan, and the most eminent mineralogists of the time. But chemical analysis being unable to keep pace with the mineralogical discoveries which were constantly pouring in from all quarters, the celebrated Werner of Freyberg found himself under the necessity of establishing the

external characters as sufficient criterions for distinguishing species. This step once taken, he gradually forsook the chemical arrangement and moulded his system upon the external characters. While Karsten of Berlin, still adhering to the chemical arrangement, but borrowing liberally from the descriptive method of Werner, formed in Germany a kind of secondary school: but the authority of Werner prevented all violence and animosity between them. Another school on very different principles had been founded in France by Romé de Lisle, who attached himself exclusively to crystallized minerals. His discoveries were simplified, extended, and moulded into a mathematical form by Haüy, who published a system, and constituted the figure of crystallized minerals the basis of his arrangement.

These schools had been established in Germany and France, before Mineralogy had become a fashionable study in this country; and when the science began to be cultivated with activity, it was natural to look towards them for assistance and instruction. Owing to the active exertions of Haüy and his pupils, to our intimate acquaintance with the French language, and to the presence and instruction of the Count de Bournon, the celebrated rival of Haüy, the crystallographic system was soon generally known and relished: but the method of Werner was still in a great measure inaccessible, except to those who had it in their power to receive instruction from the founder himself at Freyberg. Kirwan, indeed, had made it known in his second edition, but in an imperfect state; nor do the labours of our subsequent mineralogists in that way deserve much attention. That a system of mineralogy which is implicitly followed in Germany, Italy, and all the north of Europe, the founder of which is treated by his pupils with the utmost veneration, and whose decisions are received with the same deference as those of Linnæus in Botany—that this system should remain almost unknown in Britain is very remarkable, and must be admitted as a striking proof of the little progress which we have made in the science. Even in France, notwithstanding the partiality which they naturally feel for their own school, the system of Werner has been published by Brochant, and received with the greatest attention by Haüy himself.

Under these impressions we saw with much pleasure the present *System of Mineralogy according to the Principles of Werner* announced; especially as Professor Jamieson was generally known as a gentleman every way qualified for such a task. He had from inclination attached himself to mineralogy from his earliest years, and not finding the proper sources of information in this country, he had travelled into Germany and studied under Werner himself. With the system of that master, therefore, in its most improved state, he had every opportunity of making himself thoroughly acquainted. Let us proceed then to examine the work itself after premising that it will be necessary to attend distinctly to the two following points: 1. The nature and merits of the Wernerian system; 2. The manner in which Professor J. has exhibited this system in an English dress.—To confound these two would be neither doing justice to

Werner, nor his pupil. For surely it would be unfair to blame Mr. J. for any imperfection under which the system may labour, which he has undertaken to explain to the English reader; neither would it be candid to ridicule Werner for any misrepresentation on the part of his pupil.

The term *Mineralogy* as used by Werner and his followers has a more general meaning than it usually bears in our language. It signifies, as Mr. J. defines it, "that branch of Natural History which makes us acquainted with all the properties and relations of minerals." It is divided into five parts—namely, 1. *Oryctognosy*, or the description of minerals; 2. *Geognosy*, or an account of the structure of the earth; 3. *Mineral Geography*, or a geographical description of the structure of the earth; 4. *Mineralogical Chemistry*, or the chemical analysis of minerals; 5. *Economical Mineralogy*, or an account of the uses of minerals.

Such is the Wernerian division of Mineralogy; and it must be admitted to be sufficiently comprehensive. The terms were originally composed by Werner, but all of them have been for several years in common use in our language. *Oryctognosy* is synonymous with our common acceptance of the word *mineralogy*; but as this last term is used in a more comprehensive sense in the Wernerian system, it could not with propriety have been adopted by Mr. Jamieson. *Geognosy* is in like manner synonymous with our word *geology*, which Werner has thought proper to lay aside on account of the many absurd theories which have been published under its sanction. The first two volumes of Mr. Jamieson's work are to be occupied with the *oryctognosy*, which constitutes the basis of the whole, and is therefore of the utmost consequence. The present volume contains only the first of the four classes under which minerals are usually arranged. Our business of course is only to consider the *Oryctognosy* of Werner, and to estimate the merits of the execution from the specimen before us.

Werner, like most other mineralogists, divides minerals into four classes; namely, *earthy*, *saline*, *inflammable*, and *metallie*: a natural division, which is sufficiently obvious. Each of these classes is divided into *genera*, the *genera* into *species*, and the *species*, where possible, are divided into *subspecies*, and grouped into *families*.—Whoever has paid attention to the subject must be aware of the extreme difficulty of arranging minerals in such a manner that they shall be easily ascertained from the description. The great objects of every classification of minerals ought to be, 1. To describe every mineral with such precision that it can be easily recognised and distinguished from every other; 2. To place the minerals so that it shall be in the power of every diligent inquirer, who is in possession of the arrangement, to discover the name of any mineral (contained in the system) of which he has a specimen. The first of these objects Werner has gained very completely; but the second in our opinion has not been accomplished either by Werner, or by any other person who has hitherto attempted it. Whether such an arrangement of minerals as shall enable the learner to ascertain their names with the same facility as a student of Botany does those of plants, be possible, is more than doubtful. It certainly

has not been attained. The present systems do not even make an approach to it.

To make remarks upon a system which has occupied a man of undoubted genius for the greatest part of a life time, which has been embraced with enthusiastic ardour by whole nations, and which is admired by mineralogists almost in proportion to their knowledge of the subject, a system which has contributed so much to the progress of the science, and which has so frequently anticipated the labours of our most accurate chemists—to make remarks on such a system and still more to venture to speak of it in terms of censure, requires the most extreme caution, and is more likely to betray the ignorant petulance of the remarker, than to lead to any useful result. We hope however, to be excused for observing, that in our opinion, the excellence of Werner's system lies in his rules for forming the *species*, and in the admirable method which he has invented of describing these *species* with the utmost exactness. The *genera* appear to us to be extremely defective, and this we ascribe to the double aim which he seems to have had in view; or in other words to his halting between two opinions. This accusation, we are aware, will sound extremely odd to the Wernerians, who have uniformly maintained the reverse in the most positive terms. Mr. J. informs us, that Werner's system has but one object for its basis; that it is founded solely on the *natural alliances and differences observable among minerals*, and that these depend on the *quality, quantity and mode of combination* of the constituent parts. (Intro. p. 23). In our opinion, the division into genera as originally adopted by Werner was strictly chemical: indeed, it was avowedly borrowed from Cronstedt's system. Hence in the first class we find as many genera as there are earths. Hence the diamond is separated from the precious stones to which it is most closely allied, in order to constitute a genus apart; and hence, as soon as *zirconia* and *strontian* were discovered, Werner separated the minerals containing them from all the rest, and formed them into two new genera. But with respect to the species arranged under each of the genera, Werner seems to have been influenced chiefly by the *natural alliances among minerals*. Every genus in his opinion constitutes a kind of natural suite, all the species of which bear a closer resemblance to each other, than any species belonging to another genus. Hence the *sapphyre* and *corundum*, though composed chiefly of alumina, are arranged by him in the siliceous genus; and obsidian, though it contains very little alumina, is placed under the argillaceous genus.

It is the incompatibility of the chemical analysis and of the natural alliances of some minerals, which has given the Wernerian system that inconsistency which we think pretty apparent among the genera. Had Werner attended solely to the second, all inconsistency would have been removed, and the system would have been greatly improved. In that case the genus of the Diamond, and of Zircon, ought to be cancelled; and the species of both classed with the siliceous, to which they undoubtedly approach by their external characters as closely as many species at present arranged under it. The barytes and strontian

genera would be also confounded. In that case, perhaps, it would be found more judicious to constitute what Werner at present calls families, so many genera, and to make the old genera, when thus corrected, *orders*. We have sometimes been tempted to think that Werner himself will adopt either this or a similar plan whenever he favours the world with a system of Oryctognosy. He has not yet, strictly speaking, done more than adopt the system of Cronstedt, with the requisite descriptions of the species.

Whenever these changes take place, it will be necessary to alter the names which Werner at present gives to the genera, and to adopt new ones not indicating the chemical composition. Indeed, as Werner's arrangement of the species, whatever may be said of the genera, is not chemical, the present names of the genera are peculiarly improper, and of no other use but to give the learner a wrong impression of the system. Mr. Jamieson has been aware of this, and has therefore imposed new names, mostly taken from the most remarkable species in each genus. The following table will give the reader an idea of these changes:

OLD NAMES.	NEW NAMES.
Diamond genus	Diamond genus
Zircon	Zircon
Siliceous	Flint
Argillaceous	Clay
Magnesian	Talc
Calcareous	Calc
Barytes	Baryte
Strontian	Strontiane.

These changes are in our opinion an improvement, as they remove an inconsistency from the system. We shall not criticise the terms, which indeed are merely the German names of the different earths, because we think it would be much better to contrive terms altogether different from those belonging to any species. Wherever the same term is applied both in a general and particular sense, it is very apt to mislead. At any rate, as it must be obvious to every thinking mind, that the genera of the Wernerian system must undergo several radical changes before the system can be considered as fixed, the names of the present genera must be considered as of little or no consequence. Even the calcareous genus is obviously formed upon chemical principles, and does not tally well with some of the rest.

These observations apply solely to the Wernerian system, and are not to be understood as reflecting upon our author, whose object it was to present that system in an English dress. He would have acted wrong had he deviated from the generic divisions of Werner. In our opinion he seems to have been aware of the defect of the system in this part. For in imposing English names on the genera, the only change in his power has been adopted: the chemical names have been exchanged for others; which is certainly an improvement.

Another defect under which the Wernerian system labours, is the want of exact definitions of the genera. Indeed in the present state of the system a definition of them was impossible: a clear proof that the species have not been grouped in the proper manner.

But this reproach does not belong to the Wernerian system alone, but to every other which has yet appeared. Haüy found this task so difficult that he did not attempt it, but presented the stony bodies in a series of species without any genera at all. The Wernerian plan is greatly superior, not indeed in the genera; but in the families, which are really and truly genera, and constitute one of the finest parts of the Wernerian arrangement. It must have been the result of a vast deal of observation. All those minerals which bear a natural resemblance to each other, are grouped together into a family, and these families are placed in the order in which they run most naturally into each other. Werner has not been able to class all minerals into families. The clay genus especially presents many that have hitherto baffled his sagacity. But the destruction of the present absurd genera, and the arrangement of every mineral according to its external characters, next those to which it bears the closest resemblance, will gradually enable him, it is to be hoped, to classify them all. Those which cannot must be considered as separate families, or (as we would rather term it) genera. Mr. Jamieson has made several judicious alterations in the place of several of the species, which we consider as an improvement; because it facilitates this arrangement into families. *Emery* he has taken from the genus of iron and placed beside *corundum*. This last and the Diamond spar he has removed from the clay genus to the flint genus, to the species of which they are much more closely related. *Obsidian* on the other hand has been removed from the flint genus, and placed between *pitch-stone* and *pearl-stone*, to which it is obviously related. *Pumice* has been placed after *pearl-stone*, to which it bears a much greater resemblance than to lava, after which it is placed by Werner. These changes may appear trifling to the ill-informed, but they deserve attention, because they promote one of the most important objects of arrangement—the formation of genera. For we repeat it again, that Werner's families, if they were completed, would make the only unexceptionable mineralogical genera. We even suspect that this is the light in which Werner himself views them.

But the species constitute the glory and pride of the Wernerian system. Whoever has paid any attention to minerals must be aware of the extreme difficulty of grouping them into species. In Botany and Zoology, all the individuals of the same species resemble each other very exactly in every respect, and are, indeed, or may all be produced from the same stock. But in minerals no such exact resemblance exists; every individual differing in some respect from every other. Had we an easy method of detecting the constituents of minerals; this would enable us at once to group them into species. For it is agreed upon by every person, that all those which are composed of the same constituents united in the same way, ought to be considered as forming one species. But we are not possessed of any such method. Chemical analysis is slow, and it cannot be performed without destroying the mineral submitted to examination. Besides, it is liable to uncertainty except in the hands of men of very consummate skill. And even then, if the opi-

nion of Dolomieu be of any weight, and it has been repeatedly confirmed by the observations of Haüy, chemical analysis is not sufficient in all cases to determine the species. The constituents of minerals may either be chemically combined, or mechanically mixed. The properties of the mineral depend in a great measure upon the state of the combination; but the chemical analysis gives us the same result in whatever way the constituents are united. Here then is a specific difference undoubtedly, which cannot be detected by chemical analysis. Even when crystallized minerals are examined, the same ambiguity frequently puzzles us. For, according to Dolomieu, the most perfect crystal may contain abundance of foreign matter interspersed among its molecules without altering its beauty. Nay, extraneous matter seems rather to promote the perfection of the form. Witness the *gres de Fontainebleau*, and many crystals of Quartz. Chemical analysis then, unless it could point out the way in which the constituents are combined, must frequently fail in ascertaining the species of the mineral subjected to examination. Mineralogists have therefore been under the necessity of having recourse to other methods of determining that point.

Haüy has lately pointed out the figure of the integrant molecules of crystals as an excellent method of ascertaining the species. This figure undoubtedly depends upon the constituents forming the crystal and upon the way in which they are combined, and is therefore unexceptionable so far as it will go. But Haüy has candidly acknowledged that it is of itself insufficient to enable us to divide minerals into species, because all minerals are not crystallized, and because many of them have integrant molecules of the same figure, in which case we must have recourse to other characters to enable us to ascertain the species. Objections have been started to the admission of the integrant molecule as a distinguishing character, first by Delametherie, and afterwards by Berthollet. And undoubtedly, in the extent in which it is employed by Haüy, who has in reality made it the basis of his species and varieties, the character is objectionable. For in many cases the figure of the integrant molecule seems to be influenced solely by one of the constituents, while it admits a great latitude in the others. This is the case with sulphur, soda, alum, carbonat of lime, &c. On the other hand substances composed of the very same constituents are found to have different integrant molecules, as for example, *calcareous spar* and *arragonite*; *anatase* and *oisantite*; *selenite* and *anhydrous sulphat of lime*, &c. In our opinion, the preliminary observations of Haüy relative to the value of the integrant molecule, as a character, are excellent, but his practice is frequently exceptionable. Difference of figure in the integral molecule ought not alone to constitute a difference of species, unless there be other differences; for it is known to chemists, that the menstruum often varies the figure of those bodies that crystallize in it, even when it does not alter their proportions.

The rule laid down by Werner for the formation of species appears to us unexceptionable. All those minerals which agree in *external characters* and *internal composition* constitute species. That the composition

alone is not sufficient to constitute species is obvious; for nobody would confound *quartz* and *flint* together, though both are composed of the same constituents. Neither are the external characters alone sufficient at first without the previous knowledge obtained from chemical analysis. For as all minerals differ somewhat from each other, no two, strictly speaking, absolutely agree, in all their external characters. Each character may vary somewhat in different individuals. But chemical analysis is necessary to determine how far this variation may go without altering the composition. After the range of external characters has been established in a number of species; the knowledge thus gained is sufficient to enable a skilful mineralogist to form new species, by allowing a similar range to the external characters.

The Wernerian method of describing the species is entitled to our fullest commendation. Werner has defined all the external characters with the utmost precision. A sufficient number of individuals belonging to each species is collected, and the external characters of each are noted down in the technical language exactly in the same order. By this means all the varieties in every external character are observed, and the range of each ascertained. These are collected together under distinct heads, and altogether they exhibit the exact picture of the species, containing not only all the external characters of the species, but all the varieties of each which have been observed. This method has been frequently ridiculed as clumsy, difficult, useless, and absurd; pretty much as the descriptions of Linnæus were ridiculed by the most petulant and ill-informed of his contemporaries. "Werner," says Brochant, "would have been less frequently blamed, if he had been better known, and if his descriptions have not been relished, it is because those who attacked them were not at the trouble to make themselves acquainted with them." All the sneers that we have ourselves had an opportunity of hearing, resulted in a great measure from ignorance of the first principles of mineralogy, and from not attending to the difference between *mineral* species, and species in *Botany* and *Zoology*. Such puny attacks cannot injure the reputation of Werner, nor diminish the high opinion entertained of his descriptive method.

In drawing up the description of a species, it was sometimes observed that certain varieties of external characters appear always together in one set of individuals, while others are as constant in another set. When that happens, Werner divides the species into *subspecies*, each set of varieties in the external characters constituting a subspecies.

But though we are thus lavish in our commendation of the Wernerian method, we must not conceal that it appears to us to labour under several defects; or rather, to speak with more precision, the system in its present state does not in every instance exactly correspond with the plan which Werner himself lays down. In some instances species seem to be formed without necessity out of subspecies. Thus the *zircon* and *hyacinth* correspond in their composition; and their external characters approach each other so nearly that it would be more correct to make them subspecies of the same species. For the same reason the *beryl* and

emerald ought only to be subspecies and not distinct species. *Corundum* and *diamond spar* are also only subspecies, as has been judiciously remarked by Mr. Jamieson. On the other hand, we find minerals sometimes grouped together as subspecies which ought to be really distinct species. The *beryl* and *shortous beryl* afford a good example of this, as they differ both in their constituents and external characters. We are aware of the extreme difficulty of forming the species and subspecies, and therefore are not surprised that similar imperfections occur; indeed it is astonishing that we do not find them more frequently. No mineral can be formed into a species till a very considerable number of specimens has been distinctly examined. Hence the reason why new minerals cannot be admitted at first. Mr. Jamieson has with great judgment left them out. They will doubtless appear in the Appendix to his second volume. Had a silly vanity induced him to give them a place in the system, the imperfect state of their examination would have obliged him in all probability to give them a wrong position, and the mangled descriptions of single specimens would have spoiled the beauty of the system. Nothing injures a system so much as too great an anxiety to bring it to a state of perfection.

Another imperfection of the Wernerian species is, that whenever they are subdivided into subspecies, no general description of the species occurs at all, so that we are left to collect it from the subspecies. It will be said, perhaps, that such a general description would be inconsistent with the plan of the system. It may be so; but it would greatly facilitate the labours of the student. It is certainly not impossible. For why are the subspecies put under the same species? because the characters are confined within a certain range. Surely then the two extremities of the range might be stated in each character as the definition of the species. Indeed if each species could be characterized by some short well marked essential property, it would prodigiously facilitate the acquisition of mineralogy. We do not affirm that this is possible. But if it be possible, no one is so well qualified to undertake the task as Werner. That he may attempt it with success is devoutly to be wished.

With respect to the names of the species, the rule adopted by Werner seems to be to take those which are most generally used in his own country, or when that is not the case, to impose others derived from the discoverer, or from some arbitrary circumstance. In the pure stones this mode is good enough, because the chemical analysis is not of primary importance. But in the saline stones, the salts and the ores, the chemical composition being the most important object, a name expressing the constituents where that is possible would have been in our opinion preferable. The translation of the Wernerian names into our language by Mr. Jamieson, will claim some observations from us. We shall bestow our chief attention upon the class of stones because it alone is contained in the present volume.

I. Of the stony minerals the greater number have been long known in this country by names familiar to every person acquainted with this branch of Natural History. These names Mr. Jamieson has with great

propriety retained, and as they have been sanctioned by custom it is unnecessary for us to make any remarks upon them. In some few instances, however, our author has ventured to alter the common names of the species a little. The following are the instances that have occurred to our observation: 1. The common term *cyanite* is uniformly spelt *kuanite*. We were somewhat puzzled at first to account for this change, but after some consideration it occurred to us, that it was most likely in order to distinguish the stone *cyanite* from the rock commonly known by the name of *Sicente*. In this point of view the change appears to us rather an improvement, as it removes some ambiguity, at least from conversation. 2. The mineral commonly called *lapis lazuli* is denominated *azure-stone* by Mr. J. This also appears to us an improvement. We had in fact no name in our language for the mineral: *lapis lazuli* being two Latin words of no very obvious signification. A name has been given to the mineral both by the Germans and the French in their own language. A name was equally proper in ours. To Mr. J.'s name we see no objection whatever. 3. The term *lithomarga* has been abbreviated by Mr. J. into *lithomarge*, we suppose to get rid of the Latin termination. Many people consider this *anglifying* (forgive the word) of terminations, a matter of great consequence. To us it appears an object of very inferior consideration. The same reason no doubt induced our author to convert *gypsum* and *barytes* into *gyps* and *baryte*. We confess ourselves partial to the old terms, notwithstanding their Latin terminations. 4. *Calcareous spar* is converted into *calc spar* to preserve uniformity in the nomenclature. We disapprove of this change. The term *calcareous spar* indicates the chemical composition, which in the mineral is of primary importance. 5. *Marl* is spelt *marle*. This we presume is an error of the press. If it was intended by the author the change was improper and useless. We do not see the reason of spelling *strontian* with a final *e*. The termination *an* in our language usually denotes an adjective and has no final *e*.

II. Some of the minerals described in the Wernerian system are little known in this country, or have only been described by Kirwan in his second edition. In that case our author was under the necessity of imposing names in a great measure new to the English reader. This in general he has done with much judgment. Sometimes he has followed Kirwan and adopted his name: sometimes he translates the German name into an equivalent English expression, and sometimes he adopts the Wernerian name without any alteration. We shall notice the greater number of these new terms because we consider the imposition of names as of considerable importance. 1. From Kirwan he has borrowed the term *thumerstonc*, which is merely the German name with an English termination. We think it better than if he had translated the word and made it *thumstone*. The terms *schillerstone*, *shalstone*, *spargel-stone*, and *shaum-earth*, though not used by Kirwan, are to be considered in the same point of view merely as German words adapted to our language by English terminations. They are exactly in the same predicament as proper names. With their original meaning we have nothing

to do. Nay the names in our language have an advantage over the same names in the original, as we are in no danger of being misled by the etymology. None of them having a name in our language, (for Kirwan's name for *shaum-earth*, namely *silvery-chalk*, was improper) we think the mode adopted by our author the very best. We wish he had followed it on every occasion. 2. Many of the names are literal translations of the German terms into equivalent English words. This indeed seems to have been in all cases the aim of our author; though for our parts we would have preferred the transporting of the German appellations merely as proper names, allowing the terminations a little where necessary. The following are all the translated names that we have observed. We shall add the terms used by Kirwan when there are any such. *Diamond spar*: This has no equivalent, for the *adamantine spar* of Kirwan and even of Brochant is obviously different from the *diamond spar* of Werner and Jamieson. Some persons from not attending to this circumstance have ignorantly accused our author of contradicting himself in this and some other parts of his work. *Iron flint*: To this name we have no objection. *Flint slate*, *siliceous shistus* of Kirwan: Our author's name is better because the epithet *siliceous* tends to mislead. Mr. J. has throughout substituted *slate* for *shistus* which we think proper. *Cross-stone*, *staurolite* of Kirwan; we would prefer this last name were it not unfortunately ambiguous. *Clay stone*, *slate clay*, the name used by Kirwan. The common name in the west of England is *shale*. *Polishing slate*: This name we dislike. *Drawing slate*, better than *black chalk*. *Whet slate*, better than *novaculite*, which is too general. *Clay slate*, *axe stone*, and *clink stone*, we think good; but we do not like *slate spar*, *slink stone*, and *cube spar*, so much. For the two first we wish the German names had been adopted unaltered. The third had better been named from its constituents. 3. The names borrowed from the Germans without any change are the following: *Leuzite*, *wacke*, (sometimes improperly spelt *wacce*) *calcisinter*, *calctuff*, *arragone*. Upon the whole we think our author has been very successful in translating the names of the different stony bodies: much more so than Brochant, whose translated terms appear particularly awkward from the little analogy between the French and German languages. We do not think that Mr. Jamieson has succeeded so well in translating the metallic genera. The task was more difficult. Few of them were familiar to the English mineralogist, and the Germans employ only a few terms which they contrive to make precise by varying their position; a method that does not suit our language. We would advise Mr. J. to revise that part of his nomenclature before he publishes his second volume; to adopt those names of ores, as *galna*, which are consecrated by long use, and to name the metallic salts from their composition, which will save a very great deal of trouble, and remove much ambiguity.

We have given our opinion of the Wernerian method of describing mineral species, but we have still to consider the language in which that description is conveyed. If any person will take the trouble to compare the language of the early botanists in their

description of plants with that of Linnæus, he will find a very considerable difference in favour of the modern naturalist. Still, however, the old botanists describe tolerably well, though not with the same accuracy as Linnæus. But if he compare the account of a mineral in Cronstedt, or even in Wallerius, with an account of the same species by Werner, he will find in the first case absolutely no description whatever, and in that of Werner, a very exact one. Werner, in fact, first pointed out the method of describing minerals, taught the characters by which they may be distinguished from each other, and invented a name for each of these characters. To be fully aware of the difficulty of this task, of the merit of Werner and of the obligations under which mineralogy lies to him, it is necessary to be conversant with the older writers. He created the whole descriptive method out of nothing. All subsequent systems, however different from his in other respects, have borrowed literally from his descriptions.

The method of describing minerals was first taught by Werner in his book on the *external characters* of minerals published in 1772. But since that time his method has been much improved. In that work all the different characters of minerals are drawn up in the form of tables, and the degrees of each marked with the most rigid accuracy. Names are imposed to denote every character, and every degree of that character, and in describing a mineral these *very names* are to be used and no other. The language used in describing minerals is altogether *technical*, no word can be substituted for another without deviating from the truth, or destroying the perspicuity. The language is precisely on a footing with the technical language of botany, zoology, and anatomy. Before the student can understand a description of a species, he must make himself master of the precise meaning of every term. There is this difference between the description of a mineral species, and a plant, or animal, that as the first has seldom any well marked essential character, it is necessary to run over all the characters in every description. In this respect mineralogy is pretty much on a par with anatomy, where the same full description is of necessity repeated. This makes the mineral descriptions longer than those of the plants, and renders it necessary very often to repeat the same character in describing different species in the very same words. But this must be ascribed to the nature of minerals and not to any defect in the method.

The perfection of every technical language consists in its perspicuity. To ridicule it for clumsiness and want of elegance, is to betray a very great degree of ignorance. Never was any language more reprobated and despised than that of Linnæus when he first ventured to propose a radical improvement in botany. Yet that language is now universally admired. It is rather singular, that the very same phrases of disapprobation that were used against Linnæus, are at present employed by some persons against Werner and his followers. The language is attacked with very great injustice indeed, since instead of ridicule, it is entitled to praise and encomium for the very particulars that are unadvisedly reprobated.

The language of Werner was originally German, and most of his phrases were suited to the genius of his native tongue. A short account of it was published by Kirwan in the second edition of his *Mineralogy*, and a more detailed one by Townson in his *Philosophy of Natural History*. But both are imperfect and far from accurate, and we have no other in the English language. Werner's work was translated into French about fourteen years ago, but by no means well. The best account of his descriptive language in French is by Brochant in the first volume of his *Mineralogy*, and indeed, as far as we are judges, it appears to us by far the best account in print. Indeed if we except the account of the colours which he does not seem to have seized clearly, all the definitions which he gives appear correct. Though he does not seem to have been aware of the motives that influenced Werner in every case to adopt the particular arrangement which he has chosen.

As the language of Werner is strictly technical, and as Mr. Jamieson's descriptions are exact translations of Werner's words, it is impossible to understand them without being acquainted with Werner's names for the external characters. Now, as we have no good account of this language in any English book, Mr. J. ought certainly to have placed a table of all Werner's technical terms, with their meaning at the head of this volume, nor can we conceive any good reason why this has not been done. Indeed, our author apologises for his omission, and promises to explain all the terms in the second volume. He ought in that case to have reserved the first volume till the second was ready to accompany it; for to all beginners, without the necessary explanation, the description of the species must be in a great measure unintelligible. Our author has been very properly punished for this preposterous conduct by the ridicule which has been thrown on his descriptions, we presume by those who had their reasons for wishing to prevent the Wernerian system from being cultivated in Britain. They have supposed, as the volume was accompanied by no table explaining the terms, that the language was not *technical*, but upon the same footing with any other book. Viewed in that light nothing can be conceived better calculated for being held out to ridicule. It is just as if the botanical terms in *Withering* were to be compared with the language of Swift and Addison. What fine havoc might a man of ingenuity make among such phrases as "battledore leaves," "triple winged," "gnawed," "interruptedly winged," "trowel shaped," "cob webbed," and many others equally sonorous. Even the anatomist would be laughed to scorn in spite of his "sterno-cleido-mastoid," his "nameless bones with three names," his "turkies saddle," and his high sounding Greek epithets. Neither his demonstrations, his scholia, nor his corollaries would screen the "surd" and the "impossibles" of the mathematician: nor would the chemist escape, notwithstanding our partiality for the new nomenclature. Every technical language will appear absurd if we attend only to the etymology of the terms; but this is unfair and unreasonable. The object in view is precision and conciseness. When a technical language possesses these qualities it is to

be considered as good. The language of Werner possesses them in perfection. It is therefore unexceptionable. Our author had to translate it from the German. How far he has succeeded we shall now inquire.

A technical language is not intended for one nation only, but for every nation where the science which it serves for a basis is cultivated. Hence in translating it from one language to another, the words, if possible, should remain the same, and the terminations only be altered. Hence the great advantage of making the Greek or Latin the basis of this language, as they can be transfused into all European languages without difficulty. In constructing the language of mineralogy, Werner neglected this precaution and employed his own tongue. Some of his pupils, indeed, made a Latin translation of it, but it has not been followed. Unfortunately, the German language differs so much from ours, that the words cannot be transferred into an English book without almost a total transformation. The only resource is translation, which is liable to ambiguity, unless in the table the words of Werner be always placed over against the translation. In translating, much delicacy and caution is necessary. We shall make a few observations on the way in which our author has executed his task, by running over some of the descriptions, and comparing the terms as they occur with those of Werner. And that the reader may form distinct conceptions, we shall follow the arrangement adopted by Werner himself in his account of external characters.

1. The first general character, *colour*, requires no observations. Mr. J. has translated the German words literally into English, and all his terms, as far as we are judges, are unexceptionable. Most of them are intelligible without any explanatory table; seven or eight of the terms only require to be defined.

2. In considering the properties of solid minerals, Werner divides the *characters for the sight* into four heads; namely, *the external aspect, the aspect of the fracture, the aspect of the distinct concretions, and the general aspect*. The *external aspect* comprehends three particulars; the *shape, surface, and colour* of the minerals. These are branched out into a great variety of divisions, each of which has an appropriate term. To translate these was often attended with difficulty, on account of the German method of modifying the meaning of a word by attaching to it a string of epithets one after the other; a method which does not suit our language so well. Mr. J. has been in general very successful. He has failed, however, in some instances, by converting the adjective of the original into an adverb. Of this we shall give a few examples. One of the divisions of the *particular shapes* of minerals is the *cavernous*. The *cavernous* are subdivided into six kinds, one of which is the *cellular*; this in its turn is sub-divided into two varieties according to the shape of the cells, and of these the different kinds are noted. The following little table will put the reader in possession of this part of the Wernerian nomenclature as expressed in our author's language:

- D. Cavernous.
- a. Cellular.
- Angularly cellular.

- 1. Hexagonal.
- 2. Polygonal.
- β. Circularly cellular.
 - 1. Parallelly.
 - 2. Spongiform.
 - 3. Indeterminately.
 - 4. Double.
- γ. Perforated.

In our opinion the words *parallelly, indeterminately*, ought to be *parallel* and *indeterminate*. This not only takes off the clumsiness of the terms, but preserves the uniformity between them and the other two, *spongiform* and *double*; which are adjectives. One of the most essential points in a technical nomenclature is to preserve a complete uniformity between those terms that are used in the same way. The words *angularly cellular* and *circularly cellular*, would have been better had they been abbreviated into *angulo-cellular* and *circo-cellular*. These abbreviations are attended to in the German *gradzellig* and *rundzellig*. Brochant has translated them like our author by two words. But this we deem improper because it makes the use of the terms obscure. *Parallelly circularly cellular*, for instance is both more clumsy and obscure than *parallel circo-cellular*, which can never be misunderstood by one that has studied the mineralogical nomenclature. The want of these abbreviations constitute the greatest fault of Mr. J.'s nomenclature. For the same reason the words *fasciculary, manipularly, columnarly, &c.* applied to the aggregations of crystals, ought to want the *ly*, and be used as adjectives. Unless we are mistaken our author has been misled here by the authority of Brochant, who has committed the same faults in his French translation of the German nomenclature.

Under this head we may mention another fault committed sometimes by Brochant, by our author only in a few instances, translating a single German epithet by two words. Thus we have *fused-like, gestossen*. The translator, no doubt, gives us the meaning, but it cannot be used with ease in the same circumstances as the original. *A fused like roundish mass* does not read well in English. Some one word should have been chosen, or if none occur in the English language, it would have been proper to have introduced a new one.

Almost all the terms for the *particular shapes*, and for the crystals, which are very numerous, appear to us remarkably well executed on the part of our author. The errors are of the same nature with those which we have already pointed out. *Acumination, bevilment, truncation, &c.* which have been objected to by some, have been long in use, and convey the meaning of the Wernerian terms with precision.— All the terms for the external surface we approve of, provided the epithets *stripy, longitudinally, &c.* applied to the streak were stript of their final *ly*, and used as adjectives. *Drusy* occurs, we presume, by an error of the press, spelt with a double *s*. Neither do we find fault with the terms by which the author has rendered the five degrees of lustre; namely, *splendent, shining, glistening, glimmering, dull*: though the author here has deviated a little from the original terms, *stark glanzend, glanzend, wenig glanzend, schimmernd,*

mat. It cost us some trouble to find the correlatives in these two series.

The aspect of the fracture comprehends three particulars; namely, the lustre of the fracture, the structure of the mineral as discovered by the fracture, and called simply the fracture; and 3dly, The shape of the fragments. The lustre of the fracture, being denoted by the same terms as the external lustre, requires no observations. The fracture is of four kinds, compact, fibrous, radiated, and foliated: each of which is subdivided into a number of varieties according to the size, direction, &c. of the rays, fibres and plates. The fragments are either regular or irregular, the first are described by their shape, the second by the sharpness of their angles and edges, of which Werner has established several degrees. Most of the terms relating to the fracture appear to us unexceptionable. Some epithets ought to be stripped of their *ly*, especially commonly, which we consider as the most exceptionable word in the whole nomenclature. To make its use intelligible to the reader, it is necessary to mention that Werner notices six particulars in the foliated fracture; namely, 1. The size of the plates; 2. Their perfection; 3. Direction; 4. Position; 5. Surface; 6. The cleavage. The position of the folia is of two kinds; namely, the common position and the scaly, or that which belongs to most foliated minerals. The first of these our author denotes by the words commonly foliated; a phrase which no English reader would understand in the sense it is meant to convey, without this explanation. It ought undoubtedly to be common foliated.

Respecting the terms of the distinct concretions we see nothing objectionable except a few terms in *ly*. The word fortificationwise may be disliked by some. In our opinion it is a good word, very descriptive and not liable to ambiguity.

None of the terms descriptive of the general aspect, are improper, except the phrase duplicating transparent, which is not an exact translation of *verdoppeld*. There is nothing indeed improper in the phrase itself; but as we have been accustomed to another, it appears rather harsh to an English reader. Neither can we blame any of the terms employed in describing the other characters. We observe only, that the term brittle in our language is ambiguous, denoting both the opposite of ductility and difficult frangibility. By Mr. J. it is used in the first sense; being the translation of the German word *sproede*. We do not know how far the term mild is proper to denote the intermediate state between brittleness and ductility, though we frankly own, that we do not know any better translation of the German word *mild*.

Such are the observations which have occurred to us in running over our author's descriptions. They are not of much consequence indeed; but in a work of so much importance as a technical nomenclature, the most trifling remarks are not to be neglected. Perspicuity, precision, conciseness, and neatness, are the great and primary objects. The two first ought never to be sacrificed, the two last as seldom as possible.

Upon the whole we consider Mr. J.'s work as by far the best view of the Wernerian system that has

yet appeared. We have compared it very carefully both with Brochant and Emmerling, and in our opinion it is decidedly and very far superior to both. The subsequent volumes will be still more interesting, especially the next two, to which we look forward as the source of a vast fund of important information, almost unknown at present in this country. Before concluding we must still crave the reader's indulgence while we observe, that the work is very incorrectly printed. We are aware that to correct the press in a work of this nature is a very difficult task; but still a greater degree of precision might surely be attained. Our author's mode of spelling too displeases us sometimes. *Oryctognosie* and *Geognosie* ought to have terminated in *y*. Many words have a final *e* which ought to be without these appendages. In the observations, the style is often so careless, that we suspect strongly the author has not corrected his own proof sheets, but trusted entirely to the printer.

We now close our review of Mr. J.'s work, and perhaps we ought to apologise to our readers for the great length and minuteness of the discussions into which we have entered. But the great merit of the work rendered a strict examination more necessary. Nor will the reader be surprized at the interest which it excited in us when we inform him, that notwithstanding the great variety of mineralogical works professing to revive the system of Werner, this is the only one which truly accords in all the essential points with the system delivered by that illustrious philosopher, a circumstance which enhances its value not a little.

Memoirs of Charles Macklin, Comedian, with the Dramatic Characters, Manners, Anecdotes, &c. of the Age in which he lived: Forming an History of the Stage during the whole of the last Century. And a Chronological List of all the Parts played by him. 8vo. pp. 450. 8s. Asperne.

"Public Curiosity," says the author, or editor of this work, "almost ever since the first establishment of a theatre in this country, has demanded some account of the lives and characters of its eminent professors." This remark would have been more just, if the writer had fixed the date of this curiosity to a later period; as it is not more than half a century since the public gave itself much concern about the biography of actors and actresses: and hence it is that so little authentic information has reached us respecting some of the greatest ornaments of the English stage. But we are more interested in adding to our author's position, whether correct or not, that no species of curiosity has been so miserably disappointed, if we regard the only valuable purposes for which biography ought to be written. Without any other evidence than what this volume affords, and affords candidly and copiously, we may confidently ask what are the lives of actors and actresses, but the records of folly and profligacy? And when we find from this "history of the stage during the whole of the last century," that the same follies and the same vices have been invariably propagated from company to company, what are we to conclude respecting the often agitated question of the moral tendency of the

theatre? or what inference, indeed, can we draw, but this, that whatever may be the effect of their performances on the spectators, the profession of an actor has ever been dangerous, and almost ever fatal to the moral character? Actual observation may in a great degree confirm this, when we look on the stage of our own times, but surely the most enthusiastic amateur of the drama must be mortified to peruse this volume without discovering any proof, or attempt to prove, that the former times were better than these.

In order then to render the biography of the stage safe from animadversion, (and indeed from the severest censure) and yet interesting, it must first be rendered decent, which is usually done by a gay and romantic turn of expression, exalting a few temporary acts of generosity, into permanent principle, and by hiding the grosser vices under the polite names with which they are often honoured; but above all by a due admixture of "wit and humour," and of the history of the stage. This forms an olio which is generally palatable, which it becomes the fashion to read and to quote, but of the effect of which on taste or morals, few inquire either the good or evil. Such, however, is the work now before us; and although we are disposed to allow that the writer has sometimes admitted a moral reflection on the conduct of his subject, we are compelled at the same time to wish that he had done this much oftener, and especially that for the sake of a wretched pun or witticism, he had not admitted allusions to crimes which never ought to be mentioned at all. With these exceptions to the general execution of the work, we have no doubt that it will be perused with avidity as one of the most amusing collections of theatrical anecdote ever published, and as preserving many circumstances of the history of the stage which would soon have been far beyond recollection or recovery.

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surprize: *so far from it, that I meant to do the fellow a real piece of service; for had I given him a shilling, or half a crown, I knew you would have taken it from him; but by giving him only a penny, he had a chance of calling it his own."

"In telling these anecdotes, Macklin used to add, 'Sir, he was not only avaricious himself, but he taught his man David all the tricks of his profession; and the fellow, Sir, was an apt scholar, knowing how far it would recommend him to his master's notice. One day, Sir, when those rascals the bailiffs were in possession of poor Fleetwood's Theatre, (as was often the case,) and were rummaging for property about the Green Room, they seized upon a hat of Garrick's, which he usually wore in Richard the Third, and which being adorned with mock jewels and feathers, they thought a great prize, though not intrinsically worth five shillings. David, however, feeling for his master's property, sputtered out, 'Holloa! Gentlemen, take care of what you are about: now, look ye, that hat you have taken away belongs to the King, (meaning King Richard;) and when he misses it, there will be the Devil and all to pay.' The Bailiffs understanding this in the literal sense, and that the hat actually belonged to King George, immediately delivered up their prey, and made a thousand apologies for their mistake."

Upon the whole, we believe, that if Garrick's character were fairly represented, it would form a better model for the imitation of his successors than any upon record. His youthful errors were few, (and among these his shameless connection with Mrs. Woffington is here too minutely detailed,) but in the married state, Garrick differed not from gentlemen of the most correct conduct in private life, and was accordingly received as the companion and intimate of men who would have disdained to associate with nine-tenths of the heroes of this volume.

Macklin, it is well known, was not only an actor, an author,* and sometimes a manager, but a great schemer, and with the common fate of schemers. In 1753, while in the vigour of life, he resolved to quit the stage, with a view to make a rapid fortune by the establishment of a tavern and coffee-house in the Piazza, Covent-Garden, to which he afterwards added a school of oratory, upon a plan hitherto unknown in England, founded upon the Greek, Roman, French and Italian societies, under the title of the "British Inquisition." The first part of this plan we shall copy, as in some degree illustrative of the manners of the age.

"The first part of this plan was opened on the 11th of March, 1754, by a public ordinary, (which was to be continued every day at four o'clock, price three shillings,) where every person was permitted to drink port, claret, or whatever liquor he should choose—A bill of fare, we must confess, very encouraging, even in those times, and which, from its cheapness and novelty, drew a considerable resort of company for some time.

"As curiosity must not be a little excited to know something of Macklin in this new light of a tavern-keeper, we have it in our power, partly, to gratify them, on the authority of a literary gentleman now living, who often formed one of the ordinary during the course of the first season; and his relation is as follows.

"Dinner being announced, by public advertisement, to be ready at four o'clock, just as the clock had struck that hour, a large tavern bell, which he had affixed to the top of the house, gave notice of its approach. This bell continued ringing for about five minutes: the dinner was then

ordered to be dished; and in ten minutes afterwards it was set upon the table: after, which the outer room door was ordered to be shut, and no other guest admitted.

"Macklin himself always brought in the first dish, dressed in a full suit of clothes, &c. with a napkin slung across his left arm. When he placed the dish on the table, he made a low bow, and retired a few paces back towards the side-board, which was laid out in a very superb style, and with every possible convenience that could be thought of. Two of his principal waiters stood beside him; and one, two, or three more, as occasion required them. He had trained up all his servants several months before for this attendance: and one principal rule (which he laid down as a *sine qua non*) was, that not one single word was to be spoken by them whilst in the room, except when asked a question by one of the guests. The ordinary, therefore, was carried on by signs previously agreed upon; and Macklin, as principal waiter, had only to observe when any thing was wanted or called for, to communicate a sign, which the waiters immediately understood, and complied with.

"Thus was dinner entirely served up, and attended to, on the side of the house, all in dumb shew. When dinner was over, and the bottles and glasses all laid upon the table, Macklin, quitting his former situation, walked gravely up to the front of the table, and hoped 'that all things were found agreeable;' after which, he passed the bell-rope round the back of the chair of the person who happened to sit at the head of the table, and making a low bow at the door, retired.

"Though all this had the shew of a formality seemingly touching too much on the freedom of social meeting, it appeared to have a general good effect: the company not only saw it as a thing to which they had not been accustomed, but it gave them by degrees, from the example of taciturnity, a certain mixture of temper and moderation in their discourse; and it was observed, that there were fewer wrangles and disputes at this ordinary, during the time Macklin kept it, than could well be expected in places which admitted of so mixed an assembly of people.

"The company generally consisted of wits, authors, players, Templars, and lounging men of the town."

The second part of his plan may be equally amusing, but we must refer to the work for a detailed account of it, and its many absurdities. The issue of both, however, was a bankruptcy. He was scarcely less unfortunate afterwards in turning farmer. Macklin's vanity appears to have been invincible. He thought himself qualified for every thing, but his talents certainly were confined to the stage, and to that only. At the conclusion of all his schemes and adventures, we are presented with "Strictures on his character as an actor, an author, and a man;" with the greater part of which we are disposed to coincide, but we deem the writer most successful in his criticisms on his acting and writing. He labours hard to make him appear respectable as a man, and in this we think he has not been successful. The general character is an *elope*. It does not arise from the preceding facts. We cannot well conceive a man who had less of the amiable or estimable in his character than Macklin. We see little, very little, to atone for the grossness of his vices in early life, or the coarseness of his manners, and irritability of his passions in his latter years.

We shall now close our brief account of a work which, as we have already conceded, will be considered as rich in amusement, and class with those

which are popular because they fill up a leisure hour with little expence of thought. If reflection, indeed, follows the perusal of it, we shall escape all imputation of harshness in repeating our opinion, that the lives of actors and actresses (granting this volume to be a fair specimen) will make no man wiser or better, and that what Johnson has said of Congreve's plays may be justly applied to such narratives. "Their ultimate effect is to represent pleasure in alliance with vice, and to relax those obligations by which life ought to be regulated."

The Narrative of Captain David Woodard and Four Seamen, who lost their Ship while in a Boat at Sea; and Surrendered themselves up to the Malays, in the Island of Celebes; containing an interesting Account of their Sufferings from Hunger and various Hardships, and their Escape from the Malays, after a Captivity of Two Years and a Half: Also an Account of the Manners and Customs of the Country, and a Description of the Harbours and Coast, &c. together with an Introduction, and an Appendix, containing Narratives of various Escapes from Shipwrecks, under great Hardships and Abstinence; holding out a Valuable Seaman's Guide, and the Importance of Union, Confidence, and Perseverance, in the Midst of Distress. 8vo. pp. 292. London 1804. 4s. Johnson.

This is a singular and interesting story. In a voyage in an American vessel from Batavia to Manilla, Woodard with a few companions, being sent out in a boat, lost their ship in the straits of Macassar, between the islands of Celebes and Borneo. They were a great many days without sustenance; and at last were obliged to surrender themselves to the Malays of the island of Celebes. Among these they remained prisoners for two years and a half, during which time they were subject to the greatest hardships and dangers. They at last effected their escape to a Dutch settlement, where they were treated with the greatest humanity; and thence found means of returning home.

The accidents to which sailors are in general liable have so often been exemplified and described, that it is only when something singular occurs, that the public attention deserves to be attracted. It has appeared to us that something of this sort is found in the narrative here presented. The Malays are a species of people with whom we are as yet but imperfectly acquainted, notwithstanding the great intercourse which our countrymen hold with them, and the numerous occasions on which they are liable to fall into their hands. It is a matter of some importance therefore to obtain additional information respecting the mode of treatment which persons, about whom we ought to be interested, are likely to receive, when they meet with those untoward adventures. The part too, where the disaster of Mr. Woodard happened, is greatly out of the way of our ordinary intercourse; and those diversities which the Malay character may have received in the island of Celebes are not at all known to us. But as our connections and interests are extending so rapidly in that part of the world, those diversities may at no

great distance of time, be a matter of some importance.

The peculiarity however of the situation of the sufferers is not without its interest. No doubt sailors have often been exposed to the hardships of hunger, and to the horrid prospect of dying of famine, nay to the cruel fate of actually dying in this manner. But it does not often happen that sailors have been exposed to the miseries of famine so long, and to a similar course of trying adventures afterwards, and yet have escaped.

The mode of publishing the narrative deserves to be mentioned. Messrs. Vaughan and Son are the heads of a commercial house in London, to whom Woodard, who came to Europe as the captain of an American vessel, was referred by his owners. Mr. Vaughan, the younger, was a man who had particularly turned his attention to the accidents, and trying situations to which sailors are liable. "In the year 1791, he had suggested a plan for the formation of a society, under professional and public spirited men, to collect information from the most remarkable shipwrecks and accidents, with the schemes and inventions that have been had recourse to for the preservation of lives and property; in order that they might serve, when properly selected and circulated, as an interesting seaman's guide under all his distresses; and to teach him, that, in the midst of the greatest hardships, he should never either despair or despond."

To such a person as this, the account which Captain Woodard gave of his adventures appeared remarkably interesting. He prevailed upon him to have the account written. He drew up a list of questions which he requested the captain to answer in writing. From these documents the narrative is compiled. It was perused, and several alterations and amendments made on it by the author, who afterwards signed it as a faithful account of his story. From the year 1796 it lay with Mr. Vaughan, who in the mean time obtained various confirmations of its truth and accuracy, and such as left no doubts whatever in his mind of its perfect authenticity.

The volume before us consists of this narrative, together with a long introduction and appendix by Mr. Vaughan. The narrative is divided into two parts. The first is a history of the accidents and adventures of the sufferers; and the last an account of the island of Celebes and its inhabitants. The history is abundantly satisfactory. The relation is short and simple. No attempt is manifested to excite admiration or sympathy. The evils endured, and the feelings excited, are mentioned in the plainest language. The resources and expedients, though many of them display good sense, and great self-command, are all abundantly simple, and such as one easily conceives would occur to a sailor in such circumstances. The account of the island of Celebes is very meagre; we are told some things which we are glad to learn, but this part is very imperfect.

In the introduction Mr. Vaughan endeavours to point out some of the resources to which sailors may have recourse, in the trying emergencies to which they are subject. He dwells earnestly upon the great advantage always derived from the nourishment of

hope, and from bearing up the mind against the most forlorn circumstances. He thinks it of great consequence, for this purpose, to render familiar to the minds of sailors, how very long a human creature may subsist with the smallest portion of food, and even with none at all; and how very often sailors are restored to the comforts of society from situations of the most desperate appearance, when they have kept up their spirits, and maintained their exertions. Various contrivances for this purpose, are suggested by him, which may be of service to those who have others to conduct on those difficult occasions.

The appendix consists of a selection of cases wherein sailors have made wonderful escapes, after being involved in the most dangerous circumstances; and of some very extraordinary cases of the duration of life without food, both in men and other animals. To the whole, Mr. Vaughan subjoins a sketch of the plan of that society which he suggested in 1791, in hopes it may engage the attention of the public, and conduce to the execution of a design which he thinks would be of the greatest utility.

Practical Observations on Insanity; in which some Suggestions are offered towards an improved Mode of treating Diseases of the Mind, and some Rules proposed which it is hoped may lead to a more Humane and successful Method of Cure: To which are subjoined, Remarks on Medical Jurisprudence as connected with Diseased Intellect. By Joseph Mason Cox, M.D. Fish-Ponds, near Bristol. 8vo. pp. 175. 5s. C. & R. Baldwin.

The experience which this author has had an opportunity of gaining, having conducted an institution for the reception of maniacs for several years, entitles his observations, being accompanied with sufficient marks of good sense and knowledge, to a considerable degree of attention and respect.

He states as a fact, what we believe is confirmed by the declarations of all the persons engaged in the management of lunatic institutions, and what any person may suppose from the visible multiplication of them, that insanity is daily becoming more prevalent in England. He adds, what is equally remarkable, that it is by many degrees more common in England than in any other part of the world. It has been often observed how much more common it is in England than in the other parts of the United Kingdom, Scotland and Ireland. "Diseases of the intellect," our author says, "never occur among the Indians."

In these circumstances it surely is a matter of great importance that this disease, to which we are in so peculiar a manner liable, should be well elucidated and clearly understood. But much as we are in the dark with regard to most diseases, there is none with regard to which we are more profoundly so than insanity.

The author begins with what he calls the history of a maniacal attack. This is chiefly confined to an account of the symptoms which indicate the approach of the disease. The description is abundantly vague, and very little instructive. Indeed, we believe it is not easy, if possible, to render it very precise. The author does little more than mention the duration and termi-

nation of the disease, without communicating any information of the least importance. And upon the whole this history is very imperfect.

Physicians divide the causes of disease into two kinds, remote, and proximate. By *proximate* they mean that peculiar state of the organs or frame which in one sense, constitutes the disease itself; by *remote* they mean those circumstances which have contributed to bring on that state. With regard to this *proximate* cause, the author very wisely professes his ignorance. And it is one of the best instances, of the good sense which he possesses, that he distinguishes with much more than common accuracy what he knows, and what he does not know. This in medicine is no slight praise; the professors of which almost always bewilder themselves in mystery, and impose ignorance for knowledge no less wofully upon themselves than upon their employers. One of the first steps toward the improvement of any science, is to distinguish accurately what is known from what is not known. But in no case has this rule been less followed than in medicine. Dr. Cox gives a detailed account of the *remote* causes, among which he enumerates hereditary tendency, violent agitation of mind, rivetted attention to one train of thought, defective systems of education, the uncontroled indulgence of peculiar tempers and dispositions, drunkenness, excessive venery, more especially of any artificial or unnatural sort, some violent applications to the body, as external heat to the uncovered scalp, various bodily accidents and infirmities, Love, and Religion. To the last, as taught by certain enthusiastic, and unenlightened people, he ascribes great effects. The observations contained in this part too are extremely vague. Indeed, the author does not pretend to have made a complete enumeration. In many respects it is obviously imperfect, more especially in what relates to the passions: where *pride* is not at all mentioned, though any one conversant with maniacs must have observed, that one third of the whole give evident symptoms of this forming a predominant part of their mental disposition. As to religion too, we think it easy for an enlightened observer to discern, that in a great many cases the irregular direction of the thoughts is the *effect* of the disease, not the *cause* of it. The maniac thinks absurdly with regard to religion, because he is mad; did not become mad because he thought absurdly with regard to religion. Many persons, whose religious instructors have been the most rational and pure, have entertained the most perverse notions in a state of derangement. Two things are greatly wanted with regard to the causes of madness, a complete *enumeration*, and an accurate *classification*. Without the last the former is of very little advantage. The common division of the causes of disease in general, of which our author here makes some use, is altogether improper. The causes of this disease must be classed according to the relations which peculiarly belong to themselves. These are two definite objects which all those who propose to throw light upon the subject ought to have in their eye. They are the two first steps of induction; and when they are completed, the maxims which depend upon them, which are the guide of practice, and the completion of induction, are seen immediately.

The author is very fond of learned terms. He proceeds to what he calls the PROGNOSIS. Under this head, which he seems to confine to the prognosis of the cure, not of the disease, he only makes a few observations, of no great consequence, on the symptoms which indicate recovery. After this comes the DIAGNOSIS, where the disease should be accurately distinguished from all the resembling, or related disorders. The author has not thrown a great light on this part of the subject either.

He next proceeds to the method of cure, where we consider him to have been far more successful. His observations, which are numerous, bear the marks of much good sense; he proves himself to be well acquainted with the means of working both upon the minds and bodies of persons deranged; and several of his contrivances indicate both ingenuity and judgment. We particularly applaud that spirit of humanity and mildness, which runs through all his observations. The observations are illustrated by a great variety of cases very well described; which tend to throw considerable light upon this interesting subject. One of those cases involves a story so very pathetic, and is so well told, that though there is nothing in it very interesting in a medical point of view, we cannot forbear inserting it:

“ ———, aged 19, temperament not very exquisitely marked, but rather choleric; fair skin, dark hair and eyes, of most accomplished manners, very superior literary acquirements, and amiable disposition. A tender attachment to a worthless object at length diminished her natural vivacity, she became pensive and fond of solitude. It was soon discovered that one of those accomplished villains, who so frequently practise their successful systems of seduction, after securing her confidence, had at length triumphed over her too susceptible heart, rioted in the possession of her charms, and then basely deserted her. I cannot pretend to pourtray what beggars description; but a more interesting or distressing case could scarcely be imagined; suffice it to say, the period of gestation was passed without any peculiar corporeal indisposition, but the unhappy patient pined in secret; her vivacity and spirits, like her deceitful lover, abandoned her, and her countenance exhibited the most striking traits of guilt and despondency. A protracted and painful parturition reduced her delicate frame to extreme debility and emaciation, while her ideas became confused, and her mind obviously diseased. Her days and nights were passed in alternations of raving vociferations and incoherent murmurs, with all the other usual marks of facies hippocratica; the eyes assumed an unusual brilliancy, and that peculiar expression which so frequently accompanies insanity. A regimen composed of soups, vegetable and animal jellies, was gradually changed to a full generous diet. A slight infusion of the bark was succeeded by a strong decoction, and the same in substance: the mind was kept interested by change of scenery and varied pursuits: the sympathy of kind friends, and the consolations of religion, brightened her future prospects, and elevated her hopes. Under this system, both mind and body daily acquired strength, and at length health and reason were perfectly re-established.”

Among other contrivances, Dr. Cox ascribes great efficacy in the cure of madness to swinging. As we conceive that he has made considerable improvements in the application of this agent, and as we entirely agree with him in its utility, we think it of sufficient importance to give his account of it in his own words,

together with one of the numerous cases by which he has illustrated his opinion:

“ This is both a moral and medical mean in the treatment of maniacs. It may be employed in either the oscillatory, or common, or the circulating form. The first, or oscillatory, is too generally known to require a description: the second, or circulating, is easily constructed by suspending a common Windsor chair to a hook in the ceiling, by two parallel ropes attached to the hind legs, and by two others passing round the front ones joined by a sliding knot, that may regulate the elevation of the patient when seated, who, besides being secured in a strait waistcoat, should be prevented from falling out of the chair by a broad leather strap, passed round the waist and buckled behind to the spars, while another strap to each leg may fasten it to the front ones of the chair. The patient thus secured, and suspended a few inches from the ground, the motion may be communicated by an attendant turning him round according to the degree of velocity required. But a more compleat rotatory swing may be very easily contrived, of which I cannot convey a more accurate idea than in the words of Dr. Darwin, with whom I believe the idea first originated. ‘ Let one end of a perpendicular shaft, armed with iron gudgeons, pass into the floor, and the other into a beam in the ceiling, with an horizontal arm, to which a small bed might readily be suspended.’ To this perpendicular shaft a chair may be fixed, and the patient secured in it as above described. A considerable improvement to this swing is a strong rod of iron, fixed to the upper extremity of the perpendicular shaft, and to that of the horizontal arm at the foot of the bed, which may be easily so contrived as to be shortened or lengthened, and thus to regulate the elevation of the bed. The necessary motion may be given by the hand of the attendant pushing or pulling the extremity of the projecting arm, with greater or less force, each time it circulates, but by a little very simple additional machinery any degree of velocity might be given, and the motion communicated with the utmost facility. Thus, by means of the chair or the bed, the patient may be circulated in either the horizontal or perpendicular position.”

“ On persons in health these different swings only produce the common effects; but in proportion to the motion communicated, and sooner by the circulating than by the oscillatory, and in the horizontal than in the perpendicular position. Independent of these more obvious effects, in some maniacal cases, swinging often repeated has had the singular property of rendering the system sensible to the action of agents, whose powers it before resisted. One of its most valuable properties is its proving a mechanical anodyne. After a very few circumvolutions, I have witnessed the soothing lulling effects, when the mind has become tranquillized, and the body quiescent; a degree of vertigo has often followed, and this been succeeded by the most refreshing slumbers: an object the most desirable in every case of madness, and with the utmost difficulty procured. Maniacs in general are not sensible to the action of the common oscillatory swing, though it afford an excellent mode of secure confinement, and of harmless punishment; and I have met with a few instances where the circulating, in both the horizontal and perpendicular positions, produced no effect. The valuable properties of this remedy are not confined to the body, its powers extend to the mind. Conjoined with the passion of fear, the extent of its action has never been accurately ascertained; but I am of opinion it might afford relief in some very hopeless cases if employed in the dark, where from unusual noises, smells, or other powerful agents acting forcibly on the senses, its efficacy might be amazingly increased. The employment of such Herculean remedies requires the

greatest caution and judgment, and should never be had recourse to but in the immediate presence of the physician. The debility arising from swinging is never to be dreaded, it is generally accompanied by sleep and the sense of fatigue, while the slumbers thus procured differ as much from those induced by opiates, as the rest of the hardy sons of labour from that of the pampered intemperate debauchee. Where insanity attacks patients of delicate habits, with previous consumptive or pulmonic symptoms, swinging has been found beneficial. I have sometimes seen the patient almost deprived of his locomotive powers, by the protracted action of this remedy, who required the combined strength and address of several experienced attendants to place him in the swing, from whence he has been carried by a single one; the most profound sleep has followed, and this been succeeded by convalescence and perfect recovery, without the assistance of any other mean. One of the most constant effects of swinging is a greater or less degree of vertigo, attended by pallor, nausea, and vomiting; and frequently by the evacuation of the contents of the bladder. As in some maniacal cases, the mental alienation seems dependent upon, or regulated by the action of the heart, when rationality returns, if the pulse be reduced below the usual standard, and is lost as it advances above it, the swing, possessing such powers over the circulation, has produced the most beneficial effects. Though we cannot accurately explain in what way the best remedies promote relief in madness, yet we have the most unequivocal proofs that those which occasion a degree of vertigo, often contribute to correct the morbid state of the intellect, and no one is so well calculated to produce this effect as the swing. Madmen are uniformly not so easily made giddy as people in their senses; but very few resist the action of a continued whirling with increased velocity. The vertigo, as was observed above, may be produced by means of the swing from its effects on the sense of sight, though with greater probability it may be attributed to feeling or consciousness, even in maniacs, when they are not insensible to the impression of the process; and this opinion seems confirmed from the circumstance of vertigo being produced by the circular motion even in the dark. Perhaps the appearances which usually accompany vertigo may contribute to explain its nature. The singular and unusual motion of swinging, when continued, and the movements increased, first induces paleness, then nausea, an obvious change in the circulation, and alternately giddiness: these changes must result from an impression made on the organ of sensibility, the brain, and nervous system, and prove the remedy acts on the seat of the disease; though it may be inadequate to explain its proximate cause.

"In some cases where the animal frame is easily influenced by the vertiginous motion, both the vital and animal functions are considerably affected, as well as the internal and external senses.

"When vertigo is either symptomatic or idiopathic it is generally accompanied by nausea; and as this is a usual effect of the swing, and vomiting is often indicated, and the party refuses to take any remedy, our mechanical apparatus is of the highest importance: indeed it often possesses superior advantages, as we can regulate the action on the stomach, producing either temporary or continued nausea, partial or full vomiting. The sickness produced resembles that occasioned by sailing, than which perhaps none is more severe: and though in long voyages the most delicate systems have borne it for weeks together, no ill consequences have accrued, as was observed before. When full vomiting has followed the use of this remedy it has often succeeded in bringing away viscid accumulated sordes and tenacious phlegm, with which the first passages of maniacs so frequently abound, and indigested matters, that appear to have been long pent up, though the most active

drastic evacuating remedies have been employed, and with apparent considerable effect. As vomiting has been long esteemed among the most successful remedies in madness, if the swing produced only this effect, its properties would be valuable; but though it can be employed so as to occasion the mildest and most gentle effects, yet its action can be so regulated as to excite the most violent convulsions of the stomach, agitation and congestion in every part of the animal frame; thus rendering the first system of vessels pervious, or in other words removing obstructions, and altering the very nature and quality of the secretions.

"The impression made on the mind by the recollection of its action on the body is another, very important property of the swing, and the physician will often only have to threaten its employment to secure compliance with his wishes, while no species of punishment is more harmless or efficacious.

"Though much of the beneficial effect of this remedy may be justly supposed to arise from its action on the stomach, yet more may depend on its power over the circulation.

CASE XIII.

"Mr. ———, aged 34, naturally of a gloomy, morose, reserved disposition, had been indulged in every wish of his heart from his infancy; suspicious, revengeful, and impatient of control, had been engaged in a business which occupied his whole thoughts, and seldom exercised his body: a series of disappointments and losses at length deprived him of his reason, and after being treated in the most judicious manner, without success, he was consigned to my care. I found all the peculiarities of his temperament increased by his indisposition, his countenance approached to saturnine blackness, the eyes, suffused with bile, were immovably fixed on the ground, the limbs seemed deprived of their locomotive powers, the action of the lungs, and the circulation retarded, the tongue parched and silent, and the whole man resembled an automaton, seldom exhibited any marks of existence but from the deepest sighs. His whole system was steeled against impressions, and he must have sunk to the grave but for the address of his attendants. All the more common means had failed, and he obstinately resisted medicine, I therefore judged him a fair case for the swing, into which he was placed two hours after taking a pint of thick water gruel and new milk, pulse 80, breathing twenty inspirations in sixty seconds, had had no alvine evacuation for six days, nor made any water for the last 24 hours, skin dry but cool, eye-lids half closed, the face vacant and of a murky hue: he made some resistance to being placed in the chair, but after being properly seated and secured, he was at first very gently turned round, but after a few revolutions he seemed to experience some unpleasant sensations, his attention was roused, and he made some violent but unavailing struggles; the motion being increased he became pale, and begged the operation might be discontinued, but promised compliance with my wishes as to food, medicine, &c. I therefore directed his immediate liberation; he complained of giddiness, nausea, seemed exhausted, and had nearly fainted, being laid on a bed I found his pulse 60, the inspirations fifteen, the expression of features changed, the extremities and superficies cold, he soon fell into a profound sleep, which continued three hours; but on waking I found him in mind and body just as before the swing was employed, had forgotten all his promises, and refused both food and physic; next day the swing was repeated as before, when similar effects were soon excited, and by increasing the velocity the nausea advanced to vomiting, when the swing was suddenly stopt very unexpectedly to the patient, who appeared roused and alarmed, intreated to be relieved, and repeated his former promise, I again complied, and he was taken out of the swing in the

most helpless state imaginable, was put to bed, where he soon fell asleep, and did not awake for six hours, when he reluctantly acquiesced in my proposal to take a mercurial purgative, a very small dose of which procured some copious alvine evacuations, though in disguise he had before taken three times the quantity without effect, and began on a light nutritious regimen, with gentle exercise in the open air; but his former mental peculiarities soon after returning, the swing was prepared, and the necessary steps taken for its employment, but rather than repeat the ride in the whirling, as he termed it, he submitted entirely to my wishes, and with some occasional returns of obstinacy and disinclination to persist in the remedies I prescribed, I had the pleasure to see him gradually improve and advance to perfect reason."

One observation on this subject it is of great importance to make: That an accurate classification of the different species of madness is the very first step towards any thing like a distinct account of the means of cure. Till this be done, all the talk about rules of cure must be in the highest degree vague, and in a great measure useless. But nothing deserving the name of an attempt to classify the different species of madness, has yet been made. When our author says that he arranges all the varieties of mental indisposition under the two divisions of Mania and Melancholia, it is plain that he communicates hardly any knowledge; but besides this he pays not the smallest attention to his own division, forgetting it as soon as he has made it.

We may state, for the information of those persons, who may be led to study this subject, that the first two things which philosophy requires of them is, first, an accurate enumeration and classification of the causes of madness, and secondly, an accurate enumeration and classification of the different species of madness. Were these two operations first performed, experience and reason would soon ascertain a number of precise and accurate rules for practice.

Our author concludes with a number of very good observations on the mode of granting certificates, which he thinks at present greatly too lax and negligent; and on medical jurisprudence in cases of insanity. We wish he had added something on the mode of conducting those institutions about London, where one individual frequently possesses several houses, which he visits only once a day, or once in two or three days, and where the patients are all the rest of the time entirely entrusted to the mercy and discretion of keepers. If the master's eye and authority be, as Dr. Cox says, of so much importance, surely this management must be extremely bad.

A Series of Plays in which it is attempted to delineate the stronger Passions of the Mind, each Passion being the Subject of a Tragedy and a Comedy. Vol. I. 4 edit. 1802. Vol. II. 1802. Cadell & Davies.

Miscellaneous Plays. By Joanna Baillie. Longman & Co. 1804. pp. 438. Price 9s.

The two volumes of Miss Baillie's Series of Plays had appeared previous to the commencement of this review. But in order to do justice to the merits of the authoress, as well as to give a fairer view of her defects, it is necessary that our observations should extend to those as well as to the volume of miscell-

neous plays at present published. Although several criticisms have appeared on the Series of Plays, the subject seems to us by no means exhausted; and we trust that some of our observations will not appear altogether unprofitable to the authoress herself.

The idea of writing a series of tragedies and comedies in which the operations of the stronger passions of the mind should be represented, has more novelty in appearance than in reality. There never was a tragedy written in which the predominancy of some particular passion was not displayed; and we know of no passion which has not repeatedly been represented as the great agent in bringing about the catastrophe of a tragedy. From among the many tragedies in which love, ambition, jealousy, revenge, have formed the ruling principles of the chief personages, it would be needless to cite examples. Even the passion of hatred has been delineated in every stage from its first origin to the horrible consequences which it has a tendency to produce. For it is to be observed, that hatred is not a separate and distinct passion. It never arose in a human breast without repeated provocation and injury real or imaginary. It is merely deliberate resentment which has acquired unusual permanency by repeated provocation, and by being concentrated on a particular person. The name of hatred is, indeed, usually given to a combination of envy and resentment; and in this sense it is used by Miss Baillie. This passion has been represented in its rise and progress in several of the plays of Shakspeare. In general it is assigned to some less important character; but in the Merchant of Venice and Othello it gives rise to the events which lead immediately to the catastrophe. The person inspired by it in the former play is the most conspicuous personage in the piece; and in the latter, Iago is as much in the eye of the reader as Othello.

A few observations will shew that the passion which guides the plot in the Merchant of Venice, is the same with that represented in De Monfort. Miss B. in her introductory discourse, defines the passion of hatred, which she means to delineate, as follows: "This passion, as I have conceived it, is that rooted and settled aversion, which, from opposition of character, aided by circumstances of little importance, grows at last into such antipathy and disgust as makes him who entertains it, feel, in the presence of him who is the object of it, a degree of torment and restlessness which is insufferable." What other description shall we give of the passion which animates Shylock in the following passage:

"How like a fawning publican he looks!
I hate him for he is a Christian;
But more, for that, in low simplicity,
He lends out money gratis, and brings down
The rate of usance here with us in Venice.
If I can catch him once upon the hip,
I will feed fat the ancient grudge I bear him.
He hates our sacred nation; and he rails,
Ev'n there where merchants most do congregate,
On me, my bargains, and my well-won thrift,
Which he calls interest: Cursed be my tribe,
If I forgive him!"

De Monfort unfolds the passion which rules his breast as follows:

"O that detested Rezenvelt!
 E'en in our early sports, like two young whelps
 Of hostile breed, instinctively reverse,
 Each 'gainst the other pitch'd his ready pledge,
 And frown'd defiance. As we onward pass'd
 From youth to man's estate, his narrow art
 And envious glibing malice, poorly veil'd
 In the affected carelessness of mirth,
 Still more detestable and odious grew.
 There is no living creature on this earth
 Who can conceive the malice of his soul,
 With all his gay and dammed merriment,
 To those by fortune or by merit placed
 Above his paly self. When, low in fortune,
 He look'd upon the state of prosperous men,
 As nightly birds, roused from their murky holes,
 Do scowl and chatter at the light of day,
 I could endure it. But when honours came,
 And wealth and new-got titles fed his pride;
 Whilst fatt'ning knaves did trumpet forth his praise,
 And grov'ling idiots grinn'd applauses on him;
 Oh! then I could no longer suffer it!
 It drove me frantic.—What! what would I give!
 What would I give to crush the bloated toad,
 So rankly do I loath him!"

Which of these two speeches best exemplify Miss B.'s definition of hatred? Can there a trait of difference be discovered between the passion of Shylock and De Monfort, except in the concomitant circumstances? Is not the hatred of both a mixture of envy and settled resentment?

To describe the passions from their first development, and to mark their progressive course until they acquire a complete ascendancy over the mind, is a task which no tragic poet, as far as we know, has executed with any degree of propriety, with the exception of Shakspeare and our authoress. It is this circumstance which in a very particular manner renders the plays of our immortal bard more interesting and useful than those of any other writer of tragedy. Miss Baillie, in the play of Count Basil, the only one where she attempts to unveil the first workings of a passion, she shows herself worthy to emulate the fame of Shakspeare. The three first acts of that play are sufficient to render her name immortal.

From Miss B.'s observations in her introductory discourse we suspect she is not fully aware of the instances in which Shakspeare has developed the first workings of the passions. He appears to us to have done so in regard to almost every passion which admits of it. It is to be observed that all our desires and affections, which in their excess acquire the name of passions, are in fact gradually developed; and when we speak of marking their origin, or development, or first workings, we merely mean unfolding the symptoms which they display, on being for the time powerfully attracted by an object naturally calculated to excite them. There never was a man, capable of being strongly agitated by the passion of love, who had not, long before the age of manhood, felt more pleasure in looking at a sweet than a disagreeable expression in the female face; who had not felt more attracted towards the company of a graceful and insinuating, than an awkward, stiff, and clumsy woman; and who had not often felt pleased by the preference of the lovely and graceful, and mortified at seeing the preference

bestowed on another. The same may be applied to every other passion. There is no desire or affection in the human breast, capable of forming the subject of a tragedy, which does not make its appearance more or less, either before or very soon after the first glimmerings of reason. But a tragedy, when it unfolds the symptoms which attend the first strong excitement of a passion by a particular object, is said to mark the origin of the passion.

Shakspeare has in this sense marked the origin of the progress of love in several of his plays, particularly his comedies of *Much Ado about Nothing*, *Love's Labour Lost*, *As You Like it*, *All's Well that Ends Well*, &c. In his tragedies he has very seldom marked its origin, or described its course while forcing its way to the supremacy against very strong opposing principles. *Romeo* merely transfers his attachment from one woman to another, *Proteus* does the same, and then the struggle commences between love and honour. The guilty passion of *Angelo* is indeed marked in its commencement and traced in its struggle with the sense of duty and the fear of shame. In the play of *Count Basil*, our authoress has marked the first symptoms of love, in a breast that had never before felt the passion, with a master's hand; and the succeeding struggle between it and the opposing passions of honour and the fear of shame is represented with equal skill.

In *Macbeth* we have the first direction of ambition to a particular object, the first symptoms of its becoming the ruling passion, and the succeeding struggle for the mastery, admirably displayed. At the commencement of the tragedy of *Ethwald*, that young warrior already appears wholly possessed with the passion of ambition, despising every meaner object, and dreaming of nothing but battles and crowns. His passion is afterwards merely transferred from ideal sceptres to a real one. The struggle between this irresistible impulse, and his more honourable feelings, is happily imagined and well executed.

It may be supposed that what we have said has a tendency to destroy our authoress's claim to originality; but in truth it may as justly be supposed, that it has a tendency to destroy Shakspeare's claim to originality. There is certainly no passion represented in Shakspeare's plays which had not been represented in a multitude of dramas previous to his time. The human passions are radically few in number; nor can any combinations of circumstances, external or internal, alter their nature or increase their number. Had Shakspeare or Miss Baillie set about inventing a new passion, or altering an old one, the attempt might, indeed, have been original, but it would have been original only in absurdity.

It may be asked, in what then does Miss Baillie's originality consist? We conceive that she has done something which has not been so completely done since the days of Shakspeare; and that she has achieved some things which even he left undone. With the exception of the works of that poet, there has scarcely a play been produced in English or in any other language, in which the chief character, on whose actions the events of the plot depend, is not presented to our view with his ruling passion already

completely triumphant in his mind. His ambition, his revenge, his love have acquired a complete controul over all his actions, and bear him along with a steady gale through or towards the breakers and sunken rocks which events throw in his course. Of this there are numerous instances in every language in which plays have been written. In our own language Zanga, the Mourning Bride, Isabella, and perhaps all the plays of Rowe, afford a few among many examples. From this method of conducting a play arises that insufferable sameness, which must have so repeatedly tired and disgusted every one who has been accustomed to read plays. The passions, after they have acquired complete ascendancy, are the same in every possible case, nor is it in the power of events to produce any variety in their action. As soon as the reader perceives the train of the events, he can predict to a certainty what will be the conduct of the agent.

Some poets have indeed attempted to diversify the scene a little by making the passion spring up after the opening of the play. But in these cases it is usually made to shoot up in an instant, like what has been told of water-spouts, which are descried one moment, and the next overwhelm with an irresistible deluge whatever comes in their way. This is not the process of nature, and no heart in the universe can sympathise with such extravagancies.

The poets of the French school, who have thought themselves bound by the rules of the drama to make fine speeches, and at the same time to maintain a great simplicity of plot, have endeavoured to relieve the insufferable languor of their scenes by introducing something which they supposed to be a struggle of contending passions. This mode has generally been called *balancing situations*. In these balanced situations a couple of passions are introduced stating their respective claims to pre-eminence with much eloquence of diction; not unlike the rival shepherds in Virgil's eclogues; or, perhaps, (keeping the elegance of the language out of the question) still more like two ingenious counsellors arguing a point of law before the twelve judges. The person in whose breast the litigation is carrying on, lays the respective claims of the contending passions fairly before the public; and when the arguments have been concluded, his judgment, which has all the while sat as umpire, very fairly determines in favour of that passion which has produced the best claims. This strange burlesque of nature has, however, its admirers; and there are even people who say that they have been affected with the distresses in the *Cid* of Corneille. Unfortunately, Thomson, the immortal author of the Seasons, had his genius and judgment warped by these examples; and he has in consequence produced tragedies which no one will read, nor can possibly find any other way of passing his time. This is the more to be regretted, as in *Tancred and Sigismunda*, Thomson gives a few indications of being capable of better things.

Such are the modes which have been pursued by those accounted superior tragic writers. There are, however, an immense number of others who never had sensibility to feel a passion, and far less judgment to describe it, who by painfully collecting traditionary

scraps of phrases and images, have contrived to patch up certain things which actors of an equal reach have vociferated to the great delight of the upper galleries. But these have received their reward in the profits of the third nights, and have departed to the place prepared for them. But of them we shall say nothing, as it would be ungenerous to expose the failings of the dead. *De mortuis nil nisi bonum.*

The course pursued by Miss Baillie is very different from all these. Although the passions are radically few, the combinations which they may form with each other are infinite. Resentment may contend for the ascendancy with love, gratitude, patriotism, the desire of power, of esteem. It may contend with every possible combination of these; and be alternately restrained and subdued by them, till a concurrence of circumstances rouse it to irresistible fury. It is in describing combinations of this sort which have never been described before, that the tragic poet has the only opportunity of being at once natural and original. According to the justness of his own feelings, from which alone he must draw his descriptions, the skill with which he applies the proper circumstances to excite the contest, and the happiness with which he seizes the terms best calculated to express the workings of passion, the pitch of his genius, and the fineness of his taste are to be estimated.

Shakspeare presents a numerous groupe of such combinations, and displays the passion, which is in the end to acquire the complete ascendancy, from the first momentary glances of desire towards the object by which it is excited, until at length it rushes headlong towards it with an impetuosity that nothing can restrain. Otway introduces the passion of love already triumphant, but raises up a number of adversaries to it, in the breasts where it reigns, and displays the contest with so much sensibility and beautiful simplicity of expression, that he also is immortal. Miss Baillie justly prefers the path chosen by Shakspeare, as most likely to afford useful lessons to mankind. She is not an imitator of either of these poets. The combinations of the passions which she presents are altogether different from those displayed either by Otway or Shakspeare. The incidents by which she calls out the several passions are also for the most part original; and although her language evidently betrays the fond admirer of the expressions of Shakspeare, yet it is distinguished by traits peculiarly her own.

There is a circumstance in which our authoress greatly improves on both these poets. She is the steady and zealous adherent of virtue. We conceive that by the moral end she has in view, she has greatly improved the justice and effect of her pictures. Even in her humorous scenes she has profited by this circumstance. Nothing can be more repugnant to good taste and real wit than obscenity and profanity. The dullest blockhead may employ these in the greatest profusion; and no one ever employs them but when he feels his wit beginning to flag. This is very evidently the case both with Shakspeare and Otway. The witty scenes of the former would have been equally witty and more so, if the admixture of gross language had been spared: his duller scenes are not enlivened by it. Poor Otway, in the wretched farce

with which he attempts to diversify the scenes of his *Venice Preserved*, gives the most incontestible proof, that the finest genius does not become witty by becoming obscene and profane.

There is one part of Miss B.'s plan which seems somewhat original, and on which we have as yet made no observations. We allude to her intention of illustrating the progress of each passion by a comedy as well as a tragedy. Of the nature of comedy she does not appear to have equally distinct ideas as of tragedy.

The same passions must be represented both in tragedy and comedy, for the human mind furnishes no other. It is, however, about very different operations of them that these two species of the drama are employed. In tragedy, the passion, although carried to excess, is always directed to its proper object, otherwise the whole effect of the piece is destroyed. High authority and grand exertions of power are the proper objects of ambition. An all-beautiful and all-accomplished woman is the proper object of love. To lavish criminally on another object that return of affection which is due to a husband or wife, naturally excites that species of resentment called jealousy. As long as these passions are directed to these objects, whatever excess they may be carried to they never once excite a ludicrous emotion. We, who are calm spectators of the scene, may indeed often perceive, that the passion is wrong directed in consequence of the misrepresentations of the artful and wicked. But the artifices thus employed to mislead must appear to us so complete, as to convince us that had we ourselves been placed in the same situation we should have been equally duped. Unless this is done we cannot sympathise; we must laugh. The passion of Othello for the beautiful and accomplished Desdemona is altogether proper, and we entirely sympathise with it. The arts of Iago, and the concurring circumstances are such as we conceive must have convinced any man of her infidelity, and our hearts in consequence allow the propriety of her husband's jealousy. In the succeeding struggle between love and jealousy which passes in Othello's mind, we are at once aware of the delusion under which he labours, and convinced that were we in his situation we should also have been deceived. If we believed for a moment that Desdemona was really false, as she would then cease to be a proper object of love, we should infallibly laugh at his continuing so infatuated with that passion. The same effect would be produced by his jealousy, if we saw it excited by circumstances really not calculated to excite it. The moral lesson uniformly inculcated by tragedy is that the passions, even when directed to their proper objects, have a tendency, in their excess, to produce the most fatal consequences.

In comedy the desires and affections which produce the comic effect are never directed to their proper object. They never, properly speaking, reach the height at which they assume the name of passion, otherwise they excite detestation instead of ridicule. The lesson taught by comedy is, that our desires and affections when they turn aside from their proper objects, although ever so little, have a tendency to expose us to derision. It is not the excess of the desires and affections which excites our ridicule; for when they are

directed to their proper objects, we not only tolerate but approve of them; even after they assume the name of passions. We can see a mother lavishing an excess of fondness on her smiling innocent infant; yet the warm sympathy at our hearts shews that we see nothing ridiculous in this excess. But if we saw the same woman bestow the fiftieth part of these expressions of affection on a baboon, or a lap-dog, we should in vain attempt to restrain our risibility; and if this perverted affection were carried to excess, we should turn away from the spectacle in disgust. In the same manner the highest efforts of the general, the poet, the orator, are every way worthy of esteem, and no one laughs although the love of fame should in these men be carried to enthusiasm, as long as it urges them forward to their proper pursuits. But when the same principle, however feeble, turns aside from its proper direction, and men think to acquire estimation by a coat docked according to the newest Parisian trim, by a pair of boots of a size and figure scarcely ever imagined before, or by a crop of a cut which few friseurs can pretend to imitate, circumstances which can attract no estimation but to the tradesmen employed; the desire of esteem becomes wholly ridiculous, and we laugh at it under the appellation of vanity.

Of all passions, love is the most universal inmate of the human breast, and at the same time most rarely meets with its proper object. We all allow that there is a great degree of power in guiding the operations of an army in battle, in directing the affairs of a great empire, in turning the passions of an audience which ever way we chuse by the force of eloquence; and every one feels that ambition, when directed to these situations, is directed to its proper object. But although we all own that beauty of form and perfection of mind are the objects of love, yet no two persons are agreed what combination of mental qualities and what appearances of form constitute this perfection and beauty. Hence it comes that no two lovers admire even the same woman for exactly the same qualities; and hence also it comes that there is scarcely a single woman who at some period or other of her life has not had an admirer:

“Large and small featured, flat and prominent,

“Ay, by the mass! and snub-nosed beauties too!”

In the speeches of Rosenberg and Rezenvelt at the masquerades, we have an admirable description of those circumstances which render love the most comic of all passions.

Whenever we see another person inspired with love by qualities which we do not think calculated to excite them, we are tempted to laugh. But if we enter into particulars it is impossible, from the difference of tastes, not to attribute qualities to the lady which must make the passion of her lover seem ridiculous. Hence the absolute necessity of delineating the heroine of a tragedy, in those general terms which all look upon as expressing qualities worthy of love; or by describing the effects of her charms, and allowing the imagination of every one to fancy for itself the beauties which must have produced these effects. The degree in which our interest is heightened by an attention to this circumstance cannot well be described, but may

be felt by every one of uncorrupted taste, who reads the speeches of Basil in the first scene where he appears, in the fourth edition of that play. This will appear still more evident by attending to the diminution of interest which we feel in a subsequent part of the play, when we suspect the heroine to be an unprincipled coquet, who is silly enough to be delighted with the passing admiration of every man she sees. Her own assurances that this is not her real character are not sufficient to do away our impressions to her disadvantage. Our sympathy with Basil is from that moment diminished, as we look upon an excessive affection for such an object as absurd. Indeed, we should certainly laugh instead of crying at the catastrophe, unless she afterwards, by her remorse and bitter reproaches, proved herself to possess a sensibility to virtue which is calculated to excite a high degree of love.

In comedy again, where it is intended to rally or ridicule the smaller deviations (*les égarements*) of this affection from its proper object, the description of the qualities by which it is excited cannot be too minute. If they are sufficiently so, every reader will find something to excite his risibility.

What we have said of love may be applied to every other passion. The person who feels uneasy because a fantastic puppy, by the peculiar cut of his coat, attracts the attention of a groupe of girls more than himself, and who would be pleased to see him singe its skirts, or accidentally bedaub it with a glass of wine, feels exactly the same emotion with De Monfort, but in a much less degree, and towards an object nowise calculated in propriety to excite it.

But although the effect of tragedy depends upon the excess of a passion directed to its proper object, and the effect of comedy on the direction of the desires and affections, before they assume the name of passion, towards an improper object; yet the effect of both these species of composition may be greatly heightened by introducing personages whose desires and affections are kept within proper bounds, and directed to their proper objects. Such a character as Rosenberg in the tragedy of Basil enables us to perceive the minutest symptoms of excess in the passion of Basil himself; nor do we know any thing which more highly exalts our idea of Miss Baillie's talents than the skill with which the character of Rosenberg is managed. In the Provok'd Husband, the propriety of feeling displayed by Lady Grace and Manley, enables us to perceive distinctly the most delicate shades of folly in the other characters.

We apprehend that Miss Baillie has not been entirely aware of this distinction between the appropriate objects of tragedy and comedy. In the play which is intended to exhibit hatred in a comic point of view, we find the passion excited by circumstances which, in the opinion of every one who can enter into the feelings of Baltimore, were naturally calculated to excite them. A country gentleman, proud of his family, and rendered alive to every appearance of insult by the decay of his circumstances, feels his importance every where lessened and himself thrown completely into the shade, by the great wealth and ostentatious liberality of a tradesman who had risen

from the lowest ranks of society. No one can wonder that in such circumstances the same passion arises in the breast of Baltimore as of De Monfort; and it is difficult to say which of their situations is most naturally calculated to excite envy and resentment. Accordingly we are as little inclined to laugh at the former as at the latter. The hatred of Baltimore is besides carried to a height, at which it is impossible to laugh at any passion, however it is directed. It is indeed at length raised by concurring circumstances to such a pitch, that the mind of the reader is completely prepared to behold it produce the same fatal effects as in De Monfort. Nor was it possible for the authoress to prevent this catastrophe in a reasonable manner without forcibly introducing some other strong passion to counteract it. Accordingly, Baltimore and the object of his hatred, when on the point of attempting to murder each other discover, strange to tell! that they are brothers. The introduction of the same incident towards the conclusion of De Monfort would have quite as naturally prevented the catastrophe of that tragedy. This is plainly not holding up hatred to ridicule. If Miss B. intends to do this, she must represent the affection excited by some object, which other people do not think calculated to excite it. She must at the same time prevent the malevolent affection from exceeding at most the degree at which it is usually called *unconquerable dislike*.

We by no means question Miss B.'s ability to write comedy. By a proper attention to its object, we conceive that she may attain great excellence in this species of composition. At the same time we are certain that she will consult her own permanent reputation by altogether dropping the design. To describe the excess of the passions when directed to their proper objects, and the slighter deviations of our desires and affections, are tasks so extremely dissimilar that no one person, Shakspeare excepted, has as yet executed both, even tolerably. Even he has only executed the former by starts, while he seems to luxuriate and riot in the execution of the latter. His imagination appears to have been so habitually directed to mark the ludicrous deviations of our desires and affections, that it seems to cost him an effort to give it a different direction. A clown, a character who is expected always to think, speak, and act in a whimsical, out of the way manner, seems almost a necessary of life to him. Even in his deepest tragedies there are few complete scenes which are throughout employed in representing the excess of the passions when directed towards their proper objects. If the hero of the scene refrains from beginning to do or say something laughable, which is seldom the case, some other personage is always at hand to give vent to the ludicrous conceptions of the poet. Hence it is that Hamlet is beyond all question the master-piece of Shakspeare in tragedy. The hero here conceives that the surest way to gratify his ruling passion is by counterfeiting madness; and therefore the more whimsical his words and actions are when he is observed, the more does he appear to feel that passion which fills his mind, and the more natural and interesting do those soliloquies appear in which he gives vent to its excessive workings. The poet has

therefore here a full opportunity of at once gratifying his own ruling passion and that of his hero.

Our sense of the great merits of Miss Baillie, and an anxious desire that her talents should contribute as much to the honour of her country as possible, have induced us to extend our remarks on her Series of Plays to a length for which some of our readers may require an apology. In advising her not to aim at excellence both in tragedy and comedy, we have only advised her to desist from an attempt to which even the genius of Shakspeare was unequal.

Of the miscellaneous plays at present given to the public, the first two were written, as the authoress informs us, a considerable number of years back, before her taste in dramatic writing was formed, although she has now retouched and altered them for the public eye. She does not, however, consider their early date as any apology for their defects; nor indeed ought it to be considered as such. An author who merely retails to the public those scraps of character, expression, and incidents, which he has gleaned from other authors, must in course of time exhaust his stock; and after he has vended the choicer parts of his collection, there is some excuse for his attempting to make the most of the refuse. But the combinations of the passions are infinite; every new combination must suggest new incidents, new ideas, new modes of expression; nor is it possible that a dramatic author, who draws from the workings of his own feelings, can ever write himself out. Shakspeare surely gives no traces of having exhausted his stores. Miss B. has as yet only described three ruling passions, each in one particular state of combination: surely then she can be at no loss for ample materials. We conceive that she might have continued her series with little more labour than the reformation of pieces, written while her taste was less cultivated, must have cost her.

She indeed, in her preface, informs us that she considers her writing such miscellaneous plays as varying her employment, as a sort of relaxation, in the midst of her more serious labour. From the opinions we have already advanced with regard to the nature of tragedy and comedy, it will not be expected that we should consider what she has done at present as at all differing in kind from what she had already done. An examination of each play will enable us to point out our sentiments more distinctly.

Rayner, the hero of the first tragedy is a young soldier, who has been disappointed of a large fortune which he expected on the death of his uncle, and which Hubert, an artful knave, had by his arts prevailed on the old man to leave wholly to himself. Rayner is reduced to the greatest difficulties, and his distress is heightened by the dependent and helpless situation of a young and beautiful girl with whom he intended to have shared his fortune. In this situation he is assailed by the arts of Count Zaterloo, a young man of ruined fortune, and his profligate associates, who support their debauches by robbery, and who wish to add Rayner, as a respectable associate, to their number. The murder and robbery of Hubert is the first proposal he hears among them. He

startles at the crime; but while he hesitates between conflicting passions, a letter from his mistress, which informs him that she is abandoned by the friend on whom she depended, and has begun her journey to join him and share his fortunes, urges him headlong into the snare of Zaterloo. Hubert is way-laid and murdered. Rayner, who had left his companions in the darkness of the night, is not present at the commission of the crime, but is soon afterwards found by the attendants of Hubert, who had, after his fall, proved too powerful for the banditti. The marks of guilt and terror in the countenance of Rayner, and the situation in which he is found, make him be condemned for the murder: but the dying confession of Zaterloo, who had been mortally wounded in the attack on Hubert, procures him finally a pardon.

The chief interest of the play depends upon the conflict of the passions in the mind of Rayner, which has a strong analogy to that in the mind of Jaffier, in *Venice Preserved*. Both of them are driven to desperation by the impending distresses of the object of their passionate attachment, and their characters have otherwise a considerable similarity. There are, indeed, a number of circumstances introduced to heighten the interest in the tragedy of Rayner; but several of these have a very different effect. There are some marvellous incidents which tend greatly to destroy the illusion of a real story. Rayner having accidentally parted with his associates who are lying in wait for Hubert, *unexpectedly* comes to the cave of an old man, who had been driven from the society of men by remorse for a murder he had committed, and who is tormented at times by the imaginary appearance of the ghost of the murdered person. This horrible phantom re-appears to his distempered mind while Rayner is by, and thus very seasonably contributes to raise in the latter a still greater horror of the crime of blood. While Rayner is in prison, an old general, the friend of his father, accidentally comes to see the prison, learns the story of the son of his old acquaintance, and, after many friendly offices, declares at the end of the play his intention to leave him his whole fortune. Still more *unexpectedly*, after we have heard the shout which succeeds the execution of Rayner, he re-appears alive and sound before our eyes! This surprising event is brought about by the no less surprising agency of an African prince, who happens to be employed in the prison, to fetch pots of liquor for the prisoners. His natural humanity had been almost extinguished by long ill usage, but some kind words of Rayner re-kindle the few remaining sparks; and the prince shews his gratitude by contriving to saw across the main prop of the scaffold, in consequence of which, when the executioner is about to perform his office, it tumbles suddenly with a crash, and maims and bruises him to such a degree, that he is unable to proceed in the business. The *unexpected* arrival of the messenger with the confession of Zaterloo, and the consequent acquittal of Rayner, remove all dangers, and all obstacles to the happiness of the hero and his mistress.

There are several other subordinate characters introduced to give variety to the piece. Mira, a coarse, vulgar, and unfeeling courtesan, the mistress of

Zaterloo. The Countess Zaterloo, his foolish, indulgent, doating mother. The keeper of the prison, the crowd attending on the execution, a couple of executioners, a country clown, &c. &c. All these persons joke in their way, but joke not a little unseasonably. There is also a garnish of songs, in order that there may be something for the taste of every person. To be more particular in our observations on this piece is needless. In some of the speeches of Rayner, Miss Baillie appears for a moment: the other parts of the play might have been put together by a maker of tragedies.

The title of the Comedy is *The Country Inn*. Sir John Hazlewood, a very worthy old bachelor, stops at a country inn, to wait the recovery of his servant who has fallen ill. He is attended by his nephew, a young man of the ton. At the same time accidentally arrives Lady Goodbody, with her two nieces; the one a very accomplished girl without a fortune; the other, a most awkward, uncultivated country hoyden, but supposed to possess a large fortune. Lady Goodbody immediately falls to bringing about a match between her accomplished niece and Sir John. Her arts seem frustrated; but the couple, having mutually fallen in love, after accidentally overhearing their good opinion of each other, come to an explanation, and all goes right. The nephew, intent upon the main chance, swallows down his disgust of the booby niece, in consideration of her large fortune; and prevails on her to unite her destiny with him at the parish church in the neighbourhood. On his return from the ceremony, he discovers that his fair partner is indeed the only daughter of old rich Sir Rowland; but, after her mother's death, that worthy knight, having married his cook maid, has by her two chubby boys who are to be the heirs of his estate.

Several inferior characters contribute to carry on the business of the plot. Amaryliss, a poet, marries Dolly the maid of the inn, and has his disinterested love rewarded by a fortune of ten thousand pounds, which is unexpectedly left her by her uncle. There is besides the usual accompaniment of footmen, waiting-maids, waiters, and over and above a Scotch piper, an English fiddler, and a foreign hurdy-gurdy man.

When we say that this comedy may amuse an idle hour, we believe we do not over-rate its merits; but to any farther praise we cannot adjudge it to be entitled. None of the characters are strongly or naturally marked. Worshipton has some faint traces of the characteristics which some plays have assigned to a fashionable loungeur. Amaryliss is not a character at all: nature never made such a character, and the authoress has only half sketched her conception of it. The characters in a comedy must not be outlines; they must be completely filled up by a multitude of minute peculiar circumstances; and according as this is or is not done, they will be interesting and amusing, or tedious and insipid.

Let not our censure of this comedy lessen Miss B.'s real merits in the eyes of our readers. Her attention has been directed to the workings of the passions in the excess, when pursuing their proper objects. She has not employed herself in marking those slight deviations of our affections and desires, which give

their peculiar shades to human action in the ordinary intercourse of life. To distinguish and describe them well, without an attention strongly turned towards them, is impossible. The days of inspiration are past.

The history of Constantine Paleologus, the hero of the third play, must be known to most of our readers. He was the last Emperor of Constantinople, previous to its capture by the Turks. He had been educated in a manner suitable to the profligate and enervated people among whom he was born; but the alarms of impending ruin, joined to the counsels of his friend and historian, Phranza, roused him to a sense of honour and patriotism, which enabled him to fight and fall like the last of the Romans.

No subject could be better adapted for a tragedy. It is such a one as, (to use a very emphatic expression of our authoress) *would* be written upon. There was an opportunity here afforded, of marking the origin and progress of patriotism, from its first temporary struggle with the hostile passions fostered in a young despotic prince, by a luxurious court, till its final triumph over every other principle, over the fear of danger, and even of inevitable death. Our authoress, however, has not attempted a task for which she was so well qualified. The passion of patriotism is already triumphant in the mind of Constantine when he is first introduced; nor is there a single passion afterwards excited which for a moment pretends to the mastery. Constantine is by this means a very hero; as lofty and almost as uninteresting as those of other tragedies. We see him placed on the highest pinnacle of patriotism; we do not perceive the ladder by which he ascended; it is therefore an elevation which we cannot pretend to reach. We admire him as a superior being; but we do not sympathize with him as a man. Even the domestic scenes in which he is presented bring him very little down from his elevation. He acts throughout exactly in the manner we are led to expect from the prevalence of his ruling passion; nor do we find him deviate in one instance from what might be expected in a perfect patriot.

As a hero, however, in the common sense of the word, Constantine has considerable claims to our regard. He is modest, unassuming, kind and condescending to his subjects, a fond husband, devoted to death, and perfectly resigned to the will of heaven. We cannot help thinking that the interest of the character would have been greatly heightened, had the authoress more strictly attended to the description given of him by the historian. It appears from Gibbon that although inwardly he looked upon his affairs as desperate, yet to all around him he wore the face of resolute courage, and spoke the words of hope. "He promised, he conjured, and attempted to inspire the hope which was extinguished in his own mind." To his faithful counsellor Phranza alone, he unveiled the despondency of his bosom. A fine opportunity was here afforded to the poet of marking the struggle which passed in the mind of the hero, by some of those sudden, irresistible bursts, which in spite of our utmost efforts, at times unveil the feelings by which we are strongly agitated, although they may escape the notice of all around us who do not suspect their existence. This noble struggle with his feelings

would have also greatly exalted the hero in our opinion, and given a wonderful addition of interest to his soliloquies and his scenes with his confidential friend. Constantine, indeed, as Miss B. represents him, sometimes talks of wearing the fice of hope, and concealing his internal despondency; but we must own that to us the words of Constantine to his friends seem at all times to be those of a man to his fellow martyrs, and his smiles to them evidently those of settled resignation.

Of the inferior personages, Justiniani is taken from history. The features of his character are not strongly marked; and the words which he is made to utter, at the moment when Constantine endeavoured to prevent him from disgracing all the heroic actions of his life by turning his back on the enemy, are infinitely inferior in effect to those recorded by the historian:

"Constantine. Go to! this moment is the quivering ridge
That stands between our success and our ruin:—
The sight of thy turn'd back from their screw'd pitch
Will turn more hearts than all the pressing foe:
Thou must not go.

"Justiniani. I am a mortal man:
The fangs of fiends are in my new torn flesh:
Nature compels me, and I must have succour."

[*Exit hastily, and writhing with pain.*]

Such is the description of Miss B.; that of Gibbon is as follows: "Your wound, exclaimed Paleologus is slight; the danger is pressing; your presence is necessary; and whither will you retire?" "I will retire, said the trembling Genoese, by the same road which God has opened to the Turks: and at these words he hastily passed through one of the breaches of the inner wall."

The character of Othus, a learned and valiant Greek, is, the authoress informs us, imaginary. We believe she thought it to be so; and it gives us a high idea of the justice with which she had imagined the scene she describes, that exactly such a character as Othus actually did exist and perform very nearly the part assigned to him in the play. Phranza, like Othus, was a learned and valiant Greek, the bosom friend and counsellor of Constantine; he also survived the ruin of his sovereign, and lived to commemorate his fate to posterity. In a future edition we should hope that Miss B. will substitute the name of Phranza for Othus.

We do not blame the introduction of Valeria the wife of Constantine. A female character was probably necessary to the interest of the piece. We would however advise our authoress to retrench the idle story of the soothsayer. It leads to no consequence, and greatly lessens Valeria in our esteem.

The character of Mahomet is perhaps the most exceptionable in the piece. Instead of a fierce, ardent youth, glowing with the prospect of conquest, and rendered insensible to the feelings of humanity by habits of unbounded despotism and a bloody fanaticism, we have a despot indeed, but one who is subdued by the presence of a virtuous woman; and who seems almost willing to consider the fallen Constantine as happier in the voluntary attachment of his faithful friends, than himself in the termination of his conquests. Perhaps his character might be altogether omitted without disadvantage.

The manly character of Rodrigo, a true bold sea-man, is well kept up; and several of the inferior characters are pretty distinctly marked.

Upon the whole, this play is capable of being greatly improved; but in its present state it is far inferior to the tragedies in the Series. The authoress seems to have been chiefly led astray by a desire, as she informs us, to adapt it to representation at one of our large theatres. If she continues to have this object in view in future, she will assuredly blast the hopes which her former pieces raised. In such vast unwieldy theatres as those of Drury-lane and Covent-Garden, it is scarcely possible that a good play can be well acted and at the same time applauded. The glance of the eye, the expression of the features, the sudden and quick transitions of the voice can never be seen or heard by one half of the audience: and where but in these can the actor display his skill? The actor must roar, rant, and throw his face and body into the most violent contortions, before it is possible his actions can even be observed by the audience in the gallery who see "the people walking on the stage like crows."

The pleasure afforded by the excellent expression of the passions is however too great not to produce, and that at no great distance of time, a remedy for this depravation of taste. In a theatre of a less size, which the public voice begins already to call for, the plays of Shakspeare and Otway will be acted with justice and admired; and those of Miss B. also, if she can prefer this prospect to that of having her pieces brought forward at the great receptacles of farce and pantomime, where they will be merely tolerated, if not hissed. Miss B. has too just a taste ever to become a popular writer for such theatres. She has thrown as much idle bustle, and as much unmeaning shew into the two tragedies of her last volume, as would completely ruin the proper effect of the best tragedy in our language; and yet we assure her it has as little chance of succeeding as any other of her plays. If she would have her tragedies read and admired at present; and read, acted, and admired at a future period, she must follow the impulse of her genius in the description of the passions, and keep actors and the stage at as great a distance from her imagination as possible.

We have been thus particular in our criticism on Miss Baillie's plays, because we are of opinion they deserve peculiar attention. We are not aware of having over-rated her merits; and if we have at any time written with an appearance of harshness, we beg it may be considered as unintentional. The candour with which Miss B. owns her faults and amends them, should procure her the treatment which such conduct deserves from every unprejudiced critic. If the observations we have made, shall in any degree contribute to direct her pursuit to those objects in which her genius is calculated to attain unrivalled excellence, we shall congratulate ourselves on having rendered a service of high importance to the drama of our country.

The Lives of the Scottish Poets; with Preliminary Dissertations, on the Literary History of Scotland, and the early Scottish Drama. By David Irving, A.M. 2 vols. 8vo. 388 pp. Edinburgh, Bell & Bradfute. London, Verne & Hood. 1804. 16s.

When departed genius through the operation of casual or unavoidable circumstances, is in danger of losing its fame, the exertion is laudable which contributes to rescue it from unmerited oblivion. From the period of the union of the two crowns, the Scottish language, as might naturally be concluded, began to be considered as a provincial dialect, and the English being the language of the court has ever since been gradually gaining ground in Scotland. The consequence with regard to Scottish authors might have been easily foreseen. Their compositions were by the higher ranks in general excluded from the hands of their children, and the works of English authors substituted in their stead. An early acquaintance with the Scottish language, would, it was feared, produce a habit of writing and speaking in a provincial dialect, which, in certain situations, might prove a material obstacle to future success in life, and the acquisition of those things which were considered as objects of ambition. Before the Scottish dialect was banished from fashionable circles as the language of conversation, the English only was read and written. The compositions of Scottish authors, whatever might be their intrinsic merits, as they were written in an antiquated and obscure dialect, began to be neglected and forgotten. The historians were only read by those who had it in view to dress the facts which they detailed in a more modern garb. Even this inducement did not exist as far as regarded the poets, whose works and names were therefore falling into total neglect.—Of late, however, the spirit of inquiry, which has sprung up among the *literati* of Scotland, has directed their attention to their own poetry. Many valuable compositions have thus been brought into notice, to the authors of which their proper share of reputation has been assigned. This is the field which our author has selected for the scene of his labours. The nature of his work, his competency to the task which he has undertaken, and his success upon the whole, are the points which now remain to be considered.

The work is divided into two parts. The first consists of a Sketch of the Literary History of Scotland from the earliest times, in which may be included the Dissertation on the early Scottish Drama. The second contains the Lives of the most eminent Scottish Poets, with extracts from, and criticisms upon, their most admired compositions.

Literary History. The literary history of Scotland, exclusive of the dissertation on the drama, as given by our author, forms itself into four subdivisions. The first treats of the literary condition of Britain under the Romans, the extent and effects of the Druidical institutions, and the manner and time of the introduction of letters into Scotland. The second contains the history of the most celebrated of the ancient Scottish ecclesiastics, with an account of their studies and compositions. The third treats of the origin of the Scottish language; and the fourth continues the history of the most celebrated Scotchmen who have distin-

guished themselves in the different departments of literature down to the present age. The literary institutions of the country, their origin, and the manner in which they are conducted, of course claim some share of the author's attention.

"While the island continued sunk in paganism," observes our author, "the south of Britain could boast of a class of men comparatively enlightened. The Druids, says Diogenes Laertius, are reported to deliver their philosophical precepts in enigmatical terms; and to inculcate the adoration of the gods, abstinence from evil actions, and the exercise of fortitude. The original seat of Druidism appears to have been the south of Britain. That Druids also existed in Scotland and Ireland has generally been treated as a self-evident proposition; and instead of endeavouring to establish the fact, various writers have proceeded to trace its consequences. For Druidical antiquities it would be in vain to search; instead of temples they consecrated the mistletoe, and the oak on which it grew. Nor can it be evinced by the testimony of early writers that this system ever extended to either of these countries." Our author having adopted the opinion of Laing, that the Druidical system never extended to the north of Britain, of course concludes, that the first alphabet introduced into Scotland was the Roman, and that its introduction was coeval with that of Christianity. If the premises be admitted, the conclusion may be allowed to follow—but it is worth while to examine how far the author's notions on this subject are well founded.

The reasons that induce him to suppose that the Druidical system never extended to Scotland are these: First, There are no Druidical antiquities; Secondly, It is not proved by the testimony of early writers, and Thirdly, It appears highly probable, from the observations which occur in Cæsar, that the system was confined to the south of Britain, and the opposite districts of Gaul.

The only reason the author gives for his conclusion that there are no Druidical antiquities to be found, is a sentence from Pliny's natural history, which asserts, that nothing was regarded with more veneration by the Druids than the mistletoe and the oak. How he collects from these words that it would be in vain to search for Druidical antiquities, we are at a loss to guess. Though Pliny with truth represents the Druids as having a great veneration for the mistletoe and the oak, he cannot be understood to have said, that they had a veneration for no other object. It is agreed on all hands, that Britain was first peopled by a tribe of the Gauls, or Celtæ. The language, manners, customs, and superstitions of the original inhabitants must therefore have been the same. In the present case we are not left to uncertain conjecture. The remains of Druidical temples are still to be traced in England, and in Brittany in France. These temples consist of a circle of large stones placed on end, with a flat one in the middle. The tradition among the Bretons that these are Druidical remains is universal. But in the north of Scotland, owing to its mountainous nature, the antiquities, customs, and traditions of the Celts were more likely to be preserved in a high degree of purity. Accordingly in almost every part of the Highlands the circles of large

stones are to be met with, which are universally understood by the inhabitants to be Druidical temples. Many of these may be supposed to be nearly as perfect as when they were first erected, for the stones are in general so large and well fixed as to bid defiance to the power of time; and the Druids never shut up their temples, thinking it impious to confine him, whose temple is universal space, within walls and roofs. Notwithstanding the length of time that has elapsed since the introduction of Christianity, many of the Highland terms, connected with religion, have still a reference to the Druidical system. The word *Eglais* (Ecclesia) for a church, was introduced with Christianity, but this has not been able to destroy the ancient term. The word *clachan*, (stones) which has an evident reference to the Druidical temples, is to this day the common Gaelic word for a church. These facts, which are stronger than a thousand idle fables, added to the natural probability of the thing itself, seem to place it beyond a doubt that the Druidical system extended over the whole of Britain. Under these circumstances it can scarcely be wondered at, that some writers should proceed to trace the consequences of the Druidical system without thinking it necessary to prove that such a system ever existed. But it must be regarded as surprising that a person should pretend to write on the antiquities of his country who seems to labour under such palpable ignorance of that part of it, where, from the nature of the place, and the manners, customs, and language of the inhabitants, any remains of antiquity were most likely to be found.

The second reason which induced him to suppose that there were no Druids in Scotland or Ireland, is that it is not proved by early writers. His mode of reasoning here is somewhat singular. *Usher* mentions an ancient Irish book which places the Druids in Ireland before the third century; and *Adomnan* informs us that *Columba* and his followers were disturbed in their devotions by the Pictish *Magi*. But says our author, *Druid* originally denoted a wise man, and *Magi*, though often translated *Druid*, might possibly not have been so in the present instance!—Here he cites two writers who seem to make directly against himself, and draws a conclusion in his own favour, merely because their testimony is not so satisfactory as might be wished!—Let us examine his objection more closely. The word *Druid* originally signified a wise man, says our author, and therefore we suppose, he meant that it might be applied to any order of wise men. But the word is of Celtic origin, and if it mean an order of wise men at all, it must mean a Celtic order.—If this then was not the order of the Druids, what was it? *Magi* in the same manner must mean some order of wise men among the Picts. If this was not the order of the Druids, what was it? Neither our author nor any body else can tell, and therefore, on his own statement, the balance of evidence is against him. But when we consider that the Druids were firmly established in Britain, and that Druidical remains are to be found in almost all parts of the Scottish Highlands, can there be a rational doubt that the above writers referred to the Druidical order and no other? We have admitted for a moment

that the author's etymology of the word *Druid* is correct, but this is by no means our opinion. Among the variety of etymologies of this word, we think that which derives it from the word *Deru*, the great object of Druidical veneration, is by far the most probable and consistent. But *Pinkerton* said, that it signified a wise man, and in our author's opinion, he is certainly a great philosopher. We shall leave him in possession of this argument.

The third argument brought to prove that there were no Druids in Scotland is, that from the observations which occur in *Cæsar*, it appears highly probable that the Druidical system was confined to the south of Britain, and the opposite districts of Gaul. The truth is, it is impossible to find in *Cæsar* any observations that can in the slightest degree support the conclusion which the author has endeavoured to establish. With Britain *Cæsar* was but little acquainted. When speaking of the Druids, he says, that it was the general opinion, that the institution originated in Britain, and thence found its way into Gaul. From the little knowledge of Britain which he was enabled to acquire, he does not venture to give his own authority upon this point; but at any rate, how this or any thing else said by *Cæsar* can be construed into an assertion, or even an intimation, that the Druidical order was confined to the south of Britain, we are totally at a loss to guess.—The other assertion of our author, that it appears from *Cæsar* that the Druidical institution extended only over those districts of Gaul which are opposite to Britain, is still more extraordinary.—In describing the manners of the Gauls, *Cæsar* could be more explicit, and therefore his authority is of more value. He tells us that there were but two descriptions of people in Gaul, (meaning not that part only which was inhabited by the *Celtæ*, properly so called, but the whole of the Gallic nation, as appears beyond a doubt from the context) who were held in any degree of estimation. One of these was the order of the Druids.—He informs us further, that the whole of the Gallic nation was much addicted to superstition, and sometimes offered human sacrifices. In the management of these sacrifices they employed the Druids. The whole of the Gauls, we are told, boasted of their descent from *Dis*. This notion they received from the Druids.—With all this staring him in the face, our author gravely tells us that from *Cæsar's* observations the Druidical order appears to have been confined to those districts of Gaul which are opposite to Britain. It is evident then, that all our author's arguments to prove that there were no Druids in Scotland, are founded on mistake. His own observations may be reversed. 1st, It would not be in vain to search for Druidical antiquities, for many such are to be found; 2dly, It does appear from the testimony of early writers, as far as it goes, that there were Druids in Scotland; and 3dly, It does not appear from the observations of *Cæsar*, that Druidism was confined to the south of Britain, and the opposite districts of Gaul. If the Druids then were established in Scotland, the conclusion of our author that the first alphabet introduced into that country was the Roman, of course falls to the ground. To consider the nature of the Druidical alphabet here would be improper as

the author's hypothesis did not allow him to touch upon it. To those who wish for information on this point, we would recommend the perusal of "Davies's Celtic Researches," a work which, though often highly fanciful, contains much curious information.

In the second subdivision of the literary history our author is in general sufficiently distinct and impartial, except where his favourite notions are concerned. Even here, however, some observations occur, which do not by any means display that candour and cool reflection which alone can give success to inquiries after truth. The notions of men whose zeal outran their discretion with respect to the miracles of St. Columba and others, our author with great propriety rejects. We agree with him that there is no sufficient evidence of any miracle being performed since the days of the apostles, and they who have assented to the contrary have often very materially injured the cause which they meant to serve.

Having enumerated the names of the most distinguished scholastic philosophers of Scotland before the death of Alexander the Third, Mr. Irving produces some specimens of their Latin verses which reflect no high degree of credit on their poetical talents. Thomas Lermont, commonly known among the people of Scotland under the name of Thomas the Rhymmer, was cotemporary with Alexander the Third, who flourished in the thirteenth century. Barbour followed at the distance of nearly a century; and Winton, the author of the *Cronyhill of Scotland*, came about the beginning of the fifteenth century. The language of these three poets has been found to bear a pretty exact resemblance to that of their English cotemporaries. This leads our author to his third subdivision, where he attempts to trace the origin of the Scottish language.

In endeavouring to ascertain the origin of the Scottish language, the author's attention is properly directed to the original inhabitants of Scotland, and especially that people who have given name to the country.—To account for the appellation of *Scots*, a variety of conjectures have been formed, vying with each other in absurdity and extravagance. That Scotland, as well as the rest of the island, was originally peopled by Celts or Gauls, is the most probable supposition. In the hills the ancient inhabitants remain almost unmixed. From them, therefore, we may look with the greatest probability of success for whatever information can be collected on this subject. It may be remarked, that they alone retain the name *Albion*, by which the island was first known among the Greeks. Themselves they call *Albanich*, or the inhabitants of *Albion*. The language also preserves the memory of their origin, for they call themselves *Gael*, their language *Gaelic*, and their country *Gaeldoch*. All this tends to confute the Irish origin attempted to be ascribed to them. But this is not all. When speaking of their own language they call it a *Ghaelic*, (*the Gaelic*), emphatically. When they speak of the Irish language, they call it a *Ghuelic Erinach*, or that dialect of the Gaelic spoken in Ireland. This also is repugnant to the idea of an Irish origin, and the fact that there are so many things to discourage, and nothing to favour such an idea among

the Highlanders themselves, may be safely regarded as almost conclusive on the subject. These may, perhaps, appear to some to be slight circumstances, because their ignorance of the Celtic language must prevent them from feeling their full force.—But they are certainly circumstances of a nature more decisive with respect to the origin of nations, than all the idle fables that were ever invented by ignorant and presuming antiquarians. Admitting then that the Highlanders are the descendants of the original inhabitants of Britain, it becomes material to observe how far they supply us with any information respecting the other inhabitants of Scotland.—The Saxon conquest of the south of Britain is distinctly marked by the only appellation under which the English are designated in their language. This appellation is *Saissinich*, (Saxons). The country is called *Saissin* (Saxony). But with respect to any conquest or change of inhabitants in Scotland, they do not afford the least ground for the supposition that such a thing ever happened. The inhabitants of the Low Country were by them distinguished by the name of *Cruithnich*. Whatever be the exact import of that word, it certainly does not imply any thing like *strangers*. The term *Scots* is totally unknown among them, nor have they any tradition of the arrival in Scotland of any strange people, a circumstance which, considering the accuracy with which they preserve the memory of remarkable events, is unaccountable, upon the supposition that such a thing had taken place. Among the variety of conjectures that have been hazarded respecting the origin of the appellation of *Scots*, the following is by far the most rational. The Saxons who first came into this island, observed the Roman wall, and nothing is more natural than that they should denominate the country beyond it *Schottland*, (Shut-land) which is to this day the German name of the country, and means exactly, the land shut out (by the wall). The pronunciation afterwards adopted by the English would render it *Scotland*, and the inhabitants of course *Scots*. This name must have in a short time extended northward with the Saxon language, till it was at length adopted by a great part of the people beyond the southern wall. By strangers it was probably applied to the whole country except to that part of it to which the name of *Picts* pointed out a peculiar appellation. After the conquest of that people, the name became universal in the kingdom itself, wherever the Saxon language prevailed. The *Gael* still retained their ancient language and manners, and consequently among them the name is not found. How the *Picts* came by that appellation is not very material. It may have been derived from either of two causes. The custom of painting their bodies with some substance appears from the Greek and Latin writers to have been practiced by most of the Celtic race. Cæsar tells us that it was practiced by all the inhabitants of Britain, and as far as regards those nations with which he himself was acquainted, his evidence is entitled to the fullest credit. Solinus also confirms his testimony. Cæsar calls the substance which they employed *vitrum*. Pliny calls it *glustum*, a Celtic word with a Roman termination, of which *vitrum* may be regarded as a translation. *Latour D'Auvergne* tells us, that to this day the custom prevails

partially in Brittany, and he had an opportunity of being an eye witness of it. The Romans probably applied the name to the inhabitants of the Low Country beyond the wall, to distinguish them from the southern Britons, who, perhaps, soon after the Roman conquest had in a great measure discontinued the custom. The other supposition will equally well account for the name. The custom of wearing a party-coloured dress was prevalent among the Celtic tribes, as we learn from Strabo, Pliny, and Diodorus Siculus. Cæsar notices this when he makes use of the terms *Gallia braccatu*. That this custom extended to Britain may be considered as certain, since the Highlanders of Scotland to this day, wear a party-coloured garment either of Tartan, or some other substance, which they call *Bracca*. *Bracca* is a Celtic word, signifying party-coloured. This might give rise to the appellation of *Picts* among the Romans, who applied it peculiarly to the inhabitants of the Low Country of Scotland, to distinguish them from the Britons of the Roman province, and also from the Highlanders, whom they knew by another name. The people of the Lowlands would readily distinguish their brethren in the Highlands from themselves, by a term referring to the mountainous nature of their country. Hence the name *Gael-dunich* (the Gaels of the hills), the evident origin of the Roman name for the Highlanders—Caledonians. This name is not known to the Highlanders themselves. With respect to the present language of the south of Scotland, it may be safely regarded as a dialect of the Saxon, or rather of that mixture of Saxon, Celtic, and Latin, which formed the English language. The Roman language before the arrival of the Saxons must have been prevalent among the Britons, and the conquerors may naturally be supposed to have borrowed largely both from that and the language of the natives. Pinkerton has said, that the Picts were a Gothic race.—Our author, therefore, cannot doubt the truth of the circumstance, and wisely observes, that in this case their original language must have been different from the Celtic. He even goes farther, for he observes, that if the Picts were Goths, their language must have been Gothic, and on the other hand, if their language was Gothic, they themselves must have been Goths. This is profound reasoning!—but the Scandinavian origin of the Picts has been *sufficiently evinced* by Mr. Pinkerton, and yet our author modestly leaves the matter *undecided*. Although it is not very easy to conceive how a thing can be at the same time *sufficiently evinced* and *undecided*, yet the difficulty of the author's situation is to be considered. His veneration for the candid Pinkerton, required that the Gothic origin of the Picts should be *sufficiently evinced*, but it was also necessary that it should be left *undecided*, that he himself might have the honour of placing the matter beyond all doubt, by proving that the Pictish language was Gothic. All his arguments however, according to our author himself, amount only to *joint traces*. It was impossible indeed he could be insensible to their weakness. His error is in ascribing to them any force whatever. He next proceeds to attempt a confutation of some of those reasons urged to prove the Pictish language to have been Celtic. Here there is a great deal of idle

observations both on the one side and on the other, especially with respect to the *Breviarum Aberdonense*.

The only argument adduced by our author in favour of his hypothesis that has any *different weight*, is the difficulty of otherwise accounting for the prevalence of the English language over the Low Country of Scotland. Doctor Geddes ascribes it to the temporary subjection of the southern provinces of Scotland by the Northumbrians, to the immense number of captives taken in the ancient wars of Scotland and England, to the planting of English garrisons in several of the Scottish towns, to the intercourse of the English and Picts, and to the influence of Malcolm Kenmore's courtiers. The general introduction of the English language into Scotland, he assigns to the year 1070, when King Malcolm brought from England such a number of captives that they were to be found not only in all the villages, but almost in all the houses in Scotland. The chief cause, however, probably was the connection of the English and Scottish courts, and the education of some of the Scottish kings in England. English might from these circumstances become the language of the Scottish court, and having once become fashionable, its progress would be sufficiently rapid. In addition to this, the English being the language of a nation superior in power, numbers, and civilization, would, if once adopted by the Scottish court, advance in the same manner as the language of the majority gains upon that of the minority, and the more polished on the less civilized, in a nation where the two languages are spoken. Under these circumstances it need not appear surprising that the English language spread over Scotland, till its progress was interrupted by the hills, among which, since a communication has been opened, it is now fast advancing.—Dunbar, Lindsay, and others, considered themselves as writing in the English language. A Scotch act of parliament in 1541, authorises the lieges to have the Bible in English and Scotch, meaning beyond a doubt, the English and Gaelic. Till a very recent period, as our author himself observes, the Gaelic was called *the Scotch*, and the language of the Lowlanders *the English*. But he accounts for this by attributing it to *mere accident*. A better way to account for it, however, is by supposing, that the Gaelic was in fact considered as the Scotch, till the dialect of the English spoken in Scotland became so peculiar as to deserve to be distinguished by a peculiar name. It was accordingly called *the Scotch*, and then it became necessary to find an appellation for the former Scotch. The Celtic language still prevailed over all Ireland, and had therefore been termed *the Irish*. Hence the appellation of *Earse* or *Irish* was first applied to the Gaelic of the Highlanders by their southern neighbours. This term as well as that of *Scotch*, is totally unknown to the Highlanders themselves, who acknowledge no distinction but that of Gaelic and English.

In the fourth subdivision of the literary history of Scotland, our author proceeds to describe the foundation of the Scottish universities, the introduction of printing into Scotland, the works and principal events in the lives of the most celebrated Scottish authors, with the times in which they flourished.—This part of

he work is interesting and executed with a sufficient degree of care and fidelity. He mentions here, in terms of just reprehension, the scandalous perversion of academical titles and degrees that prevails in some of the Scottish universities. A Dissertation on the Scottish Drama concludes the Literary History.

The second part of the work contains the Lives of the most eminent Scottish Poets, and these occupy a part of the first, and the whole of the second volume. The principal names are Thomas Lermont (Thomas the Rhymer), John Barbour, Andrew Winton, King James the First, Henry the minstrel, Robert Henryson, William Dunbar, the author of the *Freirs of Berwick*, an exquisite Satire from which Ramsay has borrowed his *Monk and Miller's Wife*; Gavin Douglas Bishop of Dunkeld, Sir David Lindsay, Sir Richard Maitland, Alexander Montgomerie, King James the Sixth, Allan Ramsay, Robert Ferguson, and Robert Burns. The materials for writing the Lives of most of these were extremely scanty. Our author, however, seems to have been sufficiently diligent in collecting them, and has drawn out his account of each poet to a tolerable length by extracts from his poems and criticisms upon them. In general these criticisms are tolerably fair and candid; though many of them are such as perhaps would reflect no very high degree of honour on our author's taste. But our limits do not permit us to be particular on this part of the subject.

Such is the nature of the present work. The author seems to have searched with industry for information from various quarters, and has by that means collected many facts, arranged them and brought them under one view before us. For this he is entitled to praise. But he laboured under the disadvantage of being ignorant of the language of the inhabitants of a part of his country, and all the information which this language could have afforded him was thus beyond his reach. Several of the instances in which his ignorance in this respect has led him into error, we have pointed out. The earlier part of his literary history contains many things that are palpably erroneous. The latter part, and the whole of the Lives may be read with advantage on account of the facts. Even there the observations are seldom either brilliant or profound, and on some occasions, they are little short of being ludicrous.—The style is sometimes affected, seldom easy and natural. This generally happens when style is too much laboured, as appears to have been the case in the present instance. Upon the whole then, the chief, if not the only merit that can be allowed to this work is, that it collects and arranges a number of facts on an interesting subject. So far the author has undoubtedly a claim to the approbation of the literary world in general, and to that of his own country in particular.

The Triumph of Music: a Poem, in Six Cantos. By William Hayley, Esq. 4to. pp. 140. 10s. 6d. Chichester, J. Seagrave. 1804.

Donado, a wealthy Venetian nobleman, (such is the story of the poem) a man otherwise of a stern and cruel disposition, had an only daughter whom he cherished with the utmost tenderness. He designed her for the arms of a brother Noble, equal to

himself in age and wealth; but this purpose he kept carefully concealed from Venusia, till the destined period of her nuptials should arrive. In the mean time his greatest delight was to observe her progress in every accomplishment. Her voice was by nature pre-eminently sweet, and his attention was particularly directed to procure her every instruction that could improve its powers. Among the friends of Donado, there was one Lucilio, a man greatly distinguished for his skill in music. He had lost a beloved wife and daughter by the oversetting of his pleasure-boat; a deep melancholy had from that time preyed upon his heart, and music and religion had alone saved him from despair. The vocal powers of Venusia had attracted his attention; her amiable manners fixed his regard; he became her instructor; and his unfortunate story joined to his musical skill, rendered him at once the object of her admiration and her tenderest interest. Donado earnestly encouraged this connection. The melancholy, the years, the piety of Lucilio, as well as the honourable pride of Venusia, removed every suspicion from his mind; their intercourse was altogether unrestrained; and Donado thought his daughter perfectly secured when he left her alone with Lucilio.

Music and pity, however, produced effects which even the wary Venetian did not suspect; and the passion of Lucilio for Venusia, and of Venusia for Lucilio, was become irresistible before Donado had the least suspicion of its existence. All was however carried on with the most perfect decorum; and neither of the lovers had even a surmise of the attachment of the other. The time was, however, now almost arrived at which Donado intended to consign Venusia to the arms of her destined spouse. Lucilio first heard of the design; and while he disclosed this discovery to his pupil, he gave the first intimations of his own passion. Venusia was now in prodigious consternation at her father's designs. At this crisis, however, her mother's ghost appeared to her aunt, and informed her that Venusia had only to follow her own inclinations and be happy. The amazed young lady could scarcely believe her aunt's story; but the kind vision, wrapped in a flaming mantle, again made its appearance to herself, and again assured her that the certain way to be happy was to follow her own inclinations. Accordingly, at her next interview with Lucilio, she threw herself into his arms; told him what her mother's ghost had said; called him her heaven-elected husband; and declared her resolution to follow his fortunes through the world. In this state of things no time was to be lost: Donado was fortunately out of the way; and that very night the marriage was consummated. Next morning by day-break they set sail on their way to Milan, under the guidance of a worthy priest who had joined their hands.

On his return home, Donado, like a savage as he was, instead of being soothed by the moving tale of love, vowed bitter revenge against the villain, who under the cloak of friendship, had stolen away his only daughter. He hires two assassins to murder Lucilio, who having unexpectedly got a rich legacy since his marriage, was now combining the pleasures

of devotion and love, in a beautiful retreat belonging to a convent in the neighbourhood of Milan. Lucilio was accustomed to continue in the quire of the chapel with his wife, after the rest were retired, and to charm her by prolonged strains of divine melody. One of these occasions was chosen by the assassins to murder him; but such was the power of his music, that, after listening to it for some time, instead of rushing upon him with their daggers, they threw themselves at his feet, confessed their villainy, and became from that moment his sincere friends, and good pious men.

Lucilio and his wife now found a more secure retreat in the retired castle of Manfredi, who, having accidentally been the cause of his only son's death, and having lost his only daughter while at nurse, had resolved to seclude himself from the world, and consume the remainder of his life in penitence and sorrow. Fortunately the whole groupe were equally devoted to music; and the harp of Manfredi, the organ of Lucilio, and the voice of Venusia, by turns conspired to relieve apprehension and dispel the gloom of melancholy. In the mean time, Donado, who was induced to believe the lovers had gone over to America, first abandoned himself to the embraces of a courtesan, but afterwards on discovering her infidelity, discarded her. Having by accident discovered Lucilio's retreat, he resolved to gratify his revenge in person; and under the disguise of a Turk, made his way into the precincts of Manfredi's castle. Being baffled in his attempt, and overwhelmed with shame and remorse, he revealed to his astonished audience, that he was not the real father of Venusia; that the possession of his fortune depended upon his having a child; that his only daughter had died at nurse; that he had bribed the nurse to replace her by another child, whose parents should be made to believe that the dead infant was theirs; that it was the infant daughter of Manfredi he had thus procured; and that this daughter was no other than Venusia! The sequel of the story may easily be imagined.

Such is the tale which Mr. Hayley has extended to six cantos; nor do we believe that it has suffered by our abridgement. Of the manner in which it is told by the author, we are unwilling to say the only thing that in justice we can say. A few incidents are extended through a long series of feeble, languid rhymes. There is neither force nor melody in the versification; no beauty of imagery, no elegance of expression, no warmth of sentiment to engage the attention. At the moment when Lucilio, in a delirium of passion, first makes known his love to Venusia, we might expect even from a poet below mediocrity, the few expressions which are necessary to fan the kindling fancy of the reader. But Mr. H. seems determined, by the expressions he uses, that his reader shall laugh instead of sympathise:

"Intoxicated friendship made a trip,
He touch'd, in blind temerity, her lip;
But angry light'ning from Venusia's eye
Pierced his pale form—he could not speak nor sigh!"

The confused and unmeaning expressions introduced to fill up the rhyme, hang a leaden weight on the reader's attention. Thus we are told of Lucilio

being "purified from passion's coarse alarms." "The old magnifico more dull than pert" whom her father designed for Venusia's spouse "sometimes slumbered in her music's close." Lucilio, hearing Venusia's tender confession, was inspired by his rapture to compose an extempore song in her praise, as we think we learn from the following lines:

"Prophetic fondness, in quick fancy strong,
Had rais'd the tribute of successive song."

The tameness of the expression frequently has a tendency to burlesque the subject. Although Manfredi was not so accomplished a musician as his friends, yet, we are told, he "had a tender suavity of song." With all his good qualities "he still maintained a singular reserve." He had placed a beautiful statue in a temple dedicated to Pity:

"The kind Manfredi here
Placed a pure form, that heavenly charms endear."

Venusia makes for her supposed father

"A radiant purse that may respect command.
Ingenuous labour of her skilful hand!
A symbol fondly fashion'd to impart
Her lover's temper to her father's heart!"

How a lover's temper should be expressed by the shape of a purse, we have in vain puzzled our brains to conceive. The good fortune of Lucilio is however pictured in terms sufficiently expressive:

"A legacy unhop'd, a tide of gold
Had, since his nuptials, to his coffers roll'd."

Inversion is a figure which our author finds very convenient in the construction of his verses. With what success he employs it, will be seen in the following lines:

"But powers ethereal, who, tho' viewless, seem
To aid of virtuous zeal the wildest dream."

And Venusia, in expressing her exulting hope, says:

"I feel the heavens, who join, us will defend."

As we are well acquainted with the worth of Mr. Hayley's character, and the goodness of his intentions, we should rather have cast a veil over the infirmities of his muse than exposed them to derision, were it not that in the present performance we conceive he has been unadvisedly aiming a thrust at the best interests of morality. Were not the performance extremely dull, we are convinced it would have proved extremely perfidious. The moral which every foolish romantic girl will draw from it necessarily is, that no passion can be more pure and exalted than that which is inspired by the melodious strains of her music-master; and that Providence will no doubt find ways and means to reward a sentiment so tender and sublime. It is in vain we shall be told that Donado was a cruel and savage father; that Lucilio was a peculiarly interesting lover; that the ghost of Venusia's mother appeared to sanction her passion; and that Donado at length proved to be really not her father. If a young Miss once gets it into her head, that in such circumstances it is a duty to disobey the father who thwarts her inclinations, (a sentiment directly expressed by Venusia,

"The sire, whom duty bids me disobey.")

she will soon discover that her father is most savage

and cruel; that her music master is altogether a Lucilio; she will find no difficulty in procuring her mother's ghost to visit her in her dreams, and sanction her elopement; nor will she be at a loss for reasons to suspect that she was actually changed at nurse.

It is in vain that the poet attempts to restore Lucilio to our good opinion, by setting forth the melody and piety of his strains. He has fixed upon himself the indelible stain of betraying the trust reposed in him, and making use of the unsuspecting confidence of friendship to turn away a child from her duty to her father. What shocks us most is that he never utters one expression of contrition for his fault, but seems to think that his melodious strains atone for every thing.

There is another circumstance which must shock every one who entertains proper sentiments towards the Supreme Being. Into this very suspicious love-story, the name of God is introduced times without number; on as trivial occasions, and with as little ceremony, as the pagans employed their Joves and Apollos. To us it appears that nothing can be more detrimental to true religion than this familiar use of the name of the Almighty, and thus representing him as paging on a disobedient daughter and her lover.

Mr. Hayley's enthusiastic admiration of music has plainly misled him into all these errors. He informs us that the effect of Lucilio's music on the assassins is founded on a circumstance which really occurred to an Italian musician. It may be so. We believe the effects of that charming art to be very wonderful. But although we also believe a fine taste to have a great affinity to virtue, yet we cannot suppose that a fine taste in music has so, more than a fine taste in any other thing. We cannot look upon a fine musician as the peculiar favourite of heaven, any more than a fine painter, or a fine sculptor. We cannot consider the musical powers of Venusia and Lucilio as any palliation of the disobedience of the one, and the treachery of the other; especially as neither of them discover the least symptom of compunction.

Mr. Hayley has in this piece attempted to give currency to a practice by which many of the weaker rhymists have endeavoured to keep alive the attention of their readers; the use of a medley of verse. After mentioning the anecdote of the Italian musician; he describes his motives for adopting this practice as follows: "I imagined it might be advantageous to a poem founded upon it, to introduce a variety of persons, whose peculiar characters and situations might naturally give rise to great varieties of verse. I hoped such an introduction of brief compositions, for music might produce a desirable effect in relieving the monotony, of which many readers are apt to complain, in perusing successive books of heroic rhyme, though composed by the most harmonious of our poets."

This mode of variegating poetry by making the verse irregular, we consider as one of the greatest deprivations of taste which has yet been introduced. To borrow an analogy from the objects of vision,—we look with pleasure on the plain surface of a polished piece of marble. If this surface be carved into figures which suggest to us design and skill in the artist, our pleasure is increased. But if on the other

hand, we perceive this surface of marble to be merely jagged and rutted at random; although the person who did this assures us that he is an artist of great skill, and that he did it with a view to relieve the eye and heighten our pleasure; our sneers, if not our words, should certainly inform him that if he could have done better he would not have attempted to put this foolery upon us.

Even so it is with poetry. The design and skill displayed in the construction of verses similar in measure, and only differing from each other in a delicate cadence, convey a pleasure which plain prose can never bestow. But it is in vain that the poet, either wanting the skill or declining the labour to produce such a construction, attempts to persuade us that a jumble of disjointed verses are an improvement upon it, and a proof of his superior skill. We find it impossible to derive the pleasures of harmony from an object not calculated to excite them; and our distaste of such compositions is in proportion to the pleasure we had been taught to expect from them. This is a rock on which many modern poets have split. The ancients, whose taste in music and cadence was extremely cultivated, present no instances of this random poetry. (Their dramatic pieces, which were intended to be spoken and sung by turns, are necessarily exempted from this rule.) Even their lyric odes are all most exactly regular. Pindar himself, although he introduces various measures into the same ode, and is on this account said by Horace, to write *numerus lege solutus* still maintains a most exact regularity in the measure of the corresponding parts of his odes. Every strophe, antistrophe and epode of the same series exhibit the same uniform construction. Of our modern lyric poets, Gray alone seems to have had a just conception of the Pindaric ode, and accordingly his odes of *The Progress of Poetry* and *The Bard*, are the only modern lyrics formed exactly on that model. From a misconception of the versification of the ancients, have sprung those strange abortions of a depraved taste known by the name of irregular and Pindaric odes. The French have carried this fashion, as they do all others, to the highest pitch of extravagance. Their lyric odes are certainly the greatest burlesques on poetry that ever were exhibited to the world. Indeed our countrymen have done not a little to shew their taste nearly on a level with regard to lyrics. Even Pope and Cowley wrote irregular odes; and by their labours proved that even the finest ear for cadence could not enable them to make discordant measures harmonize. Nothing can give us a higher idea of Dryden's poetical powers, than that he was able to effect even this to a degree that is really amazing. But this was among the last efforts of a long life spent in the practice of combining cadences; and poets may labour for centuries to come without producing another Alexander's Feast.

But if broken verse can scarcely be tolerated even in a short ode, where the ear has not been taught to expect any recurrence of uniform numbers, what shall we say of that poet's taste, who in a piece composed in our most measured and dignified stanza, thinks to improve our pleasure by grating the ear, at irregular intervals, with the unexpected dissonance of a sonnet. This is truly

ornamenting a statue of Hercules with ear-rings and nose-jewels to set it off to advantage. We allow that a long poem in heroic rhyme is monotonous and tiresome: but Milton has pointed out a very different remedy for this, from that employed by our author. Whoever peruses the *Paradise Lost*, and is capable of enjoying the pleasures produced by the harmony of versification, will perceive that the jingle of rhyme is wholly unnecessary to the melody of English heroic verse. We allow that the Triumph of Music would have been monotonous and tiresome without the sonnets; but the only alteration their introduction has produced, is to render it also whimsical and dissonant.

This innovation has, in another respect, tended to defeat the author's own object. His earnest desire is to exalt our conception of the power of music. The only manner in which a poet can achieve this, is to describe the effects which any piece of music produced on those who heard it. If the circumstances in this description are skilfully chosen, the mind of the reader is immediately carried back to those instances in which he himself felt similar sensations; and whether he conceives the highest beauties of music to reside in an oratorio of *Hansel* or a *Ranz des Vaches*, his imagination assigns to the performance described by the poet whatever qualities of music he has felt calculated to excite these sensations. But if, instead of this method, the poet only informs us in general terms, that great effects were produced by a song, and then thinks to exalt our conception of its charms, by producing the song itself before us; it must be beautiful indeed, if we do not laugh in his face at his attributing such effects to such a thing. Yet this is the method pursued by our author. He could not have taken a surer method to make us hold in derision the taste of his favourite musical characters, than to produce the songs and sonnets which he tells us they admired.

It may be of consequence to future poets, to illustrate more fully the proper method of describing the charms of music, by an instance from Milton, who of all other writers best understood the power of that art as well as the proper means of conveying his conception of it to others. Conus, overhearing the song of the lady in the wood, thus expresses the emotions it excited in him:

“ Can any mortal mixture of Earth's mould
Breathe such divine enchanting ravishment?
Sure something holy lodges in that breast,
And with these raptures moves the vocal air
To testify his hidden residence:
How sweetly did they float upon the wings
Of silence, thro' the empty-vaulted night,
At every fall smoothing the raven down
Of darkness till it smiled! I have oft heard
My mother Circe with the Sirens three,
Amidst the flow'ry-kirtled Naiades
Culling their potent herbs, and baleful drugs;
Who, as they sung, would take the prison'd soul,
And lap it in Elysium:
Yet they in pleasing slumber lull'd the sense,
And in sweet madness robb'd it of itself;
But such a sacred and home-felt delight,
Such sober certainty of waking bliss,
I never heard till now.”

Of the same song, the attendant spirit says:

“ I was all ear,
And took in strains that might create a soul
Under the ribs of death.”

Is there a man who does not, on reading this description, instantly associate with the song of the lady whatever in melody has at any time awakened pleasure in his soul? Would the production of the song itself increase his ideas of its power? No—Milton actually produces the song; we read it, and pass it over as an ordinary thing; it even hurts the effect of the succeeding description, for we are incredulous that even the exquisite melody of the lady's voice could give such effect to such words. Mr. Hayley, however, only gives us the song; and leaves us to conceive the power and effects of the melody attached to it, if we chuse to occupy ourselves in this manner.

FOREIGN.

Essai sur l'Esprit & l'Influence de la Reformation de Luther.

An Essay on the Spirit and Influence of the Reformation of Luther; the work which obtained the Prize on the question proposed by the National Institute of France; "What has been the influence of the Reformation of Luther on the Political situation of the different states of Europe, and on the Progress of Knowledge?"
By Charles Villers. 8vo. pp. 376. Paris and Metz. 1804. Deboffe, London.

No natural event in the history of mankind surpasses, scarcely any is to be found which can at all be compared in importance with, the Reformation of Luther. The right of every man to worship God according to his own conscience, to be accountable to no fellow-creature for his religious belief or services, is a blessing of such magnitude; and to be subject to the authority and power of others, and to have that authority exercised over us, is an infliction of so oppressive, galling, and intolerable a nature, that the emancipation of the consciences of men wrought out by the Reformation, if its effects had terminated there, must for ever have stamped it as one of the greatest among the transactions of human beings.

The influence of this great revolution upon Religion, the object to which it primarily related, is the circumstance to which, hitherto, attention has been chiefly directed. Whether it has reformed Religion, and brought it nearer to that state of perfection in which it is most acceptable to the Divine Being; or has corrupted it, and introduced disorders, errors and mischiefs, has been long, and vehemently contended. This is the view of the subject which has been most assiduously held out to the public: it is the aspect under which it first, and most naturally presents itself, and on by far the greater number of occasions it has never been regarded in any other light.

But there is another view of this great event, which, as it is more closely connected with the affairs of this life, is with regard to those affairs, an object of still greater curiosity; and as it is connected with affairs of the greatest magnitude, the interest which it inspires is proportionably strong. This view of the Reformation of Luther respects its influence upon

the course of political affairs, and on the progress of knowledge. That its influence in both these respects has been powerful is allowed on all hands; and that it has been in the highest degree salutary, is no longer a matter of dispute, where the use of reason is not altogether renounced. A certain general idea of some powerful effects of this sort, produced by the Reformation, strikes every one at the first view of the subject. But it is remarkable, that scarcely any one has yet ventured to go beyond this first and general impression. Occasional references to those great effects are found in various historians, and speculators. But no exact investigation of them, important and interesting as they are, has ever yet been attempted. No one has laid down and pursued the design of tracing this important revolution into all the departments of human affairs into which it has pushed itself; and of presenting to us a combined and accurate picture of all the great things which owe to it their birth. If any one contemplates the vague and superficial observations, even of the profoundest authors, of Dr. Campbell for example, in his lectures on ecclesiastical history, of Hume, and of Robertson, he will be convinced how much this view of the Reformation of Luther still required illustration.

The great difficulty of the investigation has, no doubt, been one cause, why men have satisfied themselves with this superficial knowledge. The subject is prodigiously complicated. Human affairs are so numerous, the causes which operate to produce the course which they take are so numerous also, and so combined together, that they present to the eye a maze which appears inextricable; some of the most immediate and striking results are all on which it seems we can fix with any degree of certainty; and the more minute and distant operations of any cause, after they become involved with the operations of the mass of other causes, it appears in vain to search after, or to attempt to present of them a full and connected picture. So many things have to be enumerated; so many balances and counterbalances to be made, that the task appears to be endless; and all certainty that we have not, in our inquiry, omitted some, or indeed many things of importance, appears to be entirely beyond our reach. Such ideas, however, can only deter men who are not acquainted with the wonders of science in bringing, by its classifications and discriminations, completely under the power of the mind, subjects which by their complexity appeared too great for its management. And the spirit of analysis can perform equal wonders in extricating and clearing up the perplexities and obscurities of human affairs, as in the other classes of objects to which it has been applied.

This analysis directed to History is the principal part of the philosophy of history. It is that alone, by which history can be made the foundation of any comprehensive maxims for judging of the future by the past, and for conducting the course of human affairs. We have some specimens of an application of it pretty successful. In what manner, for example, commerce operated in breaking the feudal power of the great lords in modern Europe, and in bringing about that new state of affairs to which the feudal

order of government gave place, has been most satisfactorily explained. The effects of the crusades have been traced with considerable accuracy. Some very laudable attempts have been made to explain the great consequences of the discovery of America, and of a passage to the East Indies by the Cape of Good Hope. But how very little has been attempted in this important department, will appear, when we consider how many things of the first magnitude have never undergone any accurate inquiry: the discovery, for example, of the mariner's compass, the art of printing, gun-powder, and to mention no more, the great and signal Reformation of Luther.

It would be a strong presumption of the philosophical discernment of any society which should have proposed this important subject as the question on which the candidates for its honours were to exercise their talents. But when this question is proposed in a catholic country, even in a country where so many remarkable things have taken place as in France, it gives occasion to various sentiments. We are constrained to form the pleasing idea of the increase of true liberality, and philosophy; and when we find, besides, that the work on which the approbation of the first philosophical society of that country has been bestowed, in this public and solemn manner, is a just and animated description of the necessity and advantage of the Reformation, and of the corruptions and pernicious influence of the papal system, we cannot help congratulating ourselves and our species, upon the progress of understanding and of knowledge, which, though it may be retarded, is no longer subject to the possibility of destruction. The work itself is not unworthy of the greatness of the occasion. It is the result of an examination, conspicuous both for its comprehensiveness and accuracy. It combines an enlightened philosophy with the most extensive knowledge of facts; and those who study the more profound views of the politics of nations will recognize in the author a great master in one of the most difficult and important branches of human inquiry.

Thus far we thought it necessary to enter into the subject of the essay of Villers, that our readers might the more easily form a just conception, both of the nature and merits of his performance.

To give precision to the inquiry into the effects of the great event which he had undertaken to examine, several previous things were necessary. These he has perceived with great clearness, and set them in the light which was required. The effects of the Reformation, or of any other event, are in one sense endless, every consequence being the origin of other consequences in an infinite series. He therefore tells us, that he means to trace the effects of the Reformation, only while it continued a predominant power in the affairs of Europe, and while its influence was immediate and direct. In doing this, however, he opens a transient view of the nature of that flow of human affairs; and the reader is led to some general reflections which are both pleasing and instructive. This naturally introduces another preliminary consideration of great importance, namely, the dependence of the Reformation upon the circumstances which preceded it. A few sentences here translated from

the work itself will exhibit a specimen of the manner in which our author connects with general views the particular circumstances which call for his observation.

"A man can hardly engage," says he, "in tracing the effects of the Reformation, without falling into this reflection; Is not that great event, which I am considering as a cause, itself the simple result of other events which preceded it; so that to them, and not to it, which is only an intermediate circumstance, I must refer the real origin of all which has followed? Most assuredly; this is the lot of the mind in its researches. While it looks forward, its starting place seems to be a fixed point, from which all the succeeding steps have been taken. But should its eye be turned backwards, the first boundary appears only a necessary consequence of what went before it, the passage merely between the events preceding, and the events which follow. To the mind, every cause, as it traces it backwards, becomes a simple effect; every effect as it traces it forwards becomes in its turn a cause. The principle which leads us always to attribute to an event the things which follow it, as if it were their cause, is the conducting thread which enables us to arrange historical facts; it is the law of cohesion by which the future is united to the past. To mount up in this manner from effect to cause, even to a first cause subsisting by itself, is a want, a desire of our intellectual nature, which searches for an absolute principle in which its speculations may terminate."

"Thus the historian who inquires into the cause which produced the decline of the papal authority, the terrible war of thirty years, the reduction of the house of Austria, the establishment of a powerful opposition in the heart of the empire, the erection of Holland into a free state, and so of the rest, will naturally see at first the immediate origin of all those events in the Reformation, and attribute them solely to its influence. But pushing his researches a little higher, he will perceive that this Reformation itself is nothing more than a necessary result of other circumstances which preceded it, an event of the sixteenth century, with which, to use an expression of Leibnitz, the fifteenth was pregnant. How many people still obstinately persist in ascribing the French revolution to the *deficit*, to the convocation of the States-General, to the *tiers etat*, to the parish clergy! Others who carry their views a little higher, lay the charge upon the parliament, upon the extinction of the Jesuits, &c. They are all right in a certain limited point of view, to which they are confined. Those, however, whose eyes survey the march of human kind through a series of ages, behold the movements of that prodigious mass of individuals, each of whom, prompted by his interest, by his passions, and his peculiar character, seems desirous to disturb the general march of the whole; but, in spite of their infinite diversities, all those minds have certain common characteristics, tend toward certain ends which are finally the same; those characteristics, those principles, common to all, form an union of forces, or rather a single force, which is that of the human race, that of an universal spirit, which concealed in the lapse of ages, guides and directs them.

Any great revolution which surprises us, is only an effect of this, a result, a striking manifestation. Is it to any revolution then, is it not rather, to the influence of the causes which have preceded and produced the revolution, that we ought to attribute the events which have followed it?

"It belongs then to the historian, in the case we have supposed, to direct his attention to what was before the great event which he examines, to determine by what causes that event was itself produced, and what share of influence those causes have had on the series of subsequent events. It belongs to him also to consider what would have happened by the slow and progressive march of human nature, which is sometimes entitled the natural course of things, if the great event, the striking circumstance under consideration, had not been produced. In fine he ought to determine what modification has been communicated to its consequences by the peculiar character of the event itself, the character of the age and of the nation in which it took place, and that of the men who had the principal share in bringing it about."

Before however, entering directly upon this preliminary inquiry into the causes of the Reformation, the author thinks it necessary to communicate an exact idea of the *essence* of Reformations in general, and that of Luther in particular. In his illustrations the author throws out some very fine ideas, but his abstract definition is far from satisfactory, and, by consequence, the applications he makes of it, abundantly puerile. It is necessary, however, to add that this error, though apparently at the fountain head, infects not in the smallest degree his future inquiries, either into the causes or effects of the Reformation.

The causes of the Reformation are to be found in the condition of Europe immediately antecedent to that event. In the sketch which the author has presented to us of the political, the religious, and the literary state of Europe, at the commencement of the sixteenth century, we find the most complete acquaintance with the facts; we find also great skill in ordering and compressing them, and in communicating to us distinct ideas without overloading us with particulars and explanations; we find in great perfection that rare talent of tracing effects with acuteness to their causes; we see the Reformation nourished in the womb of time to its full growth; and contemplate the great particulars of that eventful period in a clearer light than we ever beheld them before.

But though general causes had prepared and disposed Europe for the Reformation, there were certain particular causes which decided the moment, the place, and various other circumstances of its first appearance. Of those particular causes which our author has enumerated and explained with great skill we present the character which he has drawn of the first Reformer himself.

"Martin Luther, a doctor in divinity, a priest, and a monk of the order of St. Augustin, was at that time a professor of philosophy and theology in the new university of Wittemberg, in which was cultivated an excellent and severe spirit of diligence, of love to the sciences, to true religion, and to the li-

erty of thought. Luther's parents were poor; his talents alone had raised him to the station which he occupied. Among the first he had devoted himself with ardour to the law studies which were prosecuted by the most eminent geniuses of the age. As the first rays of the sun, before he rises, strike the summits of the loftiest mountains, Luther perceived, before the vulgar, the day which was beginning to dawn. With his whole intellectual powers he interested himself in the success of reviving literature, followed its progress, and hailed the victory which the advocates of the ancient languages gained over the inquisitors of Cologne; he had even rendered his name illustrious by some good pieces of the same description. By the help of indefatigable zeal and of a prodigious memory, he had rendered himself irrefragable in the knowledge of the sacred writings, of the fathers, and other ecclesiastical antiquities. One of his principal objects was to overthrow the scholastic philosophy, and to banish Aristotle from the empire of Theology, by demonstrating how much, in that strange mixture of the logic of the pagan philosopher with the doctrines of christianity, the first had been misunderstood, and both had been disfigured. His own character, which has had so much influence upon that of the Reformation, was energy and uprightness; ardent and calm, haughty and humble at the same time, irritable, insulting in his language when roused by provocation, mild and averse to all violence in his actions; jovial, open, sprightly, and even a good companion at the tables of the great; studious, sober, and the greatest master of self-denial in private; courageous and disinterested he could expose himself coolly to the greatest dangers in support of what he regarded as truth: summoned to appear before the Diet of Worms, notwithstanding the terrible and very recent example of John Huss, he presented himself with dignity, simplicity and firmness. By those traits is necessarily distinguished one of those superior souls, which participating as they may, in some of the defects of their age, are formed to rule, and lead it along with them in the road of improvement. I may add, that after having refused the offers of the court of Rome; after having been the founder, and for so many years the patriarch, as it were, of a new church; after having been the friend, the counsellor, the spiritual father of so many princes, whom the Reformation enriched with all the wealth of the clergy, of which he might easily have attributed to himself a share, Luther lived and died in a state bordering upon poverty, and left to his wife and children only the esteem due to his memory."

There is yet one consideration more which our author thinks it proper to weigh before he proceeds to examine the effects of the Reformation. He inquires what in all probability would have happened, if the Reformation of Luther had not taken place. This mode of turning a question into every light, is one of the strongest marks of a profound and vigorous mind, which sees all the possible bearings of a subject, and is not satisfied before it has examined it on every side. Questions of the nature of that which M. Villers has in this place proposed to himself are evidently very difficult. They require a most accurate acquaintance

with the circumstances of the times, and singular sagacity in combining and comparing the points on which the solution depends. These qualities M. Villers, both here and in the other parts of his work, displays in uncommon perfection. Notwithstanding the general circumstances in the situation of Europe, by which things were ripened for the Reformation; had it not been for those particular causes, which may in some measure be deemed accidental, Europe, he thinks, would probably have had the chains of darkness and of slavery more strongly fastened upon her, and have lain for ages before she had been able to make an attempt to shake them off: all reasonings of this sort are evidently uncertain; and M. Villers modestly denominates his conclusions in this part only conjectures; but it is not easy to reflect upon those circumstances which he has presented, and not adopt the same opinion.

The subject being thus exactly ascertained and illustrated, our author proceeds to that which is more peculiarly the object of his inquiry, the effects of the Reformation of Luther upon the political affairs of Europe, and upon the progress of reason and knowledge. An account singly of the principal points which he has proposed to himself, and of their order and connection, will give to the reader a very clear idea of the comprehensiveness of this inquiry, and of the skill with which it is conducted.

The effects of the Reformation upon the political situation, and upon the science and knowledge of Europe necessarily produced the first great division of the inquiry. It is divided into two parts corresponding to this natural distinction of the subject.

The inquiry into the effects of the Reformation upon the political situation of the States of Europe, begins with an examination of its effects upon the church herself, and her connection with the politics of the nations. Various incidental reflections had often been thrown out upon this subject before. But a full and satisfactory illustration of it we had not yet met with. In the hands of Villers it forms an inquiry of the highest interest and importance. Her loss of power, and the acquisition of knowledge and of virtue which the church of Rome owed to the Reformation, have never before been set in so clear and exact a light. And some new and instructive observations are made too on the course of things among the Protestants.

When the author proceeds to examine the effects of the Reformation upon the political situation of the different states, he considers the subject under two points of view; 1st, As those effects relate to the situation of every state within itself; and 2dly, As they relate to the connection of the states with one another. In the first part he goes through the different states one after another, first the Protestant and then the Catholic states, displaying the changes which were produced in each, by the great event which he was considering. He proceeds in the following order; 1. *Protestant States*, Germany, Denmark, Sweden, Switzerland, Geneva, Holland, England, the United States of America; 2d, *States which have not embraced the reformation*, Spain, France, Italy, Poland, Russia. Of these, the changes pro-

duced in Germany and Holland, were by far the most important. In the first a balance, a counterpoise of interest, was for the first time introduced. And the second was erected into a free and independent state by the Reformation. In this inquiry, the only charge to which our author may be liable, is that of ascribing effects rather too largely to the Reformation. This accusation we say may be advanced, and by the enemies of the Reformation abroad it has been advanced with great fury. But in the opinion of any sound and unbiassed inquirer, we believe that not much allowance on this account will be necessary. In this place the author discloses all that knowledge, penetration and soundness of mind, which distinguish him throughout his book; and few things will be read with greater interest than this short but luminous display of the political effects of the Reformation in the internal state of the different nations of Europe.

The next inquiry, we mean that into the effects of the Reformation upon the relative situation of the different states of Europe, and their connection with one another, is a most difficult, and important speculation. In this place was to be explained that abstruse and intricate doctrine, the balance of power, a subject on which so much vague talk has been consumed, and on which so little has been said with any precision and intelligence. The author explains the origin of this celebrated system, which, at least its extension to the general affairs of Europe, he ascribes to the Reformation. On no occasion are the profundity and accuracy of his views more conspicuous. He is confined to narrow limits; but within those limits he diffuses important light on a subject obscure, and ill understood. He traces the balance of power in Europe through three periods, the first extending from 1520 to 1556, the second from 1556 to 1603, and the third from 1603 to 1648, when the reformation ceased to be a direct and predominating force. He points out with great accuracy and acuteness how the balance was constituted in each of those periods, and how the changes and revolutions in it were produced which constitute the different periods. We scarcely know any work in which so much information respecting this mysterious subject is to be found, as in the inquiry, short as it is, contained in this essay of Villers. He concludes this part of his inquiry with a recapitulation of the effects of the Reformation in regard to politics, a connected view skilfully drawn up, which exhibits the subject in a very clear and interesting light.

The remaining part of the subject is neither so difficult, nor so little cultivated. The effects of the reformation upon the progress of reason and knowledge is a simple inquiry compared with its effects upon the political condition of the states of Europe; and many authors have entered into large and important details on this subject. Here therefore the task of M. Villers was much more easy. Here too he has acquitted himself like a master of no common eminence. His knowledge and discernment have enabled him to add light, even where much was diffused before; and the skill with which he disposes and illustrates his subject, and his powers of language, enable him to render this part of his work also, extremely interesting and

agreeable. Our limits only permit us to state the names and order of the topics which he has included in his inquiry; but even those convey a pretty accurate idea of its nature and importance. "From the very nature of the Reformation of Luther," says he, "it follows, that it must have produced an influence upon the liberty of thought, so precious to man, and the basis of his political liberty; upon the manner of regarding religion, of establishing its evidence, and of interpreting the Scriptures; in the third place upon philosophy, and upon all the ramifications of the tree of knowledge which proceed from any of those three principal points." This influence, according to the subdivisions formed by our author, is traced,—In relation to the liberty of thought; to the study of religion, the ancient languages, the interpretation of the Scriptures, antiquities and history; in relation to philosophy and to the moral and political sciences; in relation to the physical and mathematical sciences; to polite literature and the modern languages; and to the fine arts. We do not pretend to say that M. Villers has advanced no weak things in this inquiry. He appears to us to have much too high an opinion of some theological performances. And the philosophical system, of which he is a warm admirer, appears to us to be mere jargon, and a tissue of mysterious sophisms. But still the general view which he has drawn is that of an enlightened inquirer, and strongly marked with the virtues which distinguish the other parts of the work.

That the Reformation has yielded an unmixed produce of good he is far from asserting. He draws a strong picture of the wars and troubles in the political world, and of the controversies in the theological, which have flowed from that event.

The formation of some societies to which the dangers of a free communication of sentiments gave occasion in that time of troubles, leads him to make some reflections on the societies of Free-masons, Rosicrucians, Mystics, and Illuminati. The Jesuits and Jansenists which owed their origin to the Reformation naturally call forth some reflections. And the alienation of the property of the church was not without its influence, on which he makes a few remarks. A recapitulation then follows of the effects of the Reformation upon the progress of reason and knowledge. And the whole is closed with a few very pertinent concluding observations.

Upon the whole we regard this as both a profound and an eloquent work; and it is by far the most valuable performance which has issued from the French press for a great many years. The author is a German, and the more squeamish critics of Paris affect to discover a little Patavinity in his French; not more however than they affected to discover in that of Rousseau, the most eloquent writer in their language.

We must not forget to add that a small piece accompanies the essay, by way of appendix, containing a brief sketch of the history of the church from the origin of Christianity to the time of Luther. It is a beautiful little summary. It would have been difficult to conceive that so much information could have been contained in so small a space. And it is a very rare talent to join so much elegance and grace to so much condensation.

MONTHLY LIST OF NEW PUBLICATIONS.

Those to which no Critique is subjoined will be reviewed at length.

HISTORY, &c.

Travels to the Westward of the Allegany Mountains.

By F. A. Michaux. Translated from the French by B. Lambert. 8vo. 7s. Mawman.

Berthier's Memoirs of Bonaparte's Campaigns in Egypt and Syria; and General Dessaix's Operations in Upper Egypt. Translated from the French, with Notes, and an Index. By T. E. White. 8vo. 5s. Jordan and Co.

POLITICS.

An Inquiry into the Manner in which the different Wars of Europe have commenced during the last two Centuries. To which are added the Authorities upon the Nature of a Modern Declaration. By the Author of the History and Foundation of the Law of Nations in Europe. 2s. 6d. Butterworth.

Bonaparte compared with Philip of Macedon; or a Comparative View of the similar Schemes employed by Philip to subvert the Liberty of Greece, and by Bonaparte to enslave Europe. To which are added, Observations on the Critical Situation of Ireland, and the Emancipation of the Irish Catholics; humbly submitted to the Consideration of the Imperial Parliament. 1s. 6d. Hatchard.

The ostensible object of this pamphlet is to rouse the people of this country to a sense of their present dangers, by shewing that the character of Bonaparte bears a strong resemblance to that of Philip, and the present situation of Great Britain to that of Athens. We have already had occasion to expose the absurdity of drawing conclusions from the ridiculous dream of an analogy between Great Britain and Athens. As our author, however, is not the only person who is wedded to this analogy, it may be necessary again to shew that it has no foundation whatever. Athens was a small town, containing scarcely more inhabitants than one of the suburbs of the city of London; and possessed of a territory almost equal to some of our smaller counties. Its free inhabitants, consisting of about twenty thousand men, met to deliberate upon all their public affairs; while their magistrates were chiefly employed in deciding law-suits, in regulating the public amusements, and in other matters of a like nature. It was completely exposed to the approach of an enemy on every side; its walls proved but a feeble defence. It surrendered to the Lacedemonians, and was abandoned by its inhabitants to the Persians, who sacked and burnt it. This little state performed prodigies of valour against states of nearly the same size; and also against the feeble slaves of an Asiatic despot, in the same manner as the British troops do at this day. But it was evident that this little state could not possibly maintain its existence against a power possessed of troops as well disciplined and as brave as its own, and at the same time of resources many times as great. Athens had no more troops or ships than could furnish out one army, and one navy fit to face an enemy; and if these were defeated, it could not repair the loss. After the loss of its army in Sicily, and its fleet at Egos potamos, it of necessity submitted to Sparta without another blow. It was, indeed, afterwards enabled to throw off the yoke of Sparta, and to maintain a precarious freedom, with the assistance of the Persian king, down to the days of Philip. But the loss of the battle of Cheroinea, where its only army was again swallowed up,

put it completely in the power of that monarch. What conclusion can possibly be drawn from the measures or the fate of such a state as this to those of Great Britain? All Europe, nay, all the world united, would not be so much an overmatch for Great Britain, as Philip was for Athens. The political institutions, the manners and habits of the people, in short, every circumstance from which an analogy can be drawn, are as completely different in Athens and Great Britain, as the extent of their resources. Let not then the common sense of our countrymen be any longer fooled by such childish analogies.

One may be surprised how the emancipation of the Irish Roman Catholics should form the burden of an essay which sets out with this analogy. But one of the arts successfully practised by Philip against Athens, was his holding himself up as the defender of the Delphian Oracle. Bonaparte it seems has imitated this stratagem, by declaring himself the Protector of the Pope; by whose influence with the Roman Catholic Bishops of Ireland, it is to be feared he may succeed in wresting that country from our hands. The conclusion our author deduces from this is, that the Catholics ought not to be emancipated, unless they give up the appointment of their bishops to the crown. We see no harm in this requisition, provided the crown pays these bishops. The author, however, does not appear to know, that all the Irish Catholic bishops have formally renounced every connection with the Pope, which may be inconsistent with their duty to their sovereign.

But although the Pope and Bonaparte here make a conspicuous figure, the main object of the pamphlet, (which is sagaciously introduced *by the by*) is to shew, that Mr. Pitt is the best friend of both English and Irish Roman Catholics, that he has done more for them than they deserved, and that instead of a due sense of his kindness, they have rewarded his cares by the blackest ingratitude. They even dared "to represent the repeal of the Popery laws, not as a signal favour, but as their indubitable birth-right." Monstrous impudence!—Our readers will easily perceive the drift of this pamphlet at the present moment. The author, however, might have spared his ungenerous insults to the Catholics of England and Ireland.—It was not necessary to upbraid them with the crimes of their forefathers; nor is it just to attempt throwing an odium on the whole body on account of the crimes and delusions of a few of their members.

Thoughts on the Order to detain the Spanish Frigates.

By Henry Madcock. 1s. 6d. Ginger.

We very much admire this sensible and temperate performance. It states the Law of Nations, and the opinions of all the great authorities on the subject in the most distinct manner. It has placed in the clearest light the distinction, so generally confounded, between the question of the policy of the war with Spain, and the propriety of seizing the Spanish frigates. He is of opinion, that such seizure, as far as he at that time knew, was altogether unjustifiable; as no act of hostility can be considered as a preventive measure, and no act of the Spanish government appeared to be so decidedly hostile, as to authorize our proceeding to hostilities, without any previous declaration. We have now seen all the papers relative to this subject. But we could have wished that they had gone further toward the removal of this gentleman's objections.

THEOLOGY.

A Sermon preached before the University of Oxford, Nov. 5, 1804. By the Rev. Henry Philpotts, M.A. 1s. Rivingtons.

This Sermon is divided into three parts:—The first traces the causes that led to the Revolution that took place at the accession of the Prince of Orange. The second points out

the peculiar good fortune of this country in having effected this Revolution at the particular period when it was brought about; and the third contains an exhortation to be grateful to Providence for the advantages derived from that glorious event. This discourse considered with a view to the occasion on which it was delivered, possesses no ordinary degree of merit. Of the causes which prepared the way for the Revolution, it contains a most able statement, which may be read with advantage by all those who may be desirous of acquiring correct notions on the subject.

The Faith and Hope of the Righteous; or, a Sermon, (preached at Bath, Dec. 2, 1804) on Occasion of the Death of the Rev. Archibald Maclaine, D.D. By the Rev. Dr. Gardiner. 1s. Hatchard.

This is a funeral Sermon on the death of the Rev. Archibald Maclaine. This man had been eminent both for talents and piety. He was the author of Letters to Soame Jenyns on his View of the Internal Evidence of Christianity, where he points out many things in that performance of which an undue advantage might be taken by infidels. He was also the translator of Mosheim's Ecclesiastical History, and his excellent Notes have rendered the translation more valuable than the original. It is worthy of remark, that for this work, Dr. Maclaine received only £. 130.—He died as he had lived—like a Christian, full of faith and hope. The chief excellence of the Sermon is its subject.

A Help to the Unlearned in the Study of the Holy Scriptures, being an Attempt to explain the Bible in a familiar Way, adapted to Common Apprehension, and according to the Opinions of approved Commentators. By Mrs. Trimmer. 8vo. 12s.

MEDICINE, SCIENCE, &c.

Some Recent Cases of Small-Pox, subsequent to Vaccination. To which are added Experiments to ascertain the Effect of Vaccinating in the Hand, in Imitation of the Casual Disease; with Facts and Observations on the Effect of Eruptive Diseases in removing the Security derived from Cow-Pox. By William Goldson. 3s. Highley.

Every attempt to produce a full investigation of the real efficacy of the Cow-pox as a preventative of the Small-pox deserves praise, as the subject is so extremely important to society. The inference which Mr. Goldson seems to deduce from the cases he brings forward is, that the influence of the Cow-pox as a preventative, even allowing it to be at first complete, may be done away by time, and by certain eruptive diseases. Although we cannot think this inference at all warranted by the facts, we think Mr. Goldson has a right to be heard with candour, and his opinions fairly examined. In the mean time, we trust the community will proceed without alarm in the use of the Cow-pox, as all the instances even alledged of its inefficacy do not make one in ten thousand of those where its efficacy has not been questioned. There have been a much greater proportion of cures, and these much stronger, produced against the inoculation for Small-pox.

Observations on the Cow-Pox, shewing that it originates in Scrophula, commonly called the Evil; illustrated with Cases to prove that it is no Security against the Small-Pox. To which are added Observations on the Small-Pox Inoculation, proving it to be more beneficial to Society than the Vaccine. By R. Squirrel, M.D. 2s. 6d. Highley.

Mr. Goldson, in the pamphlet just reviewed, writes like a man of candour and experience; and his observations are therefore entitled to a candid investigation. At the conclu-

sion of his pamphlet he mentions having seen the advertisement of Dr. Squirrel's publication, in which he makes the following remark:—"I have no knowledge of this gentleman, and am at a loss to conceive on what grounds he ventures to publish an hypothesis so repugnant to universal observation. For, notwithstanding experience leads me to doubt the permanence of its security, yet I shall be at all times ready to testify, that I never saw any ill effects, or any disease arising from vaccination, excepting a few instances of troublesome eruptions, which might have appeared in the same subjects had they been inoculated with Small-pox. On the contrary, I am firmly of opinion, that the constitutional affection, when it does take place, is too slight to excite any scrophulous disposition into action." This statement does much credit to Mr. Goldson, as it shews he does not attempt to frighten mankind from reaping the benefits of a most fortunate discovery. The mode pursued by Dr. Squirrel is very different. He tells us that he was from the first struck with horror at the introduction of the Cow-pox virus into the human constitution; he assures us that the grease in the horse, from which it originates, is the same with scrophula; that consequently the latter disease is constantly propagated with the cow-pox; that the alarming symptoms of inflammation which have sometimes attended the Cow-pox were owing to this circumstance; but that the scrophula thus introduced into the system may make its appearance "seventeen, and even twenty-one years after vaccination!" Dr. Squirrel even goes so far as to point out the most proper mode of eradicating the pernicious Cow-pox from the constitution. He also requests the public to be perfectly convinced by his arguments, and to abandon the horrible Cow-pox inoculation wholly. We do not question Dr. Squirrel's abilities, nor his good intentions; but we must inform him that, before we can give our assent to opinions, we always require to have some proof adduced in their support. Now Dr. S. has not proved even the proposition on which he founds his whole theory; namely, that the grease in horses is the same disease with scrophula in the human body. Unless this is proved, his whole theory falls to the ground. From all that we have heard or observed of these diseases, we are led to conclude, that they are not the same.

The Death Warrant of the French Theory of Chemistry, signed by Truth, Reason, Common Sense, Honour, and Science. By Robt. Harrington, M.D. 7s. Clarke.

POETRY.

Tobias; a Poem, in three Parts. By the Rev. Luke Booker, L.L.D. 3s. 6d. Booker.

This poem is founded on the well known apocryphal story of Tobias. It is written in blank verse; and there is throughout an evident attempt to imitate the style of Milton. Imitations rarely succeed. What is natural and proper in the original, appears often quaint and fantastic in the imitator. Some passages, particularly where the scripture figures are borrowed, are not unpleasing. But we cannot compliment the author on his poetic powers. The poem, however, abounds with good moral sentiments, and the author discovers a praise-worthy zeal for the propagation of piety. We extract a few lines which we conceive to be not an unfair specimen of the author's style:

"Year after year roll'd on, and each more fit
Made him for glory; till the silver cord,
Loosen'd by Time's dissolving hand, forgot
Its wonted office; till the golden bowl,
That holds the treasures of the reasoning brain,
Was well-nigh broken, and the wond'rous wheel
That winds the life-blood from the copious heart,
Slowly revolv'd: then, then the pious sage
Read, in these solemn monitory signs,
The coming hour of death's all-closing sleep."

The Beauties of English Poetry, selected from the most esteemed Authors. By Dr. Wolcot. 2 vols. f. cap. 10s. 6d.

In this age when poets write so much and study so little, it is necessary frequently to make collections in which the few flowers, which sprout up among the wastes of furze and thistles, may be treasured up for the public advantage. Dr. Wolcot, or rather Peter Pindar, is well known; and the publisher, by the glaring eulogiums on this author, which he prefixes to the work, shews himself sensible of the advantage which a collection of poems must derive from his name. A number of the pieces are by Dr. Wolcot himself. Most of them are already known to the public. Some of the pieces, such as the Temple of Fame, the Allegro and Penseroso, the Hare and many Friends, are extracted from the works of our best known poets. Others, such as the Odes of Hafez, are from the newspapers. We observe the affecting little piece, the Beggar's Petition, described as the production of an *anonymous* author. We have always understood it to be the production of Dr. Percival, whose name we have seen prefixed to it in another collection.

Bonaparte, a Satire—His Coronation, a Vision. 1s. Longman and Co.

The singular merit of this poem requires that it should be examined a little in detail. The subject is *Bonaparte*—A great subject certainly; but not greater than the powers of the poet. The Satire commences with a description of Bonaparte, his education, character, and exploits; and concludes with a sublime vision relative to his coronation. The poet explains the cause why Bonaparte chose the winter for this ceremony. This season was congenial to his soul. After this, he adverts to the monsters that governed Rome, and congratulates Paris upon its "dire pre-eminence," in possessing a monster so much more ferocious. Next follows an apostrophe to Bonaparte, beginning with suitable sublimity:

"For, Bonaparte, it remained to thee,
Fell, as the asp, the murder to decree,
Of whom?"

Here the reader will observe the beautiful simplicity of the word, *Bonaparte*, as it is placed by our author. He understood the maxim, "*ars est celare artem*." Accordingly he begins the line with the conjunction "For," a trifling word, but skilfully employed by the poet to set off "*Bonaparte*," which follows at full length. He scorned to be indebted to clumsy epithets or far-fetched ornaments, but comes at once to the plain word "*Bonaparte*," which gives the line a wonderful degree of force, simplicity, and sublimity. Some who are insensible to true poetical excellence, may perhaps, have the effrontery to say, that had it not been for the rhyme, they should have mistaken the above passages for prose, that the lines are weak and silly, and lag most abominably. But we trust the poet has learned to look with dignified contempt on the sneers of such fastidious miscreants. The reader undoubtedly has been struck with the grand simile of the *asp*, and the abrupt sublimity of the question beginning with "Of whom." Nearly equal to the above lines are the following:

"To thee, as to their father, looking up,
Thy sick, thy wounded soldiers drained the cup;"
"Blessing their general soon they sink in sleep
Never again to wake!"

Who can be insensible to the effects of the word with which the poet has concluded the first line; "*looking up*;"—*up*, a word smooth, flowing, strong, and poetical, and in every respect worthy of our author's talents. He chose to place the word in this conspicuous situation to mark distinctly that they looked *up*. We might otherwise have been in danger of supposing that they looked downwards,

or sideways; or, perhaps, that they squinted. From such embarrassments we are here relieved, for we are fairly told that they looked *up*. The awful sublimity of the conclusion apostrophe cannot have been lost on the reader. The poet is unable to bear the dreadful grandeur of his own description. As soon as he comes to the word "*wake*," something rises in his throat—*vox hæret faucibus*, and he abruptly stops short in the middle of a line. Some may think that the poet had here an intention to initiate Virgil's half lines, but they must be mistaken, for our author is certainly quite an original. After adverting to the slaughter of the Turkish prisoners, and other matters in strains equally sublime, the poet proceeds to the birth and education of Bonaparte. Here he shews his skill in etymology, and wonderfully explains the cause of Bonaparte's bloody disposition:

"But, Cor-sica, thy name, the learned find,
Consists of *heart* (*Cor*) and *dagger* (*sica*) close combined."

Is it surprising that Bonaparte should be so savage, when he was born in a country with a name so bloody? Conscious of his unrivalled etymological powers, the poet pays himself a compliment. But then his modesty is conspicuous, for he calls himself, positively, "the learned," whereas, others would have said, superlatively, "the most learned." Next we have Bonaparte's early inclination to witness surgical operations, a sure *omen* of his future skill in cutting and hacking his victims. While other boys spent their pence in cakes and comfits,

"His for the hospitals he bent with care,
To obtain a seat at operations there."

The strength and beauty of the concluding word "*there*," is past description. The next character in which Bonaparte appears, is a wholesale carcase dealer:

"And while Robespierre trifled in detail,
His Cannon thousands swept, by streets wholesale."

Wholesale! a grand and comprehensive expression. Robespierre only trifled in throat-cutting, and sold single carcasses. Bonaparte would toss you a thousand in an instant, and allow five upon each hundred for ready money. All this is delightful; but it is surpassed by the vision of the coronation. Bonaparte's reproof to his coachman for sparing the lives of his subjects by driving slow, is quite in our poet's peculiar manner:

"He thought indeed to please by doing so,
But little did the man the master know.
Biting his lips th' enraged despot cries
'Whoever stops my way that moment dies!
Then waves his hand to plunge into the throng,
Minds not his prostrate slaves—but hums a song."

Our poet as must have been already observed, excels in the selection of emphatic words to close his lines. There is the word "*so*" at the end of the first line. The effect of "*so*" is admirable—it is *so*. And then how grand and awful is the action of Bonaparte in driving through the crowd!—*he hums a song*. The effect would be heightened if the poet had also made him take snuff, blow his nose, or perform some action equally sublime. Our author's description of the scene between a dying lady who had been crushed under Bonaparte's chariot wheels, and her lover, is inimitable; and has never been equalled by any poet:

"Dear Rose had but thy fate been mine, he cried.
'I wish it had, you *dog*!' she said, and died.
Ah! No where else beneath fair heaven's scope
Exist such lovers, I at least must hope."

Such being the merits of the first book, we turned with eagerness to the second. Here we found a long detailed argument, in which Louis the Sixteenth's *head* appears to Bonaparte, and upbraids him. The comparison of Bonaparte to a huge spider catching Spanish, German, and Italian *flies* in his web, is particularly sublime. When we came to look for this in poetry—behold, there was none. The author's *Pegasus*, poor beast, had been spurred till he

could go no farther. Our mortification it may be supposed was extreme. Even amidst our raptures in the perusal of this sublimest effort of genius, we could not repress a sigh at the fall of *Horace*, *Juvenal*, *Pope*, and other eminent satirists, whose works, alas, must be lost in the superior splendour of our author's talking heads without bodies, his huge spiders and Spanish flies.—But the shades of these great men must find consolation in the greatness of him by whom they have been overcome. In pity to an impatient public, we hope the author's Pegasus will be soon refreshed. The beauty of Mr. Ballantyne's printing might here be admired, if our admiration were not lost in astonishment at the Poet.

Bickleigh Vale; with other Poems. By Nathaniel Howard. 5s. Murray.

These poems are printed on very fine paper, and ornamented with some beautiful cuts. This is their chief merit. At the same time we allow that we have seen worse poetry.

Oriental Tales.—Translated into English Verse. By J. Hoppner, Esq. R.A. sm. 8vo. 7s. Hatchard.

Metrical Tales, and other Poems. By Robert Southey. f. cap. 8vo. 5s. 6d. Longman and Co.

NOVELS.

The Wonder of the Village. A Novel. 3 vols. 12mo. 10s. 6d. Lane and Co.

This is a novel of the ordinary class. It is composed of the usual sort of incidents, and is written in the usual sort of style, and upon the usual plan. It contains very little to praise, and compared with the generality of works of this description, not much to censure.

The Castle of Sante Fe; a Novel. By the Author of "Jealousy." 4 vols. 12mo. 18s. Lane & Co.

In this novel we have dismal dungeons, damp cells, moving pannels, creaking hinges, rusty bolts, horrid caverns, dreadful precipices, fortified castles, ghosts in armour, and ghosts in muslin, death's heads, moving statues, aerial music, deep groans, ladies leaping out of windows, mad ladies, and in short the whole of that curious machinery which is so generally employed by most writers of works of this description. The bill of fare will no doubt be sufficiently tempting to those who have an appetite for such food. They will easily devour the whole without feeling the smallest want of such delicate sauces as good sense, probability, and a correct style.

Times Past; or, Sketches of the Manners of Mankind in the last Century:—A Romantic Melange. 3 vols. 12mo. 12s. Lane and Co.

This work is written with a considerable portion of humour, and contains a great deal of satire, which is in general keen and justly levelled. The characters are for the most part more natural, more strongly marked, and better supported than in the greater part of compositions of the same nature. It has, however, no claim to originality either in the style or the matter.

Secret Machinations. A Novel. By Sarah Ann Hook. 4 vols. 12mo. 10s. Dutton.

This is one of those novels which, with little variation, proceeds along the line of mediocrity. The scene of the story is chiefly in Italy. A younger brother for the purpose of getting possession of the wealth of the elder, carries away the wife whom he imprisons in a dungeon, and sends the husband in search of her, while he himself in the mean time riots in the riches which he acquires by these *secret machinations*. The child of his brother is saved from him by the fidelity of a servant. This child turns out a heroine, and becomes one of the cleverest creatures in the world.

He is visited by an English family. A lord falls in love with her, and cañif vile, runs away with her. She hated him before, but who could resist the attractions of a fellow who had executed such a notable *secret machination*. Her hatred turns to love. Their union is at last effected after an abundance of the usual accidents which lovers meet with, such as fevers, fainting fits, fits of madness, fits of despair, fits of dumbness, fits of talking, crying, laughing, &c. &c. All the characters with the exception of Sir George Philomath are of that vague unfinished sort which are always to be found in common novels. Even that of Sir G. Philomath, a foolish *virtuoso*, is by far too extravagant. The whole is enlivened by the old incident of children changed at nurse, and an old nurse is thrown into a fever in order to induce her to make the *interesting* discovery. A lady longs for grapes while pregnant, and in the child when born, is found to have the mark of a bunch of grapes on one of the arms. This bunch is always more vivid or faint as the grape season advances or recedes. Such are the delectable stories contained in these volumes. They will answer the purposes of their creation in running the rounds of the circulating libraries, and then with their kindred tribes sink into a long oblivion.

Men and Women. A Novel. By the Author of "What you Please," "Tourville, &c." 3 vols. 12mo. 13s. 6d. Longman and Co.

The authoress of these volumes seems to have studied Tom Jones with great attention. She has endeavoured to imitate Fielding's manner as well as she can, and if she has not been very successful, it is what might have been expected. This is, moreover, a learned lady, and occasionally gives more than hints of her proficiency in Greek and Latin. Under these circumstances, it is not surprising that we should meet with a great deal of affectation. The title which she has chosen "Men and Women," might answer for any other novel as well as the present, unless she means to insinuate, that the beings found in ordinary novels come under the description neither of Christian, Pagan, nor Man. If this was her intention, she has justly satirized many novelists, and at the same time paid a compliment to herself which is not entirely unmerited. Notwithstanding its defects this work is entitled to rank higher than the common run of its competitors. The story, though simple, is often interesting and amusing. Most of the principal characters are pretty well finished, and the book upon the whole is comparatively entitled to a considerable share of approbation.

Adeline Mowbray; or, the Mother and Daughter. A Tale. By Mrs. Opie. 3 vols. 12mo. 13s. 6d. Longman and Co.

DRAMA.

The Land we Live in. By Francis Ludlow Holt, Esq. 2s. 6d. Bell.

In one of our monthly publications which appeared on the 1st of January, we found this piece advertised as "the popular new comedy, now acting at Drury-lane Theatre." But we had previously known that it was *damned* on the first night of representation. This, however, only shews the author to have been so well convinced of its merits that he could not even suspect it would prove *un-popular*; and that agreeably to his confidence in the issue, the advertisement had been inserted *previdus* to the piece being brought to trial. We are, indeed, too well acquainted with the present state of the stage, and the arts by which popularity is procured, to lay much stress on the circumstance of the piece being *damned*. Some of the very worst of our bad farces have been also the most popular. But the confidence of the author shews him to have imagined the piece to possess some species of merit in a very eminent degree;

and indeed, in an advertisement prefixed to the printed play, he appeals to the public with regard to the merits of his *dialogue*.

In our review of Miss Baillie's plays in this Number, we have given our ideas of the proper nature of comedy at some length; and from these our author cannot expect that we should compliment him on the *style* of comedy which he has chosen to follow. He seems to come forward as one of the school of Congreve, an author whose writings are more talked of than understood. The species of comedy cultivated by this school is nothing more than a tissue of satirical observations and smart sayings arranged in the form of dialogue, and stuck together by means of a story. Congreve is often extremely witty, and on this account we read with pleasure even his *Ways of the World*, where there is scarcely any story at all, and where there is so little character that almost all the speeches may be transferred, without disadvantage, from one personage to another. All the wit, or rather temptations to smile, which we perceived in the perusal of the piece before us, consisted of some lawyer's jokes, which may no doubt be very much admired in the precincts of the Temple. The story turns upon the good fortune of a young gentleman, who had agreed to personate his friend, who was about to be forced to marry a lady that he never saw. The young gentleman who had taken the lady upon trust, discovers her to be a very pretty girl, and more sly than simple. He is pardoned his roguery by the old gentleman, and rewarded for many honourable sentiments by a handsome fortune. The most distinguished personages are an old English Baronet, who talks such strange rhapsodies about the glory of Old England, as we have never heard a man utter in our lives; and a footman, who informs us at great length, of his having passed through a literary career, in which he successively wrote comedies, reviews, debates in parliament, and general politics; nor is it to be wondered that he afterwards sunk to his state of footman, if he wrote as he is made to speak.

If our author intends to prosecute the writing of comedies, we would seriously advise him to study with diligence the works of Shakspeare, Moliere, and the best plays of Farquhar, Vanburgh, Cibber, and Sheridan. From them he may catch the true spirit of comedy, and, perhaps, hereafter write a piece, which we shall be happy to commend.

MISCELLANIES.

Entertaining Instructions, in a Series of Familiar Dialogues between a Parent and his Children. Interspersed with Original Fables, well adapted to the Capacities of Youth. sm. 8vo. 3s. 6d. Hatchard.

This little work, intended for children, consists of fables, each of which is preceded by a short dialogue to illustrate the fable, and impress its application on the mind. This plan is certainly well calculated to combine instruction and entertainment, and the execution is not inferior to the design. The style is easy and simple, and we recommend the author to proceed with the plan upon a larger scale.

An Alphabetic Key to Propria Quæ Maribus, Quæ Genus, and As in Præsenti, containing all the Examples declined and Translated, with the Rules quoted under each, and Numerical References to
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the Context. By J. Carey, L.L.D. 12mo. 2s. 6d.

We cannot congratulate the public very strongly upon this performance. It may be of some use to persons wanting to learn Latin without the assistance of a master, a very rare case we should suppose. But we should not have any great opinion of a master who should make use of this or any similar key; any more than of one who should always require his pupils to have literal translations of the books they read. They may encourage the indolence of the master, but they will not assist the progress of the scholar.

A Statement of the Case between Capt. Robt. Keen, of the Royal Navy, and Mr. Robt. Seppings, Master Shipwright of His Majesty's Yard at Chatham, respecting an Invention for obviating the Necessity of Lifting Ships in the King's Docks. 1s. Egerton.

This dispute respects the claim to the invention of an improvement in the Dock yards. The merit of this invention was claimed by Captain Keen after the other had been rewarded for it. The present statement of the case is by Mr. Seppings, and if no answer is made to it, his claim may safely be considered as well founded.

A New Introduction to Arithmetic. By John Greig. 2s. Crosby and Co.

This treatise is recommended by its conciseness, perspicuity, and neatness, and may therefore be employed with advantage in the instruction of youth of both sexes.

An Introduction to the Use of the Globes, for Youth of both Sexes. By John Greig. 2s 6d. Crosby & Co.

This elementary sketch is chiefly valuable on account of the concise manner in which it explains the subject on which it treats. It is of course written with a view to the instruction of beginners, and is well calculated to answer its purpose. It may be employed with advantage by teachers.

Elbow Room. By Thomas Gilliland. 1s. Chapple.

This is an attack on the Managers of Covent-garden Theatre, on account of the increase of private boxes, by which the public are in part shut out.—The subject is wretchedly treated, but the author deserves some praise for his zeal and care to prevent the public from being deprived of any part of their just rights to theatrical amusement.

Recherches sur le tems le plus reculé de L'Usage des Voûtes Chez Les Anciens. Par M. L. D—S. 1s. 6d. Dulau, and Deboffe.

A question was one day put to the author relative to the remotest times in which vaults were used, and it was contended, that they began with the Augustan age. Our author was of opinion that they were in use long before, and entered upon a course of study to ascertain this point. The facts which he collected are here laid before the public, and they who have a taste for the *antique* will read them with pleasure.

CORRESPONDENCE.

THE BATTLE OF THE BOOKS.

Canto II.

ARGUMENT.—Cause of the Misfortunes attending the Voyage of the 'Ship of Foles'—Dulness, a short history of her Life from the Events recorded in the Dunciad to the present Moment—Her journey from Scotland, and whom she calls upon in her way—She is waked on a November morning; and by whom—Excuse for giving the History in the Poet's own words, not in those of the Blackguard Apollo—Account of HAIR and his Court at Billericay—Both & Dr. ***** , falsely self-clepe'd Barbatus—Hair offended by him and revenged by Crinitus—Proceedings of Dulness on hearing this Account from her Son—Description of her Throne in Heyne's Garret, and of the Garret itself—From hence she watches the 'Ship of Foles'—Description of a Sunrise on the German Ocean—Prophetic Speech of Koppe—Speeches of Schneider and *****—Dulness falls asleep—Hair sends Comus to the 'Ship of Foles' in the Shape of a Bum-boat Woman—He is taken on Board, and makes the Commentators drunk with Gin—They all fall asleep, and a North wind rising, are driven on the Goodwin Sands, where Koppe is thrown overboard and drowned—Ineffectual efforts of Dulness to 'save him—She recovers his Body but his Soul is so heavy that she is forced to leave it behind—She conducts the Vessel safe to the Isle of Dogs, where the Commentators bury the Body—Funeral Games in honour of the Dead.

BUT while the race of commentating men
Hold these debates in solid † Gottingen,
Discord more fell o'er high Olympus reigns
And fills the cellules of immortal brains.

Say, Muse, what direful fate, as yet untold
By Grub-street pen, by bookseller unsold,
Hung o'er the labours of the German train,
Half-sunk their brig, and made their writings vain,
And back to Heyne's Sense, and Heyne's Beer,
Sent ***** with a Hopper † in his car.

When ancient Dulness had her foes o'ercome,
And vanquish'd wit lay peaceful in the tomb,
Tri'd with the labours of a long campaign,
Sleep seiz'd the Goddess and invol'd her train—
(Unlike her grandsire Jove, § whose wondrous eyes
For ever look o'er earth, and seas and skies,
Her heavy lids perpetual poppies steep—
She knows short days of care, and centuries of sleep.)

† Once for all, let our readers know, that it is our intention to be perfectly Homeric throughout this Poem; and that we intend to vary our epithets much more seldom, than even is the custom of German commentators—not from a similar cause, the inability of submitting to the drudgery of finding out a synonyme: but to a wish to make our verse intelligible to the meanest capacities, who have been concern'd in the perusal of Homer; and who probably never read a verse before, and never will read one hereafter.—We intend also to write an *Odysey*, or the return of 'The Ship of Foles' *sed nunc non ERIT* his locus.

‡ Vulgo, A FLIA. Vide *Hezychium cum Alberti et Variorum Commentariis ad locum*. It was formerly supposed that a *novus homo* in criticism must be proved by a certain quantum of notes on the belaboured *Hezychius*—we have now a new plan—Recipe—Grub for marginal annotations on Homer, and call them Porphyry's: and Heyne will call you a good boy.

§ I am aware of the comment?—The hero will say—Is Jove the grandsire of Dulness?—I am her son—ergo, Jove is my great-grand-papa—But Silenus is my uncle confessedly—How is this to be reconciled? I won't give up Dulness for any other progenitor—Come forward, conjurer Heyne, and open your Apollodorus, where, I dare say, you could at any time sport an heraldic excursion to oblige an old friend.

Now near a hundred years of soft repose
Had laid the Goddess in a gentle dose,
(Except that, some years since, she left the Scots
To sleep amidst High-Holborn's porter-pots,
And journeying southward ¶ through Nun-Appleton
Took in the way, Sir I—c P—no—gt—on)
When one November morning, dark and drear,
Rough sounds disturb'd the fibres of her ear—
'Twas like a bag-pipe by a Welshinan play'd,
Or like an Irish shoe-black's serenade,
The crazy fiddle of a man's stay-maker,
Or funeral croaking of an undertaker—
The Goddess lifted thrice her heavy head,
And thrice || again fell backwards on her bed;
She yawn'd, she sneez'd, she cough'd, and half awake,
At length submitted to a hearty shake.
She rubb'd her grave eyes, the moisture dried,
And saw Apollo † standing at her side;
(Not that Apollo who in garments fine
Sits all day fiddling with the Muses nine;
But her own son, that hopeful, limping swain,
Apollo, on the top of Drury-lane.)

But what he said was in such ribbald lays
My blushing Muse must hide her withering bays,
Return to chaster verse and simple rhyme,
'And tell the tale in language more sublime—
Mean time the blackguard verse, to ——— known,
—— may set to music of his own,
Or hawk to filthy tunes about the town.

In high Olympus, and in Jove's own chair,
There long had sate a modern God call'd HAIR,
Who lov'd the freaks and follies of the earth,
And often mix'd with men in mortal mirth—
To him were altars built and victims slain
From far Ebuda † to the Gallic main—
But of all places that confess'd his sway
The best-belov'd was green Billericay.
There would the god descend with aspect meet,
With Bacchus, Comus, Momus, in his suite,
And spend long days in brisk Champaign and Port,
Mingling in social converse with his court.
Crispus, § *Cæsario*, ¶ *Cincinnatius* there,
And young *Crinitus* to the feast repair;

¶ She probably was coming through Cambridge—although she had read 'The Pursuits of Literature,' which has immortalized her offspring, she preferred a Professor to a ————sed quid *prodicere penam attinet?*

|| *Ter revoluta toro est, &c.*—I think with the Dr. that quotations are great boxes.—It gives one such a trouble to look in an index.

† *Delius et Patavicus Apollo*. Schn. Dr. Trusler is a better commentator than this fellow Schneider: and by way of a parallel passage, Heyne here gives us

Αλλ' οκ Ατρεΐδης Αγγλιστωνων, πορτανα λαων, &c.
which (as being nothing to the purpose) gives him the opportunity of writing and selling an excursus.

‡ A difficult word—not to be found in Ainsworth. I would explain it: but as the quantity is doubtful, I hesitate to speak before German ears. If his friend were alive, he could probably inform us of some NON-DESCRIPT ROOT from which HAIR was derived.—It is an excellent way to form an hypothesis on nothing, and a system on that hypothesis.

§ The gentleman who has silenced 'the Revivor.'

¶ Crinitus is too well known by his writings, and the Part he takes in this Poem to require particular description—*Cæsario* has attacked Dr. R. in the *Antijacobin*: a prey unworthy of him—and *Cincinnatius* has written in the *Literary Journal*, 'a Treatise on Philosophical Grammar.'

All the blithe offspring of the pagan Pan,
 And Jewish Esau sit in close Divan,"
 All, but one smooth, unshorn, beardless wight,
 In ideot irony *Barbatus* † high,
 Mid' German woods from *Acomata* born
 Where *Hesus* rough, *Teutates* never shorn,
 Vied all in vain to win the virgin's love,
 Prest by some smock-fac'd pedant in the grove.
 Sprung from these parents, to the vapid *Nine*
 Who worship *Brunck* and *Heyne* hold divine,
 (Not the nine Muses on Parnassus' head
 But *Heyne's* nine Saturnian sons of lead.)
Barbatus paid his vows, and injur'd *Hair*
 His cause committed to *Crinitus'* care,
 Who well aveng'd with satire's biting fun,
 The pride of ‡ *Acomata* and her son
 Such was the source of that ethereal rage,
 Erewhile recorded in the tuneful page,
 Which burn'd 'twixt *Dullness* and the hairy god,
 With *Momus'* laughter arm'd, and *Mercury's* rod,
 (That rod, chastising the laborious fools
 In plodding Germany's pedantic schools.)
 Now *Hair* to green *Hillericay* came down,
 And in a barber's shop upraised his throne,
 A well-frequented shop, where fit to light
Crinitus sprung, and learn'd to read and write ; §
 A wond'rous child, on native oysters fed,
 And born all over hair from foot to head,
 To whom maturer genius gave the pen
 To wound the wits of solid *Gottingen*,
 And prompt, 'midst thoughtless mirth and flowing bowls,
 The strains which freighted out "the Ship of Foles."
 But hostile *Dullness*, when she heard the tale,
 First drank a full-brimm'd draught of maudlin ale,
 Then in a cloud of fog to *Yarmouth* went,
 Thence in a cock-boat to the continent.

In solid *Gottingen* of vast renown
 And in the very centre of the town,
 Stands *Heyne's* house, of mortar, stone, and brick
 Well built, with plaister'd walls and rafters thick,
 ¶ Seven stories high—the five below contain
 Of lodging friends a large and motley train ;
 The sixth for *Heyne* and his pupils nine
 To lecture, drink, and smoke, and sleep, and dine ;
 The seventh, garrets ; where in heaps is stor'd
 Each heavy product of the heavy board,
 Notes, comments, text, in wild profusion cast,
 In columns pil'd, but text ¶¶ the least and last.

† Dr. ***** who assumes this title in one of his Letters to the Editor of the Literary Journal.

‡ This is in the manner of *Ovid*—I would recommend him to our Hero—he is tolerably easy, and has an *Ordo* in the *Delphin* Edition.—*Nat. Bayley* has published him with an English Commentary; easy, but wrong throughout.

§ At a Charity School—To which he would recommend the Hero—the *Comm. de Por. Schol.* was a bad *Sampler*—a little *Exempla Minora*, or translation of *Corderius Colloques* would be better—In tenui labor.

¶ Septem. illi *Thalami*, &c. An Excerptus of *Heyne* is thicker than the walls of his house—He is indeed 'Spes sola nepotum.'

¶¶ This for (*barbarico ceciderat auro*) from the running word at the top, to the catch word at the bottom of the page, was studiously rejected—or if ever submitted, it was like a child after dinner, who comes in to munch his apple, and then call for *more* again.

No windows here but such as time had made,
 (And those enlarg'd to introduce a jade)—
 —This *Dullness* found quite fit—for, though a goddess,
 She had a trunk as gross as christian bodies.
 'Twas here she fix'd her court, and here her throne,
 (Her own hands built the bench she sat upon)
 Huge quarto Dutch, and huger German folios,
 French fricaudeaux, and rich Italian olios ;
 Here looby *Lipsius* spread his volumes wide,
 (His volumes wider than a Dutch backside)
 There *Heyne's* *Virgil* with *Mavricius* prest
 " And *Schweighwæuser*, outweighing half the rest."
 With *Frcinsheim's* nonsense, *Drackenborck* the next
 Weigh'd heavily, tho' lighten'd of the text ;
 (This *Drackenborck* had smil'd at Omar's wrath
 And serv'd, whole winters, Alexandria's † bath,)
Plutarchi Vitæ Reiskii, *Hein eccl*
De jur. civil. Euripidesque Beckl.
Ruhkenius, *Spanheim*, filling up the rear,
Abreschius, *Schræder*, *Duker*, *Valkenæer* ;
Serrani Plato, *Cicero Gronov*,
Maffei Roma, *Papæ Pauli Jovt*,
Grævius, *Ernesti*, and *Duval* and *Buhle*,
 And all § the drivellers of the modern school.
 'Twas on this throne the goddess sat, and here
 She drank her favourite's health in *Heyne's* beer,
 And hence she wafted with her savoury breath
 The "Ship of Foles" to victory or death.

Meanwhile the day-star, ling'ring in the deep,
 Faint o'er the German waves began to creep,
 And hover'd o'er our fat Westphalian hogs
 With typic mists, and emblematic fogs ;
 When, with foreboding, heavy, heart, arose
 Adorned *Koppe*, impatient of repose.—
 "Sleep'st thou, my ———?" with a sigh he said,
 Approaching close to ———'s pensile bed,
 "Sleep'st thou when England meditates the blow,
 "And wit and learning threat our overthrow ?
 "I feel a presage, horrible, tho' dark,
 "That shadows out the fortune of our bark—
 "I feel we never shall successful be,
 "But *Common Sense* shall conquer you and me."
 Thus spoke adorned *Koppe*, prophetic goose,
 As dying swans ¶ sit grumbling in the ooze,
 What time *Mæander* hears the plaintive strain
 Yet rolls his bull-fac'd † visage to the main,
 Unmov'd by music—(such the nonsense old,
 And such the nonsense *Mrs. Ratcliffe* told,
 'Mid her stale trash of goblins and châteaux
 Which, save herself, the German only knows.)

"Better write these, than thus in misery sunk,
 "To beg thy bread at *Strasburg*, bankrupt *Brunck*!

‡ Vide the sacking of Alexandria, and destruction of its library, in the Arabian Historians.—The Hero may, perhaps, be acquainted with the Tale of the 'Dark Ages.'

§ Cum multis albis quos perscribere longum est.

¶ Sic ubi fata vocant, udis abjectus in herbis.

Ad vada mæandri conclivit albus Olor! Ov.

¶ *Ipsum* (forsan *Mæandrum*) autem inter optimos *Homeri* interpretes, quos antiquitas tulerit, reponere vix dubitem—Jam ad aliam prepositi partem accedamus. Noehden de *Por. Schol.* in *Horn.*

† *Taurino* corua vulva. *Tauriformis* *Aufidus*, &c.—*quæ*

ΝΕΡΤΑ ΤΟΥΡΙΣ.

" 'Twere better fat," pursued adorned *Koppe*,
 " Than write flat comments and neglect your shop!
 " Thou, crafty *Wytttenbach*, with subtile mind,
 " Hast left thy native booksellers behind,
 " With grinning sneers uncharitably full:
 " To find that Oxford is like Holland dull,
 " That heads of colleges in sage debate
 " In caput mortuum amalgamate."

Then *Wytttenbach* uprear'd his critic lash,
 And pros'd in doggrel unconnected trash,
 And dar'd thy praises, Rhedycema, shame,
 In metre such as † *Herman's* self might blame.

Then *Herman*, when he pert and tippy grew,
 Read Oppian's *Halieutics* to the crew;
 Explain'd the "*Grecian Isaac Walton*" clear,
 And read, as lyrics, plain hexameter.

But grubbing ‡ *Schneider* (he who used to share
 Rack-punch with customers at Leipsic-fair)
 Soules at the revels of his mawkish friends,
 Chews a fresh quid, and thus his soul unbends.

" My dearest ———, when on shore we land,
 " Shake from your shoes Britannia's caulf sand;
 " I straight at Westminster will play the fool,
 " Thou take thy residence at **** school.
 " Then, tho' at present we may gain disgrace,
 " And young *Crinitus* mock our quack grimace,
 " Yet deaf to metre and the Muses nine,
 " While sense, and sciences and arts decline,
 " Their future generations shall declare
 " Our victories o'er the hostile pow'r of *Hair*."
 " Leave this to me," th' unletter'd hero cried—
 " All learning, genius, knowledge I deride—
 " Leave this to me—like Attila I come
 " To sack the walls of ill-defended Rome."

Thus ——— said, when distant to their view
 Appear'd the rising spires of Yarmouth blue—
 Meanwhile the goddess kept her watchful eye
 Fix'd on the 'Ship of Foles,' and saw them nigh
 Th' expected shore, while heav'n and earth, and sea,
 Seem'd to presage their hop'd-for victory.
 Lull'd by the glorious scene, her eyelids close
 By slow degrees, and sink in deep repose.

But *Hair* who watch'd each motion of his foe,
 Heard the last parting breath she let below,
 Saw her hands tremble, and her senses fail,
 And her sick mouth refuse th' accustom'd ale.
 Then thus to *Comus* said—" Haste, haste my friend,
 " Disguise your sex—a scrub his boat will lend—
 " Fill it with gin and rum and new hung beef—
 " Make to the brig—the brig her sails shall reef—

† This most impudent commentator wrote a book, *De Metris*—
 each page contains the grossest absurdities and blunders. Can I
 say more, than that he was more incompetent to write-upon me-
 tres than Schütz?

‡ This gentleman edited the *Rei Rusticæ Scriptores* merely for
 the sake of grubbing in the old outlandish words of Cato and
 Varro. His comments *De Mulo-Medicinâ* may do some good to
 his friends.—He has modestly published his nonsense in eight
 volumes—(or as he calls them) *Parts*. of 700 pages each—His
 are very extraordinary parts!! But he even apologizes for his
 brevity, by saying that he was forced to make haste, for fear he
 should be too late at Leipsic fair. See his preface, where he con-
 fesses this, totidem verbis.

§ *Explosa sonat quantum vesica*. Hor. I suppose this lady.
 * *λίσσασθαι β-διν*. Aristoph.

" The hungry sailors shall thy present hail,
 " And thirsty commentators crowd thy sale—
 " Thy gin shall glad the hearts of *Koppe* and *Brunck*,
 " And make the *Doctor* and his *Herman* drunk,
 " The muck-worm *Schneider* see with double eye,
 " And *Wytttenbach* forestall futurity.

" The rest I leave to fate."—Thus spake the god
 And shook all *Essex* with his hairy nod.

Comus obey'd, and flew to Yarmouth quay,
 There found a fishing vessel fit for sea,
 Bought of the owner; and upon the strand
 A bum-boat woman met, just come to land.
 After a conversation most polite, †

He took her to "*The Wrestlers*" for the night,
 And while she yet was sunk in deep repose,
 Stole from the inn, accoutred in her clothes.
 The boat already stor'd with rum and gin,
 Stale fish without, and stinking meat within,
 The god unmoor'd—(the zephyr swell'd the sail)
 And bade ere morn the German vessel hail.
 He plac'd outside his stores of new hung beef—
 Makes to the brig—their sails the Germans reef—
 The hungry sailors never smell the stink,
 And thirsty commentators buy his drink.
 The gin delights the hearts of *Koppe* and *Brunck*,
 In prospect ——— and his friend get drunk,
Schneider begins to see with double eye,
 And *Wytttenbach* forestalls futurity.

Then ——— said—and totter'd as he spoke—

" Suppose my friends, suppose, just for a joke,
 We bring this woman to the 'Ship of Foles',
 To hear my treatise "*De Porphyrii Schol's*" §—
 They all assented, *Herman* gave his hand
 To help the god on board—the others stand
 Upon the deck, and shout with loud acclaim
 Their merry ———'s anti-classic name.
 The rites and orgies of the crew my Muse
 Would sing—but decency and sense refuse—
 What ribbald songs by *Wytttenbach* were sung!
 What smutty stories dropp'd from ———'s tongue!
 But *Comus*, titt'ring at the tippy crew,
 His task fulfill'd, to *Essex* back withdrew,
 And told *Crinitus* how he late had left
 ——— of reason utterly bereft.

Now all were drunk—and blowing hard from shore
 A tempest drove their vessel past the Nore—
 No sound disturbs th' impenetrable band,
 And the ship strikes upon the Goodwin Sand.
Koppe overboard, adorned *Koppe!* was thrown,
 And amorous *Nereids* claim'd him as their own,
 Sweet *Salsodora* caught him in her arms—
 To him *Mephitis* yielded all her charms.
Goosinda grey, *Nonsensia* void of hair,
 And ———'s mother, *Acomata* fair,
 Vied for his love in briny bow'rs below,
 As ¶ *Sinedley* dull was ravish'd long ago.

† *Humanissimus Sermo*—this is as well applied as a certain doc-
 tistinus in the *Com. de Por.*

‡ *Ebrius et petulans, qui nullum forte cecidit*.—Yes, he has mur-
 dered Porphyry.

¶ Vide Pope's *Dunciad*.

Then the loud shock awoke the sleeping crew,
 And *Dulness*, rous'd, her eyes around her threw.
 With starting tears she saw, but could not save
 Her heavy offspring from the drowning wave.
 She snatch'd his body from the deep—his mind
 Outweigh'd the body,† and was left behind.
 Their strong arm she tugg'd the brig to shore—
 While *Koppe* defunct his weeping comrades bore;
 And, disembarking on the Isle of Dogs,
 Erect a simple tomb in kindred Hogs—
 First to the grave, with many a mournful tear,
 The youth was borne extended on his bier—
 Symbolic poppies strew'd the chosen ground,
 And ale,‡ his darling once, went briskly round.
 Tobacco too, with melancholy fume,
 Deepen'd the silence, and increas'd the gloom.
 • But funeral games, in honour of the dead,
 Were plann'd by ———'s anti-classic head—
 Not games like those by *Homer*, *Virgil*, told,
 Which grac'd young *Hector* or *Anchises* old;
 But such as oft' round Christmas tables go,
 Game of the goose, hot-cockles, and peep-boh!
 And next, (as asses in the race-course win,
 Who run the slowest, and the last come in,)
 So, marks of honour were on *him* imprest
 Who was decreed the *dullest* by the rest,
 Who had compos'd the heaviest, flattest book,
 Which ne'er with *any* class of readers took;
 Book, edited by pedagogue delirious,
 "Note upon note, or ——— on *Porphyrius*"—
 Thus, tho' he thought the sentence was a rude one,
 The choice unanimously fell on ———.
 And *Midas*' ears were added to his brow,
 Ears, never yet so well applied as now;
 Ears, which great *Cibber* not so justly wore,
 Nor any glorious blunderhead of yore.

‡ COMMON SENSE.

END OF THE SECOND CANTO.

† It is reported that Mr. Taylor, the Platonist, is about to descend in a diving bell to search for *Koppe's* *λογος* or *mind*. He lamented to me his fatal *επιδρομητικος*, which mingled with the *λογιστικος*, had overpowered the *κριτικος*, and sent him to *Davy's* Locker.

‡ i. e. The well-meaning man.

On the Controversy respecting German Commentators.

MR. EDITOR,

It is above two months since I first offered certain observations, which (to me at least) appeared of considerable importance, to your attention; and was not a little surprised at seeing two of your Journals which have been published subsequently, with only a slight notice of the receipt of my letter. Whatever might be your reason for suppressing its publication, I am now aware that I have been anticipated in some of the remarks that it contained; and that my feelings in favour of oppressed and injured merit, involved me in an unpardonable prolixity—I do not mean now to incur a similar censure. To recapitulate the heads merely of what I then offered to your consideration is the object I have at present in view in addressing you.

The very important discoveries I have since made, together with the motives that first induced me to write, will be more properly the subject of a subsequent paper, when reflection shall have methodized my own ideas, and the insertion of this, assured me of your impartiality and willingness to assist the injured Cause of Literature.

1. I insist that there at present does exist in this metropolis, or its vicinity, a regularly organized system of conspiracy against the furtherance and improvement of Classical Learning throughout Europe, which forms one link in that great chain so ably detected by *Barruel* and *Robison*. For my proofs of this conspiracy I rest not on such vague and chimerical notions as those which your Correspondent *M. Oome* has suggested, but on facts positive and incontrovertible. To this conspiracy I annex the term "*Anti-Classic*."

2. That this conspiracy is deep and complicated; that its Missionaries are scattered about in various parts of England, that there is great reason to suppose, that they have spread further*—and that their secrecy and mystery is so deep as to require the utmost vigilance sagacity and perseverance to develop and expose them.

3. That one of the favourite measures of the Society I speak of, is to wound by anonymous slander unsuspecting virtue, and to make the most of the unguarded discoveries they have by these means obtained.—I have singled out one instance; and certain I am, that when I mention the much-respected name of *Dr. Noehden*, there is not one of your readers who will not be ready to exclaim with me. "The conspiracy exists, crush it in embryo!"—

4. I have glanced at the general nature of anonymous publications, such as the Letters of *Crinitus*; have expressed my opinion, supported by the highest legal authority in this country,† that no man has a right to publish any thing without his own real name subjoined, (at least, not with a feigned name); that such a proceeding is "something excessively like a fraud on the public," and may be considered in an action for damages; and that in this particular instance special damages may be proved; your Correspondent having taken upon himself the name of at least two most respectable characters—viz. a German Professor,‡ and a Swede§ of great medical celebrity.

5. I concluded with some particular observations, in some of which I have been anticipated by *Dr. N.* himself. One remains as yet unnoticed—the striking similarity between the jokes of *Crinitus* and the Constant Reader, to be met with in your Journal for October; which might by many be accounted as a very strong proof of the conspiracy; but is only slightly noticed by me, who have other proofs to bring of a nature much more serious, important, and satisfactory.

Dulwich Common,

PETER WILKINS.

Jan. 25.

* In my next paper I shall explain my meaning more fully. *M. Oome* may possibly understand the hint I have already given.

† See *Mr. Vesey's* Report of the Case of *Hogg* against *Kirby*.

‡ *M. Krunitz*, called in Latin "*Crinitus*," who, I have been since informed, is known as the author of a Treatise on Greek Accents, which has not yet been imported into this country.

§ *Dr. Crinitus* of *Abo*, in *Finland*, whose name may be met with subscribed to a Memorial presented to the King of Sweden in favour of the Cultivation of Potatoes in the year 1772.

Jacob Bryant.

MR. EDITOR,

As the following contains some further particulars of the late Jacob Bryant, Esq. beside what appeared in your Journal for November last, you will probably not object to give it a place.

Yours, &c.

Βριαντοφιλος.

“ Jacob Bryant, Esq. died at Cypenham, near Windsor, in his 89th year, of a mortification in his leg. occasioned by a razor against a chair, in reaching a book off the shelf. He was famous for his extensive learning, erudition, and profound researches after truth. The two Royal Foundations of Eton and King's College, Cambridge, boase, and with great reason, of this great scholar, and ornament of his age. He was elected from Eton to King's, A. D. 1736. He attended his Grace, the present Duke of Marlborough, and his brother, Lord Charles Spencer, to Eton, as private tutor, and instilled, (as might be expected) the best of principles into the minds of his noble pupils, who have both steadily pursued the paths of virtue, and honour, and piety. The present head of that illustrious house, is an example of excellence and dignified worth. Mr. Bryant proved a most valuable acquisition to that noble family, who well knew how to appreciate his merits, and rewarded him accordingly. The late Duke of Marlborough loved and esteemed him; and Mr. Bryant, as private Secretary, accompanied the Duke till his death in his campaign on the Continent, where his Grace had the command of the British forces. His Grace also promoted him to a lucrative appointment in the ordnance, when he was Master General.

“ Mr. B's. first work published was his “ Observations and Enquiries, relating to various parts of Ancient History, containing dissertations on the Wind Euroclydon, and on the Island Melite; together with an account of Egypt in its most early state, and of the Shepherd Kings, 1767.” But his grand work was “ A New System, or an Analysis of Ancient Mythology; wherein an attempt is made to divest tradition of fable, and to reduce truth to its original purity.” Also his reply to the Dutch review of it. In this analysis, is given an history of the Babylonians, Chaldeans, Egyptians, Canaanites, Hilladians, Ionians, Leleges, Dorians, Pelasgi, &c. Various were his other useful labours, the fruits of which have appeared from time to time in the literary world. He was engaged deeply and earnestly in the Rowleian controversy, in which he was assisted by communications from his learned and excellent friend, the late Dr. Glynn of King's College, Cambridge, who may truly be styled the Delicæ of that famous University.

“ Mr. B's. Treatises against Dr. Priestley and Thomas Paine, must not be omitted; and amidst all his other works, we must distinguish with peculiar regard, his treatise on the Christian Religion, in the possession of which, every family would find its advantage. His “ Dissertations on Balaam, Samson, and Jonah,” are extremely curious and admirable; also his “ Observations on famous controverted passages in Josephus and Justin Martyr.” What has more particularly of late engaged the attention of the literati, is his

“ Dissertation on the Trojan War, and the Expedition of the Grecians, as described by Homer;” together with that on a description of the Plain of Troy, by Mons. Le Chevalier, and upon the Vindication of Homer, by J. B. S. Morrit, Esq. The first volume of the exposition of the Duke of Marlborough's splendid edition of his invaluable collection of Gems, was executed in Latin by this learned Gentleman, and translated into French by the late Dr. Maty. The Latin Exposition of the second volume his Grace devolved on Dr. Cole, Prebendary of Westminster; and Mr. Dutens translated it into French. Mr. Bryant was never married. He was of sedentary habits in his riper years, though active and expert in youthful exercises as an Etonian; when, by his skill in swimming, he had the happiness of saving the valuable life of Dr. Barnard, afterwards Master and the Provost of Eton.

“ Mr. B. preserved his eminent superiority of talents, to the last days of his long life, which was devoted to literature; and his studies were for the most part directed to the detection of error, and the investigation of truth. His conversation was full of spirit, pleasing and instructive. His acquaintance and friends were choice yet numerous; as his society was courted and enjoyed by all distinguished and literary personages in his neighbourhood. Such was the high character he sustained, that even Majesty itself has frequently condescended to visit the humble retreat of this venerable Sage at Cypenham. He was uniformly a faithful and true servant of God, by whose mercy he was blessed with fulness of days, comforts, and honours. He has bequeathed a handsome legacy to the Society for the Propagation of the Gospel, and one also towards a Fund for superannuated Scholars of Eton College: and his excellent library to King's College, Cambridge. He had in his life-time presented many of his valuable books to his Majesty, and his Caxtons to the Marquis of Blandford.

TO CORRESPONDENTS.

A Correspondent in a Letter dated Edinburgh, Dec. 19, and signed I. M. accuses us of an unjustifiable partiality in our account of “ The Sabbath, a Poem,” which appeared in the Number for November. He states that he “ both admired and disapproved” that Review: He disapproved it on account of its being, in his opinion, too long for such a small volume: on account of its exhibiting a partial view both of the merits and defects of the poem; and on account of his having reason to suppose, that this partial view was obtained by the undue influence of persons interested in the sale of the work. As to the length of the review, we must inform our Correspondent, that it is not our practice to estimate the value of a work, or the attention it deserves, by its size. As to the justice of the character given of it, those who read the poem and the review will judge for themselves; and to their decision we leave it without hesitation. As to this character having been procured by undue influence, it is necessary to inform our Correspondent, that the author of that review was in a distant part of England at the time he wrote it; that the work was sent to him without a single hint of who was the author, the pro-

prietor, or the persons interested in the sale; and that he had no communication whatever concerning it, till after the review was printed in the form in which it now stands.—Had the writer of this letter been properly informed of the nature and intention of the Literary Journal, we should not have had occasion to make this statement.

NOTICES.

LITERARY, SCIENTIFIC, &c.

DR. KINGLAKE. We are requested by Dr. Kinglake to announce, "That he will speedily publish an exposition of the ignorance, scurrility, and falshood, contained in the review of his Dissertation on Gout, inserted in the last Number of this Journal. He solemnly pledges himself to prove against the author of that review several as daring infamous falshoods, as ever degraded a literary publication, or polluted the pages of critical truth." This performance, which we have announced in his own words, he offers to us for publication, provided we can admit it. As our great object is to support truth and expose error, without fear or partiality, we can have no objections whatever to admit Dr. K.'s exposition of our errors, provided he can contain his observations within about two pages, the limits which our obligations to our Correspondents render it necessary for us to prescribe. If we cannot do justice to his ideas within that short space, we would recommend to him to publish them at length in a separate form. We certainly do not wish to detract from the real merits of Dr. Kinglake; or to have obtained the reputation of detecting an absurd theory, unless we deserve it.

THE CODE OF HEALTH AND LONGEVITY. We are happy to find that Sir John Sinclair, who has done so much for the benefit of the northern part of this kingdom, by procuring a very full statistical account of its present situation, has undertaken to lay before the public an account of the various facts which have hitherto been collected with regard to the means of preserving health and prolonging life. These two divisions of the medical art, or rather of the subject of life and health, are spoken of by Lord Bacon as its noblest branches; and yet hitherto they have never been regularly investigated. The only way in which this can be done, is by collecting a sufficient number of well authenticated facts, to furnish materials for a proper induction. This most useful task Sir John Sinclair has undertaken to perform; and, in a Prospectus which he has drawn up of the work, he proposes to divide it into three parts: I. The circumstances which necessarily tend to promote health and longevity, independent of individual attention; comprehending the following heads! 1. Form and growth of the individual. 2. Natural constitution. 3. Disposition of mind. 4. Parentage. 5. Climate. 6. Education. 7. Rank in life. 8. Particular occupation. 9. Connubial connexion. 10. Sex. II. The rules, which, if observed by an individual, have a tendency to preserve health and existence, even where these independent circumstances are wanting: These rules refer to, 1. Air. 2. Diet. 3. Digestion and its effects. 4. Clothing. 5. Habitation. 6. Exercise of the mind. 7. Exercise of the body. 8. Sleep. 9. Amusements. 10. Habits. 11. Temper or disposition. 12. Medicine. III. The regulations by which the general health and safety of a community are protected from the various injuries to which they are likely to be exposed, these are the Police, 1, of climate; 2, of physical education; 3, of diet; 4, of public amusements; 5, of habits and customs; 6, of public institutions; 7, for the health of sailors and soldiers; 8, of medicine, and the means of promoting its improvement. It is the intention

of the author to consolidate into one octavo volume all the knowledge which he considers to be essentially necessary for the attainment of health and longevity. But for those who desire to investigate the subject further, he proposes to publish, in four additional volumes octavo, an account of the writings and opinions of all the ancient, foreign, and British authors, who have discussed the subjects in question. We conceive that this work may be rendered of the highest importance to mankind. We need not recommend to the author to pay more attention to facts than opinions; and to be particularly careful in ascertaining the truth of facts. The opinions of Lord Bacon on the subjects proposed to be treated of deserve the most serious attention. Even where his information is defective, the keen and penetrating conjectures of that great genius may suggest the most useful hints to the inquirers on any subject on which he treats.

MR. MACPHERSON'S long expected work on Commerce will be ready for publication in the course of the Spring, in four large quarto volumes. It will be entitled, "Annals of Commerce, Manufactures, Fisheries, and Navigation, with brief Notices of the Arts and Sciences connected with them; containing the Transactions of the British Empire and other Countries, from the earliest Accounts to the Meeting of the Union Parliament in 1801; with a large Appendix, containing a Commercial and Manufactural Gazetteer of the United Kingdom, &c. &c."

THE REV. JAMES HALL, M. A. has in the press some important experiments and discoveries in ice, heat, and cold; the result of which will probably prove of great advantage to the navy, and will also tend to solve some difficulties in natural history and philosophy.

THE BRITISH AND FOREIGN BIBLE SOCIETY has been presented by a literary gentleman of great respectability with a very valuable collection of copies of the holy scriptures in foreign languages, the acquisition of which has engaged his attention for many years. As many other gentlemen are in possession of copies in the ancient and modern tongues, those who may be disposed to follow so laudable an example will considerably forward the important object of that institution.

MR. P. LATHAM has issued Proposals for publishing by subscription, in two octavo volumes, a Compendium of the History, Laws, Customs, and Privileges of the City of London.

A TRANSLATION OF THE ESSAY ON THE SPIRIT AND INFLUENCE OF THE REFORMATION OF LUTHER BY C. VILLARS, which gained the prize for the question proposed on that subject by the National Institute of France, is in the press, and will be published in a short time. This work, which was first published in French only a few months ago, has come already to a second edition in that language. It has been translated into German by N. P. Stampeel, an author of considerable reputation in Germany; and to the translation is added a preface and observations by D. Rosenmüller, superintendent at Leipsic. To the English translation are to be added copious notes by the translator, intended to correct and illustrate the views of the author, and passages from the writers of our own country, who have thrown out so many important ideas on the subject, to present as full and accurate a view as possible of that great event.

MUNGO PARK, the celebrated African traveller is about to undertake another journey of discovery to that quarter of the globe, of which so little is known. His course, we understand, is to be toward the southern part of that continent. He is arrived at Portsmouth, where he is to embark in the Eugenic sloop, Captain Webb, who has orders to carry him to the place of his destination.

LIVERPOOL METEOROLOGY, 1804.

Continued from Page 64, Vol. III.	Fall of Rain.		Evaporation of Water.	
	In.	Dec.	In.	Dec.
January and June inclusive..	12	56	11	40
July.....	1	9	3	3
August.....	2	35	3	0
September.....	1	67	2	12
October.....	5	90	1	75
November.....	3	0	1	25
December.....	2	40	1	50
Total 1804, as measured by G.				
J. Liverpool.....	29	88	24	32

PRIZE SUBJECTS.—The subject of the prize of eloquence proposed by the National Institution of France for the following year is, The Literary State of France in the 14th Century.

The Society of Rural Economy at Copenhagen have proposed three prizes to the best memoir on the cultivation of forest trees, considered in relation to the purpose of ship-building.

The Teylerian Society have proposed as the subject of a prize essay the following question; What advantages has christianity derived from missions during the last two centuries; and what success may be expected from the missionary societies at present existing?

BOTANY.—The Count Von Hoffmannsegg, known by his botanical tour through Portugal, obtained a few years ago from the Prince Regent of that country permission to send to the Brasils a man of the name of Sieber, distinguished for his botanical knowledge, for the purpose of exploring the numerous natural productions of that country. Sieber went under the protection of the Governor the Count dos Arcos to Parà, where he has now spent upwards of a year. He has sent to Europe an account of the lately discovered *Ayapana*, or *Eupatorium Ayapani*, a native of the banks of the Amazons river. His notices of the virtues of this plant deserve the more attention, as we already procure from the same neighbourhood Ipecacuanha, Quassia, and Peruvian bark, medicines of particular efficacy. The letter of Sieber, dated from Parà, in the Brasils, June 12, 1804, is as follows: "I have made two trials on myself of the celebrated plant, the *Ayapana*, which is an antidote against all sorts of poison. A soldier brought me a brown long-haired caterpillar, which among its hairs of an inch long, had a number of small stings. I took it from the leaf in which he carried it, into my hand; upon which the soldier called out fearfully, that it was poisonous. His warning was, however, too late. I received three stings in the middle finger of my right hand. The finger instantly became red, swelled, and I felt an incredible degree of pain. In a quarter of an hour the redness and swelling extended along the whole arm to the elbow; and in half an hour I was no longer able to move it. I made a plant of the *Ayapana* be dug up, and squeezed out the juice, which I placed along with the bruised plant on my arm. In from two to three minutes the pain left me; in half an hour I could move my hand; and by next day I had recovered the use of it. The stings in the finger continued to be painful for two days longer, when the whole effects of the accident disappeared. The next experiment was more dangerous for me. A small scolopendra stung or bit me, in the night time while asleep, in the brow above the right eye. I was suddenly awakened by the acuteness of the pain; but as I could not procure the plant during the night, the poison had time to take effect to a dangerous degree before next morning. On the application of the *Ayapana*, the pain and inflammation left me. I could not however reduce the tumour, which had risen above an inch, nearly in the shape of a horn; and I was obliged to confine myself to the house for four

days, as I could not put on a hat. The scar remained tender for some time afterwards. My assistant was bit in the right foot, he did not know by what animal, as we passed through a wood. He did not, however, feel any particular uneasiness from it till next evening, when he could no longer bear a shoe on his foot. On the application of the *Ayapana*, the swelling and the heat abated; but the suppuration could not be prevented; I was under the necessity of laying it open. In six days the foot was quite well. This salutary plant ought to be applied as soon as possible after the bite or sting, and then its efficacy may immediately be perceived. When not applied early, it still removes the heat, and stops the swelling; the suppuration alone cannot be then prevented.

THE INQUISITION publishes annually a list of the books which it prohibits in whole or in part. That for 1804 has just appeared, in which the *Decade Philosophique*, or Review of Paris is included. On this there is the following notice in that work; "Every civility deserves another. We thank the holy officer for having placed our publication in the same list with the *finest pieces of P. T. Co. velle, Locke's Essay on the Human Understanding, the Works of Pope, the Discourse of M. Portalis on the Re-establishment of religious Worship, &c.* This is in fact too much honour for a journal. The *Moniteur*, it is true, is joined in this distinction. But its extent, the mass which it forms when collected, and the official character with which it is invested, attract towards it an attention which we do not deserve. The more sensible we are of our own *unworthiness*, the more we feel the value of the favours with which the Inquisition has honoured us. We should be delighted if this very Number were seized in the custody of some reader, vendor, or detainer, as its edict bears; and it may be assured that by treating us favourably it has not obliged persons without gratitude."

METHOD OF GIVING THE GRAIN AND HARDNESS OF STEEL TO COPPER.—The surest and speediest means of phosphorizing copper is to take the metal under the metallic form, to fuse it with two parts of animal glass, and a twelfth of charcoal powder; but it is essential that the copper should present a great deal of surface,—an advantage obtained by taking shavings of that metal, which are placed in strata with animal glass mixed with charcoal powder: the crucible so exposed to a fire sufficiently strong to fuse the animal glass. There is then formed phosphorus, the greater part of which burns, while another combines with the copper, in which it remains incarcerated till no more is disengaged, though kept in fusion for twenty minutes under the animal glass which has not been decomposed. When the crucible has cooled, and is broken, the phosphorated copper is found in the form of a grey brilliant button under the glass, which has passed to the state of red enamel. On being weighed, it is found that by this operation its weight has been increased a twelfth. The copper thus combined with phosphorus acquires the hardness of steel, of which it has the grain and the colour; like it, is susceptible of the finest polish; it can be easily turned; it does not become altered in the air. The copper emits no smell when rubbed. Were it ductile, it would be of the greatest utility, since no fat bodies seem to have any hold of it. The dark red enamel which is formed in this experiment may be employed with advantage for porcelain and enamels, as this red does not alter in the fire.

PRUSSIAN UNIVERSITIES.—The King of Prussia discovers a considerable zeal for the improvement of the universities in his dominions. M. Massow, one of his ministers, is sedulously employed in forming and executing plans for this purpose. The King has lately transmitted to the various universities a circular letter, exhorting them to forward his views for their improvement.

THE LITERARY JOURNAL.

VOLUME V.]

FEBRUARY, 1805.

[NUMBER II.]

The Correspondence of the late John Wilkes with his Friends, printed from the Original Manuscripts, in which are introduced Memoirs of his Life. By John Almon. 5 vols. 12mo. Phillips. 1l. 15s.

Letters from the Year 1774 to the Year 1790, of John Wilkes, Esq. addressed to his Daughter, the late Miss Wilkes: with a Collection of his Miscellaneous Poems. To which is prefixed, a Memoir of the Life of Mr. Wilkes. 4 vols. 12mo. Longman & Co. 1l. 1s.

WE have classed these publications in one article, as they relate to the same object, but their merit is widely different. We shall first, however, speak to that of Mr. John Almon. This gentleman, in his own opinion, brings ample qualifications for the office of biographer to Mr. Wilkes. He was acquainted not only with him, during his career of popularity, but with most, if not all the characters who supported him, and called themselves patriots. To this precious cabal, he appears also to have been man-midwife general, and ushered their political bantlings into the world, with all the tenderness, delicacy and secrecy which becomes the accoucheur of a spurious breed. Mr. Almon, therefore, can give day and date to many papers and pamphlets which would have required much patient, and perhaps, unsuccessful research in any other man. Add to all this, his most important qualification, the possession of a large stock of old newspapers, magazines, and other brochures of the day, of which he has made most copious use; indeed, the happy knack he has of republishing, without the smallest acknowledgement, what had been printed over and over again, and was deservedly forgotten, cannot be enough admired. It raises him to a very high rank among the book-makers, who may learn from his labours, with what little expence of pens and ink, volumes may be filled, and money drawn from the pockets of the public.

Except as to the qualifications, however, which we have just stated, we cannot bestow much praise on Mr. Almon as a biographer, nor, indeed, does it appear to us that he has any very clear and distinct notions of that branch of literature. Still we do not mention this with much regret, for if he had possessed the genuine talents of a biographer, who is either the advocate for the dead, or the instructor of the living, if he had known what belongs to the delineation of human character, and by what means, fair, or unfair, a man may be represented in a more favourable light than he deserves, we should have expected a book of most pernicious tendency. Zealous as he is for the reputation of Mr. Wilkes as a public and private character, we should have expected sedition under the guise of constitutional principles, and infidelity supported and decorated by the rights of private opinion. But nothing of this kind occurs in these Memoirs. We have sedition, indeed, most plentifully selected from old newspapers and magazines; but Mr. Almon

not considering it as such, very fairly leaves it to the judgment of the reader: We have impiety and immorality, but these are never allowed to tarnish the lustre of his immortal hero; and actions which might have brought any other man to the bar of the Old Bailey, are here given very candidly, without the smallest suspicion on the part of the writer, that they will be considered as very important deductions from the character he has endeavoured to hand down to posterity with the honours due to virtue and principle. Mr. Almon, therefore, although he deserves the character of a well-meaning man, must not expect to make many converts to his old opinions, because they have been long exploded, nor to his new theories, because the two together unfortunately cannot be reconciled. Nine-tenths of the public, we are persuaded, will never read one half of this publication, and of the other half, the only question will be, why was it published at all? The principal title is *Correspondence*, but this forms by far the smallest portion.

The first volume commences with a dedication to the Corporation of London, but surely it might with more propriety have been addressed to the *manes* of that Corporation who were the dupes of Wilkes's professions. Of the rest of this volume, consisting of 271 pages, 48 only have *not* been printed before. The other articles have been printed again and again, in the Political Register, the North Briton, and other periodical papers. All the original part consists of connecting paragraphs. The history of Wilkes's youthful life, however, may be read with interest. His profligacy was early and obstinate, and he was a very young man when he attempted by the basest means to rob his wife of the poor pittance he made over to her, when he chose to part with her. So atrocious an action at a time of life when the generous and manly virtues are usually predominant, would have struck some biographers as an earnest of future chicanery; but Mr. Almon dismisses it with simply informing us, that "it forms the worst feature in his character."

Of volume second, we have so recently read the first twenty pages in the new edition of Churchill's works, that we have no inclination to trouble our readers with their contents. We have next five very trifling letters to Miss Wilkes, after which commences his correspondence with that worthy patriot Humphrey Cotes, in 1764. Humphrey appears to have been a congenial soul. From this part we shall extract a letter which is one of the few that illustrate Wilkes's real character, and is therefore worth an hundred of his canting speeches and prepared addresses to the passions of the mob:

"Paris, Hotel de Saxe, Jan. 30, 1766.

"MY DEAREST COTES,

"Philipps* writes to me in a warm strain, to return immediately; and, from the partial view he takes of my af-

* His solicitor.

fairs, which is so far as law and the two houses are concerned, I really think him right. You and I, my beloved friend, have more extended views; and therefore, as I have now an opportunity, I will sift it to the bottom, for I am secure of my conveyance. Your letter of the 10th leaves me no doubt of the certainty of my expulsion. Now give me leave to take a peep into futurity. I argue upon the supposition that I was expelled this morning, at one or two o'clock, after a warm debate. I am, then, no longer a member of parliament. Of consequence, a political man not in the house is of no importance, and never can be well enough, nor minutely enough, informed, to be of any great service. What then am I to do in England? If I return soon, it is possible that I may be found guilty of the publication of No. 45 of the North Briton, and of the Essay on Woman. I must then go off to France; for no man in his senses would stand Mansfield's sentence upon the publisher of a paper declared by both houses of parliament scandalous, seditious, &c. The Essay on Woman, too, would be considered as blasphemous; and Mansfield would, in that case, avenge on me the old Berwick grudge. Am I then to run the risk of this, and afterwards to confess by going away so critically—as evident a flight as Mahomet's was from Mecca? Surely not.

“But I am to wait the event of these two trials; and Philipps can never persuade me that some risk is not run. I have in my own case experienced the fickleness of the people. I was almost adored one week; the next, neglected, abused, and despised. With all the fine things said and wrote of me, have not the public to this moment left me in the lurch, as to the expence of so great a variety of law-suits? I will serve them to the last moment of my life; but I will make use of the understanding God has given me, and will owe neither my security nor indemnity to them. Can I trust likewise a rascally court, who bribe my own servants to steal out of my house? Which of the opposition, likewise, can call on me, and expect my services? I hold no obligation to any of them, but to lord Temple; who is really a superior being. It appears, then, that there is no call of honour.

“I will now go on to the public cause, that of every man,—liberty. Is there then any one point behind to be tried? I think not. The two important decisions in the court of Common-Pleas and at Guildhall, have secured for ever an Englishman's liberty and property. They have grown out of my firmness, and the affair of the North Briton; but neither in this case are we nor our posterity concerned whether John Wilkes, or John à Nokes, wrote or published the North Briton, or the Essay on Woman.

“The public, then, has no call upon me. I have steadily pursued their object; and I may now, after all their huzzas, fall back into the mass of common citizens. Does any one point suffer by my absence? I have not heard that it does. I know that many of the opposition are, to the full, as much embarrassed about my business as the administration, and detest it as much. I believe, both parties will rejoice at my being here. Too many personalities, likewise, have been mixed with my business; and the King himself has taken too great, not to say too indecent a share in it, to recede. Can it be thought, too, that the princess dowager can ever forgive what she supposes I have done? What then am I to expect if I return to England? Persecution from my enemies; coldness and neglect from friends, except such noble ones as you and a few more. I go on to some other things.

“My private finances are much hurt, by three elections; one at Berwick, and two at Aylesbury. Miss Wilkes's education is expensive. I can live here much cheaper than in London. And what is my duty, and you know is the object I have most at heart, her welfare, will be better, in every point, ascertained here; with me, than at London.

Shall I return to Great George-street, and live at so expensive a house? Forbid it real economy, and forbid it pride, to go to another, unless for some great national point of liberty! Perhaps, in the womb of fate, some important public or private event is to turn up. A lucky death often sets all right. Mrs. Mead and Mr. Sherbrooke are both old, and have no relation but Miss Wilkes. She is devoted to me, beyond what you can imagine; and is really all that a fond father can wish. I have taken all possible care of her in every respect. I could live here as well as I wish, for one half of what it will cost me in London; and, when Miss Wilkes was of an age to return to England, not a farthing in debt—which at present oppresses my spirits. I am grown prudent, and will be economical to a great degree.

“If government means peace or friendship with me, and to save their honour (wounded to the quick by Webb's affair), I then breathe no longer hostility. And, between ourselves, if they would send me ambassador to Constantinople it is all I should wish. Mr. Grenville, I am told, solicits his recall. I think, however, the King can never be brought to this, (as to me I mean,) though the ministry would wish it.

“If I stay at Paris, I will not be forgot in England; for I will feed the papers, from time to time, with gall and vinegar against the administration. I cannot express to you how much I am courted here, nor how pleased our inveterate enemies are with the North Briton. Gay felt the pulse of the French ministers about my coming here and Churchill's, upon the former report. The answer was sent from the duke de Praslin, by the king's orders, to monsieur St. Poy, *premier commis des affaires étrangères*, in these words: ‘Les deux illustres J. W. et C. C. peuvent venir en France et à Paris aussi souvent, et pour autant de tems, qu'ils le jugeront à propos,’ &c.

“I am offered the liberty of printing here whatever I choose. I have taken no resolution; nor will I, till I hear again from you. Favour me with your sentiments fully and freely.

“Your most devoted,

“JOHN WILKES.”

There are many things in this letter which will be read with indignant contempt. But two circumstances press forcibly on our attention: the first is, the real motive of all that fatherly kindness he shewed to Miss Wilkes, while he did every thing in his power to insult and disgrace her mother: and the second is, the exact price at which the ministry might have bought this intrepid and undaunted patriot. Had they sent him to Constantinople, we should have heard no more of John Wilkes, nor, what would have been as great a misfortune, of so strange an attempt to connect his name with those of Hampden and Sydney, as Mr. Almon, forgetting this and other hints of a similar kind, has made in his Dedication. In another letter to Humphrey in this volume, our staunch patriot repeats his terms: “It depends on them (the ministry) whether Mr. Wilkes is their friend or their enemy. If he starts as the latter, he will lash them with scorpion rods—and they are already prepared: I wish, however, we may be friends: and I had rather follow the plan I had marked out in my letter from Geneva.” This alludes still to Constantinople; and in a subsequent letter, he says, “If the ministers do not find employment for me, I am disposed to find employment for them.”

In this volume, we have his “Account of his Tour to Naples,” in letters to his daughter. These are so extremely uninteresting that his name only could be

an apology for printing them. He seems, however, to wish his daughter as free from religious prejudices as himself—"How do you like England, on your present visit to it? Is it not a little *triste*? The Sundays especially (between you and me) are very dull."

Vol. 3, is all scissars and paste: we have first an extract from Churchill's will, and then Wilkes's notes on Churchill's poems, which were not only written but printed before Churchill's death, and may be found in the late edition of Churchill's Works, except the scurrilous and indecent passages which are here faithfully retained. They originally appeared in the North Briton, and again in the Political Register, a kind of monthly magazine, which was the reservoir of all the scurrility of the day. The rest of this volume is taken from similar sources, except an agreement between Mr. Almon and Wilkes about a History of England, of which he never wrote a line, and the two following original letters which our readers must agree are remarkably edifying:

"Mr. Wilkes begs the favour of Mr. Almon to send him the— and should be glad if Mr. Almon would call at the King's Bench, and bring with him the—

"Thursday, May 26, 1768."

"Mr. Wilkes presents his compliments to Mr. Almon, and wishes to see him, and begs he will bring with him the manuscript of the History of the three P.'s.

"King's Bench Prison, Sunday, June 12, 1768."

An important note is added to this last letter, which we cannot withhold, because Mr. Almon seems to record the circumstance with complacency:

"Mr. Almon visited Mr. Wilkes every Sunday morning, during the whole time of his confinement."

Vol. 4. contains an account of the proceedings relative to the Middlesex electors, and the subscriptions raised to pay the patriot's debts; his long prosing letters to the electors, &c. but Mr. Almon has thought proper to sink upon us all his correspondence with the Reverend Mr. Horne, another distinguished patriot—an omission for which we probably can account more easily than Mr. Almon. Indeed, our worthy editor is here in a very awkward predicament. If he had entered upon this subject, he must have sacrificed one or other of these worthies. He could not give up Wilkes, because it might have spoiled his book: and he could not give up the Reverend gentleman, who is yet living; and, if we can judge from Mr. Almon's principles, must be very dear to him. Silence, therefore, was his only resource, and profoundly silent he is on the subject of these gentlemen's quarrel, although in impartial hands, it might have afforded an admirable illustration of the character of both.

In this volume we have "Letters to his Daughter, during her residence at Paris, in 1770, and the Correspondence of Father and Daughter during the Years 1771, 1772, and 1773." These occupy nearly 150 pages, and are so very uninteresting upon the whole, that we have more and more reason to credit the report, that both Mr. Wilkes and his daughter destroyed every letter of consequence before their respective deaths. He has, indeed, so well characterised these letters, that a more just opinion cannot be formed. Addressing his daughter from Prince's Court, he says, "I expected, of course, all my letters would be opened.

They may print them, if they will: as little more is to be found in them than the effusions of a heart which loves you, and the news of the day."

A few passages, however, may be gleaned, which will serve to unmask the patriot. We have already noticed his desire to instill into his daughter his own infidel notions, and we shall hereafter have more occasion to advert to this enormity. In Letter VII. of this volume, we have the following sneer, and indelicacy, which require no comment. "I have been visited by all the town, but I have let no creature in: and my orders are, never to admit any person, but ladies, J. Churchill, and Reynolds; one for the care of my health; the other of my substance: as to my soul, you know I am my own chaplain since Churchill's death."—To this ribaldry we are sorry to add, that Miss appears to have been a very apt scholar; "I am much edified," says Dear Polly, "by my dear papa's going to church; and hope his piety will be rewarded with a good sermon whenever he is so well disposed!" But the following is yet more in proof of "dear Polly's" proficiency in delicacy and filial duty.—"I find count Lauragais's favourite has given him a daughter. I am sorry it is not a son. An English little Lauragais of the other sex would, I think, have proved an original, and much entertained him. Whatever the female proves, the character cannot be so piquant; besides the inconveniencies attending singularity in a woman.—I was yesterday at Clapham. Your old acquaintances have made a short visit there from Epsom; and gave me an obliging invitation to be with them part of the time my mamma will be there, I should be very glad to have your permission to stay a few days or a week with them, which would be a trifling expence: it would much oblige my mamma, and look well to the world. To have that one's friend, is a good thing whatever happens; a comfort in expectation, and a reward to good conduct!"

Some trifling notes from Boswell, and others, conclude this volume. In vol. 5, we are early introduced to a mysterious transaction between Wilkes and a Mrs. Barnard, which should either have been fully explained, or wholly omitted. Mr. Almon's materials, indeed, are now beginning to be too scanty for omissions, and perhaps he thought it best to let it take its chance. As the story is told, with all its air of mystery, Mr. Almon is inclined to believe it true; and it aggravates the other proofs, that this virtuous and stern patriot was, in truth, a most consummate scoundrel.—The Correspondence in this volume is more meagre, if possible, than that of the others. It is even eked out by copies of notes or applications to Wilkes for official favours as Chamberlain; and, these with civil letters of thanks, Mr. Almon seems to consider as so many marks of respect paid to the character of his hero by the writers. No small part is filled up, as usual, by speeches and addresses, and by the preface to his History of England. Wilkes, it appears, by the narrative part, had now completely gained his ends. The Court would not pay his price as ambassador to the Porte, but the city first discharged his debts, and when an opportunity offered, elected him Chamberlain, and there all his patriotism ends. Mr. Almon preserves his accustomed prudent silence as to

the Middlesex election in 1790, yet he might have drawn a curious parallel between the fate of his hero now, and that of his more glorious days. It appears, however, that notwithstanding the high emoluments of the office of Chamberlain, Wilkes died insolvent; but yet preserved his *consistency* by leaving the *will* of a man of great property and opulence. He left two natural children, a son and daughter, besides his daughter by marriage, who did not long survive him; and in consequence of whose death, this farrago of Correspondence and Memoirs was thought fit to appear. Mr. Almon sums up Mr. Wilkes's character in these words:

"From these papers Mr. Wilkes's character may be drawn with fidelity and accuracy. The early part of his life is stated with truth and impartiality. Here was ample room for a malignant mind to indulge in acrimony; but the Editor's intimacy with Mr. Wilkes prevented all such impropriety. The private conduct of an individual can afford no interest to the public. When he emerged from a country-house, and entered the political hemisphere, he attracted the attention of all his friends. He came forward the well-bred gentleman, of excellent education and of polished manners; of expanded ideas gained in a foreign university, and improved by travel in different parts of Europe. In politics he adhered to the whigs, and his friendships and attachments lay amongst them.

"His several contentions with the ministers of the crown are perfectly and candidly stated throughout; and many important facts are related, which have never been laid before the public. From these contentions arose his popularity. The firmness he displayed in resisting the encroachments of power; the spirit and resolution he shewed in bringing those encroachments to a legal condemnation, inspired the whole nation with ardour and enthusiasm in his cause. Upon every victory gained over the ministry, the rejoicings of the people, in the metropolis and other places, were of the most extravagant kind: bonfires and illuminations were to be seen every where. The words Wilkes and Liberty became synonymous terms: they were written on every door, and on the pannels of every carriage, to obtain a free passage through the streets. Since the accession of the house of Brunswick, so general a ferment has not been known in the nation.

"His correspondence with Mr. Cotes puts us in full possession of his situation—often critical and sometimes perilous. The mind is interested in these particulars.

"His letters to and from Miss Wilkes shew him to have been one of the most attentive and most affectionate fathers, and her to have been one of the most amiable and accomplished ladies. Nor is his second daughter inferior to her sister, in every elegant grace that a finished education could give. Mr. Wilkes was, perhaps, the best lady's preceptor ever known.

"The letters from the remaining parts of his family, shew him to have been no less engaged in their welfare and happiness.

"These circumstances are sufficient to convince us, that he was endowed by nature with many good and excellent qualities.

"As a magistrate in Buckinghamshire and in the metropolis, he was highly esteemed.

"As a member of parliament, he was diligent and faithful; and though not blessed with the powers of elocution, his language was strong and classical. His speeches contain many bold truths.

"As chamberlain of London, he was admired for his impartiality, penetration, and strict justice, in every case brought before him."

Nothing can show more clearly the writer's incapacity for the duty of a biographer than the above superficial character. That "the private conduct of an individual can afford no interest to the public," is an absurdity tolerable only in the mouth of a player or dancer; the connection betwixt private and public is too intimate to be dissolved by so wretched a subterfuge. The praise that "Mr. Wilkes was, perhaps, the best lady's preceptor ever known," has been already illustrated by some extracts from his letters to his daughter; but Mr. Almon's notions of female education seems so different from ours that, although we shall have occasion to revert again to the subject, we shall not enter into an argument with him. It is in vain for an advocate to plead the cause of a man against whose character he had been previously accumulating decisive proofs, and it would be yet more in vain to convince a reasoner like Mr. Almon, that the attempt would be absurd.

We now come to the second of these works, of which we may remark, that it answers its title. It consists of four volumes, one of Life, and the other of Original Correspondence, with the "Preface to the History of England," as a make-weight. The Life is compiled from well-known authorities, if floating opinions and thrice-told tales may be deemed authorities. The author takes somewhat more pains than Mr. Almon to vindicate Wilkes, and seems better acquainted with the style of panegyric biography; but he has either concealed, or does not know those particulars of Wilkes's profligacy, and want of principle which Mr. Almon has very innocently narrated. One mistake only we beg leave to correct; this author, like his predecessor, endeavours to pass over the election of 1790, with as little notice as possible, and contents himself with saying, that Mr. Wilkes felt the hazard of risking an election too great, and prudently declined standing as a candidate." *Heu! quantum mutatus ab illo!* The truth was, he appeared as a candidate at the previous meeting at Hackney, where his reception was such as convinced him that he was no longer the idol of the mob.

Of the correspondence in these volumes, although *trifling* may be the proper epithet for general application, yet upon the whole there is more sprightly anecdote and point, more pleasing gossip about characters and occurrences, more opinions of Mr. Wilkes on passing events and casual topics, and in short more of those petty charms which make epistolary writing popular, than in Mr. Almon's publication. We should not, indeed, wonder if these letters were read with ten-fold more eagerness, and perhaps, frequently quoted. They, likewise, develop the character of the writer more fully, and his sentiments in the different periods of his life are more obviously contrasted. Let it be remembered, however, that we are giving this character of the letters before us, only by way of comparison with Almon's. Considered in themselves, we do not think the world will be made wiser or better by them; and even as far as they illustrate the character of Wilkes, which is their chief merit, they serve only to display more glaringly a character which cannot be contemplated without abhorrence, a compound of vice, hypocrisy, and ingra-

titude, a model of private profligacy, and public imposture.

From a medley of this kind, it might be justice to give a specimen *ad aperturam libri*; for the letters are almost all upon a par, both as to quantity and quality; but we shall prefer pointing out a few particulars which may afford our readers an idea of the blessings that await mankind, from the letter-publishing page of the present times. One singular characteristic of Mr. Wilkes which appears from these letters is his love of good eating. This, both before and after he became an Alderman, he appears to have made his constant study. There are very few of his letters which do not include some mention of delicate hams, and lobsters, wheatears and soles, haunches and legs of mutton, and above all, his favourite and often repeated dishes, giblet soup, and pork chops! He appears, likewise, to have been a great connoisseur in china cups and saucers, and to have laid out a considerable sum in these feminine toys. If such articles are amusing, the reader has a rich banquet before him in these volumes; but it will be, perhaps, fully as interesting to remark the characters and anecdotes he gives of his co-patriots, and of those persons to whom he was most indebted during his political career. For them, he appears to have entertained no higher sentiment than contempt. Mrs. Macaulay, in particular, is frequently depicted with a coarse, yet some, who knew that republican virago, will think, a faithful pencil. We shall select a few traits:

“Mrs. Macaulay returned to Dr. Wilson on Friday. I saw her yesterday very ill indeed, and raving against France, and every thing in that country. She even says their soups are detestable, as bad as Lacedemonian black broth, and their game insipid, all their meat bad, and their poultry execrable. Yet she says, that she dined at some of the best tables, and was infinitely caressed. She saw Dr. Franklin, but refused his invitation to dinner, for fear of being confined on her return in consequence of the suspension of the Habeas Corpus Act. ‘Lord Jesus Christ, Mr. Wilkes, you know I am very fond of partridges; I saw them often served up, but could not eat them, I found them so hard and ill-flavoured.’ I staid with her near an hour, in which time I believe she exclaimed twenty times, ‘Lord Jesus Christ!’ She was painted up to the eyes, and looks quite ghastly and ghostly. She has sent away her English woman, and has only a French valet de chambre and friseur, at which the reverend Doctor is indignant, and with whom the English servants already quarrel. I hope this will not prove ominous of a more general quarrel between the two nations.”

“Yesterday we went to Kitty M——’s, as she is still called, instead of the grave, dull, Mrs. Catharine, and, indeed, yesterday she looked as rotten as an old catharine-pear. Lord I. was disgusted with her manner, &c. Darley has just published a new caricatura of her and the Doctor, which she owns has vexed her to the heart. It is worth your buying.”

“After my letter to you, my dear Polly, I dressed and went to Alfred’s House. The coffee-house had more charms for the Doctor, than the late habitation of Mrs. M——, and he was there. The old servant would have persuaded me to have suffered him to acquaint his master, that I was there, but I refused. This morning I received early the enclosed card from the Doctor, but as I was engaged for Friday, the party is put off till Saturday, when I am to dine at ——. I was there to-day, and had a long

conversation with the Doctor, who is outrageous, and is thoroughly convinced *from facts* of the lady’s former intimacy with Dr. ——, and he thinks her a monster. He read me her long letter the day of her marriage, as supposed just before the celebration; it contains every variety of style: it is indecent, insolent, mean, fawning, threatening, coaxing, menacing, and declamatory. Such words I believe never escaped a female pen. The Doctor’s answers are short and pithy, that her character is gone, and that she shall never again come to A——, nor will he ever see her. He has discharged all the servants she recommended. The old servant, whom she hated, and ineffectually often urged him to discharge, is now in high favour. The house the Doctor owns to be hers, but detains it by the advice of three lawyers, till she reimburses him the immense sums he had paid on her account, which he says are twice the value of the house. The Doctor I suppose can never forgive her expressions, and his love seems turned to rage and hatred. He looks ten years older than in April, but says that he is happy in the congratulations of all the world. I am treated as the declared favourite.”

At this time Wilkes courted the Doctor in hopes of profiting by this favouritism, but the Doctor left him only an inconsiderable legacy, which, the will being thrown into Chancery, he did not think worth suing for.

Mr. Almon has celebrated Wilkes as “perhaps the best lady’s preceptor ever known;” We shall now, therefore, endeavour to meet his *judicious* opinion by a few more proofs than we are able to derive from his batch of letters. How well qualified to be the preceptor of a lady, a single lady, and that lady his daughter, will appear by the following extract which he gives in French, and of which we have no inclination to disturb the infamy by a translation:

“Je suis furieusement scandalisé, ma très chere fille, de votre remarque sur la naissance d’une Princesse en France. Vous dites, ‘Il faut espérer que son auguste epoux sera plus *habile* la première fois.’ Comment donc, est-ce que je n’ai pas été bien *habile*, quand j’ai fait un chef-d’œuvre neuf mois avant votre naissance, une creation de ma part que je ne changerois pas pour toutes les autres choses créés? Et vous, petit ange, vous osez me reprocher que je ne suis pas assez *habile*! Eh! bien, je suis content, et contentement passe richesse. Voilà une bonne consolation pour un pauvre patriote.”

“Vous remarquez aussi, ‘Voilà qui est à recommander.’ Est-il possible que son auguste epoux peut faire encore risquer sa vie à sa chere moitié, et qu’elle devienne encore une fois la belle victime de ses heureux caprices?”

“Now I shall prove, dear Polly, in English, that our neighbouring monarch is *habile*. The English proverb says, and proverbs are the wisdom of nations, ‘Every boy can have a boy, but it must be a man to have a girl.’ Well, I would not change my girl for any boy in Europe.”

The grossness of this correspondence, on both sides, is too obvious for any comment, nor will the reader learn with less abhorrence, that there are two, out of many instances of blasphemy, in this volume, which are so shocking as to render it impossible for us to extract them. God forbid they should be permitted to stain the pages of the Literary Journal. Miss Wilkes must have been abandoned to every sense of religion, of shame, and of decorum, when she neglected to destroy what it is almost a crime to read.

Leaving so disgusting a subject, we shall offer two short extracts to demonstrate the contempt Wilkes

entertained for the principles he professed, and the party which he espoused, and by which he was supported. Of what strange materials are patriotic clubs composed!

“Friday, June 18, 1784.

“Yesterday, my dearest Polly, was sacred to the powers of dullness, and the anniversary meeting of the Quintuple Alliance, when I was obliged to eat stale fish, and swallow foul port, with Sir Cecil Wray, Mr. Martin the banker, Dr. Jebb, &c. to promote the grand reform of Parliament. I was forced into the chair, and was so far happy as to be highly applauded, both for a long speech, and my conduct as President through an arduous day. I have not however authenticated to the public any account of the day's proceeding, nor given to the press the various new-fangled toasts which were the amusement of the hour, and should perish with it.”

In a subsequent letter, he says, “The weather was so fine at Brighthelmstone, that as the Chamberlain's office was shut for the whole week, I did not return to the capital till the end of it, by which I avoided, like an old soldier, all the teasing business of the new excise on wine, and objections might have otherwise been had against me on the very near Midsummer day. (1786)” It will not be surprising if after this Mr. Wilkes speaks on every occasion with contempt of the proceedings at, and subsequent to the French Revolution. He here, as always, *assumes* the language of the true patriot, but he seems to have forgot how much men of his stamp contributed to the events he deplures. He forgets that a contempt for the constituted authorities, and the practice of appealing to the passions of the mob, which has desolated Europe, may be traced to himself and his supporters.

We have now entered, although briefly, into the comparative merits of these two works. By what means the letters have been procured, we shall not inquire, but of their being genuine there can be no doubt, and the greater part, particularly of Almon's collection, are so insignificant that it is not very material whether they are genuine or not. The public must pay enormously dear for the little instruction to be derived from either work, but they will still not be without their use, if the tricks of mock patriots and demagogues be more fully detected, and the public become more cautious against admitting the pretences of men whose poverty and crimes drive them into the ranks of opposition, and who, when they are provided for, leave their dupes to shift for themselves as well as they can. Of Mr. Wilkes we always entertained a bad opinion, not hastily taken up, but justified by an attentive observation of his public and private character through the greater part of his life; yet we never thought him so depraved as Mr. Almon has (unwittingly, we grant) represented him. The slight notice of his profligacy at Medmenham abbey, and the total omission of Horne's correspondence, are trifling attempts to skreen Mr. Wilkes, which a biographer, who has laid open so much as Mr. Almon, should have disdained. It was unworthy of a man who had supported the character of the simpleton so well throughout the five books of this *Iliad*, to amuse us with an episode of cunning; and Mr. Almon remembers so much, that we really cannot allow him to forget any thing. Besides, when he omitted the

bad we do know of Mr. Wilkes, and inserted we did not know, and could not have known with his aid, did it never occur to him that the world would naturally add up the sums? Surely, never there so ridiculous an attempt to give consequence a character which nothing can rescue from contempt. But it is time to release our readers from the subject. “Lampoon itself would disdain to speak ill of of whom no man speaks well.”*

Transactions of the Linnæan Society of London. Vol. 4to. 11. 11s. 6d. White.

This volume which is the seventh of the Transactions of the Society, contains twenty-two papers, which eleven are Botanical, and the rest relating chiefly to the Natural History of Animals. To this is prefixed a copy of the Charter of the Society, together with the bye laws, and patent of armorial bearings; and annexed, a Catalogue of the library, continued from the foregoing volume, and a List of donors to the Library.

The Charter.—His Majesty's royal charter of incorporation, which was granted on the twenty-six day of March, in the year of our Lord, one thousand eight hundred and two, declares the then members of the Society, and such as shall be afterwards duly elected to be a body politic and corporate, by the name of the Linnæan Society of London, having power to purchase goods and chattels; lands, tenements, and hereditaments, to the yearly value of £1000, with various other rights and privileges, and with directions relative to the management of the business and concern of the Society—of which an abstract will not be expected in this place, any more than of its bye-laws: For the information of such of our readers as are skilled in heraldry, we extract the description of the arms of the Linnæan Society of London, devised, granted and assigned by Garter, and the other kings of arms in pursuance of the warrant of his Grace, the most Noble Charles, Duke of Norfolk, Earl Marshal, and hereditary Marshal of England.—Per Fess, the chief per pale gules & vert, the base sable; on a fess argent, a head, charged with an egg erect proper; and for the crest, on a wreath of the colours, behind a mount on which vegetates the *Linnæa borealis*, the sun rising in splendour, all proper. The supporters, on the dexter, a lion or, gorged with the *Linnæa borealis* proper, therefrom a shield pendant per pale wavy argent and ermine, charged with a rose slipped gules, and a thistle fess-ways proper: and on the sinister an eagle rising proper gorged as the dexter, therefrom a shield pendant argent, charged with a trefoil slipped vert. The motto, *Nature discere mores.*

Paper 1st.—A new Arrangement of the Genus *Aloe*, with a Chronological Sketch of the progressive Knowledge of that Genus, and of other succulent Genera. By Adrian Hardy Haworth, Esq. F.L.S. Read Dec. 1, 1801.

The beauty of the plants of the succulent tribe has made them long the object of the care of the Florist. But they have not engaged in a proportionate degree

*Dr. Johnson, in the “False Alarm.” It appears to have been Mr. Almon's design to confirm every syllable Dr. J. says of Wilkes in this celebrated pamphlet.

the attention of the Botanist. If, therefore, the investigation of plants of this description is found to have advanced less rapidly than that of many other natural tribes, it is, unquestionably, to be attributed to this cause. It must be confessed, however, that the study of succulent plants is attended with peculiar difficulties. They cannot, like other plants, be preserved in a *Hortus siccus*, at least so as to be fit for botanical investigation; for which reason, as Mr. Haworth observes, the Botanist who undertakes to investigate plants of this tribe must be likewise a horticulturalist. And this advantage Mr. Haworth possesses. For the space of fifteen years previous to the writing of this paper, he had devoted himself not only to the study of Botany, but also to that of gardening in all its branches, collecting and cultivating with unremitting assiduity whatever plants of the succulent tribe he could procure. The observations, therefore, contained in this paper are the result of the experience of fifteen years, a recommendation which will have some weight with those who are best qualified to judge of the time and labour necessary to ensure accuracy in botanical investigation. For, even during the course of this long period of years, it is not to be expected that Mr. Haworth has had time to pay particular attention to all the genera of succulent plants. His investigations have been confined chiefly to a few of the more favourite genera. He published his observations on the Genus *Mesembryanthemum*, at a former period, and the present paper relates chiefly to the *Aloe*. The probable reasons for which this genus has received less elucidation than others from the labours of the botanist, are, according to Mr. Haworth, a natural tendency in several of the species to vary, and a predominant but erroneous idea that few of them are truly and originally distinct if raised from seed. But this, like every other prejudice, required only the test of examination to expose its absurdity. Mr. Haworth made the trial with two species as likely as any other to vary from seed, having raised from seed of his own saving the *Aloe Margaritifera minima*, and the *Aloe lingua angustifolia*, without any variation whatever from the mother plants. But as nothing tends so much to facilitate the investigation of any extensive genus of plants, as the introduction of commodious subdivisions, founded upon such distinctive marks as have a real existence in nature, and as botanists have agreed to employ for that purpose, Mr. Haworth directed his attention particularly to this object, and we think he has detected and seized, with a discrimination truly philosophical, such principles of arrangement, as are likely from their stability to be adopted by future botanists. He has consequently new modelled the whole genus, taking his differentiæ specificæ from the living plants themselves of which he had not less than fifty species alive, in his own possession, at the time this paper was read to the Society. The synopsis of the species contains three grand sections which are again subdivided into inferior sections, as follows:

ALOE.

* *Parvifloræ*. Corollis plerumque virescentibus, laciniis sæpius revolutis.

† *Rigidæ*, plerumque caulescentes, foliis rigidissimis integris.

- †† *Acaules*, foliis mollioribus integris radicalibus.
 ††† *Ciliatæ*, foliis ciliato-spinosis radicalibus.
 †††† *Margaritacæ*, *Acaules*, foliis multifariis Margaritaceo-tuberculatis.
 ** *Curvifloræ*. Corollis ob-clavatis curvatis, corallii colore, apicibus virescentibus.
 † *Bifariæ*, *Acaules*, foliis plerumque bifariis.
 †† *Pictæ*, *Caulescentes* foliis pictis, caule tortuoso.
 *** *Grandifloræ*. Corollis cylindræo-ovatis corallii colore, apicibus virescentibus.
 † *Anomalæ*, foliis bi-vel-tri-fariis integris.
 †† *Acaules*, foliis multifariis ciliato-dentatis radicalibus.
 ††† *Subacaules*, foliis multifariis, ciliato-spinosis propaginibus radicalibus.
 †††† *Suffrutescentes*, foliis multifariis, dentato-vel denticulato spinosis.
 † *Propaginibus* radicalibus.
 †† *Dichotomæ*, propaginibus caulinis.
 ††††† *Frutescentes*, foliis multifariis ciliato dentatis.

Under these divisions which are well calculated to facilitate the labour of investigation, the species are arranged, and the specific character given with a degree of accuracy and perspicuity which can be the result only of the most minute and laborious observation. To make the enumeration of the species as complete as possible, Mr. Haworth has given in an appendix several additional species of *Aloe*, of which he had acquired a knowledge from the figures and description of others, pointing out at the same time the place they should occupy in his arrangement.

Paper 2nd.—On the Germination of the Seeds of the Orchidæ. By Richard Anthony Salisbury, Esq. F.R.S. and L.S. Read Jan. 5, 1802.

It had been long a vulgar error, sanctioned even in some of our most popular elementary treatises on Botany, that the seeds of the Orchidæ scarcely ever vegetate, and that the species is propagated by other means. In short, it had been said that the antheræ of these plants is destitute of pollen. Mr. Salisbury has bestowed considerable attention on this subject, and the result of his investigations is a complete refutation of the error. The yellow elastic substance which fills the cells of the antheræ, though dissimilar in its figure to the pollen of other plants, he considers with Thunberg, Jussieu, and Schreber; as the true pollen of plants of this tribe; and in proof of his opinion he informs us, that by sprinkling this substance on the stigma of the *Orchis mascula*, the *Ophrys spiralis*, a number of the *Limodora* and the *Epidendron cochlearium*, he constantly obtained perfect seeds, which germinated in flower-pots without any peculiar treatment. In digging for a specimen of the *Orchis mascula*, he happened to bisect longitudinally a tract of the *Lumbricus terrestris*, in the cavity of which he found, to his great surprise, a number of young plants springing up from seed, some of which blossomed after three years. To this account of facts is added a description of the pericarpium and seeds of the *Orchis Morio*, and *Limodorum Verecundum*, accompanied with figures. The seeds of the Orchidæ are acotyledenous; for which reason Mr. Salisbury observes, that they cannot belong to the same natural order

with the *Apocynæ*, as Dr. Stokes asserts. To succeed in raising these plants from seed, it is necessary to sow the seed as soon as it becomes ripe, in pots filled with the prolific *Hypnum*, interspersed with a little earth, and placed in a bed of a moderate degree of heat, out of the reach of the sun's beams.

Paper 3d.—An Account of the Tusseh and Arrindy Silk-Worms of Bengal. By William Roxburgh, M.D. F.L.S. Read Jan. 9, 1802.

This is a very interesting account of two species of silk-worm whose history has been, hitherto, but imperfectly known, but which the investigations of Dr. Roxburgh tend much to elucidate.

The Tusseh silk-worm, (*Phalena paphia*) is a native of Bengal, feeds upon the leaves of the *Rhamnus jujuba*, and *Terminalia alata glabra*, and produces a coarse but durable silk. This silk the natives call Tusseh, and the insect which produces it Bughy. Dr. Roxburgh thinks it is the same as the insects figured in Rumphius's *Herbarium Amboinense*, though these are represented as feeding on the leaves of the *Rizophora caseolaris*. To a minute scientific description of the insect in its various stages of existence, Dr. Roxburgh subjoins a number of particulars relative to its natural history, communicated by Mr. Atkinson in a letter from Tungypore in 1794. The insect is annual. It is said to be three months in the egg and worm state, and nine in the cocoon. The species cannot be domesticated. It feeds indifferently on the Byer and Assen leaves, and is a species totally distinct from the insect of the Palma Christi. The cocoons are put into a ley of plantain ashes and water for about two hours to prepare them for the reel.

The Arrindy silk-worm (*Phalena Cynthia*) seems to be peculiar to only two districts of Bengal, viz. Dinagepore and Rungpore, where the natives breed and rear it in a domestic state. It feeds on the leaves of the common *Ricinus* or Palma Christi, which the natives call Arrindy. The late Sir W. Jones had mentioned this insect in a letter to Dr. Anderson in 1791, under the name of *Phalæna Ricini*, which Dr. R. rejects, because it is liable to be confounded with Fabricius's *Bombyx Ricini*, which is a distinct species. To the description are subjoined some particulars relative to its natural history, furnished also by Mr. Atkinson. The cocoons, owing to their delicate texture, cannot be reeled off. They are therefore spun like cotton. The stuff manufactured from it is incredibly durable, and often outlasts in wear the term of human life. The descriptions are illustrated by two plates, exhibiting figures of the insect in its different stages of existence. The figures are elegantly coloured.

Paper 4th.—Description of the British Lizards; and of a new British Species of Viper. By Revett Sheppard, A.B. F.L.S. Read March 2, 1802.

In this paper Mr. Sheppard after ascribing the obscurity in which the amphibia of Linnæus is enveloped to the antipathy which mankind generally entertain against them, reckons the species of British Lizards hitherto described to be but three: viz. The *Lacerta agilis*, the *Lacerta palustris*, and the *Lacerta vulgaris*; to which he has been able from his own researches and observations to add two, if not three

more; namely, the *Lacerta œdura*, the *Lacerta anguiformis*, and the *Lacerta maculata*. His division of the British species is as follows:

LAND LIZARDS.

* Scaly, with round verticillated tails,

1. *Lacerta agilis*. Scaly or swift lizard.

2. *Lacerta œdura*. Swelled-tailed lizard.

3. *Lacerta anguiformis*. Viperine lizard.

** Without scales, tail compressed sideways.

4. *Lacerta vulgaris*. Brown lizard.

WATER LIZARDS.

Without scales, tails compressed sideways.

5. *Lacerta palustris*. Warty lizard.

6. *Lacerta maculata*. Spotted lizard.

These Mr. S. describes with much precision, and asks at *Lacerta maculata*, whether it may not be the *Lacerta aquatica* of Linnæus. He then proceeds to correct some errors of Mr. Pennant concerning the larvæ of lizards, and concludes the paper with a description of a new and beautiful species of coluber to which he gives the name of *Cœruleus*.

Paper 5th.—Description of the *Bos Frontinalis*, a new Species, from India. By Aylmer Bourke Lambert, Esq. F.R.S. V.P.I.S. Read, March 2, 1802.

Mr. Lambert received the first information of this species from Sir J. Banks. It was sent from India by the Marquis of Wellesley, to David Scott, Esq.; is a native of the mountains, and appears to be quite a new species, not being mentioned in any work hitherto published. The animal died soon after its arrival in this country, and on dissection was found to measure, from the tip of the nose to the end of the tail, 9 feet 2 inches; from the tip of the hoof of the fore foot, to the top of the rising of the back, 4 feet 1½ inch. The girth of the largest part of the abdomen, 5 feet 7 inches. The description is illustrated by a figure of the animal. It is known in India by the name of the Gyal.

Paper 6th.—Description of the *Esox Saurus*. By the Rev. Thomas Rackett, M.A. F.R.S. L.S. Read April 6, 1802.

The errors or inaccuracies of former writers who have described or figured this species are now corrected by Mr. Rackett's very accurate description, to which he has annexed a figure representing the fish of the natural size. The subject from which the figure and description were taken, was caught near Portland Island, in the summer of the year 1800.

Paper 7th.—Description of several Marine Animals found on the South Coast of Devonshire. By George Montagu, Esq. F.L.S. Read December 7, 1802.

To every lover of the study of natural history in general, but of the marine department in particular, the communications contained in Mr. Montagu's paper, must be highly acceptable. From a partial residence of some years on the coast of South Devonshire, Mr. Montagu found an opportunity of turning his attention to the study of the animal productions of the sea. His principal object of investigation was the British Testacea, with the result of which the public have been already made acquainted in a separate work.

But in pursuit of the Testacea, Mr. Montagu met also with a variety of marine animals of other tribes, particularly of the *Crustacea*, *Intestina*, and *Mollusca*, which he had reason to consider as hitherto undescribed.—Of the genus *Cancer* he has discovered many species which appear to be entirely new; of six of the most curious of which he has selected figures and descriptions. These he denominates the *Cancer rhomboidalis*, *maxillaris*, *plasma*, *colmatu*, *scorpioides*, and *articulatus*. Of the *Oniscus* he has also discovered many new species, of which he describes and figures two, the *Oniscus lirsutus* and *Oniscus cylindricus*. Then follows a number of important observations relative to the *Gordius marmus*, the *Gordius annulatus*, and the *Seponculus strombus*. Of the *Lapysia* there is a description and figure of an additional species, the *uridis*. Of the *Doris* there are descriptions and figures of five species; of which some are new and others hitherto incorrectly figured. Of the genus *Amphitrite*, a description of a singular and beautiful species altogether new, is also added, and illustrated by a figure. Besides these, the paper contains descriptions of four new species of the *Nereis*, and one of the *Asterias*: the whole exhibiting the strongest marks of patient observation and laborious investigation, joined to a knowledge of the subject truly scientific.

Paper 8th.—Description of four new British Lichens. By Dawson Turner, Esq. M.A. F.L.S. Read January 18, 1803.

In this obscure and intricate department of the Cryptogamia, Mr. Turner's researches have been attended with considerable success. The four Lichens which are the subject of this paper, do not appear to have been noticed by any other author, and from the precaution with which Mr. Turner proceeds, and the knowledge of the subject he displays, there is every reason to believe, that they are new and distinct species. We shall transcribe Mr. Turner's specific character of these four Lichens, as we think they cannot fail to be acceptable to the botanical reader.

1st. Lichen chrysocephalus crusta granulosa pallide flava vix coherente; baccillis nigris; tuberculis aurantiacis, margine pallidior.

On old pales near Sottery, in Suffolk.

2d. Lichen fuscillus crusta crassa areolata grisea intus nigra; thalamis planis subimmersis minutis atris.

On the walls of churches about Bradwell, Suffolk.

3d. Lichen luteo-albus, crusta leprosa tenuissima alba; scutellis vitellinis, junioribus planiusculis; adultioribus tuberculiformibus.

On the bark of trees near Croydon.

4. Lichen porriginosus, crusta tenui pulverulenta albo-virescente; scutellis fuscis; junioribus niveo-marginatis concavis, adultioribus tuberculiformibus.

On the bark of an Elm-tree at Caistor near Yar-mouth.

Of these species Mr. Turner gives a most ample and minute description with a variety of remarks and observations pointing out with much accuracy of discrimination the circumstances in which they resemble other species or differ from them, and assigning them their place in the subdivisions of the genus. This

precision and minuteness of detail together with the coloured figures with which they are accompanied must be allowed to be the most effectual means of disseminating the knowledge of the species described.

Paper 9th.—Description of some species of *Carex*, from North America. By Edward Rudge, Esq. F.L.S. Read April 5, 1803.

This paper contains descriptions of five species of *Carex*, which do not appear to have been described in any previous botanical work. They are

1st. *Carex ovata* spicis androgynis ovatis pendulis, capsulis ovatis acutis.

In Newfoundland.

2nd. *Carex tenuis*, spicis femineis filiformibus laxis pendulis; capsulis oblongis rostrato-acuminatis.

In Long Island.

3d. *Carex Intumescens*, spicis femineis paniculatis capsulis inflatis ovatis striatis rostrato-acuminatis.

In Carolina

4. *Carex flexilis*, spicis femineis ovato-oblongis pendulis, capsulis ovatis rostrato-acuminatis.

In Newfoundland.

5. *Carex gigantea*, spicis masculis teretibus erectis femineis grandioribus turgidis, capsulis ovatis globosis rostrato-acuminatis patentibus.

In Carolina.

The descriptions which are very full and minute, are accompanied with figures taken from the dried specimens, which if they are not altogether so satisfactory as could be wished, are, in the present state of the subject, at least very acceptable. Mr. Rudge remarks that the specimens of *Carex* hitherto received from America, show that there exists between the American species and the European, a striking dissimilarity, but does not say in what particulars. He is also of opinion, "that the androgynous species may with propriety be made a distinct genus from those which have the male and female spikes separate." It is to be wished that Mr. Rudge had stated the grounds upon which his opinion rests.

Paper 10th.—Remarks upon the Dillenian Herbarium. By Dawson Turner, Esq. F.R.S. A.S. & L.S. Read April 19, 1803.

The *Historia muscorum* of Dillenius so celebrated for the excellence of its descriptions and accuracy of its figures has been long and deservedly considered as one of the best means of becoming acquainted with the tribe of the mosses. Accordingly, botanists, in their descriptions of plants of this tribe, have constantly referred to it. But in these references, as Mr. Turner observes, it has not unfrequently happened, that differences of opinion have arisen as to the plants really designed by the learned Professor; the consequence of which has been a confusion of synonymy most detrimental to the science. The only effectual mode of remedying this evil was a reference to the original specimens. To effect which reference, Mr. Turner, accompanied by Mr. T. Woods, took a journey to Oxford, where, by the kindness of professor Williams, he was allowed to examine the Herbarium itself. The result of the examination is that the specimens are in a good state of preservation, agreeing, precisely, in arrangement with the *Historia Muscorum*, each being fastened on a thin piece of paste-board, and

marked with the name and number it bears in that work. The submersed algæ were the leading object of examination, and are consequently all particularly noticed; but of the Mosses and Lichens no species is mentioned except where the plants assigned by Dillenius appear to have been misunderstood. The errors of reference pointed out by Mr. Turner, are chiefly those of Dr. Roth's *Catalecta Botanica*. They are numerous, indeed, and in as far as they shall prove to be real, must be considered as lessening the value of that work. But what the work loses by the discovery of the truth; the science gains.

Paper 11th.—Description of some Fossil Shells, found in Hampshire. By William Pilkington, Esq. F.A.S. & L.S. Read May 3, 1803.

This paper is a description of ten fossil shells selected from the collection of Mr. I. T. Swainson, F.L.S. which appeared to Mr. Pilkington never to have been either figured or described. The descriptions are illustrated by figures.

Paper 12th.—An Historical Account of Testaceo-logical Writers. By William George Maton, M.D. F.R.S. & L.S. and the Rev. Thomas Rackett, M.A. F.R.S. & L.S. Read June 21, 1803.

In the infancy of science, when the human mind begins to exert its energies unaided by example, and undirected by rules, each adventurer in the field of investigation must be content to pursue such hints and to trace such vestiges as chance or accident may throw in his way. But in the more advanced state of a science, when the experience and example of its earlier cultivators may be useful to direct the investigations, or facilitate the labours of succeeding inquirers, the philosophical student, animated with the desire of knowledge, does not rest satisfied merely with embracing the science in the state in which he finds it, but wishes also to know something of its origin and progress, and something of its first cultivators. Hence the demand for historical and biographical detail; for the history of a science can never be separated from the history of its cultivators. Impressed with a sense of the advantages which must result from such a view of the science, Mr. Maton and Mr. Rackett undertook to do for Testaceology what Linnæus did for Botany in his *Philosophia Botanica*; namely, to give a historical account of Testaceo-logical writers, exhibiting and establishing their respective merits, and tracing the gradual progress of the science from the time of its earliest cultivators down to the present period. In pursuance of this plan, the writers of this paper have given us an account of almost two hundred authors, good, bad, and indifferent, who have written or published something on testaceology, arranging them in the order of time in which they lived or wrote. But whatever may be the advantages of this mode of arrangement, considered as a bond of union to connect this formidable host of authors, it is liable to at least one objection. It does not exhibit the progress of the science in a connected view. For the attention of the reader must, of necessity, be frequently diverted from this object by the chronological introduction of writers of inferior note, who have contributed nothing to the advancement of the science, and are connected with its real promoters only by the link of time. And

if it should be found that they have all contributed to the advancement of the science, the objection is not yet repelled. There is still a jumble in the order of arrangement. One writer is a musæographer, another an anatomist, and another a physiologist. One introduces a system, another explains terms, and another exhibits figures. So that while you are dissecting the limbs of a lobster, you lose sight of its manners and habits; and while you are attending to the exhibition of figures you forget the progress of system. The evil, however, is remedied in a great measure by means of a methodical classification of the authors, which is subjoined to the historical part. But the same view of utility which suggested the annexing of this methodical classification would have justified its introduction into the historical part also. But whatever may be thought of the arrangement it must be allowed that the account itself is written with much elegance and perspicuity of style. It is, indeed, extremely brief; but brevity was essential to the mode of publication. To enumerate the names of all the authors mentioned would be unedifying to our readers, and to give an abstract of the whole, would exceed the bounds of a review: we shall therefore select such writers only, particularly systematic writers as have contributed most to the advancement of the science, from the time of Aristotle, with whom the science begins, to Linnæus, who may be considered as having established it on a permanent basis.

Aristotle seems to have been the first writer, and the first inventor of method, in Testaceology. Discovering, as if by intuition, the true principles of methodical arrangement, he formed, in the very infancy of the science, the divisions of Univalves, Bivalves, and Turbinate shells, the two former of which, as well as many of his genera, are still retained. But for a period of nearly 400 years, there appears no writer whatever on the subject of Testaceology, from which it may be concluded, that the science was not at all cultivated. The next writer in order of time is Pliny, from whom, however, the science of Testaceology seems to have received but little improvement. The same may be said of Ælian, who, though he has devoted a few chapters of his work to the subject of Testaceology, has done very little to its elucidation.—The period of the dark ages exhibits another long interval in the history of the science. From Ælian to Vicentius, who, after the revival of letters, was one of the earliest writers on natural history, perhaps no attention whatever was paid to this branch of science. But the seeds of philosophical investigation which had been sown, began now to spring up into a plentiful harvest. The names of Albertus Magnus, Rondeletius, Matthioli, and Gesner, appear now as promoters of the knowledge of the Testacea, in the works of which last author may be found all that was known to the ancients on the subject, as well as to his immediate predecessors. He adopted the three classes of Aristotle, to which he added a fourth, *Anomala*, though that was, perhaps, no improvement. His figures, however, are tolerably good, and his descriptions full. A slow but gradual progress in the science may be traced in the successive works of Imperato, Columna, Besler, and Merret, who is admitted into

the account only as being the first catalogist of the natural productions of Great Britain. Subsequent to these the names of Grew and Buonani occur. The former as having published a descriptive catalogue of the Museum of the Royal Society, which was the first work of the kind in the English language: the latter as being the first author that treated at any length exclusively on shells. Grew's general division was that of Univalves, Bivalves, and Multivalves; Buonani's Univalvia non turbinata, Bivalvia & Turbinata. Both works are accompanied with plates. The next writer who may be considered as contributing to advance the knowledge of the Testacea, and whom the compilers of the account consider as the father of British Testaceology, is Dr. Martin Lister. His great testaceological work, entitled *Historia Conchyliorum*, was published in the year 1685. It is divided into four books, besides a Mantissa: viz. De turbinibus terrestribus. De turbinibus aquæ dulcis, & Bivalvibus aquæ dulcis. De bivalvibus marinis & Conchis anatifervis. De Patellis, Dentalibus, &c. et de buccinis marinis. The work contained 1057 plates, a greater number than any previous publication, and for the most part accurate. Among the authors posterior to Lister, who may be considered as promoters of the science, we find Sibbald, the author of a work entitled *Auctarium Musæi Balfouriani*, Leeuwenhoek, Petiver, Rumphius, Reaumur. From the time of Buonani, however, system had made but little progress till Langius introduced his improvements. He was the first who founded his generic characters on the commodious distinction of the aperture of the univalves, and hinge of the bivalves. The labours and researches of Sir Hans Sloane may also be considered as contributing much to the advancement of the science, as well as the scientific zeal of Hebenstreet, who first thought the arrangement of the Testacea worthy of forming the subject of an academical dissertation. Among the succeeding works on Testaceology, there appears nothing very important till the year 1742, when Gaultieri published his *Index testarum*, &c. in which he exhibits a system devised by Tournefort. His classes are analogous to those of other writers; namely, Univalvia, Bivalvia, & Multivalvia; but he prefers the terms Monotoma, Ditoma, and Polytoma. His classes are divided into families, of which the character is founded on the general habit and contour, and that of the genera on the mouth or hinge, the whole exhibiting much more knowledge of science than any preceding work on the subject.

About the same period D'Argenville published his system. He adopts the commonly received classes. His families are twenty in number including the Echini, and are founded chiefly on external figure. He separates the species which inhabit the sea from those which inhabit the land.—In 1753, Klein published his *Tentamen Methodi Ostracologicæ*, a work professedly systematic, but not possessing the merit of practical utility. His general divisions are too numerous; while a species is sometimes found that has got no genus, and a genus that has got no class. The arrangement of Adamson is also entitled to notice. His general divisions are the Limaçons and Conques: the first, comprehending the univalves and the operculées; the second the bivalves

and multivalves. His species are only 185, with a number of varieties under each.

But, if this, as in other branches of Natural History, the defects and errors of previous systems were destined to be corrected or supplied by the hand of Linnæus. To all former systems there were insuperable objections, owing to their difficulty of application or want of fixed principles to serve as the foundation of generic distinctions. But, from amidst the confusion and discordance of former systems, Linnæus by seizing and selecting, with almost more than human sagacity, the true principles of methodical arrangement and of generic discriminations, if he did not effect what may be called a total revolution in the science, introduced into it at least a degree of simplicity and perspicuity which had, previously, never been approached. But with regard to the principles of the system of Linnæus, it is not necessary to say any thing particular in this place. They are too well known to require it. Some succeeding authors have, indeed, attempted to controvert those principles, but they still remain, and are likely to remain long unshaken by such attempts.

Paper 13th.—An Illustration of the Grass, called by Linnæus, *Cornucopiæ Alopecuroides*. By James Edward Smith, M.D. F.R.S. P.L.S. Read November 1, 1803.

“Some time between the publication of the second edition of the species plantarum, and that of the first mantissa, Linnæus received from Professor Arduino, a single specimen of an Italian grass of a most extraordinary appearance, which the learned botanist who sent it conceived might possibly form a new genus.” In its habit it resembled the *Alopecurus pratensis*, and in the inflated sheath of its upper leaf some species of *Phalaris*. But its most striking peculiarity was a membranaceous cup embracing the lower part of the spike. This last circumstance was thought sufficient to determine its genus, and its awned flowers to constitute a distinct species. It was accordingly named *Cornucopiæ Alopecuroides*. In examining the *Phalaris utriculata* of Linnæus, for the purpose of making out its full description for the *Flora Græca*, Dr. Smith found it to be, in character and habit, a decided *Alopecurus*. Having made this discovery, the idea of the *Cornucopiæ Alopecuroides* immediately occurred to him. It was possible that Linnæus might have committed a mistake in this instance, as well as in the other. The next thing to be done was to refer to the Herbarium; and the result of the reference is, that this wonderful *Cornucopiæ Alopecuroides* of Linnæus, is nothing else than a singular variety of his *Phalaris utriculata* which is itself an *Alopecurus*. These discoveries, which are of the utmost importance to the science, exhibit another instance of that accuracy of observation and happy acuteness of discrimination for which Dr. Smith is already so well known to the botanical world.

Paper 14th.—Description of such Species of *Chironia* as grow Wild at the Cape of Good Hope. By Sir Charles Peter Thunberg, Knight of the Order of Wasa, Professor of Botany at Upsal, F.M. L.S. Read Nov. 1, 1803.

The Professor prefaces his description with some

Remarks on the genera *Gentiana*, *Swertia*, *Exacum*, *Chloria*, and *Chironia*. They are so nearly allied, and so similar to one another that it is difficult to say whether they should not be made to constitute but one genus. Of some of them the resemblance is so close, or the figure so inconstant, that a species is sometimes referred to one genus, and sometimes to another. Many species of *Chironia* are found to grow spontaneously at the Cape of Good Hope, where the Professor had an opportunity of examining them in a state of vegetation. Of this genus he describes seven species. The tetragona, nudicalis, frutescens, jasmynoides, lychnoides, linoides, and baccifera. The descriptions, as was to be expected, are minutely scientific, and from the opportunities of observation, and well known abilities of the describer, are doubtless correct.

Paper 15th.—Remarks on the Generic Character of Mosses, and particularly of the Genus *Minium*. By T. E. Smith, M.D. F.R.S. P.L.S. Read Nov. 15, 1803.

The interesting and instructive remarks which this paper contains, may be considered as exhibiting a statement and exposition of the principles upon which Dr. Smith has thought it expedient in his *Flora Britannica*, to innovate upon the arrangement and distribution of the genera of the tribe of the mosses introduced by Hedwig, whose general principles he adopts. The profundity of remark, the acuteness of discrimination, and the irresistible force of reasoning displayed in this paper, indicate, in the most palpable form, the hand of a master. But it is impossible to do justice to it by any analysis. We must, therefore, refer those who wish to become acquainted with it to the original paper.

Paper 16th.—Observations on the *Zizania Aquatica*. By Aylmer Bourke Lambert, Esq. F.R.S. V.P.L.S. Read December 6, 1803.

ZAZANIA AQUATICA.

Zizania paniculâ internè racemosâ supernè spicatâ

This plant is a native of America. It had long been a desideratum with the botanists of this country to raise it from seed; but owing to some injury which the seed had sustained in the conveyance or otherwise, the attempt always failed. At last, by desire of Sir J. Banks, a quantity of the seed, put up in jars of water, was sent from the lakes of Canada, where it grows in great abundance, and sown in a pond at Orange-grove. It vegetated, ripened its seeds, and dispersed them round the edges of the pond, where they again vegetated the following year. This species has been so fully described by Linnæus in his *Mantissa*, that Mr. Lambert does not consider a description of it necessary, so that the principal object of the paper is to exhibit a figure of the plant, which is accordingly done. Mr. Lambert thinks this plant might be sown with advantage in shallow pieces of water, where no other grain will grow. The seeds are very nutritive.

Paper 17th.—Observations on the Durion, *Durio Zibothinus* of Linnæus. By Mr. Charles König, F.L.S. Read December 6, 1803.

In this very interesting paper, Mr. König observes,

that the Durion has not hitherto been described figured with sufficient accuracy. "Linnæus, who first introduced the Durio as a genus in the thirteen edition of his *Systema Plantarum*, had not seen a part of the plant." He took his generic character from Rumpf's *Herbarium Amboinense*, a work so much to be depended upon for accuracy either of delineation or description. It had therefore got but too good a claim to re-examination. And this re-examination Mr. König was able to undertake by the kindness of Sir J. Banks, to whom specimens of the flower and fruit, together with a small branch, had been sent from Amboina.

To the description, which is very full and perspicuous, there are annexed some remarks tending to illustrate some of the terms of description, and to point out the situation which it ought to occupy in a natural arrangement. It approaches in a variety of particulars the Malvaceous tribe of plants, and is not so nearly allied to the *Capparides* as *Jussiaea* has supposed. It is said to be the tallest of all fruit trees, and is described as supporting a thin and spreading head on an angular and sort of winged stem. The leaves are alternate, oblong, and from four to five inches in length, their stalks an inch long. The flowers are in bunches on the thicker branches, supported by a common stalk. The fruit a large pomegranate. The description is illustrated by three plates, exhibiting figures of the leaves, flowers, and fruit. The error of Linnæus is pointed out, who describes the ovarium as stipitate; and of Lamarck, who describes the fruit as opening in four places, whereas it obviously opens in five.

Paper 18th.—Observations on some Species of British Quadrupeds, Birds and Fishes. By George Montagu, Esq. F.L.S. Read Dec. 20, 1803.

Mr. Montagu's laborious exertions and indefatigable ardour of research in the prosecution of the study of nature deserve the highest commendation. The remarks contained in this paper will be found to be well worth the notice of the student of Natural History. Those on quadrupeds relate to the Harvest Mouse, *Mus minutus* Gmel; and the Water Shrew, *Sorex fodicus*: On birds, to the Cirl Bunting, *Emberiza Cirlus*, the Dartford Warbler, *Motacilla provincialis*; the Ringed Plover, *Charadrius Heaticula*, and the Black-headed Gull, *Larus ridibundus*: On fishes, to the *Cepola rubescens*, the Toothed Gilthead, and the Bimaculated Sucker. To this description is annexed a figure of the *Cepola rubescens* elegantly coloured.

Paper 19th.—Biographical Memoirs of several Norwich Botanists, in a Letter to Alexander Mac Leay, Esq. Sec. L.S. By I. E. Smith, M.D. F.R.S. P.L.S. Read Jan. 17, 1804.

The death of Mr. John Pitchford, one of Dr. Smith's oldest botanical friends, was the occasion of this letter; and its object, Mr. Pitchford's character as a botanist. But this naturally suggested some reflections relative to other Norwich botanists, and to the state of Botany, in general, in that quarter. Norwich had long been conspicuous for its love of plants, the taste for the cultivation of which was probably imported from Flanders along with the refugees from

the persecutions of Philip II. This taste became general, and in process of time found cultivators which were something more than mere florists. They amused themselves with herborizing in the country, and referred their discoveries to the figures and descriptions of the old English authors. Some of them have been traced back to so early a period as 1738. They were mostly, indeed, journeymen weavers or tailors, but Dr. Smith does not disdain to take notice of their love of science, and thinks that it would be "unjust to pass over in silence those whose taste, at least, and perhaps, their knowledge first excited to similar pursuits more distinguished botanists."

In 1764, the Rev. Henry Bryant of Norwich, began to apply himself to the study of Botany, assisted by Mr. Rose, there resident as an apothecary. They were acquainted chiefly with the works of Ray and Tournefort, but by the perusal of the *Philosophia Botanica*, which they soon after met with, they became converts to the system of Linnæus. In 1764 Mr. Pitchford settled in Norwich as surgeon and apothecary, and added much to the strength of its Botany. In 1775, Mr. Rose published his *Elements of Botany*. Dr. Smith was Mr. Rose's pupil. He began to study Botany as a science at the age of eighteen, and it is a singular enough incident that on the very day on which Dr. Smith began his scientific inquiries, Linnæus died. This was the 11th January, 1778. Mr. Rose died in 1779, Mr. Bryant in 1799, and Mr. Pitchford, who was then the only survivor of the original school at Norwich, died on the 22nd December, 1803.

Paper 20th.—Further Account of the *Bos Frontinalis*. By Aylmer Bourke Lambert, Esq. F.R.S. V.P.L.S. Read Feb. 7, 1804.

This paper contains a variety of further particulars relative to the figure and habits of the *Bos Frontinalis*, with an account of the methods which the natives employ to catch and domesticate it.

Paper 21st.—Description of a large Species of Rat, a Native of the East Indies. By Capt. Thomas Hardwicke, F.L.S. Read Feb. 7, 1804.

MUS GIGANTEUS.

The scientific description of this species of Rat is accompanied with a figure representing a living subject of the natural size. The subject from which the description was taken weighed two pounds eleven ounces and a half. Its total length was 26½ inches, of which the tail measured 13. It is found on the coast of Coromandel, and in several parts of Bengal. It is a most mischievous animal, and its bite is said to be poisonous. It has been mentioned by Dr. Shaw under the name of *Mus Malabaricus*, but as it is not peculiar to the coast of Malabar, Capt. H. thinks it may with more propriety be named *Mus Giganteus*.

22nd.—Extracts from the minute Book of the Linnæan Society in London.

Jan. 3, 1802. From an examination of some specimens of the *Agrostis Linearis* of König, Betyzen, and Wildenow, by Mr. Lambert, it turns out to be the *Panicum Dactylon* of Linnæus.

Dec. 10, 1803. The white winged Cross-Bill, *Loxia*

falcirostra of Latham, was shot within two miles of Belfast, by Mr. Templeton, A.L.S. of Orange Grove.

Feb. 21. Mr. Dryander, Vice President, reported that the Right Hon. Sir J. Banks had presented to the Society the whole of his collection of insects.

March 6. A letter was read stating some curious remarks relative to the musical intervals in the notes of the Cuckoo, communicated by an eminent Professor at Norwich.

March 20. Mr. Sowerby presented a sketch of the head of a new species of Whale, or Lachelot, which he proposes to name *Phyactor Bidens*.

Oriental Tales. By J. Hoppner, Esq. R.A. 8vo. 7s. Hatchard. 1805.

There is something in the circumstance which gave occasion to these poems which raises a degree of interest. The author, a well known artist, informs us in his Preface, that his eldest son having the prospect of an appointment in India, the attainment of the Persian language became an essential point in his education; and among other books laid before him was the *Tooti Nameh*, or *Tales of the Parrot*. The genuine merit of some of these diverting tales induced the father to turn them into verse for his amusement.

The history of the tales might exempt them from any particular severity of criticism. It is extremely pleasing to see a father entering with so much interest into the pursuits of his son, and becoming a poet from the pleasing inspiration of paternal affection. We are happy, however, to add, that they do not rest for their claims to praise on any concomitant circumstance. They contain many pleasing and amusing passages; and we have been not a little entertained in the perusal of them.

Four of the tales are from the *Tooti Nameh*; one is founded on a tale published with others in a small volume by the Rev. W. Beloe; another is taken from the *Hecetopades* of *Veeshnoo-Jarma*; and the two remaining are altered from the fables of the twelfth and thirteenth centuries, published by Mons. le Grand. Some of these tales are already known to our readers in a different form; yet we think that they will be pleased to see them in the new dress in which they are presented by Mr. Hoppner.

The first tale recounts the friendship of "an Ass and Stag," who were accustomed to share all their pleasures and cares together. Having one night conspired to break into a kitchen-garden, the Ass becomes so pleased with his fare and himself, that he must needs try his voice; and, deaf to the counsels and entreaties of his friend the Stag, he raises so loud a melody, that the owners of the garden are waked from their sleep, surprise the thief, and beat his bones to a jelly. The gravity with which the Ass unfolds his own opinion of the merits of his voice, and the remonstrances of his amazed friend, are irresistibly laughable.

The story of "the Faggot-Maker and the Fairies," has been presented in a variety of forms. The Faggot-maker, at his usual toil in the wood, chances to espy some Fairies at their revels, in which he is invited to join. After a delicious repast, he procures from them

the enchanted bowl, by means of which every wish was no sooner made than gratified. At the same time he receives strict injunctions to be careful of the bowl which was as brittle as it was precious. The Faggot-maker returns home, sets to wishing without delay; and his treasures, his palace, his splendour, his banquets, become the admiration and envy of all around. He is caressed, flattered, adored. He is enraptured; he is transported to ecstasy; in a phrenzy of delight he catches up the bowl, from which all his pleasures flow;—his foot stumbles, and the bowl is shivered in a thousand pieces!

The story of "the Man and the Genie" is more complicated and already in English. It turns on the alarms excited by the vocal powers of a lady, who not only enraged her husband to toss her into the ocean, but afterwards so frightened the genius of the deep, that he was glad to make his escape to land.

The tale of "the Seven Lovers" commemorates the adventures of four good Mussulmans—a carver, a jeweller, a derwish, and a tailor, who had set out together on a pilgrimage to Mecca. Night having overtaken them in a wild desert, they resolved to keep watch by turns. The carver, whose turn came first, thought to pass away the lonely hours by carving a piece of a cart which chanced to lie on the ground. By his extraordinary art, he formed it into such an exquisite female form, as human eyes, perhaps, never saw in life. The jeweller took his turn next: he perceived the beautiful figure lying on the ground; thought it a pity that such loveliness should want proper ornament; and accordingly hung round the neck and arms the very choicest jewels of his store. During the third watch, the solemn heart of the derwish, who then acted as centinel, was agitated when he accidentally beheld a female figure, transcending whatever his eyes had yet met. He thought it pity that such a form should be lost to mankind; and Alla, in compliance with his request, breathed life into the figure:

"At the fourth watch, reluctant rose
The tailor, from his loved repose;
And seeing one divinely fair
Before him stand all gold and glare,
'O heavens!' he cried, 'with solemn sneer,
What incongruities are here!—
A maiden as an Houri fair,
Hung round with gems—yet bare, quite bare!
Ah! why do thus the human race,
Reason, that gift of heaven, debase,
And still prefer, with strange abuse,
Vain ornaments, to things of use?
Shall I, with power to save, sit by,
And see her draw the vulgar eye
With what (I speak with honest pride)
My art, and mine alone, can hide?
Forbid it heaven!'—and forth he drew
His needle, thimble, silk to sew,
And form'd a robe of woof most rare,
That lightly wanton'd in the air."—

When morning arose and the friends awoke, all gazed with equal rapture on the maiden; and each began fiercely to assert his superior claim to her. The dispute was referred to a sturdy Ethiop who chanced to pass by—"O Alla!" cried the entranced

Ethiop, "Heaven is just! Have I found my beloved wife, of whom some foul magic had bereft me!" It was now necessary to refer the matter to the Vizier, who no sooner saw the disputed prize than he recognised—the widow of his brother, who had been murdered and robbed of his jewels! The culprits were in consequence carried before the Sultan to receive their doom: but this penetrating prince instantly perceived the villainy of the Vizier, and discovered the lady to be one who had been born and bred in his own seraglio! The claims of the Seven Lovers were noised all abroad, and at length it was agreed, on the suggestion of an hoary prophet, that they should repair to a certain wondrous tree of mystic power, where judgement would be equitably passed between them, and the damsel delivered to her rightful owner. They went, accompanied by the virgin, and severally preferred their claims; when suddenly—while lightnings dart, and thunder roars,—the tree,

"With dreadful rent now yawning wide
Received, then closed upon, the bride."

"The Cow-keeper and the Barber's Wife," bears a strong resemblance to the tales of Boccaccio. It might, perhaps, in strictness be called immoral: although we do not think that the humorous representation of the vices of two gross women, and two foolish husbands, can have any bad effect on those who are capable of relishing higher enjoyments.

The "Princess and the Musician," is a more moral story, but more insipid. The "Three Beggars of Bagdat," is not a bad joke. The "Physician of Delhi" is the same story on which the *Medecin malgré lui* of Moliere, and the English farce of *The Mock Doctor*, are founded. It is told with considerable humour. The following extract from it will give a fair specimen of the author's manner. After the Sultan's daughter had been cured by the famous physician, as skilful as Thanwantaree, the palace was beset with thousands of the diseased from all quarters entreating relief. The physician was refractory, but a fresh bastinadoing soon excited compassion in his breast, and he consented to cure them. The Sultan and his train having at his request withdrawn and left him alone with the sick—

"With leaden eye upon the ground,
He seems immersed in thought profound;
And all are with persuasion fill'd,
They see a sage most deeply skill'd.
He raises now a blazing pyre,
And still with billets feeds the fire.
His patients then, in circle wide,
Are ranged around, from side to side;
When, lo! as from a trance awoke,
Their grave attention he bespoke.
'How blest, could I this toil decline!—
No easy task, my friends, is mine,
Such crowds of patients to restore;—
All, all, poor souls! afflicted sore.
For science points one way alone,
And that a rough one, I must own.
'Tis this!—the most diseased—attend—
Amid the flames his pains must end:
This debt to human suffering paid,
His ashes, into powders made,
(For inward taken they are best,)
Must then be swallow'd by the rest."

The remedy is rough, most sure;
 No matter, if it work a cure:
 The remedy is rough; it is—
 But what an envied lot is his,
 Who, blest! the worst of torments braves,
 And scores of true believers saves!
 These healing words pronounced, they pry
 In each one's case with anxious eye.
 Asthma in haste, they pry in haste,
 Swollen dropsy tapers in the waste,
 Health blushes in the hectic cheek,
 Pale nausea ceases now to peak,
 While atrophy, fresh vigour boasting,
 One yet more sapless seeks for roasting.

“The boor pursues his skillful plan—
 ‘Thou’rt deadly pale, poor soul, and wan,
 (Addressing him who stood the first,)
 ‘Thy feeble frame declares thee worst.
 Thou seem’st, with thy remains of breath,
 In any shape to welcome death,’
 ‘Who, I? dear Doctor, you’re deceived—
 I worst! thank heaven, I’m much relieved;
 And never, in my life, I vow,
 Felt half so full of health as now.’
 ‘Of health? O Alla, patience grant!
 Why make you this your idle haunt?
 Of health! then let it quick appear,
 And fly, impostor, fly from here!’
 His pains forgotten, out he flings,
 For fear had lent him both her wings.
 Without, the courtiers seeing one
 Who lately crawl’d, now nimbly run,
 Demanded, ‘Art thou heal’d?’—‘You guess.’
 Another came, ‘And thou!’—‘Yes, yes.’
 And still, as through the doors they push’d,
 Sciatica on palsy rush’d.
 The halt, unprop’d, their haste betray,
 E’en blindness somehow gropes her way;
 In fine, so hopeless none were found,
 Not even those in wedlock bound,
 But deem’d a life, diseased, unhallow’d,
 Better than being in powders swallow’d.”

We have now endeavoured to do justice to Mr. Hoppner for the amusement which his tales have afforded us. We do not, however, mean to hold them up as perfect compositions. There are many feeble lines, which always have the worst effect in a short tale, and ought either to be rendered more vigorous, or altogether retrenched. We cannot see what such personages as “little laughing Cupids,” have to do in an Oriental Tale. Nor can we bring our ears to put up with such a strange and unaccountable innovation as *hetérodax* accented on the second syllable. There are also some indelicate passages, particularly in the last tale, which may be retrenched with advantage. No good poetry can be written without labour; and the author will consult his own permanent reputation, as well as the entertainment of the public, if he will carefully correct these pieces. We hope that this will not be his last performance of the same kind.

To the volume is prefixed an engraving, of which the author informs us—“The little embellishment prefixed to this volume, I entrust to the world with some degree of anxiety. It is the first production of my third son, Lascelles Hoppner; a boy, whose talents, how highly soever they may be rated by the fond partiality of a parent, constitute the smallest part of his claim to my affection.” The piece, which repre-

sents the tailor's surprise in the tale of the Seven Lovers, does credit to the talents of the young artist. The figure of the lady would appear stiff, if we did not know that she had lately been a log; but the expression of the tailor's physiognomy is truly comic.

In the Preface, the author is at pains to do away a prejudice against the possibility of painters being also poets. Those who know that the imagination is the faculty which both the poet and painter cultivate, will never entertain such a ridiculous prejudice.

He also introduces some observations on the present finical taste of the French school in painting, which has, as usual, begun to acquire admirers among the people of taste in this country. We should be glad to have a treatise from Mr. Hoppner, exposing at length the absurdity of the tame, unnatural, and over-done performances of the French artists. It would be doing a service to our national taste; as otherwise the admiration of the virtuosi will, without delay, produce Davids, and Le Bruns, on this side of the Channel. In taste, the French are behind all the more polished nations of Europe. Some geniuses have appeared among them; but, in general, their music, poetry, and painting, are equally trifling and absurd.

Practical Agriculture: or, a Complete System of Modern Husbandry: with the Methods of Planting, and the Management of Live Stock. By R. W. Dickson, M.D. 2 vols. 4to. 4l. 4s. Phillips.

This work consists of two quarto volumes of 1313 large, close printed pages. Of this ponderous production it will not be expected that we should enter into a very minute criticism, which it would be impossible to render, in any considerable degree, either interesting or instructive. We shall endeavour to discharge our duty both to the author and to our readers, as completely as we can, in the compass of a few general observations.

Of the importance of judicious and well informed publications in agriculture we entertain the very highest idea. As often as an opportunity has occurred, we have expressed our opinion of the unparalleled importance of this first, this highest branch of national industry, and source of national wealth. Though the greatest improvements too have been made in it, the prosperity of this great department of the national interests has not been equal to that of many others. The communication of knowledge among the class of persons engaged in it, has been much more slow; that knowledge therefore has advanced with less rapid steps. It has been much less generally diffused; and improved practices of the most important sort have been known in one district for many years before they have made their way into one almost in the immediate neighbourhood. Many of those practices are at this moment in common use, and have been for years in some districts; and yet are absolutely unknown or ridiculed over two thirds of the kingdom. One of the most effectual means probably for removing this evil, is to circulate the knowledge of improvements by means of the press. Farmers are not the people the most devoted to their books. But some in every district are disposed to read; and these communicate their ideas to others. A vast variety of treatises on

agriculture, and all the subjects connected with it, have been published of late years; and have doubtless been productive of important advantages. In this state of things it becomes highly useful to collect the information scattered in various authors, to reduce it to order, and present it in a connected form, in which it may be more easily comprehended, and more convenient for the mind to be applied to any practical purpose. This is the object which Dr. Dickson has had in view in the volumes before us. The design therefore of the work, it is manifest, obtains our full approbation.

In the execution there is much to praise; but there is also much to blame. The introduction is dedicated to an account of the principal obstructions to which agriculture is at present subject in this country. We cannot conceive any good reason, when Dr. Dickson has been so very full and voluminous on all the other parts of his subject, why he has confined himself within such narrow limits on this, certainly equal in importance to any, and certainly as much requiring illustration. The subject is very imperfectly handled, but his observations on some of the most important particulars are very just; and as we think it useful to add his authority to that of so many other eminent men, who have spoken and written on the same topics, we will quote those passages:

"The causes that have produced this slowness in the progress of an art which undoubtedly claims the greatest regard and encouragement, are not only numerous but extremely different in their nature. On a near investigation of the subject, it will probably be found that agriculture has however been less retarded by the incapacity or inattention of those who have been engaged in the practical part of the profession, than by the different regulations and restrictions with which it has been fettered, and which have been suffered to continue after the circumstances that gave them birth have been either entirely changed or undergone very material alterations. It is not, however, on this account to be concluded, that the advancement of husbandry, as a science, has not been impeded by the influence of other causes; it has obviously been much restrained at all times, and especially in the more early periods of its cultivation, by the want of a clear and explicit knowledge of its principles, and of greater precision and correctness in the language made use of in their explanation. It has been observed by an able writer that while a want of due precision and discrimination is suffered to exist in the definitions and descriptions of those substances which constitute the basis of agricultural knowledge, it is utterly impossible that it can be carried to any degree of perfection as a science. It is from this ambiguity and incorrectness in the language of the art, that the cultivators of land in one part of the country are frequently incapable of profiting to any extent by the accounts that are given of what has been done by the exertions of those in another. This is sufficiently shown in what has been done in respect to the nature of soils; agriculturists in general having given such descriptions and definitions of them as coincided with the notions that they had formed concerning their nature in their own particular districts or situations, rather than such as marked their particular properties and compositions."

"The tenures of land, in many instances, are not less injurious to the advancement of agriculture than the circumstance of grounds being waste or in a commonable state. A large part of the land of this country is held under lords-of-manors, by a kind of copyhold or customary tenure which subjects the tenants to the payments of fines on the

decease of the lords or tenants, and on the alienation of the property, as well as certain annual rents, and in some places even to the performance of various disagreeable services; from which it is impossible that the holders of lands under such restricted conditions, especially where the lords are entitled to fines proportioned to the improved value of such property, can be disposed to the expenditure of money, or the using of much exertion in order to bring such lands into an improved state of husbandry. It has been justly observed that, "one great obstacle to improvement, arises from a laudable anxiety in the customary tenants to have their little patrimony descend to their children. These small properties, loaded with fines, heriots, and boondays, joined to the necessary expence of bringing up and educating a numerous family, can only be handed down from father to son by the utmost thrift, hard labour, and penurious living; and every little saving being hoarded up for the payment of the *eventful fine*, leaves nothing for the expence of travelling to see improved modes of culture; to gain a knowledge of the management and profits of different breeds of stock; and to be convinced by ocular proof, that their own situations are capable of producing similar advantages; and even should they be half inclined to adopt the new practice, prudence whispers, that should the experiment fail, it would require the saving of many years to make good the deficiency."

"Such lands too as are held under corporations, whether they be civil or religious, as they do not afford the occupiers of them that kind of interest and security which becomes the stimulus of exertion and improvement, are of course detrimental to the progress of the profession. In lands of this tenure no exchanges for the purpose of mutual accommodation and advantage can be entered into; no improvements in the way of cutting canals or laying out roads can be safely made without the intervention of the legislature. But what is still more hurtful, leases of very short periods can only be granted; from which circumstance such lands must constantly remain under very imperfect systems of management.

"The possession of lands under deeds of entail may likewise be considered as prejudicial in the same way; as in such cases no inducement is held out for the expenditure of money, and the consequent improvement of such property.

"But obstacles of a more general and powerful nature are found in the various indefinite claims that are made on lands. The payment of tithes in kind, from its operating directly as a tax on the capital and productive labour of the farmer and land-proprietor, as well as from its being vexatious in the mode of its collection, is a measure that impedes the improvement of the art of husbandry in a very serious degree. In the cultivation of arable farms, especially if the land be in such a condition as to require the expenditure of large sums of money in the purchase of manure, and considerable labour and exertion in other respects in order to bring it into the state of producing abundant crops, its effects are experienced in the most injurious and oppressive manner. The efforts of the husbandman in this case have been compared to those of a labourer, who should make considerable exertions during the hours of relaxation throughout the day, in order that he might obtain a bit of something hot for supper; and when he was just preparing to enjoy his hard-earned morsel, he had it taken away from him by a neighbour, who stood by idle all day, and now came, by means of a legal authority he had obtained as a reward for some exertions of his predecessors, when the state of society rendered such a mode of remuneration the easiest of any that could then be devised, to seize that which the poor man gained by the sweat of his brow. Though the poor man is forced to give up his morsel in this case, it is impossible for him to yield it

without reluctance, or ever after to view his neighbour with a favourable eye. It provokes an invidious parallel to be drawn between the two parties, which estranges them the more from each other. The consequence is, that although, in this particular circumstance, the one gains just as much as the other loses; yet it tends very little on the whole to the emolument of the receiver; because the loser says within himself, since I cannot enjoy my own morsel myself, I can at least prevent my neighbour from getting it, for nobody can ~~earn~~ ^{earn} me to earn it but if I please. So down he sits in indolence; and neither of them enjoys the blessing that might have resulted from industry."

"It is evident that the effects of this measure must be equally detrimental to the interests of the proprietors of lands as to those of actual farmers; for whatever tends to lessen the exertion and industry of the latter must necessarily diminish the incomes of the former, and in a proportion much greater than is commonly supposed. But they are injured in another way besides that of rent; for as a tenth of the produce of the lands is thus taken away in kind, a deficiency of manure to that extent must be the consequence, the disadvantages of which are now generally well understood. The effect which the abolition of tythes in Scotland has had in promoting agricultural improvements, also affords a strong and satisfactory proof of their operating powerfully against the advancement of husbandry; for it cannot be attributed to any other circumstance that improvements have been carried on so much more extensively in that part of the island than in this.

"But it is not merely in stopping the progress of agricultural improvements that the payment of tythes in kind is prejudicial, its effects are injurious in many other points of view which it is unnecessary to consider at present. It is therefore a matter of the utmost importance that such an alteration or modification should be effected as might render the claims of the proprietors secure, without producing those mischievous consequences which proceed from it in its present form.

"The present method of providing for the poor, notwithstanding the judgment and deliberation with which it was adopted, is unquestionably detrimental to the advancement of agriculture, as well as greatly prejudicial to morals and industry, from its falling disproportionately heavy on land-holders of every description, nearly three-fourths of the whole amount of the immense sum being raised by that class of society. The proprietors of land, are however, in some measure enabled to throw this burthen from themselves by stipulating with their tenants for the payment of all parochial taxes, so that in fact the farmer becomes the principal sufferer, especially in cases where any augmentation of the assessment is required, which is frequently the case from the operation of either local or general circumstances; such as the failure of manufactures or carrying on of wars. By these means the capital of the farmer is diverted from its proper application, that of being employed in the cultivation and improvement of land, by which the progress of husbandry is not merely impeded, but the community sustains an incalculable loss.

"There are still other obstacles which retard the improvement of the art besides those that have been noticed; but they are in general less prejudicial in their tendency, or more limited in their operations. Of this kind are the game, the corn, and the salt laws; all of which in their present forms throw great impediment in the way of agriculture."

"From an examination of the excellent surveys that have lately been made of the agricultural state of the kingdom under the direction of the Board, it appears that by far the greatest part of the land in many counties is held by tenants merely at the will of their landlords, who of course may deprive them of their farms, on proper notice

being given, whenever they please; and in cases where leases are granted they do not extend further than from five to nine years, except in a very few instances indeed, in which they may be protracted to the period of nineteen or even twenty-one. And even such leases as those are for the most part clogged with such restrictive clauses and conditions as put a stop to improvement, and confine the cultivator in methods of management that are frequently far from being the most advantageous.

"In the first case, indeed, the farmer is kept in such a state of dependence as is not only highly degrading, but must effectually damp and repress his exertion and industry. And the tenants under short leases are not in situations much more desirable, as they cannot with safety or propriety enter into any extensive beneficial methods of augmenting the produce of their farms, lest the advantages should be reaped by others. Even a lease of twenty-one years, in many situations and under different circumstances, is not sufficient to allow the farmer to undertake improvements of considerable magnitude, as he can neither conduct them in the most economical way, nor reap the full advantage of them. Besides, where money to any great amount is expended in the beginning of such a term, the farmer is often, in order to indemnify himself, where he has not a prospect of remaining, induced to run out and exhaust the land at the latter end of his lease; which is a practice of the most prejudicial tendency to the proprietors of such farms, and the community as well as the interests of agriculture."

It is needless to make any comment on these passages. It is chiefly wanting that the observations had been confirmed by facts and experimental details.

The division which the author has made of his subject, and the order in which the parts are placed, are not much liable to censure; and all the information yet acquired on the subject might have been arranged under those heads without much confusion. A division in all respects unexceptionable, in the present imperfect state of the science, it would be unreasonable to require. The sections are thirteen. In the first is treated of *the Implements of Husbandry*, in the second of *farm houses and offices*, in the third of *farm cottages*, in the fourth of *the inclosing of land*, in the fifth of *the construction of roads*. This is denominated the first part. The second commences with section sixth, in which is treated of *soils*, in the seventh is treated of *manures*, in the eighth of *the draining of land*, in the ninth of *paring and burning*, in the tenth of *fallowing*, in the eleventh of *the cultivation of arable land*, in the twelfth of *the cultivation of grass land*, in the thirteenth of *live stock*. Some absurdities, however, in this arrangement cannot escape censure. Why, for example, were *the inclosing*, and *the draining* of land removed so far from one another, when they are operations so very analogous? Why is *the construction of roads* placed between *the inclosing of lands*, and *soils*, two subjects between which it seems so little qualified to form a link? Would it not have been much better to have placed the *construction of roads*, immediately after farm-houses and cottages, roads being an accommodation to a farm, exactly of the same nature; and next to have treated of the inclosing and draining of the land, those being operations in some sort preparatory to the more immediate business of cultivation? And this would very properly have constituted the first part of the inquiry. The latter part should have been divided

into five parts; 1. soils; 2. manures; 3. cultivation of arable land; 4. cultivation of grass land; 5. live stock. For what are *fallowing*, and *paring and burning*, but parts of the cultivation of arable land? As they are placed here, one would suppose them to be something quite different. If Dr. Dickson thought those two particulars of sufficient importance to form distinct subdivisions, they might have been so disposed under the general head. These are absurdities on the very principle which Dr. Dickson has adopted. To the objections to the principle itself we shall not at present attend.

It is evident that within the vast compass of the doctor's two volumes, these subjects must be treated in great detail. We know not that Britons are altogether of the opinion of the lively Greeks, who invented and used the proverb, *μεγα βιβλιον, μεγα κακο*. But, to speak the truth, it is not a bad general rule to go by. Such a performance is generally an indigested mass, which tires more than it instructs. One half of it is almost always made up of things perfectly trifling; and any thing which is valuable is so repeated, so ill-disposed of, and placed in so bad a light, that it loses almost all the effect which it is calculated to produce.

We know no subject, on which an over-grown volume appears to us more out of place than on agriculture. From the character both of those for whose use principally a practical work on agriculture must be intended, and of the subject, it must appear highly injudicious. The very minute parts of the husbandman's business are so numerous, as well as the varieties which are adapted to different situations, that it is vain to think of teaching them by books; the knowledge of these must ever be the result of personal observation. That general outline which is calculated to direct him in the acquisition and application of this personal knowledge is all that can be accomplished by books, at any rate it is all that ever ought to be included in a general practical system. And this might be done within a moderate compass,

It is difficult to conceive what meaning the author wishes us to attach to the word *practical* in his title page. As an epithet applied to a treatise, it usually denotes a collection of rules for practice, or of examples, in any art, without any explanation of the abstract or scientific principles on which the rules depend, at least with very little explanation, only where it is necessary to communicate a clear idea of the nature and importance of the rule, and where it can be given very shortly and simply. Wherever this explanation is necessarily very abstract, and very remote from the comprehension of the ordinary practitioner for whom the rules are designed, it is omitted. All such disquisitions form properly the speculative and theoretical part of the subject, which, at least for the more ordinary arts, is always better disjoined from the practical. What should we think of an arithmetician, who, drawing up a practical treatise for the use of schools, should more than half fill it with the abstruse and difficult doctrine of numbers?

Into this gross blunder our author has fallen over head and ears. He plunges into abstract and scientific explanations with perfect eagerness, as often as ever an occasion presents itself; and the more diffi-

cult, and the more remote from the knowledge or comprehension of plain practical men, apparently with the more satisfaction. With the applications of chemistry he is more than ordinarily delighted. He drags it in accordingly on every possible occasion; and the greater the number of technical and uncommon terms that can be introduced, so much the better. If he had confined himself to introduce the chemical explanations only where chemistry has really explained any thing, it would have been more tolerable. But he introduces loads of the most loose conjectures, multitudes of theories, which so far from being proved, have never been examined, nay multitudes which deserve no examination, being evidently ungrounded and ridiculous. This is one of the causes of the unmanageable bulk of the performance; and an evil circumstance it is.

When he comes to treat of manures, and of that species which he takes first, those from the decomposition of animal substances, his proper business as a practical writer was to have described the substances capable of being employed, their comparative value in general, as well as in particular situations, and the modes of preparing and applying them. But he must first instruct the farmer in what chemistry has discovered concerning the constituent parts of animal substances. He is not satisfied with this, he must next explain to him the discoveries of the same science concerning the process of putrefaction. By all this the farmer is hugely instructed. The passage itself is worth inspecting:

“Substances of the animal kind, when reduced by the process of putrefaction, or other means, into a soft, pulpy, or mucilaginous state, are found, by the experience of the most correct and able agricultors, to afford those matters which are suited to the nutrition and support of plants with greater readiness, and in more abundance, than most other bodies that can be employed. By chemical analysis it has been shewn that the component materials of these substances, so far as agriculture is concerned, are principally water, jelly or mucilage, and saccharine oleaginous matters, with small portions of saline and calcareous earthy substances. Hence animal matters, though they agree, in some circumstances, with vegetable productions, each having, in common, water, saccharine, and calcareous matters, are far more compounded; and in animal substances, some of these materials are in large proportion, while in vegetables they only exist in a very small degree; and the jelly, which, in some measure, resembles the gum and mucilage of plants, differs likewise from them, in its having much less tendency to become dry, as well as in its property of attracting humidity from the atmosphere, and of running with great rapidity into the state of putrefaction and decay.

“All these principles of animal substances are resolved by their ultimate decomposition into other matters, such as the different gaseous fluids that have been mentioned above, carbon, phosphorus, lime, &c,

“It would seem probable, too, that in animal substances of different sorts there may be differences in regard to the proportions of those several ingredients or principles. Some kinds affording one or more of them, in greater abundance than others; while others again are deficient in these, but abound in some of the others. On this supposition, the different effects of substances of the same class, when applied to soils of the same kind, may be easily accounted for.

"Animal substances of every kind, on being deprived of their vital principle, have a quick tendency to take on or run into the state of putrefaction, a process which is considerably affected and influenced by the circumstances under which it is produced. But in the horny and more compact animal matters this tendency to putrefaction and decomposition is, under similar circumstances, much less rapid, than in such as are of a less firm and dense texture."

The next passage contains the corresponding discoveries in regard to vegetable substances:

"Vegetable, as well as animal substances, when deprived of their vital principle of life, are soon rendered fit, by the separation, reduction, and ultimate decomposition of their constituent principles, for the nourishment and support of new plants. In this process, which we have already seen to be greatly promoted in all kinds of substances by the materials being exposed to the free influence or agency of atmospheric air, moisture, and a middling degree of heat, various matters are set at liberty, by which different new combinations take place, that are capable of promoting vegetation in different degrees, and upon which their utility as manures, perhaps, chiefly depends. The stages of this decomposition have generally been supposed to regularly succeed one another, from that which is productive of sweetness, through the vinous and acetic, to that which is the ultimate result of putrefaction. But a late philosophical writer ingeniously suggests, that it is more probable that different sorts and parts of organized matters, when dead, may undergo many different sorts of chemical changes, and that these may be different according to the differences in the degrees of heat, the quantity of water, and of air, to which they are exposed. He appears to have been led to this supposition from the saccharine process, preceding the vinous fermentation, which takes place in certain states of animal stomachs; and from what happens in the germination, or sprouting, of grain, by which the mealy matter is converted into sugar. From remarking that the acerb juices of some kinds of fruit are rendered sweet by baking, he conceives, that the saccharine process may take place in a degree of heat which is about that of boiling water, and that by it the process of fermentation may be altogether prevented from occurring. By destroying or injuring the life of fruits, it is also supposed, that the saccharine process of their juices may be promoted, as is found in many instances; such as the ripening of fruits after being plucked from the trees; their being sooner ripened after being injured by insects, or other means; and after partially cutting, or otherwise injuring, the branches of the trees on which they grow: and this, which is termed the saccharine process, it is conjectured, may take place either beneath or upon the earth, in the incipient state of vegetable decomposition, before the vinous fermentation, and thus afford a very nourishing matter to plants.

"In the vinous, or process which commences after the saccharine, carbon becomes united with pure air in a large proportion; and it is supposed, by the author we have just mentioned, that probably at the moment of their combination, while they are in the form of a liquid, and before they assume the gaseous state, they may be taken up by the roots of vegetables.

"And, as in the process of putrefaction, carbon is not only changed into carbonic acid, but water decomposed, as is evinced by the smell of hydrogen, it is suspected that that inflammable substance may combine with carbon, as in the case of hydrocarbonate gas, and by this means render them both soluble in water, and thereby capable of being taken up as food by the roots of plants, without their passing into the acid or gaseous states. The union of azote with pure air, towards the close of the putrefactive process, by which nitrous acid is produced, it is likewise

conceived may possibly tend to promote vegetation. This, however, may be promoted, from the circumstance of the pure air, or oxygen, adhering more loosely to its base, the azote, in the formation of this than other acids, and on that account yielding it more readily to the absorbent roots of vegetables. It, besides these means of supplying the nutrition of plants, as in the decomposition of vegetable substances by the process of putrefaction, the constituent principles of the water which they contain are, as has been just observed, in some measure set at liberty, and the hydrogen, one of them, uniting with the azote which is afforded by the dissolution of vegetable matters, though not in such large proportions as by animal substances, forms ammonia, which, from its ready union with fats and oily matters, and thus rendering them capable of being taken up by the absorbent roots of vegetables, may contribute to the support of vegetation. And, in some instances, where saline insoluble earthy matters, or metallic salts, are contained in the soils to which manures of this kind are applied, or in which ammonia may be formed, it may decompose them, and by that means contribute to the formation of other new and less noxious compounds, or such as may be more capable of contributing to the growth of vegetables.

"There is another substance which generally prevails in vegetables, and which is supposed, by the writer we have noticed above, to be a simple material, obtained in great abundance from the recements not only of putrifying vegetable, but animal substances, and calcareous earth, the latter of which he supposes to have been of animal origin in the early periods of the world. This matter, it is thought, when met with in the state of solution, may be taken up entire by the absorbent roots of vegetables, as well as occasionally formed and elaborated by them.

"It seems probable from these statements, that different matters, fitted to the nutrition and support of plants, or crops, are formed and evolved during the different processes and stages of decomposition of vegetable, as well as animal, substances."

There is another vice into which the author runs, and by aid of which he has contrived to fill many a page; that is, mere trifling; putting down propositions that are almost identical, that are so silly as neither to require nor deserve to be stated. We do not remember ever to have met with a book, in which there was so much of this. Take as a specimen, a passage near the beginning of the section on soils:

"Soils being formed in this manner, it is evident they must vary much, both in the qualities, and proportions of the ingredients of which they are composed. In one situation or district one sort of material is abundant, and consequently enters largely into the soil; in others it is deficient, while those of other kinds are plentiful, and constitute the principal parts of the soils where they are found. Some situations too abound much more with animal and vegetable matters than others, which produce great diversity in regard to the soils. The harder and more firm substances of nature, being, on account of their structure, reduced more slowly, and with greater difficulty, into the state of earth, generally enter in much smaller proportions into the composition of soils, than those which are of a soft and pliable disposition, and which approach nearer to the quality of earth. Thus argillaceous, loamy, and vegetable matters are found to predominate very much in soils in their primitive state, and, according to their particular qualities and proportions, to constitute very material differences in their properties. Calcareous and silicious earthy matters are distributed over some districts in great abundance, while in others they enter into the composition of the soils in much

smaller proportions, and thus contribute to vary their textures and qualities.

"Soils likewise undergo much change and alteration from other matters of different kinds, being either naturally or artificially blended and incorporated with them, and from the proportion in which such mixture takes place.

"There are probably few, if any, substances in nature, which, after they have been sufficiently acted upon, and reduced by the atmosphere and other causes, but which are capable of affording support to some sort of vegetable or other; though there is considerable difference in this respect among different earthy matters, some being able to sustain a great number of different plants in a vigorous state of growth, almost immediately after they become mixed with the soil, while others require to be applied and united for a great length of time before they afford sustenance to any kind of vegetable whatever, and even then only yield a scanty supply of nourishment, and that for the support of a few particular sorts of plants. Where the former sorts of materials are abundant, the soils are generally fertile and productive; but where the latter prevail, they are mostly sterile and unfriendly to vegetation."

Sentence 1st. "Soils vary according to the qualities and proportions of the ingredients of which they are composed." Is there any other way in which they could vary? Sentence 2d. "One ingredient abounds most in one place, and another in another." Happy the farmer who is taught this by Dr. Dickson! Sentence 3d. The second sentence repeated. Sentence 4th. "Those substances only which are capable of forming a soil are found in it as ingredients." Sentence 5th and 6th are explanations of the fourth. Sentence 7th. "Soils are always altered by the quantity and quality, and proportion of the ingredients, whether original or adventitious." This is sentence 1st. repeated again. Sentence 8th. "Some substances much more encourage vegetation than others." How very few human creatures are acquainted with this discovery! Sentence 9th. is almost too ridiculous to be repeated; "Those soils are productive in which are the substances which encourage vegetation; those are barren in which those substances are wanting." This may serve as a specimen of that vice of which we complain. This is another grand cause of the wearisome length of the book.

It is not however our intention to insinuate that with these faults much good, and solid information is not contained in the work. The author has undoubtedly collected with great industry; and his reader has much more frequently occasion to complain of finding many things which he did not want, than of missing any thing which the present state of the science rendered it possible to present to him.

An Account of a Voyage to establish a Colony at Port Phillip in Bass's Strait, on the South Coast of New South Wales, in his Majesty's Ship Calcutta, in the Years 1802-3-4. By J. H. Tuckey, Esq. First Lieutenant of the Calcutta. 8vo. 240 pp. 6s. Longman and Co.

The voyage of the *Calcutta*, of which ship our author was first lieutenant, had two objects. The first was the conveyance of convicts to New South Wales, and the second the establishment of a colony at Port Phillip in Bass's Straits. Such a settlement was considered desirable both in a commercial and political

point of view.—The vessel cleared the Channel on the 29th of April, and anchored before Santa Cruz, on the 17th of May.—Our author informs us that the inland part of the island of Teneriffe presents many prospects of luxuriant fertility. Yet it depends in a great measure upon the neighbouring islands for the common necessaries of life. This may be partly accounted for by the sagacious policy of the Spanish government. Teneriffe has no manufactures of any consequence. In order to force the inhabitants to turn their attention to something of this sort, the importation of foreign linen and cotton manufactures is prohibited. The people, however, must have linens, and those of England are, in spite of the prohibition, universally worn. But the wisdom of the government has gained two points. In the first place it has made the inhabitants of Teneriffe buy their linens dearer in proportion to the risk and difficulty in procuring them; and in the second place, by the exclusion of foreign traders, it has forced them to sell their own productions cheaper than they would otherwise do. The effect is, that the whole of the capital that might be accumulated by a cheap purchase on the one hand, and an increased sale on the other, is in a great measure lost. The way then in which the government proposes to establish the people in business, is to pick their pockets of the sum which might serve as a capital. This is preparing a man for dancing by cutting off his legs. It is the prudence of a general, who in order to secure a victory, should lead his soldiers to battle with their hands tied behind them. Lest the above regulation should not be sufficient to answer its purpose, the government has added another, which certainly has a tendency to produce a similar effect. No religion is tolerated but that of the established church.—No Protestant, therefore, can bring either his capital or industry to the island, lest he should inspire the lazy Catholics with a spirit of freedom and improvement. It is one of the worst features of arbitrary government, that it must dread the improvement of its subjects, and that its foundation is laid in ignorance and barbarism. Its own preservation requires the perversion of the ends of government. Light it considers inimical to its interests. Instead, therefore, of labouring to extend the dominion of knowledge, its object is to continue the reign of darkness. This may account for the conduct of the Spanish government, without having recourse to the supposition of its being ignorant of the most proper means to promote the interests of its subjects. Santa Cruz, our author observes, is in a miserable state of defence, and might be easily taken. The union flag left behind by Lord Nelson in his unsuccessful attack on the island in the year 1799, is suspended in one of the churches. The troops are very proud of this flag, and boast extravagantly of their own valour. An English officer once drily advised them to be particularly careful of this trophy of their prowess, as Lord Nelson might one day return and call for it.

In the passage from Teneriffe to the Cape Verd Isles, nothing of consequence occurred. In that from the Cape Verd Isles to Rio Janeiro, the usual ceremony took place on crossing the line. The author gives rather an interesting and minute description of

the Brazils and their inhabitants. The houses are clumsy, dirty, and decorated in a tawdry manner. Those gradations of fortune which exist in well regulated societies, are here almost unknown. There are only two classes, the rich and the poor. The females are almost all ugly, and according to our author, sufficiently filthy. Their hair is coarsely luxuriant, and from the frequent application of the fingers, their heads appeared not to be destitute of inhabitants. Englishmen, however, are apt to be enraptured with the ladies in the convents, on account of the bolts and bars which confine them. But it appears that they have no reason to despair, for art and golden keys are capable of removing all obstructions. The proportion of women to men is as seven to two. The former bear children at the age of fourteen, and are withered at twenty. The manners both of men and women are corrupt to the last degree. The licentious intercourse of the sexes equals what is told of the most degenerate days of ancient Rome.

The chief vegetable productions of Rio de Janeiro are coffee, sugar, cocoa, tobacco, and indigo. The soil is so rich that it requires great care to check the too luxuriant vegetation. A few months neglect covers the soil with a tangled underwood, bound together by creeping vines. Oranges and pepper are cultivated with success. The horses are small, and run wild in large droves. The oxen are often slaughtered merely for their hides and tallow. The trade of Rio de Janeiro is considerable, though it has to contend with monopolies, and a heavy duty of 10 per cent, which is levied upon every article whether imported, produced, and consumed in the colony, or exported. A direct trade with foreigners, according to the usual colonial policy, is strictly prohibited. The Portuguese government is said to be jealous of the prosperity of the colony. If this be the case, it has certainly adopted very good regulations for checking that prosperity. Portugal has the monopoly of the market. The produce must accommodate itself to the demand. It must be small and sold cheap in proportion to the circumscribed nature of the market, and the capital employed to carry on the trade. The other arbitrary regulations and heavy duties further diminish the capital and produce, and weigh down what before was too low. The establishment of the most trifling manufactory is forbidden, and in short, every discouragement seems to be carefully thrown in the way of industry and improvement. It is not surprising therefore, that large sums should lie dormant and useless in the coffers of misers. It is true, that the mother country by these colonial regulations, injures herself in all those branches of trade of which she has not the monopoly. The rate of profit in a monopoly trade must be high. This will draw capital to it from all other trades. The competition of capital in these will be diminished. The produce will be less, and the rate of profit higher than before. The people at home must therefore enjoy less of, and pay dearer for, that produce. In the foreign market, the merchant must have a higher rate of profit to equal that of the monopoly. He must sell dearer, therefore, and of course sell less than he otherwise would do. The monopoly then subjects the mother country to a disadvantage

at home and abroad, in all other branches of trade. But, however, it is worth while to injure herself a great deal, when by so doing, she can injure a dreaded rival more. Seriously, it is impossible to contemplate such a system of policy, without wishing that the country against which it is directed, should escape from its trammels. A government that industriously labours to prevent the improvement of a country has completely lost sight of the end of its institution, and thereby forfeits all claim to submission. If Portugal cannot secure its connection with the Brasils by any other means than regulations which have for their sole object to check the progress of human industry, improvement, and knowledge; and to promote idleness and ignorance, the sooner the connection is dissolved the better. But in the present instance, the mother country has overshot the mark. The Brasilians are, in some measure, become sensible of the burden under which they groan, and only wait for a favourable opportunity to throw it off. The efforts of Portuguese jealousy, therefore, equally weak, as they are wicked, only serve to defeat their own object.—The number of slaves annually imported, is about twelve thousand. These, on their arrival, are marched into a church-yard, and formed into groups, with a view to their being baptised. The priest stands in the middle, dashes holy water in their faces, and bawls out the names which they are to bear.—The mortality among the slaves is great, owing to different causes, one of which is despondency, which their masters choose to call sulkiness. In his observations on the slaves, our author begins to philosophize, and argues with Voltaire, that a physical cause alone can produce so extraordinary an effect, as an immense tribe kept in a state of subjection by a handful of foreigners, not the tenth part of their own numbers. This reasoning is neither very clear, nor very consistent. The negroes do not throw off the yoke of slavery though in numbers they are superior to their masters, and they have not improved in the arts of civilization for two centuries. The conclusion drawn from this, is, that the negroes have not inherited from nature the same intellectual capacity, the same natural ingenuity, the same original genius, the same degree of mental light, as the more favoured European. Though the meaning of these terms are not very evident, yet from the context it is obvious, that our author intended to assert that there is some original defect in the minds of the negroes. Now, what is this defect? Has it ever been proved that the negroes are destitute of any of the active or intellectual powers? No—Has it ever appeared that they are incapable of exerting these powers? No—Has it been shewn that they are incapable of improvement beyond a certain extent? No—Has any line in the scale of improvement been fixed beyond which they cannot go? No. Then they do inherit from nature the same intellectual capacity as other men. In the sense in which *mental light* seems to be employed here, which is that of original capacity, the negroes have as much of it as others. That they have not the same *degree* of mental light or knowledge with Europeans, is true, because they have neither had the same opportunity, nor have made the same exertions to acquire it. This is the cause of the

difference between individuals, as well as between nations. But though the original capacity be always the same, the languor and debility occasioned by a burning climate present an obstacle to improvement and exertion to the natives of the torrid zone, with which the inhabitants of a temperate climate have not to contend.—This may partly account for the slowness of the progress of improvement among the negroes. Constitutional debility, a deficiency or excess of animal spirits, and other circumstances of the same nature, may be the cause of the difference of progress observable between different individuals. If our author had turned his attention to the prodigious superiority which a civilised people must always have over a barbarous race, the submission of the negroes would cease to appear surprising. In spite, however, of the obstacles thrown in the way by their slavish condition, the negroes have not entirely failed to catch a part of such European improvement as their situation enabled them to procure. The insurrection in St Domingo is a proof that they know the value of freedom. Our author accounts for the examples of heroic firmness, and brilliant achievements of some negroes, by supposing that they are a kind of *lusus nature*. Some negroes, he admits, have shewn a *naticæ genus*, but rules are sometimes proved by their exceptions. It would be useless to waste the time of the reader in combating such vague and general assertions which, in fact, prove nothing. Our author, however, gives us an instance of a *lusus nature*, which deserves to be remembered no less than the interesting story of *Ungimus*. The law obliges a master to give freedom to his slave, if the latter can procure the sum at which he may be fairly estimated.—It is necessary to keep this in view in reading the following extract :

“ Senor D. was a wealthy planter in the district of the mines, and among his numerous slaves was one named Hanno, who had been born on the estate, and whose ingenuity had increased his value much beyond that of his fellows. Scarcely had Hanno arrived at that age when every zephyr seems the sigh of love, ere his fondest wishes centered on Zelida, a young female of his own age, and a slave to the same master; in her his partial eye perceived all that was beautiful in person, or amiable in mind; the passion was mutual, it had ‘grown with their growth, and strengthened with their strength;’ but Hanno, though a slave, possessed the feelings of a man, and his generous soul revolted at the idea of entailing that slavery upon his children, which was the only birth-right he inherited from his fathers. His mind was energetic, and his resolutions immutable: while he fulfilled his daily task, and was distinguished for his diligence and fidelity, he was enabled, by extra labour and the utmost frugality, to lay by something, without defrauding his master of his time; and at the end of seven years, his savings amounted to the estimated value of a female slave. Time had not altered his passion for Zelida, and they were united by the simple and unartificial bonds of mutual love. The absence of Senor D. for two years prevented the accomplishment of Hanno’s first wishes, the purchase of Zelida’s freedom, and in that time she had presented him with a boy and a girl. Though slaves from their birth, Hanno was not chagrined, for he had now added to his hoard a sufficient sum to purchase their liberty likewise. On the return of Senor D. Hanno anxiously demanded a compliance of the law, but well aware of his master’s sordid avarice, cautiously affirmed, that a kind friend was to advance him the money. Senor D.

agreed to receive the price, and a day was fixed to execute the deeds before the magistrate. On that day Hanno fled upon the wings of hope to his master’s house, while it may be supposed the most heartfelt joy animated his bosom, on the prospect of giving immediate liberty to those his soul doted on. He tendered the gold—it was seized as the stolen property of Senor D.; and Hanno being unable to bring forward the supposed lender, was condemned, and the cruelty of his master was exhausted in superintending his punishment. Still bleeding from the scourge, he returned to his hut, which, though the residence of slavery, had till now been cheered by the benign influence of love and hope. He found his wife suckling her infant daughter, while his son, yet unable to walk, was amusing her with his playful gambols upon the bare earth. Without answering Zelida’s anxious inquiries, he thus addresses her: ‘To procure your liberty, dearer to me than my own, I have, since the moment of our acquaintance, deprived myself of every comfort my state of bondage allows; for that purpose, I have laboured during those permitted hours of relaxation, which my fellows have employed in amusements; I have curtailed my scanty meal of cassada, I have sold my morsel of tobacco, and I have gone naked amidst the burning heats of summer, and the pinching colds of winter. I had accomplished the object of all my cares, and all my deprivations, and this morning I tendered to your owner the price of your liberty, and that of your children; but when the deed was to be ratified before the magistrate, he seized it as his own, and accusing me of robbery, inflicted the punishment of a crime my soul detests. My efforts to procure your liberty are abortive: the fruits of my industry, like the labours of the silk-worm, are gone to feed the luxury of our tyrant; the blossoms of hope are for ever blighted, and the wretched Hanno’s cup of misery is full. Yet, a way, a sure but dreadful way remains, to free you, my wife, from the scourge of tyranny, of the violation of lust, and to rescue you, my children, from the hands of an unfeeling monster, and from a life of unceasing wretchedness.’ Then seizing a knife, he plunged it into the bosom of his wife, and while reeking with her blood, buried it into the hearts of his children. When seized and interrogated, he answered with a manly tone of firmness, ‘I killed my wife and children to shorten a miserable existence in bondage, but I spared my own life to shew my brutal tyrant how easy it is to escape from his power, and how little the soul of a negro fears death or torment. I expect to suffer the utmost tortures that your cruelty can devise, but pain I despise thus, (staking his arm on an iron spike, and tearing it through the flesh,) and death I desire, that I may rejoin my wife and children, who have, ere this, a habitation prepared for me in the land of our forefathers, where no cruel white man is permitted to enter.’ Even the proud apathy of the Portuguese was roused by this appeal to their feelings; the slave was pardoned and granted his freedom; Senor D. severely fined, and the unworthy magistrate, who seconded his villainy, degraded from his office.”

From Rio Janeiro the Calcutta sailed to the Cape of Good Hope. As the Cape has already been described by others who had better opportunities of information, our author passes it over with a few slight observations. The manners of the Dutch are boorish and profligate. The specimen which they had of the mildness of the British government, makes them ardently wish for its restoration. In leaving the Cape, our author adverts to the intrepidity of *De Gama*, who first doubled this formidable barrier. Here he unfortunately attempts to be very *eloquent*; we say *unfortunately*, because in his eagerness to write finely, he forgets to write sensibly. “In the revolution of all sub;

lunary affairs," he observes, "where the past and the present are alike sunk in the oblivious abyss of time, when D. Gomer is no more heard of, and a faint tradition alone records the doubtful power and opulence of the British isles, then shall some transcendent genius arise, who braving the foaming ocean, with equal difficulty, and equal glory, shall claim the honour of a first discoverer." Then follows a quotation. "All this is mere rant and nonsense. It is morally impossible that such an event, as our author alludes to, can ever happen. When the barbarians over-ran the Roman empire, carrying ignorance and destruction in their course, they were not able, completely, to produce such an effect. At any rate the civilized world can never again be over-run in the same manner. Since the discovery of the art of printing, knowledge has been widely diffused, and its importance generally felt. The superiority of the civilized part of mankind in point of power over the barbarous, is now not to be shaken, and their superiority in point of numbers is daily increasing. The only mode in which our author's notions could be verified, would be by the total extirpation of all that portion of the human race that has acquired even the slightest tincture of civilization, with the destruction of all their records. This could only be effected by another general deluge, or some agent whose destructive operation would be almost equally extensive.

The narrative concludes with an account of the arrival of the Calcutta at Port Phillip, in Bass Straits, and the transactions there for the purpose of establishing the colony. Some observations on the natives are made, which possess considerable interest so far as they go. The situation of Port Phillip not being found favourable, the colony was removed to the river *Darwent*, where it was settled with every appearance of success in answering the purposes of its establishment.

In the perusal of this volume we had occasion to regret the little use which the author made of the opportunity which he possessed of collecting information respecting the customs, manners, and peculiar notions of the natives of New South Wales. This fault, however, is common to him with others. The education of sailors does not in general qualify them to form a just idea of the opportunities which they neglect. To this cause may also be referred the mistaken notions of our author relative to several subjects which he has touched upon. Comparatively speaking, however, this is an interesting and instructive narrative. It discovers a tendency to reflection and observation in the writer which, if properly regulated, might in his situation, have proved of no little value. All the nautical observations of any importance he has judiciously introduced in the form of notes. The style, except in the *eloquent* attempts, is in general easy and natural; and the greater part of the performance (always supposing the materials and composition to be his own) reflects considerable credit upon the author.

Metrical Tales, and other Poems. By Robert Southey
f. cap. 8vo. 5s. 6d. Longman & Co. 1803.

No poet that we know of has, at his age, been

more frequently before the public than the industrious Mr. Southey. Horace, indeed, informs us of a transcending genius who could write a hundred verses, standing on one leg. But, unfortunately, none of the effusions of this truly inspired bard have reached us. The German poets have of late been very industrious in their way; and Wieland, we believe, has given no less than thirty decent poetical octaves to the public. Our own Sir Richard Blackmore wrote, as history reports, seven heroic poems, each almost as long as the *Eneid*. Mr. Southey has not as yet equalled these heroes of prolific fame; but if he proceeds as he has begun, our age and country will not yield to any other in the abundant flow of the poetic vein.

The volume at present before us is not one of the Epic props of Mr. Southey's fame. It is merely a bye-job: one of those articles that are vended because friends like them, and booksellers will buy them. In the advertisement prefixed to the work, we have the following information:

"These Poems were published some years ago in the *Annual Anthology*. They have now been revised and printed in this collected form, because they have pleased those readers whom the Author was most desirous of pleasing. Let them be considered as the desultory productions of a man sedulously employed on better things."

The hopes of the "better things" here held out, and the actual announcement of an Epic Poem in the press, which appears at the end of the volume, would disarm critical severity, even were we inclined to be severe. But Mr. Southey is an author whom we should be much more happy to praise than to censure. We acknowledge his genius, although we cannot but laugh at his extravagancies. We admire his industry, and we wish it were more happily directed. With these sentiments we feel inclined to bestow a more particular examination, than their light nature might seem to require, on the pieces before us; not on account of their merits or defects, but because it is in such varied and irregular productions that an author gives freest scope to his propensities, and shews to what faults or excellencies his genius is most prone. In a longer poem which forms an united whole, either of these may be concealed by art or by the peculiar train into which the mind is thrown: and the real character of the author's genius may be almost completely disguised. To Mr. S. we conceive this observation particularly applies: Some of his larger productions exhibit a fine flow of fancy, and elevation of sentiment; while others are little better than a continued tissue of depravities in taste. The volume before us contains many instances of both kinds.

The poems are divided into several classes. The first of these bears the name of "Metrical Tales." This is a very favourite species of composition with our author. He has heard a celebrated saying of an observer of mankind, who expressed in a pointed sentence the very powerful effect which he conceived the ballads of a nation to have on their manners. We do not question the justice of this opinion; nor do we look upon ballads, adapted to the vulgar capacity, as by any means an ineffectual mode of influencing the minds of the people. But truly, Mr. S. appears to have forgotten that a ballad must have some tendency

or other before it can produce any influence whatever. We all feel sentiments of valour kindle in our breasts on reading Chevy Chase; and few things have had more effect in softening the young mind to compassion for distress, and in kindling its indignation at perfidy and cruelty, than the Babes of the Wood. But after perusing the Tales of Mr. S. we feel no other impression produced on our minds, than what we have sometimes felt, while saying of a companion who has just quitted the room—'He is a strange whimsical fellow, with an odd sort of humour about him; I don't know what to make of him.' The man or the book, that only leaves such an impression as this, can have no effect on the manners or character of any one. When the man is out of sight, and the book of poems is shut, we think of him or them no more.

The first tale recounts the doleful fate of a hard-hearted Bishop, who, in a year of scarcity, collected a number of beggars in a barn and burnt them; boasting that he had cleared the land of rats. As a just judgment on his cruelty, he was hunted from that moment by an army of rats, who at length devoured him alive. This tale is written in a sort of rhyme, which, however, on the approach of the multitude of rats, is altered in order that the sound may correspond with the sense. When we first read it in a newspaper where it appeared, we pitied the vendors of this sort of ware, who seemed to be reduced to their last shifts for poetry. But our surprise at its insertion there ceases when we find that a man of genius actually condescended to write it.

The judgment which is executed on Bishop Hatto by the army of rats is, perhaps, too ludicrous even to frighten a child. But the dreadful warning voice which haunts Bishop Bruno, and some of the other judgments which these ballads record, may serve to procure uneasy dreams to children. This, indeed, seems to be the author's object; at least we can discover no other. He perceives that the old must laugh at the absurdity of his tales; but he thinks that he will at least fill the minds of the rising generation with superstitious apprehensions. It is difficult to say whether it be more pernicious to the young to fill their faucies with the dread of ghosts and apparitions, or to impress them with the idea that crimes are followed by temporal judgments.

We do not, indeed, suppose that these effects will be produced in any particular degree by Mr. Southey's tales. The pretty conceits which perpetually occur, and the infantine silliness of the expression will be the safeguards of our children even before they have left off their frocks. Our author is peculiarly happy in his descriptions of Old Nick, who is the most conspicuous figure in some of the pieces. He seems to have studied the shapes and features with peculiar accuracy, and he describes him quite to the life:—

"The tip of the nose is red hot,
There's his grin and his fangs, his skin covered with scale,
And that the identical curl of his tail,
Not a mark, not a claw is forgot."

From the life which this personage communicates wherever he appears in the volume, we would advise Mr. S. when he writes ballads, never to have the devil out of sight. When Mr. S. attempts to write for the

people, without this necessary attendant, the opinion which he seems to entertain of the reach of his countrymen is little less degrading than that which is held forth by the author of "Goody Blake and Harry Gill." If *Tam o' Shanter*, and the other poems of Burns and Ramsay are adapted to the capacities of the common people of Scotland, and express their ideas and sentiments in their own language; and if the ballads and tales of Wordsworth and Southey do the same by the common people of England; what a mortifying comparison for the latter! But, indeed, this is by no means the case. Burns and Ramsay were educated among the lower orders, and they describe naturally and justly the sentiments of a shrewd and sensible people, with regard to those things that came within their sphere of observation. On the other hand, Mr. Southey is a college-bred man: He has been accustomed to look upon the lower orders as poor silly creatures, with understandings little superior to children in leading-strings. From some prating old women, and from a few country boobies who scratched their pates, and looked and talked silly on the unusual occasion of conversing with a gentleman, he has caught up a parcel of strange unmeaning expressions, which he retails out to us as the language and sentiments of the common people. Nothing, however, can be more distant from the truth. The sphere of observation among the common people is contracted, and their ideas comparatively few. But what they have observed, they frequently ponder over in their minds; and an idea, from not being speedily dissipated by the introduction of another, becomes well-defined and strongly impressed. Their expressions are in consequence lively and striking, and present an idea with much force to those who understand them. Hence it is among people of this class that we find proverbs, those shrewd and well-defined remarks on the intercourse of life. If Mr. Southey and his brethren would present us with real pictures of the language and sentiments of the common people, we should have to thank them for very amusing, and even instructive labours. But, indeed, nothing can be more wide of the real sentiments and language of the common people than every thing that Mr. S. or Mr. Wordsworth, or Mr. Coleridge have written. There never was a countryman in Great Britain who uttered or dreamt of those effusions of a gentle sensibility on the horrors of war, the evils of the poor, the woes of marriage, and such other topics as are touched upon in the tales before us. They talk indeed of these things; but they talk of them in their own way, and not in the strange out of the way manner which the fancy of Mr. S. depicts. We have heard a fine lady who never spoke to a countrywoman in her life, without a supercilious look, or a simper of condescension, admire beyond measure the nature that appeared in the "Idiot Boy" of Wordsworth, as she will probably do the tender humanity of Southey's "Battle of Blenheim." But an old Goody, or Gaffer, whose language and sentiments are supposed to be here uttered, would, (and the trial has been made,) be unable to conceive that such things could ever come out of the mouth of a human creature.

When our author desists from an attempt for which

he is unfitted by his whole habits, and modes of thinking and expressing himself, his tales are more pleasing. The tale of "King Charlemain" has humour in it, and, if several unnecessary verses were retrenched, it would be entertaining throughout. The tale of "St. Gualberto" is the longest and heaviest of the whole. It has neither humour nor absurdity to divert. It relates the judgment brought on a stately abbey, by a pious, lowly monk, who, abhorred such vanities. Mr. S. here gets into his favourite strain of moralizing, and really exceeds all patience. His other hobby of *silly talk* is much more tolerable. We would seriously advise him, when he revises this piece, to introduce a few freaks of the "Old Wicked One" into it, in order to give it some life.

The next division of the poems is the "Monodramas." When a poet has not either the vigour of genius to write a whole tragedy, or does not chuse to undertake the labour; it is usual for him to shew his liking for the drama by writing a soliloquy. Those who pursue this method, commonly inform us, that they do so after the example of Sophocles, who has contrived to interest us as much by the soliloquy of one person as by almost any of his other dramas. All these imitators of Sophocles, seem, however, to have forgotten that it is a different thing to make a single personage speak, and to make him speak with interest. The former point is always attained by our writers of Monodramas; the latter, as far as we have seen, is yet to be ranked among the desiderata of our literature. The Monodramas before us are three in number. They are all cases of desperate suicide; and so far they are affecting. The personages are Ximalpoca, a Mexican prince; the Wife of Fergus, who murdered her husband, a king of Scotland; and the oft be-possied Lucretia. The pieces are short. We approve of their being restricted to Monodramas; and feel no regret at their not being extended to tragedies in five acts.

The "Songs of the American Indians," which form the third division of the poems, may be accounted transatlantic, in so far as they do not possess one requisite which an European taste requires in a song. A strange jumble of incoherent lines cut short or prolonged without any reason that we can conceive, or any attention to harmony; an outline of certain indistinct images and sentiments which the fancies of men accustomed to ordinary things cannot possibly fill up; and a certain incoherence and wildness of expression, interspersed occasionally with *silly talk*:—such appears to us to be the only characteristics that can be laid hold of in the "American Indian Songs" of Mr. S. But that our readers may have an opportunity of forming a different opinion for themselves, we shall present them with the commencement of the first song, which is certainly not inferior to those that follow it:

THE HURON'S ADDRESS TO THE DEAD.

"Brother, thou wert strong in youth!
Brother, thou wert brave in war!
Unhappy man was he
For whom thou hadst sharpened the tomahawk's edge;
Unhappy man was he

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On whom thy angry eye was fix'd in fight;
And he who from thy hand
Received the calumet,
Blest Heaven, and slept in peace.

"When the Evil Spirits seized thee,
Brother, we were sad at heart:
We bade the Jongler come
And bring his magic aid;
We circled thee in mystic dance,
With songs and shouts and cries,
To free thee from their power.
Brother, but in vain we strove,
The number of thy days were full.

"Thou sittest amongst us on thy mat,
The bear-skin from thy shoulder hangs,
Thy feet are sandal'd, ready for the way.
Those are the unfatiguable feet
That traversed the forest track;
Those are the lips that late
Thundered the yell of war;
And that is the strong right arm
That never was lifted in vain.
Those lips are silent now,
The limbs that were active are stiff,
Loose hangs the strong right arm!"

The "Love Elegies of Abel Shufflebottom" are, as we learn from one of them, a burlesque on the love eclogues of Virgil, and the love elegies of Hammond. They refer particularly to the latter, and are written in his stanza. We do not scruple to subscribe to the opinion of Lord Chesterfield, who considers the love elegies of Hammond as, perhaps, the most elegant amatorial poems in the English language, and the nearest approach to the refined Tibullus. The success of some of the parodies before us affords a decisive proof of the justice of this opinion, if any extraneous proof were wanting. It is only something intrinsically excellent and generally admired, that can be burlesqued to advantage. The Splendid Shilling is the most truly humorous parody in any language. Had Hammond been an inferior poet, a burlesque of his manner would have been an idle attempt. No one would think of parodying the tales of our author. If he wished to write absurdly in the same way, he would simply have to imitate them. These burlesques are certainly the best executed part of the present collection. As we wish to give our author his due in every respect, we shall extract the first and best of them for the amusement of our readers:

ELEGY I.

The Poet relates how he obtained Delia's pocket-handkerchief.

"'Tis mine! what accents can my joy declare?
Blest be the pressure of the thronging rout!
Blest be the hand so hasty of my fair,
That left the tempting corner hanging out!
"I envy not the joy the pilgrim feels,
After long travel to some distant shrine,
When at the relic of his saint he kneels,
For Delia's POCKET-HANDKERCHIEF IS MINE.
"When first with *filching fingers* I drew near,
Keen hope shot tremulous thro' every vein,
And when the *finished deed* removed my fear,
Scarce could my bounding heart its joy contain.
L

"What tho' the eighth commandment rose to mind,
It only served a moment's qualm to move,
For thefts like this it could not be design'd,
The eighth commandment WAS NOT MADE FOR LOVE!

"Here when she took the macaroons from me,
She wiped her mouth to clean the crumbs so sweet;
Dear napkin! yes she wiped her lips in thee!
Lips sweeter than the macaroons she eat.

"And when she took that pinch of Morabaw
That made my Love so delicately sneeze,
Thee to her Roman nose applied I saw,
And thou art doubly dear for things like these.

"No washerwoman's filthy hand shall e'er,
SWEET POCKET-HANDKERCHIEF! thy worth profane!
For thou hast touched the rubies of my fair,
And I will kiss thee o'er and o'er again."

The succeeding parodies are drawing, and in general scarcely worth reading. There is, however, something very ludicrous and well expressed in the following passages:

"Happy the FRISBUR who in Delia's hair
With licensed fingers uncontrou'd may rove,
And happy in his death the DANCING BEAR,
Who died to make pomatum for my LOVE."

"Last night, as o'er the page of Love's despair,
My Delia bent *deliciously* to grieve;
I stood a treacherous loiterer by her chair,
And drew the FATAL SCISSARS from my sleeve.

"And would that at that instant o'er my thread
The SHEARS OF ATROPOS had open'd then;
And when I reft the lock from Delia's head,
Had cut me sudden from the sons of men!

"She heard the scissars that fair lock divide,
And whilst my heart with transport panted big,
She cast a fury frown on me, and cried,
'You stupid puppy... you have spoil'd my wig!'"

To prevent our amusement from being carried to excess, the parodies are followed close behind by the division of "Sonnets." To those who have read even one of the many beautiful pages of fourteen-line sonnets which have of late years issued from the English press, it is needless to give any further account of this article. It is the peculiar characteristic of our English sonnets of this sort, that they are almost all as nearly allied in mawkishness as they are in the form of the stanza. Those at present before us have the merit of not deviating from the general rule. They may well be characterised by the motto on the title-page of the volume.—"*Nos hæc novimus esse nihil.*"

We were struck by the very appropriate title which is prefixed to the next division. The head "Anomalies," however, instead of occupying a small corner of the volume, certainly merited a station on the title-page. The Anomalies comprehend panegyrics on snuff, and on the free spirit, beauty, and cleanliness of a pig; philanthropic reflections on the hardships of a dancing bear, and the humanity due to a maggot in a filbert; also, "Cool Reflections during a Midsummer's Walk." The general intention of these pieces, if we divine aright, is to mingle smiles with the tears of philanthropy. Some of them, however, seem designed to make us laugh immoderately; and the efforts of the poet for this purpose, are truly astonishing.

That so much labour might not be to no purpose, we made strong attempts to laugh during the perusal, but in vain. We shall, however, present our readers with a quotation from the "Cool Reflections during a Midsummer's Walk," that they may, if possible, gratify the expectations of the poet:

"Were it midnight, I should walk
Self-lantern'd, saturate with sun-beams. Jove!
O gentle Jove! have mercy, and once more
Kick that obdurate Phæbus out of heaven!
Give Boreas the wind-cholic, till he roars
For cardamum, and drinks down peppermint,
Making what's left as precious as Tokay.
Send Mercury to salivate the sky
Till it dissolves in rain. O gentle Jove!
But some such little kindness to a wretch
Who feels his marrow spoiling his best coat,..
Who swells with caloric as if a Prester
Had leavened every limb with poison-yeast;..
Lend me thine eagle just to flap his wings,
And fan me, and I will build temples to thee,
And turn true Pagan."

Perhaps, this was intended as a parody of some great author; but if it was, Mr S. should have kindly advertised us of it by a note at the bottom.

Why the division "Anomalies" should end, and the division "Miscellanies" begin, we were for some time at a loss to conceive; as either the one title or the other might equally well have included all the pieces that appear under both. But when we perceived that at each division a leaf is *pretty* decently inserted, with only one word in black letters on one side, we comprehended that the frequency of the divisions was a very allowable *ruse d'écriture*.

The Miscellanies are very unequal. If the "Gooseberry Pie," which is honoured with a Pindaric Ode, had been as insipid as the verses in which it is celebrated, it would most assuredly have called forth no panegyric from the author. After having read the "Hohenlinden" of Campbell, it is impossible that we should even tolerate "the Battle of Pultowa." The nature of the verse employed in "the Death of Wallace" unavoidably damps those sentiments which that event must inspire. The rest of the pieces in this division are only distinguished by a tameness quite insufferable, or the whining cant of a distempered sensibility. There is, however, one piece which forms an exception to this general censure, and which seems to shew that the author is, indeed, fitted for "better things," if he could throw off the fetters of a depraved taste, and restrain a fancy whose shoots luxuriate till the sap which should have produced and matured the fruit is unprofitably dissipated. We shall quote this piece, not on account of its superior poetical merit, but as it seems to indicate that Southey was not destined by nature to be laughed at for his absurdities, and despised for his pitiful wailings:

HISTORY.

"Thou chronicle of crimes! I read no more;
For I am one who willingly would love
His fellow kind. O gentle Pocy,
Receive me from the court's polluted scenes,
From dungeon horrors, from the fields of war,
Receive me to your haunts,.. that I may nurse

My nature's better feelings, for my soul
Sickens at man's misdeeds!

I spake, when lo!
There stood before me in her majesty,
Clio, the strong-eyed Muse. Upon her brow
Sate a calm anger. Go, young man, she cried,
Sigh among myrtle bowers, and let thy soul
Blase itself in strains so sorrowful sweet,
That love sick Maids may weep upon thy page
In most delicious sorrow. Oh shame! shame!
Was it for this I waken'd thy young mind?
Was it for this I made thy swelling heart
Throb at the deeds of Greece, and thy boy's eye
So kindle when that glorious Spartan died?
Boy! boy! deceive me not! what if the tale
Of murder'd millions strike a chilling pang,
What if Tiberius in his island stews,
And Philip at his beads, alike inspire
Strong anger and contempt; hast thou not risen
With nobler feelings? with a deeper love
For Freedom? Yes, most righteously thy soul
Loathes the black history of human crimes
And human misery! let that spirit fill
Thy song, and it shall teach thee boy! to raise
Strains such as Cato might have deign'd to hear,
As Sidney in his hall of bliss may love."

The division of "English Eclogues," is liable to the same objections as the Metrical Tales. The verse in them is, indeed, regular; but they are mere burlesques of the sentiments and expressions of the common people.

In the concluding division of "Inscriptions," some warm sentiments of liberty are strongly expressed.

We have given this volume a more careful examination, as it contains examples of the most striking qualities of Southey's poetry, both good and bad. We are sorry to see the author misled by the false idea, that he may pour forth such careless effusions almost unnoticed by the world: that they will be bought up, and then forgotten. How many beautiful pieces of poetry lie buried and unknown amidst the heaps of trash which accompany them! Some future lover of the muses, an hundred years hence, may happily grub up some of the jewels of our author from amidst his dross. But he may depend upon it, that not only during his own life-time, but for many years afterwards, he will be estimated by his worst productions. He has already done injuries to his reputation, which it will require many successful efforts of his genius to repair.

Flim Flams! or, the Life and Errors of my Uncle! With the Amours of My Aunt.—Consisting of Extravaganzas and Bigarrures! Nugas, Facetiæ, and Tristia! Familiar and sublime! With Illustrations and Obscurities. By Messieurs Tag, Rag, and Bobtail. Published for the Benefit of his Creditors—and of the Eruditi, Dilettanti, and Cognoscenti in Europe—and elsewhere! to which is added an Illuminating Index! 3 vols. small 8vo. with Nine Caricature Engravings. 18s. • Marray, 1805.

Lord Bacon calls the delusive dreams of the imagination the "idols of the mind," and points out the necessity of their being renounced by those scientific inquirers, whose object is the discovery of truth, and not the formation of idle hypotheses. But how little

his caution has been attended to, the well-informed reader need not be told. The philosophers on the continent are still wandering in the mazes of theory. The progress of knowledge, however, though slow is sure. Philosophical dreams have lost much of their attraction in Great Britain; and the period is perhaps not very far distant, when they will be generally exploded. If the true method of philosophising, founded upon an acquaintance with the human mind, and upon the deduction of facts from incontrovertible principles, were once clearly ascertained and rigidly adhered to, one of the most formidable obstacles to the progress of knowledge would be removed. The general tendency of the work now before us is to accomplish this object, and it is certainly not less calculated to be effectual from the humorous style of composition which our author has chosen to adopt.

The writer of the work is supposed to be a nephew, who gives a faithful account of the *flim-flams*, as the author calls them, of his uncle. This uncle is a modern "Philo," and successively adopts all the absurd theories in literature, science, and the fine arts, which are most prevalent in the present age. His whims and reveries are exemplified by extracts chiefly from living authors, with observations upon them by three worthy commentators, *tag, rag, and bobtail*. These examples are inserted by way of notes, and, as may be naturally supposed, serve greatly to heighten the spirit and effect of the satire. Our author has imitated the eccentric manner of Sterne with considerable success. "My Uncle" is obviously a copy of old *Shandy*, or rather of *Martinus Scriblerus*, the great father of modern "Philos."

The work commences with an attack upon some of the reviews and upon the method of puffing their works adopted by certain writers. The accounts which he supposes most likely to be given by these reviews of his own book are inserted, and seem to be intended as an imitation of the peculiar manner of writing in each. Whether these imitations be correct or not, we shall not pretend to say, but if they are, few will be disposed to deny that so far at least they are proper objects of ridicule. In his *five* prefaces which follow, the author compares the critics to a *whale-louse* born to feast upon the fat of great sea geniuses, and wishes them a *fistula* when they *sit down* to their unmerciful meal. He seems to forget that the comparison applies equally well to himself. What is he but a *whale-louse* who gormandizes on the filth and excrescences of literary whales? Perhaps, however, the *whale-louse* only carries off those humours, protuberances, and vile matter which the animal on which it feeds had better be without. If the animal from being all over disease, should by this process be reduced from the size of a leviathan to that of a shrimp, it is for its good, because no animal ought to go beyond its proper dimensions.—A *whale-louse* therefore may be useful in its way, and so may our author and the critics in theirs. When this louse in a fit of peculiar voracity, attacks the sound parts as well as the diseased, it does wrong; so we admit do the critics, who, when particularly ravenous, (and critics are alas but too liable to be hungry) are not over remarkable for a just selection, either of the ob-

jects or parts to be devoured. Here the comparison still holds with regard to our author. To drop the figure, one of his greatest faults is that he is too indiscriminate in his satire. Some of the greatest and wisest men that ever adorned the world have smarted under his lash. Few have ever written who in the course of their lives have not published some things that might be turned into ridicule. In this respect, our author resembles the critic who collected all the faults of an eminent poet, and presented them as an offering to Apollo. It is true that errors ought to be exposed wherever they are found. The object of satire, which ought to be to correct faults and prevent their recurrence in future, cannot otherwise be well attained. But when it fixes upon particular individuals, candour requires that as their defects are exposed, their excellencies also should be pointed out. The purpose of the satyr is thus answered without injustice to the individual. In the selection of the passages against which his shafts are pointed, our author has been in general sufficiently happy. Here too, however, he is not altogether unexceptionable. He has occasionally endeavoured to ridicule some discoveries which are founded on probable conjecture, and others for which we have the strongest evidence, merely because they are wonderful, and in the present state of knowledge, scarcely capable of complete and satisfactory explanation. In doing so, we apprehend he lost sight of what was or ought to be his view in giving this work to the public. It is undoubtedly of importance that the imaginations of philosophers should be prevented from running riot; and for effecting this object, no weapon can be more powerful than ridicule. But it is also of importance that inquiry should be left free and unfettered. In investigating any subject a person may throw out many opinions of which he has not leisure to examine the propriety. These may serve as so many land-marks to such as may follow him in the same path. Many important discoveries have been made in this way. But these conjectures may, to those who have examined the subject, appear to be extremely probable, and almost necessarily to result from ascertained facts; yet to others they may seem improbable and almost ludicrous. When Doctor Franklin in his experiments on electricity found it necessary to fly a kite as it is called, he seems to have had no little dread of the ridicule which would be thrown upon him in case of failure. Sir Isaac Newton in his experiments on light and colours when blowing his air bubbles, might not perhaps have been void of a similar feeling. Two grave philosophers running after kites and air bubbles! What a subject for ridicule! A satyr is undoubtedly have raised a laugh at their expence; but when he understood the important results obtained by means of these apparent trifles, if he were susceptible of shame, would he not blush at his temerity? Satire thus improperly directed, seldom lives long. An author who values his fame, ought therefore to be cautious. Every day may produce proofs of the truth of opinions, and the importance of experiments which he may have held up to derision, and every successive discovery is a stab to his reputation. Our author is not in this respect entirely out of danger. To do him

justice however, his satire in general is directed against those whimsical and extravagant aberrations in science, literature, and the fine arts, which serve to retard the progress of real knowledge, and to "darken counsel by words without understanding." Such is the general character of the work, but its merits are such as to justify a more detailed account.

The personages who make a principal figure in the work are formed into a learned society, and supposed to assemble at an ale-house with the harmonious sign of the *Cat and Fiddle*. This society is dignified with the name of "the constellation." It is composed of the following members; the first is *Caco-nous*, a hair-brained metaphysician, who maintains the wildest theories that ever were invented, from that of "antenatal impressions" to the perfectibility of man. The second is *Bulbo*, a cattle-fancier and a botanist. He endeavours to deserve well of his country for giving them more fat than lean. One of his barrel-shaped monsters devours four times as much as any natural ox, and *Bulbo* could boast that every pound of flesh stood him in a pound of good money. His cattle likewise adorned the print shops, and moreover were so fat, that they were not fit to be eaten by christian people.

Bulbo also calls himself "orchardist of all England" and talks of his trees as physicians do of their patients. He felt the pulse of a tree, and was alarmed lest it should be thrown into a high fever by cold or too much feeding. The third member or star of the constellation is *Dick*, a tolerably pretty poet who writes "sonnets to his grandmother" and "elegies to a lame ass," and is most humourously pathetic. The fourth is *Raphael Contour, Esq.* a great traveller, and nearly insane with the love of *virtu*. This character is remarkably well drawn and supported, and rendered the means of exposing very successfully an inordinate passion for the Fine Arts.—The description of *Contour's* villa affords an opportunity for a most ludicrous view of the niceties and unnatural plans of modern improvers in landscape gardening. The other stars of the constellation are the uncle and nephew, the former the hero of this work, and the latter the recorder of his actions. The nephew is a good sort of a man, so intent upon observing the vagaries of his uncle that he found leisure for nothing else. "My Uncle" is what is called an universal genius, that is, he is "every thing by turns and nothing long."—These are the stars of the constellation. It is impossible to accompany them through the endless variety of their *Flin-Flims*. But "my uncle Jacob" being the most important personage, claims some further attention. In accounting for the strange vagaries of "My Uncle," our author exhibits his knowledge of many curious theories respecting *antenatal impressions* and modes of generation. "My Uncle" had turned his attention to this subject, and ardent was his examination of the different systems of generation, in order to ascertain to which of them he owed his own generation. *Spallanzani* argues that all animal existence comes from the female. In this *My Uncle* at last rested, though he thought that this was an irreparable misfortune. But his greatest misfortune, and that which was the occasion of all his whims and extrava-

gancies was his *head*. It was like a snipe's, the most abominable of all heads, according to the systems of Lavater, Camper, Blumenbach, White, &c. &c. Here our author introduces a dissertation on skulls, and proves from the systems of Dr. Gall, and various other "Philos" equally eminent, that all our faculties are in the power of the midwife, who may give the head at its birth the oval form of genius or the flatness of boobyism. Alas the old hag made a booby of "my snipe-headed uncle!" Soon the same systems he proves that *Caco-nous* the metaphysician, was a buzzard. Moreover he proves from many learned authorities, that children may understand *fluxions* before they are born, and also be excellent painters! Why not—an Italian artist swore that he painted when his mother was big with him!! Can we wonder after this that Lord Kaimes should recommend it to a breeding woman to keep herself in good humour, lest her ill temper should injure the tender parts of her unborn infant, or that *Martinus Scriblerus* was delighted by a concert with which his considerate father treated him before he was born. But the midwife destroyed the *antenatal impressions* of "My Uncle." He laboured however, to be erudite, and became an antiquary. In this study he made such progress that he could count the characters on a Babylonian brick, though he could not make sense of them. He was also a philologist, and such was his improvement in the Chinese language, that he could make out a label on a chest of tea. The wits attacked him, but his snipe's-head prevented him from feeling much.—He next became an experimental philosopher and declared war against nature. But how he baked himself in "an oven, attacked his *hasty pudding* by regular approaches," with other wonders which he performed in kitchen philosophy, our limits do not permit us to describe. "My Uncle," as has been already observed, was every thing by turns. From Contour he learnt *virtu* and *taste*. He and Bulbo put their heads together to reduce meteorology to a science; and were for bridling the *winds*, classifying the *clouds*, and calculating the *weather*. He wrote to professor Camper to select from his *heads* of students one with whom he might dephlegmatize himself.

Doctor Johnson was of opinion that the author who thought he could not write but at particular happy moments, was either exhausted or lazy; not so "My Uncle." It was necessary for him to "awaken the mind" as *Caco-nous* called it. Those who wish to know his method, how he puzzled Lavater, invented a portable solitude, and proved man to be nothing else than an alimentary canal, we refer to the work itself.

In the second volume we find "My Uncle" first corresponding with Eleonora, a chemical lady and an anatomist. He then studies antiques with Raphael Contour, and becomes a wonderful connoisseur in coins, which he distinguishes by the *taste*. Natural history next occupies his attention. He cuts, dissects, and murders animals without mercy; but taking it into his head that vegetables are animals, he becomes wonderfully tender towards his cabbages, considering them as *cabbages of feeling*. Butterfly hunting is his next employment, during which he falls into a ditch,

and while laying there forms a most sublime theory of the earth. Kitchen philosophy and the invention of cheap substitutes for the necessaries of life, next engage Jacob's attention, and from this he wanders into the wilds of metaphysics.—The many extravagancies into which he is led by this study induce many of the "Philos" to think that he is lunatic. But how could Jacob help it? The merciless midwife had given him a snipe's head.

The third volume opens with an account of the origin of a certain review, which denotes the constellation at the *Cat* and *Uralte*. "My Uncle" however, goes on in his usual way. He invents a new method of driving an obstinate pig, which consists in *driving the contrary way to that in which you wish him to go*; also a mode of driving carriages with steam; with other things equally curious. He is puzzled whether he ought to laugh, turns melancholy and resolves to marry.—In looking for a wife, he determines to adhere to the rule of contrast and marry a fat, round, black woman. He fixes upon Eleonora, the chemical lady already mentioned, and our author treats his reader with a scientific courtship. The lady at last consents, and the marriage takes place. Jacob is afterwards tormented with her fits of *longing*. She longs to see a dancing ape and is indulged, but Jacob repented this, when instead of a child she presented him with an ape in a red waistcoat. "My Aunt" from the conversation of Contour, contracts a taste for *virtu*, and runs into all manner of extravagancies. Imbibing Contour's notions respecting the *nude*, she is almost persuaded to go naked, and dotes on a naked Apollo—Contour wishes her to stand for a statue of a naked Eve, and "My Uncle" begins to be tormented by phantoms of disgraceful cuckoldom. He therefore kicks Contour out of the house, claps a pair of breeches on Apollo, and physics "My Aunt" who in due time recovers her senses. She dies soon after, and Jacob becomes a collector of curious books, and a stealer of antiques.—He gives literary dinners, which, with his singular vagaries, ruins his fortune, and he is thrown into the Fleet-Prison. To keep up his spirits, he inhales the *gaseous oxyd of acote* or philosophical brandy, and begins to fear, that according to some recent discoveries he may go off by *detonation* or by a bright *combustion*. Soon after he is discovered in flames, and nothing is found but the cinereous remains of poor Jacob. When touched he crumbled into mere carbon, black smut.

Our Author, whose name we do not consider ourselves at liberty to mention, is perhaps not aware that he has written a libel. We have, however, authority for saying that this is the case, for he must undoubtedly have *hurt the feelings* of several "Philos" now living, whose names he has given at full length, so that we scarcely see how he can escape, if they should be disposed to prosecute. If the "Philos" should be merciful, he is in danger from the commentators who may prefer an indictment against him, "for that he not having the fear of God before his eyes, hath unlawfully, wilfully and with malice aforethought dared to be witty on the said commentators with a manifest intention to *hurt their feelings*, prevent the sale of their works, and do them other

grievous injuries, contrary to the form of the statute and the king's peace." We also suspect that our author is engaged in the conspiracy which is said to exist, for extirpating classical learning from the face of the earth. His remarks on certain commentators render this very probable; though to be sure he exposes his ignorance by making some distinction between the classics and the commentators, not attending to a circumstance known to almost all the world, which is, that the text is so hid amidst mountains of notes, that it is impossible to destroy the one without the other.

Sufficient has been said to explain the nature of the work before us. Its tendency on the whole certainly is to check that glow of imagination which, when indulged to excess, leads men from the sober investigation of truth to wild and absurd hypotheses, which renders their labours useless to the world and to themselves. In this respect its merit cannot be questioned.—The author however, as has already been observed, has not been always very happy in the choice of his objects, or of the passages against which the satire is pointed. This must detract something, though not much, from the praise which is due to the work for its general tendency. Some may perhaps think that a few of its scenes are indecent, and the opinion is not entirely without foundation. If any censure, however, is to fall on our author on this account, it ought to be extremely light. Nay, we are not sure whether he does not here deserve praise rather than blame; for he has exhibited indecency, as it always ought to be exhibited, in the most ridiculous, and at the same time the most disgusting colours.

Adeline Mowbray; or the Mother and Daughter—A Tale. By Mrs. Opie. 3 vols. 12mo, 13s. 6d. Longman & Co. 1805.

The mother of Adeline Mowbray was an only child, and heiress to a large fortune. Her parents were of that common character which is generally distinguished by the appellation of "good sort of people," and indulged her in all her whims. Her education was left to an old maiden aunt, who had a strong passion for what has been called eccentric philosophy. This learned lady initiated her inexperienced niece into all the mysteries of her school, and Mrs. Mowbray at an early age began to entertain a thorough contempt for the prejudices of the world. Her parents considered her as a *genius*, and forgot to teach her to be useful, because a *genius* was not to be managed in the common way. But though she despised the prejudices of the world, she thought proper to comply with some of them, and was accordingly in due time married. Her husband a short time after the marriage, died and left one daughter, Adeline, wholly dependant on her mother. Numerous were the plans formed by Mrs. Mowbray for the education of her daughter. Her favourite authors were ransacked for materials to form a system of education that should give her every requisite qualification both of mind and body with the least possible pains and trouble. Various doubts, however, occurred on particular points which wonderfully retarded the progress

of the system. Light shoes would give agility to the limbs; but heavy ones would strengthen the muscles by exertion. Here was a dilemma. But while the system was constructing, Adeline would have probably grown up without any education at all, had not her grandmother taught her something according to the old way. The old lady was repaid by the attentions and usefulness of her grand-daughter, and often blessed heaven that Adeline was no *genius*. The compliment of being no *genius*, did not however sound agreeably in the ears of Adeline, and after the death of her grand-mother, she resolved to try whether or not it was possible for her to rival her mother. The first thing to be done, was to learn what were the books on which her mother's reputation for learning had been founded. Having discovered this, she went to work, and soon had a sovereign contempt for the ignorance and prejudices of society.—There was this difference, however, between the mother and the daughter. Mrs. Mowbray studied these books for the sake of her own amusement and the superiority which she fancied her learning gave her over other women. Adeline studied without ostentation, but with a full resolution when she was introduced into society to act up to the principles which she professed. Such was the state of matters when Adeline and her mother took leave of their old friend Doctor Norberry, and set out for Bath.

Glenmurray, a young enthusiast, whose works had been read and admired by Adeline and her mother, was at that time at Bath, and visited the public place, though his company was universally shunned on account of his principles.—These principles, however, were a recommendation to our eccentric ladies, and they soon contracted an intimacy with Glenmurray. Between him and Adeline a mutual affection took place. The mother was rich, and also found a lover in Sir Patrick O'Carrol, a gentleman of an ancient family and small fortune. Adeline made no secret of her principles, and openly declaimed against the folly and immorality of marriage. In a short time Mrs. Mowbray had no visitors but Sir Patrick and Glenmurray. The former was delighted with the libertine principles, as he conceived them to be, of Adeline, and enjoyed the idea of having the mother for a wife, and the daughter for a mistress. Glenmurray saw with vexation, the light in which Adeline was considered by the world; in opposition to his own system he offered to marry her, and fought a duel with Sir Patrick on her account. But Adeline was too much devoted to her system to consent to marriage, and had almost deserted her lover on account of the duel. Sir Patrick married Mrs. Mowbray, and insisted that she should forbid Glenmurray to visit her daughter. This was done, and Adeline went to Ireland with her mother. There Sir Patrick began to make ardent love to her, and insulted her in such a manner, that she made her escape to Glenmurray, with whom she immediately proceeded to the continent.

The remaining part of Adeline's life was almost a series of misfortunes, chiefly the consequence of her principles. She found herself driven from society. This she did not much regard, as Glenmurray was

every thing to her. A letter from Doctor Norberry informed her of the death of Sir Patrick, the misery of her mother, and her resentment against her daughter, whom she considered as the cause of her misfortunes. Adeline and Glenmurray return to England. Doctor Norberry endeavours to effect a reconciliation between herself and her mother, but is unable to succeed. Mrs. Mowbray retires to Cumberland, while Adeline and Glenmurray take a house at Richmond. There she is insulted by libertines with offers of protection, and to add to her mortification Glenmurray refused to introduce her to any of his visitors, or to combat their prejudices on her account, but like other men seemed to do homage to "things as they are." Glenmurray too was extremely infirm, and at his death his property would go to the nearest male heir. Adeline had been insulted by her own servant who presumed on her situation. She went out one day to take a walk, and passing near the church yard, saw a funeral. A woman was looking at it, and giving it as her opinion that the dead man's soul was in hell for having an illegitimate child, which, because he had not made a will, was left with its mother to starve.—The woman asked Adeline whether the child ought not to curse both father and mother.—Adeline made her escape from this scene, which had the most violent effect upon her. She was with child and that child might live to curse her. The idea for a while overturned her system in her mind, and she was proceeding home to Glenmurray to beg of him to marry her, but her principles again usurped their sway and altered her resolution. It was a fine season of the year. The noise of several boys at play was heard. Adeline went to overlook them, but her attention was soon arrested by a boy who was sobbing at a distance. The other boys would not allow him to join in their sports, because he was a little bastard. Adeline advised him to go home to his parents. He would not, he replied, for they were wicked people. Such will be the future anguish of my child, thought Adeline, and such his opinion of his parents. She ran home, eagerly intreated Glenmurray to marry her and fainted. Her anxiety brought on premature labour. The child was still-born, and all Adeline's arguments against marriage recurred in their full force. Glenmurray had been for a considerable time ill, and his dissolution appeared at no great distance. The misery which his opinions had brought on the object of his affections constantly tormented him. His remorse for having given these opinions to the public before they had received the sanction of his maturer years was extreme. He informed Adeline that some of them were changed, and that the rest though he believed them to be right in theory were utterly unfit for practice in the present state of society. Berrendale a relation of Glenmurray's had visited him in his illness. He saw Adeline and loved her. The dying request of Glenmurray was that she should consent to marry his relation. The death of Glenmurray was followed by the insanity of Adeline, which continued for six months. She could not, after her recovery, bring her mind to endure the idea of marrying Berrendale, and retired to a village where she opened a school for children. The village

was the native place of the female servant who had insulted Adeline. She came there on a visit to her relations and told Adeline's story. Nobody would believe it, and the woman, enraged at this, took an opportunity of exposing Adeline in the parish church. The school scheme was of course at an end, and she had no resource but in marrying Berrendale.—He turned out a bad and unfeeling husband, and refused to introduce his wife into society. The wretchedness of Adeline was extreme, from the churlish temper of Berrendale who at last abandoned her. Having accidentally been infected with the small-pox, and dreading that her death might be the consequence, she resolved to set out for Cumberland to her mother's house.—They met and were reconciled. The disease was of the malignant sort, and Adeline breathed her last in her mother's arms.

Such is the substance of the story before us. It will readily appear that its object is to point out the consequences of opinions that have been propagated by certain persons calling themselves philosophers, especially respecting the institution of marriage. The tale itself is simple, elegant, and highly interesting throughout. The style is perspicuous, and though it cannot be said to be always pure and correct, yet it does not deserve the epithets of harsh and unpleasant. The characters are ably drawn and well preserved. Adeline is represented with all those qualities that can command our esteem, or gain our affection. Her faults arise from the want of an enlightened instructor, a circumstance over which she herself had no controul. She is young and beautiful, possessed of the most benevolent heart and of the most pleasing manners. Her mind is invigorated by exertion. Having once adopted erroneous principles, she acts upon them with ardour and decision. While we condemn her conduct, we pity her as a martyr to mistaken notions of virtue. The fortitude with which she bears her distresses is exemplary. The change in her sentiments is sufficiently accounted for, and the sincerity of her repentance consistent with her character. It may perhaps be supposed that such a character as this must be prejudicial to the interests of morality, by giving vice the appearance of respectability. Here the address of our authoress is conspicuous. The error in Adeline's education is constantly kept in view, and all her miseries are clearly exhibited as its natural consequence. By its operation we find a being, formed to adorn society, rejected as an outcast; and our abhorrence of the vice almost rises in proportion to our esteem for her virtues, and our pity for her misfortunes. The character next in importance is Glenmurray, a young man who is also formed to adorn society, but whose opinions have rendered him an isolated and useless being. He had published one of the works which had perverted the mind of Adeline. His mind is constantly tormented with the idea of the miseries which his opinions brought upon the object of his affection. When we find him blaming his own rashness and youthful presumption, and brought by anxiety to an early grave, we are forced to confess that his punishment is adequate to his offence. The character of Mrs. Mowbray is also well drawn, but her continued affection for a man who

deceived and married her, while he had another wife alive, does not seem to be altogether natural. Her virulent hatred against her daughter for having been an object of preference to such a wretch, is equally objectionable. Instances, however, are not wanting that might at first view appear to justify such a departure from probability. But unless all the circumstances could be brought under our view that contributed to produce such instances, they cannot be considered as decisive in favour of our authoress. Doctor Norberry is represented as a man of the highest benevolence, with a dash of eccentricity, which adds considerably to the effect of his character.

The moral of the story is unobjectionable. It points out the fatal consequences of an improper education, and the danger of acting upon principles contrary to the established rules of society. It shews the folly of forming rash and presumptuous opinions in our youth, and propagating them before they have received the sanction of our maturer years. The tale is throughout a lively representation of the incompatibility of a disregard of the institution of marriage with the happiness of the individual and the good of society.

Upon the whole this work must be allowed to rank considerably higher than the ordinary productions of the same kind. The interest of the story is well preserved to the end. The incidents in general follow naturally from the causes assigned, and are wrought up with uncommon skill. The tale is for the most part close and connected. We only recollect one instance of what appeared an unnecessary digression from the principal story. It is the rise and progress of Colonel Mordaunt's love for the sister of Major Douglas. But this digression, though it detracts from the uniformity of the tale, is in itself so agreeable that we cannot wish it away.

Letters on the Modern History and Political Aspect of Europe. By John Bigland, Author of *Letters on the Study and Use of History.* pp. 543. Longman and Co. 1804. 7s.

The history of our own species is every way so interesting and important that there is scarcely a book written on the subject which may not be read with some advantage. The nature of the improvement to be derived from different histories is however very different. Some relate events as illustrations of the course of human conduct; and their writings are calculated to inform the reader of the consequences which may be expected to result from a particular train of action. But this mode of writing history is laborious, and those who have pursued the toilsome path are few indeed. There is another species of histories much more common, and which, if pleasantly written, finds perhaps as numerous a class of readers as the other. The writer of this species, leaving the irksome field of disquisition on the one hand, and the tangled maze of causes and consequences on the other, wins his way without trouble or care along the plain road of popular opinion. He collects the facts which rumour, or books which merely embody rumour, supply. He tells mankind what they are daily accustomed to hear, and what from being familiar is

neither beyond their comprehension nor altogether shocks their prejudices. As all men like better to have their private vanity flattered than mortified, such an historian is often a much greater favourite than one of the first class mentioned. Instead of hurting them by exposing their ignorance, their errors, and prejudices, he flatters their opinion of their own knowledge and profundity by retailing to them what they knew before. A man cannot but feel a conscious pride, when he finds retailed in print, and under the appearance of system, the very opinions which his own lips have repeatedly uttered.

It is among this latter class of historians that the author of the work before us takes his rank. We do not mean, by this opinion, to disparage the merits or utility of his performance. Histories of this nature have also their uses. By fixing in the minds of men more strongly the prejudices of the day, they serve to keep them back from that hasty innovation so ruinous in human affairs. If prejudice be hastily torn up by the roots, before due reflection has prepared something better to replace it, it is a hundred to one but a worse error will be substituted in its room. The removal of prejudice is salutary to mankind only when it gives way gradually, and as it were inch by inch, to the progress of knowledge. The convulsions which succeed hasty attempts at improvement are often more pernicious to society than even the continuance of their prejudices would have been. In this point of view, the historian who relates and confirms the popular prejudices of the day, does a very great service to mankind, and just what the truly enlightened philanthropist would desire. Nor is it only in this way that a history of this species is useful. It affords to the inquirer into human nature the most useful information. It shews him what notions a community, in a certain state of knowledge, may adopt as sound and sufficient truths, without supposing that they even deserve an examination.

As a history of this class, the work before us has singular merit. Mr. Bigland has written what a great body of the people of Great Britain think, and what it is pleasant to them to be told. He begins and he concludes, (to use his own words) with setting before his readers "the grand and pleasing prospect, which exhibits Great Britain like a rock in the midst of the ocean, braving the revolutionary tempests that have so long and so violently agitated the world." To enter into any particular account of the causes from which this glorious prospect is derived, or the causes that may possibly sap the foundations of this rock, would have been inconsistent with the nature of his work. He does in this respect all that was requisite in a history of this kind: he gives the popular opinions with regard to the glory of Great Britain, and the want of glory in other states; and adds such reflections as such a contrast naturally suggests.

In his first letter our author makes many pertinent observations on the utility of history. Lord Bolingbroke had done so before. But what our author says is not to be considered as any imitation of Bolingbroke. His Lordship belonged to the other class of historians, and consequently the uses which he intended mankind to find in history are very dif-

ferent from those intended by our author. It is given as a definition of wit, that it is something which has been often imagined, but never so well expressed before. It is also accounted a mark of great profoundness to produce observations so striking that every one at first sight must own their justice. Mr. Bigland's observations on the causes of uncertainty in political conjecture are pretty well expressed: they are also so strikingly evident, that if we had not found them in a book of history, we should have thought the person who told us them was giving us much such information, as if he assured us our nose stood on our face, and that a pocket handkerchief was the proper instrument to wipe it. "The scenes of the political drama," says our author, "which during so many ages has been acting on the great theatre of the world, and of which the conclusion will be only at the end of time, are perpetually changing, and the aspect of human affairs is in every century materially different from what it was in the age immediately preceding"—How admirably is such an observation suited to the style of history which our author has pursued! What person, grown up to man's estate, and given like his countrymen to talk on the news of the day, has not heard and said the same thing a thousand times? This is truly holding up the mirror to reflect the observations of a people, the high and the low, the politician of Downing-street, and the coffee-house politician. What a picture does it hold forth of the reach of our countrymen when they are capable of making such profound observations!

But our national wisdom does not stop here—mark what immediately follows: "Sometimes, indeed, a much shorter period suffices for the production of new and extraordinary scenes, and of the most important and unexpected revolutions." Revolutions sometimes take place in less than a century! Is it possible? And yet no sooner is this profound observation laid before us in Mr. Bigland's language, than every one must shake his head, and exclaim, "Too true!"

The observation which succeeds is designed for the philosophers. "The causes, which produce these changes, are as various as the combinations of human circumstances." This remark, which infers that man in society is affected by all the circumstances calculated to affect him, is certainly too deep for common comprehensions. But as Mr. Bigland has shewn us that he adheres to truth in those observations within the reach of an ordinary man, it is but fair that we should give him credit for being equally accurate in his course, when he soars beyond our feeble vision.

If we go on in this manner, finding wit and wisdom in every thing that our author says, perhaps some of our sly readers may be apt to suppose that he has got some friend to give us a private hint of what would be agreeable, or perhaps that he has written the review himself. We shall therefore presume to dissent from his next observation. "Sometimes one or more great and conspicuous causes so visibly preponderate, that there is no difficulty in discovering the force and extent of their agency." Now to us, we must confess, this has always appeared a

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most difficult affair, and politicians and historians, who seem to know something of the matter, have found it so. We know of no two great historians who have agreed entirely, or even very nearly, in regard to the extent and force of the agency of any one great cause of any one political change. As far as we have learnt the opinions of eminent statesmen, we conceive that they have been no less puzzled by these circumstances. Let not our readers suppose we quote these authorities with a view to surprize them by the extent of our reading. We find it necessary to support ourselves by some authorities, under the disgrace that must inevitably fall upon us, when we own that what our author finds so very easy, has perplexed us to such a degree, that we have often been obliged to give up the attempt as altogether hopeless.

We shall not, however, quarrel with our author for getting beyond us on this occasion, as in the next sentence he acknowledges that to be more frequently the case, which we have always found to be the case. "More frequently, however, the chain is so complex that it is extremely difficult to unravel it, to distinguish the different operating causes, or to discover the preponderancy of any particular one in the general combination." There is a modest diffidence in this confession which, it may be apprehended, might have the effect of lessening our author in the estimation of those for whom the history is chiefly intended; for with such people the maxim of *rendita te fortiter* never wholly fails of its effect. There is, however, an advantage to be derived from such modest confessions, which more than counterbalances the risk of bad consequences. When any knotty point occurs, nothing can be more convenient, than to affirm at once that it is beyond the power of man to unravel it: and this ingenious mode of getting out of a scrape, our author, with his wonted sagacity, does not fail to employ as often as occasion requires. The useful purposes to which this observation may be applied, appear, indeed, in what immediately follows: "This being often the case, even after consequences are visible, it is no wonder that it should sometimes be extremely difficult, or even impossible, to estimate effects before their production, or foresee the events of a future period." Very wise, and most undoubted! "Political conjectures must, therefore, be often very uncertain, and it ought not to astonish us, if the most skilful statesmen, as well as the most ingenious speculators, be frequently disappointed in their views, and deceived in their calculations." This hint requires no explanation:

The passage, which we have thus celebrated at length, is taken from the commencing chapter of the work, in which the author displays the whole profundity of his political science, in order to gain credit with the reader and to procure confidence in his succeeding speculations. Any other passage in the same chapter would have done equally well; and indeed would have given rise to nearly the very same observations. For Mr. Bigland seems to go upon the maxim, that a good thing cannot be too often repeated: and as readers are very apt to be careless, the author does not fail to put his good things so often in their way, that they must be inattentive in-

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deed if they do not find them. Perhaps this sagacious precaution may appear in some instances to be carried to extremes; for when people have passed and re-passed the same object a hundred times, it becomes so familiar that they are apt to pass it altogether unnoticed. Our author, however, is determined to err on the safe side of the question, and rather to be too cautious than too careless.

As an instance of this we may take the profound observation already quoted; "that it is sometimes extremely difficult, or even impossible, to estimate effects before their production, or foresee the events of a future period." In the same page we are called to "deplore the blindness of human speculation in regard to future contingencies," and a few lines after to join in "melancholy reflections on the uncertainty of all earthly things, and the shortness of all human foresight." One intervening sentence is followed by a direct repetition of the original maxim a little varied in the expression. "It is not within the reach of human foresight, to foresee what changes may be effected by a thousand contingencies, which may instantaneously and unexpectedly happen." Four sentences further on our author observes; "Sometimes new circumstances arise, and new scenes open, contrary to all human expectations, and beyond the reach of all human foresight"—which is thus explained in the next sentence: "The combinations are often so various, and causes of a different nature often act in such opposite directions, that it is difficult or indeed absolutely impossible to say which will ultimately predominate." But lest a reader of most insuperable inattention should not recollect this salutary reflection, which surely is now for the first time discovered, our author is careful to let scarcely a page of his history elapse without repeating it over again either in words or in substance. It cannot indeed be imputed to the author, if any incorrigible reader, after the perusal of this work, does not recollect (to use his own elegant and elevated language) "the fluctuating state of mundane affairs, and the illusory nature of all human expectation."

Some persons possessed of a very idle quality called *taste*, might complain of this perpetual repetition of a self-evident proposition as absolutely nauseous; while others endued with a tendency to a certain state of the human frame, called *sleep*, might think the perusal of such a book a fit occasion to betake themselves to it. But those persons, if they meant to convey a censure by so doing, would merely expose their utter ignorance of the sort of history which our author undertakes to write. Had he begun to thrust his penetration into the recesses of politics, and to unfold things which every other person had not already perceived, he would have entirely ruined his character of a mere recorder of popular opinions. Nothing, therefore, can better demonstrate that our author understood the nature of the work he was writing, than the means by which he avoids such an error. When he comes to a knotty point, (and who does not come to such points in politics, even over a pint of beer in a chimney corner,) instead of heedlessly plunging into matters with which he has nothing to do, our author, like a sagacious hound that

finds himself at fault, suddenly turns short about and begins to retrace his steps to the right scent.

Among many other very commendable instances of the same nature, we shall only call the attention of our readers to the very dexterous manner in which our author *refuses* the cause of the political decadency of France. After having brought France to the towering pinnacle of her glory, our author finds it necessary to say something of the cause. This would have puzzled many people; but our author is too well acquainted with the way of getting off, to make any difficulty about the matter. "We shall discover it," says he, "to be no other than that extraordinary enthusiasm, which, at the commencement of the revolution, and for some years afterwards, so remarkably characterized the French nation." Now historians of the other class would have imagined, that this was no great discovery, that it was merely the elephant set on the tortoise. They would have begun to puzzle themselves with inquiries into the causes of this enthusiasm, and the circumstances which modified its operation. But Mr. B. knew that this was quite unnecessary, and that what he had already said, would have all the merit of a discovery in the eyes of those persons for whom his history was intended, although they had all heard it a thousand times already. He therefore proceeds without hesitation to arrogate the merits due to his important discovery, and exclaims in the language of triumph, "This is the clue which alone can extricate the mind from the labyrinth of political and moral phenomena, in which it would otherwise be bewildered, and of which the complexity would baffle every effort of speculation!"

Such is the history, or sketch of history, which Mr. Bigland presents to us. It is needless to make any further observations on it, as we should in the examination of every chapter, and almost every page, be obliged to repeat the remarks we have already offered. Such is the style in which he proceeds to investigate the relative situation of Great Britain, France, and all the other countries of Europe. Those who love this style of writing will find it almost unrivalled in its way. No true bred Englishman will find any sentiment or fact he does not wish to find. No one will have his good opinion of himself hurt by unexpectedly learning something he did not know before.

Before we conclude this criticism, we must express our high admiration of the sagacity of those gentlemen who give their histories in the form of *general views*. These general views have the same advantages as the most ingenious, complicated, and expensive machines; they save *human labour* in a wonderful degree. Instead of the toil of collecting facts, of investigating principles, of tracing the minute circumstances which combine causes and effects; by means of the admirable machinery of *general views*, an author may earn the reputation of a profound politician, and pocket the price of a saleable book, without once straining his eyes or over-driving the faculty of reason.

A Help to the Unlearned in the Study of the Holy Scriptures, being an Attempt to explain the Bible in a familiar Way, adapted to common Apprehension, and according to the Opinions of approved Commentators. By Mrs. Trimmer. 8vo. 12s. Rivingtons.

The plan of this work is extremely simple. In the Introduction a concise view is given of the Bible, as consisting of two principal parts, the Old and New Testaments, both of them being distinct portions of the same original design. The languages in which the Scriptures were first written are slightly touched upon, and an account given of the translation into English which we now possess.—It was undertaken and finished by a number of pious and learned men, by order of King James the First, who wished that the people should have in their hands those Scriptures of which they had been deprived under the Roman Catholic Religion.—The Old Testament is then considered as forming four divisions, which are sufficiently distinct and perspicuous. The first includes the books of Moses and the law, the second the historical books. The books of Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon, form the third division: and the fourth and last, includes the books of the prophets, which are again subdivided into the major and minor.—The books of the New Testament are also divided into four parts: The Gospels, the Acts of the Apostles, the Epistles, and the Revelation of St. John. The nature of the contents of each of these parts is briefly stated, and the introduction, which may be considered as the first great division, concludes with a few observations on the manner of studying the Scriptures. The whole of the information contained here is written with a plainness and simplicity consistent with the plan of the authoress. It is, undoubtedly, very superficial, and can afford little or no information to the learned. To those, however, who have not leisure to examine the most profound and laborious comments on the Bible, and for such the present volume seems to have been designed, it will certainly prove highly beneficial.

The second and principal great division consists of observations on all the most important passages of the Bible. The authoress begins with the book of Genesis, and proceeds regularly chapter by chapter over the whole of the scriptures.—Each book commences with an account of the cause of its name, the nature of its general contents, and usually with the space of time which the events recorded in the historical books are for the most part supposed to occupy. At the conclusion of each book also, some apposite reflections are made respecting the nature, importance, and proper application of the matter it contains.—The books of Moses or the Law, which constitute the first division of the Old Testament, are five in number. The book of Genesis contains the history of the creation, of the flood, of Noah, and of the patriarchs; and concludes with the establishment of the children of Israel in Egypt. Exodus contains the history of the Israelites, from the death of Joseph to the setting up of the tabernacle in the wilderness, supposed to occupy the space of 140 years. The word *Exodus*, signifies *going forth*, in allusion to the going forth of the Israelites out of Egypt.—Leviticus is chiefly employed with the rules

and laws to be observed by the Levites in the divine service. The book of Numbers is so called from the numbering of the Israelites. It contains their history from the second to the fortieth year after the departure from Egypt.—Deuteronomy, as its name imports, contains an account of the delivery of the second Law, or rather of the repetition of the Law, because those who heard it had died in the wilderness. It concludes with the death of Moses, the great lawgiver of the Hebrews.

The second division contains the historical books of the Old Testament. That of Joshua contains the history of the conquest of Canaan. The book of *Judges* occupies the space of 300 years and records the history of the Israelites, from the death of Joshua to that of *Eli*, who was the last of the Judges, excepting Samuel. At what time the events in the book of Ruth happened is not certain. The other historical books consisting of those of Samuel, Kings, Chronicles, Ezra, Nehemiah, and Esther, continue the history of the Children of Israel from the time of Samuel, both in their own country, and in their captivity.

The third division commences with the book of Job. At what particular time the events recorded in it took place, is not agreed upon, but they are generally supposed to have happened about the time of the departure from Egypt. The book of Psalms consists of a collection of devotional exercises. A great part of them is the composition of King David.—The Proverbs are a collection of detached maxims commonly attributed to Solomon. Ecclesiastes is also supposed to have been written by him. The Song of Solomon is said to relate to Christ and the Church, but our authoress very judiciously gives no explanation of it, and advises the reader to pass it over.

The fourth and last division of the Old Testament consists of the four major and twelve minor prophets.—They are chiefly occupied with denunciations of the judgments of God upon the Jews and other nations for their wickedness, and contain many prophecies relative to the mission and character of our Saviour.

The first division of the New Testament contains the four gospels, which are occupied with the history, doctrines, and precepts of our Saviour.—The second contains the Acts of the Apostles after the Ascension. The third consists of the Epistles written by the Apostles to the different churches, and the fourth of the Revelations made to St. John during his exile in the isle of Patmos.

Such is the plan of this work. It is designed, we are informed, to render the study of the Bible easy for those who have not leisure to acquire the requisites for understanding the works of more learned commentators. In the execution of it, it is obvious, that plainness, perspicuity, and simplicity, were to be chiefly attended to. In this respect our authoress has certainly been successful. She has already been the friend of children. Her name is not new to the public, and the present work establishes an additional claim to general gratitude. She has with great judgment refrained from the discussion of abstruse points which to the class of readers for whom her book is intended, would certainly be unprofitable, perhaps, injurious. In reading her explanation of such difficult passages

as occasionally occur, we have been often highly gratified both with the simplicity, justness, and moderation of her views. We are, however, sometimes tempted to regret that the work is so very superficial; but considering the object of our authoress, we are willing to admit, that this regret might be unreasonable. Any thing like full investigation was inconsistent both with the nature of her plan and the conciseness which she might justly think necessary.

Poems, chiefly Tales. By W. Hutton, F. A. S. S. 8vo. pp. 440. Nichols and Son.

The author of this volume had been a poet in his youth, and had composed several small pieces, probably with an intention to publish them at a proper opportunity. In the year 1791, when the riots took place at Birmingham, a great part of his property was destroyed, and among other things his poems, which had long been laid on the shelf.—Retired from public business, the author, though upwards of eighty years of age, found his poetical propensities revive, and amused himself by composing the collection which he now presents to the public. Under these circumstances he has certainly a claim to all the indulgence that the critic can bestow, consistently with a due regard to truth and impartiality. The author himself seems to have entertained a pretty just idea of the merits of his own poems. Here, as he admits, the modern flowers of rhetoric do not flourish. His plan was to relate in verse, several curious and entertaining anecdotes, which he had collected, and some amusing stories, the circumstances of which had fallen under his own observation. He has chosen to call his compositions *poems*, but he himself must be sensible that the only thing that can justify their claim to that appellation, is the rhyme and measure. Take away these, and the story would be told in very plain prose. The author disclaims all pretensions to brilliancy of imagination, and the flights of genius where *sense is lost in sublimity*. We would however submit to him that sublimity and good sense are not incompatible, though it cannot be denied that many poets, in aiming at the sublime, fall into absurdity and nonsense. If the author thought that this would be his case in any attempt he might make to traverse the higher regions of poetry, his prudence in confining his exertions to a humbler sphere is to be commended. And, as he rests his claim to approbation upon amusing anecdotes, told in language intelligible to every capacity, and at the same time adorned with the attractions of rhyme and measure, he has a right to be examined by that standard. That the language is sufficiently intelligible must be admitted—but as a counter-balance for this, it is often tame and vulgar.—The following lines which can scarcely be allowed to rank above a street ballad, may serve as an example of the fault which has been mentioned:

“Dear friend, let us saunter to Baxterly church
Where good Mr. D—— left himself in the lurch
For there the gay hearer will, *sure as a gun*,
Meet with a sweet morsel of high season'd fun.”

To the merit of being entertaining, these poems to a certain extent have a just claim, but this merit

seems rather to belong to the stories than to the author, whose method of telling them is far from being unexceptionable. In most of them he has spun out the story to such an intolerable length, that the spirit of it is in some measure lost, and the attainment of the prize scarcely compensates the reader for his labour in the pursuit. There are, however, some exceptions, and when it is considered that one of the foibles incident to old age is *prolixity*, we ought not to be over anxious to search for, and dwell upon an error of this nature in the poems before us; or to condemn it with severity when it forcibly appears, and lays the critic under the necessity of pointing it out to public observation. The author abounds with common-place remarks, which sometimes are not without point. From constant repetition these must be tiresome to many readers, though to some they may appear to add to the interest of the story. It is true that vulgar observations may be introduced in such a manner as to add considerably to the energy of the language. This is the case occasionally in these poems, but upon the whole the author is far from being peculiarly happy in this respect.—With regard to the rhyme and measure, the instances of complete inattention to both are so numerous, that we are at a loss to find out any sort of excuse for the fault. The following lines will afford an example:

“Whether Miss A—— pondered a *while on't*,
We cannot say; history is *silent*.”

“An Earl of Chesterfield there were,
At *Bjetby* hall in *Derbyshire*.”

“Two faces pale, but not with *sorrow*
Were his and hers, but marked with *horror*.”

In the first couplet our author sets rhyme and measure at defiance, in the second rhyme and grammar, and in the third, rhyme and common sense, for to this last we confess our inability to attach any meaning. Let it be observed, however, that the author is very seldom indeed unintelligible, and the couplet is therefore quoted chiefly with a view to point out his inattention to his rhymes. In the latter respect he is certainly liable to considerable censure, as in the same page where we meet with this rhyme of “*sorrow*” and “*horror*,” we also find such rhymes as “*trope*” and “*throat*,” “*use than*” and “*confusion*.” But though nothing can excuse such glaring instances of neglect, something like an apology might be attempted. In the first place the author's age is to be considered, and in the second it is not perhaps necessary in doggerel verse of this sort to attend so carefully to the correctness of the rhyme as in poetry of a higher description. The great defects, however, of these poems lies in their *prolixity*. The other faults at most occur only occasionally; but this runs nearly through the whole collection, and detracts essentially from the entertainment which otherwise it is certainly calculated to afford. But the poems have already in a great measure served the purpose for which they were intended. The author seems to have expected neither profit nor reputation from them; and composed them chiefly with a view to procure a harmless amusement for his old age. The following poem is

among the few to which the charge of prolixity does not apply :

“ A cow, a pig, the feather'd brood,
The cot which on the common stood,
The scythe and sickle, flail and spade,
Brought Hodge and family their bread. •

“ When his kind stars these aids afford;
Hodge is as happy as his lord.
He felt no want ; was blithe as May ;
Cattle or wife ne'er went astray.

“ But now the commons are inclos'd ;
His fav'rite stock to sale expos'd ;
His cow, his calf, his pig, are gone ;
His sheep are ' kill'd off ' ev'ry one.
His flail, scythe, sickle, and his spade,
Could not supply his cot with bread.

“ Hunger no fear of law descries ;
• No fear of God before his eyes—
He stole a goose, by famine led,
From that spot where his own had fed.
For where's the man who'd had the use
Of goose, could ever give up goose ?

“ Now, to the justice brought in haste ;
That Justice who'd inclos'd the waste ; •
His worship in a passion flew ;
In silence Hodge a long face drew—
' A halter, Sirrah, you'll not miss,
' For perpetrating crimes like this.'

“ Hodge droop'd his head, and heav'd a sigh ;
Then meekly utter'd this reply—
' The crime is small in man or woman, •
Should they a goose steal from a common ;
' But what can plead that man's excuse •
' Who steals a common from a goose ?'

April 13, 1797.

Characteristic Anecdotes from the History of Russia, with Notes, Chronological, Biographical, and Explanatory ; forming a useful Manual of Russian History. Translated from the French of the Counsellor of State, Clausen. By B. Lambert. pp. 207. Ostell, 1805. 5s.

There are few things more instructive, and certainly nothing more entertaining, than views of the manners, sentiments, and actions of men in different states of society, and in distant parts of the world. We are apt to suppose our virtues as well as vices to be peculiar to ourselves ; and when we are told of a barbarous or even a distant people, we are apt to fancy a race of men altogether different from us, not only in manners and external circumstances, but in the radical principles of human nature. Hence the ridiculous tales that have been so frequently imposed on the world, and the still more ridiculous theories that have been founded upon them. A great part of Voltaire's arguments against Christianity is drawn from the arts, learning, wisdom, and virtue, which the Chinese were in his day reported to possess ; but which a more enlarged knowledge of human nature would have shewn him they could not possibly possess in the circumstances in which they are placed. The observations of better informed and more scrupulous travellers have exposed the fictions that imposed on Voltaire and his cotemporaries. Other nations have been as falsely degraded as the Chinese have been ex-

toll'd. The representations which interested men have imposed on our ignorance, have taken such root among the inhabitants of Europe, that they scarcely can bring themselves to look upon the natives of Africa as their fellow creatures.

The Russians were long looked upon as a people particularly barbarous ; capable perhaps of civilization, but certainly not advanced beyond its first rudiments. Any tale with regard to them would have been believed ; provided it represented them sufficiently strange and barbarous. It was to remove this impression, as the translator informs us, that Clausen, a Russian Counsellor of state, undertook to compile characteristic anecdotes of his countrymen. The plan he pursues is to select from history such facts as redound to the credit of the natives of Russia. Such a selection is allowable, when the object which the author had in view is taken into account ; and it cannot be denied that he proves, what indeed with less prejudice we should have previously suspected, that the Russians have in all ages been possessed of the feelings and passions of men, and have acted accordingly. This is not an useless lesson. It tends to root out prejudice and to establish the fact, that man may, in every state of society, produce the noblest examples of virtue. But while we must admire the instances of heroism and humanity which M. Clausen relates, we must be aware not to relapse into a still more foolish prejudice, and to conclude, that these virtues chiefly belong to the barbarous state. Civilization is the proper nurse of virtue. She renders those virtues easy, familiar, and little noticed from their frequency, which in barbarous times are to be admired as rare efforts. The vices of civilized society do not arise from civilization, but from a defective civilization.

Having premised these precautions, and also keeping in mind that M. Clausen is a Russian, and a philosopher of the present century, and that the work is dedicated to the Empress Dowager of that country, we shall extract a few of his anecdotes. This is all that can be done ; for although they are presented in the order of history, and much historical information is intermixed with them, yet they are entirely unconnected. The notes enable us merely to trace the descent from one prince to another. The whole however is written in an agreeable style, and abounds with curious information.

Just Punishment of a Traitor.

“ In the war which he had with his brother Jaropolk, Wladimir was indebted for a part of his success to the infamous Bloud, Waywod and confident to the former. Although loaded with the favours of Jaropolk, Bloud took advantage of his confidence to betray him, and entirely devoted to Wladimir he lulled the prince into the most profound security. The enemy approached Kiof, but the minister had made no preparations to oppose them, and defend the capital : nevertheless, the city, strong by nature and by the courage of the inhabitants, made a long resistance. At length the favourite succeeded in making them suspected by their sovereign, and persuaded him to have recourse to flight, to avoid the captivity which the perfidy of his subjects was preparing for him.

The besieged, abandoned by their master, were compelled to open their gates. Blood; to put the finishing hand to his treasons, gave up his benefactor to his enemy, expecting to reap the fruit of his crimes. In fact, for three days, Wladimir bestowed the greatest honours on him and heaped the highest dignities on his head. That time being expired; 'I have fulfilled my promise,' said he, 'I have treated you as my friend, I have loaded you with honours beyond your utmost wishes; to-day, as a judge, I condemn the traitor, and the assassin of his prince.' On finishing these words, he passed sentence of death on him."

"Beneficence of Wladimir.

"The mildness of the precepts of the christian religion, which this prince had embraced, softened his manners, and, in some degree, effaced the excesses of his youth; he was open to the wants of the unfortunate, and bestowed benefactions on his poor subjects. Those who were able to repair to the palace, participated in his munificence under his own eye, and were fed abundantly in tents prepared for them; carriages were employed to convey assistance to the sick in their own dwellings.

"Wladimir the Great sent colonies to people and cultivate the deserts; he procured architects and skilful workmen from Greece: convenient, durable, and elegant edifices, churches, and palaces were erected during his reign. At the commencement of the eleventh century, this prince endowed houses of education, where Greek masters, whom he had drawn by his favours, and settled in Russia, taught the young nobles whatever was then known in the sciences.

"After his conversion, Wladimir endeavoured to expiate the errors into which he had been led by the ardour of his passions, and hesitated to punish criminals. The bishops represented to him that it was no less his duty to repress vice than to recompense virtue: the sovereign felt the justice of this observation, nevertheless it was with much repugnance he could determine to allow malefactors to be executed, and several times exclaimed "Who am I that I should condemn men to death!"

"Generosity to a vanquished Enemy.

"The less expectation there is of meeting with any other virtues but valour, courage, and intrepidity, in the ages which are called barbarous, the more is it the duty of an historian to collect instances of generosity, of gratitude, and of humanity, and to offer them to his cotemporaries and to posterity.

Jaroslat, son of Wladimir the Great, at last possessed the throne of Kiof in tranquillity. Peace, however, was not of long duration: his nephew the prince of Polotsk, fell upon Novogorod, took possession of it, and carried off a considerable booty; he also made a great number of prisoners: but Jaroslat, having learnt what was passing, went in pursuit of the usurper, overtook him, and recovered every thing he had taken away. Nevertheless, instead of punishing him, he added two more cities to the portion of the inheritance which he already possessed. The prince of Polotsk was so affected with this generous proceeding, that he ever afterwards showed him-

self a grateful ally, whose fidelity and zeal were unremitting."

The following lesson will not be useless even in our day:

"We find a people in the thirteenth century, who, although deprived of philosophical institutions, preached peace and toleration to their prince, while all Europe armed to embark in the crusades, and while military expeditions were undertaken in France, in the name of God, against the Albinenses, twenty thousand of whom perished because they professed other dogmas of religion!

"Jaroslat, prince of Novogorod, demanded assistance from the inhabitants of Pleskof, against the city of Riga, lately built, which he wished to attack and destroy. Having some alliance with the menaced people, they answered the prince, who endeavoured to persuade them to join him:

"Thou art prudent; thou knowest that all men are brothers; Christians and Infidels, we are all of the same family. It is not necessary to make war upon those who do not participate in our creed, nor to assume to ourselves the punishment of their errors; it is much wiser to live in peace with them. Then they will cherish our mildness and our virtues; they will be affected by them; and from the friendship they will conceive, will pass to the love of our religion."

The account of Peter I. is very full, and the anecdotes of that prince shew how well he was calculated for setting in motion the civilization of a great empire:

"Peter the great was aware of the superiority of a well trained and well disciplined army, in war. Being resolved to introduce a reform in his troops, he laid the ground-work of it by creating a company of fifty soldiers, sons of boyars, commanded by his favorite, the celebrated Le Fort, of Geneva, to be clothed and armed in the European manner. He put himself under the orders of the captain, beginning by being first a drummer and afterwards a soldier, and submitting rigorously to discipline. The Tzar passed very slowly through the gradations of the service, and did not appear as an officer until the solemn entry which was made at Moscow after the conquest of Azof."

"The Swedish general, Lewenhaupt, after his arrival at Lesno, intended to pass the river Soja, with his troops. In consequence several engagements occurred between the Russians and his army, in which the Swedes, at first, obtained some advantages. Peter dreading with reason that his men might be disheartened, and take to flight without coming to action with the enemy, he went to the rear guard which was composed of Cossacks and Calmucks. "I order you," said he, "to charge upon all who attempt to fly, and not even to spare me if you see me so cowardly!" This order, given at a critical moment, occasioned an action which terminated by the total defeat of the enemy. The victory of Lesno, may even be considered as the forerunner of that of Pultawa."

"Peter the Great, surrounded by 100 thousand

Turks, in his camp at Pruth, was in danger of perishing with all his army, who were without provisions, and without resources. Seeing himself exposed to the greatest peril, he shut himself up in his tent, and having written a letter, he sent for an officer in whom he placed the greatest confidence: 'Do you feel sufficient courage,' said the emperor, 'to pass through the enemy's camp, and carry my despatches to St. Petersburg? Knowing the roads and bye-paths perfectly, he assured him that his letter should be punctually delivered. The monarch, depending on the knowledge of his messenger, intrusted him with it; it was addressed *To our senate at St. Petersburg.* The prince embraced him, adding, 'Go then, under the protection of God!' The officer arrived happily at the capital, on the ninth day after his departure, and presented his despatches in full senate. Their astonishment at reading them, which was done with closed doors, must be conceived. The Tzar had written to the assembly as follows. 'I forewarn you that, deceived by false reports, and without any fault on my part, I find myself surrounded by an army far more numerous than my own. We are so entirely unprovided for such an event, that, without the particular protection of Divine Providence, I do not expect any thing but our total defeat or captivity. Should it happen that I am taken, you are no longer to consider me as your sovereign, nor must you give any attention to whatever may be addressed to you in my name, even though you should recognize my signature, until you see me; but should I fail, and the certainty of my death is confirmed, you will then choose from among you, him whom you think most worthy to succeed me.'

The following anecdote contains one of the most pleasing instances of a proper feeling which we have read:

"The Russian army occupied Holstein, in 1712. General Bauer commanded the cavalry. All the army were ignorant of his origin, as well as of the place of his birth. On a certain day he invited his officers, and several persons of distinction to dinner. His guests being assembled he sent an invitation to a miller and his wife who lived in the vicinity. They did not accept it without great uneasiness, nor were their troubles lessened by finding the general in the midst of so splendid a circle. Bauer said every thing he could to encourage them; he told them that his design in inviting them was that he might enjoy their company, and have the pleasure of entertaining them. On arranging the guests at table, he took care to place them on each side of him. During the repast, he made many inquiries of the miller respecting his family affairs. The latter, having regained his confidence, informed the general that the mill had belonged to his father, and that being his oldest son, he had succeeded to it; that two of his brothers were merchants, and that his sister was married to a man of the same profession; and that with respect to himself, God had blessed his marriage, he having a son and three daughters. Bauer then asked him if there were only three brothers of them? 'We were four, but the last when very young, enlisted, and we have

never heard of him, he must therefore have been killed in some battle.' The guests listened to this conversation with the greatest surprize, without being able to guess at the result of it. Bauer seemed not to notice it, at length, addressing the company, 'Gentlemen,' said he, 'you have always been desirous of information respecting my birth and my parents; learn then that I was born in this place, and that you have now heard the most minute details respecting my family.' Then, turning to the miller and his wife, he embraced them, declaring himself the brother whom they had thought dead, and, to convince them, mentioned several circumstances which had occurred before he quitted his paternal mansion. The next day, the general regaled all the company in the house in which he was born. He acted with the greatest generosity to his relations, and sent the miller's son to Berlin, where he received an education which enabled him to bear with honour the name of Bauer which his uncle had rendered illustrious."

FOREIGN.

Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ.—NOVUM TESTAMENTUM. GREECE: ex recensione Jo. Jac. Griesbachii cum selecta lecturam varietate. Lipsiæ, sumptibus G. J. Göschen, London. Folio. 5l. 5s. Payne and Macmillan.

Whilst a very laudable zeal has prevailed, ever since the revival of literature, to recover and perpetuate the genuine remains of antiquity, it could hardly be thought that the sacred Scriptures should have been passed over unnoticed. But though this were not entirely the case, it has happened from the prevalence of that favourite dogma in the Roman church, which forbade the use of them to the laity, that they failed to experience from the learned the same solicitude and attention which was bestowed by them on other ancient writings, till after the reformation from popery had diffused its influence. And though since that period many distinguished scholars have made them the chief object of their studies, it is not till now, that the New Testament hath been submitted to the world in the state we conceive that it ought.

The edition before us, exclusive of its consummate elegance, (for it appears as to paper, ink, and press-work, to be the most perfect production we have seen) being formed from the result of all preceding researches, with those of the editor in addition, who has applied above thirty years to the subject, will be found to present the sacred text in as genuine a state as can now be expected. The idea of searching for it, not in the copies that first happened to be printed, but in the most authentic manuscripts any where to be found, has contributed essentially to his end. But though on principles of the soundest criticism, he has constantly laboured to restore what, from various causes, had been corrupted or changed, in all cases he has preserved the readings of the printed copies, that those who attach, from whatever motive, any undue respect to former editions, may have no pretence for complaining of the liberty taken with them.

The manner in which the advantages arising from

this publication are designated, is most ingeniously contrived, and, without the unsightly references which occur in former editions, the value of the various readings are respectively ascertained, is so simple as not to be mistaken.

As the readings of unquestionably the best authority are inserted in the text, those which appear to come the nearest to them are distinguished by the letter β .

Such as are less probable, yet not to be despised, are noted by γ .

Others which are entitled to notice only from having been countenanced by particular critics, or for other such reasons, are distinguished by δ .

Whilst a change of punctuation is noted by ϵ ; and what is conjectural by ω .

Where in any instance the common reading in the Elzevir, or Wetsien's editions are departed from, the vulgar reading is preserved below with σ , for $\sigma\omega\mu\eta$, prefixed.

For the grounds of the criticisms on which the text is founded, Dr. Griesbach refers to his critical edition, and his critical commentary on the particular passages. Of the former the first volume, was published in this country, under the auspices and at the expence of the Duke of Grafton, and in the present year is proposed to be completed. The first fasciculus of the latter was printed at Jena, in 1798.

The two beautiful volumes, adorned with exquisite engravings from Carlo Dolce, and Guido, contain the four Gospels. The rest of the New Testament will be completed about Midsummer, in two volumes more, with two other similar ornaments.

Mr. Göschen, the printer, to whose laudable exertions the public are indebted for this most valuable edition, has undertaken a series of editions of the Greek and Roman classics, on which no expence will be spared to give the text in the purest state, and with every advantage of paper and press work.

He has begun with the Greek classics, Homer edited by Wolfe, the text revised with new care, and ornamented with the designs of Flaxman, &c.; and the latin with the epistles and rhetoric of Cicero, under the direction of Böttiger and Eichstadt.

Memoire des Campagnes, &c.

Memoir of the Campaigns of General Bonaparte in Egypt and Syria; and the Operations of General Dessaix, in Upper Egypt; by Berthier, General de Division, and Chef de l'Etat-Major-General of the Army of the East. Translated from the French, by Thomas Evanson White. 8vo. pp. 251. London, 1805. 5s. Jordan & Co.

This account of the campaigns of Bonaparte in Egypt and Syria, merits attention chiefly as it shews what he wishes to be thought of his exploits and views in that quarter. It is written by his friend, Berthier, the chief of his staff on that expedition, and the companion of his return to France. The details of the different rencounters with the Arabs, Mamelukes, and Turks, which fill the greater part of the volume, afford little either of instruction or amusement. Most of them are, indeed, already familiar to the public,

and General Berthier's details are quite technical and dry. To explain to the French people the motives of Bonaparte in undertaking the expedition into Syria, and the causes which afterwards induced him to return to Egypt, plainly forms the design of the work. We have already had accounts of these transactions from various hands, but this is evidently Bonaparte's own account of them. We cannot, therefore, better inform our readers of what he wishes to be thought of his conduct than in the words of the author who wrote under his inspection:

“The military and political system adopted by Bonaparte since his arrival in Egypt had for its object to restore to civilization, and to its ancient splendour, a country once so flourishing. But at the same time, he laboured to give freedom to the people, and to expel their tyrants; he neglected no occasion to convince the Porte of the desire entertained by the French Republic, to preserve the friendship which subsisted between the two powers. The Ottoman Porte had just grounds for complaint against the Beys of Egypt; whose frequent revolts, and usurpations, had left it but the shadow of power, in this province. The French also had experienced their outrageous conduct; to punish these usurpers, therefore, would be, at the same time, to avenge and serve the Porte, France, and Egypt itself. The commercial establishments which Bonaparte intended to form, would enrich the inhabitants, render Egypt the *entrepot* of the commerce of Europe and Asia, open to France and the Southern powers new sources of wealth and prosperity, and destroy the commerce of the English in India, against whom this expedition was more particularly directed.

“Were the Porte once clearly apprised of the object of the French in entering Egypt, and of their ulterior views, it would regard with satisfaction, projects so advantageous to itself. In this conviction Bonaparte uniformly conducted himself with respect to the Ottoman Porte, as to the faithful friend and ally of France. On the taking of Malta, a great number of Turkish slaves were found in the prisons of the order, which [who] were immediately set at liberty, and forwarded to Constantinople. The agents of the Porte were respected since the arrival of the French in Egypt, and the Turkish flag waved in conjunction with that of the republic. A Turkish caraval, together with some merchant ships, were found in the port of Alexandria; Bonaparte assured the captains of the friendship and protection of the French. An order was received from the Grand Seignior for the caraval to proceed to Constantinople, it was at the period when the Turkish vessels usually sail from Egypt; Bonaparte having made presents to the captain of the caraval, requested him to take on board Citizen Beauchamp, with dispatches for the Ottoman Porte. This envoy was charged to repeat the assurance of the pacific and amicable dispositions of the French Government towards the Grand Seignior, to communicate to the Porte the causes of complaint which Bonaparte had against Achmet Dgezzat, Pacha of Acre, and to state that the chastisement he intended to inflict upon him, should he persist in his improper conduct, was not in the least directed against the Ottoman Porte, and therefore, ought not to give any umbrage or uneasiness to that power. This Pacha, who on account of his cruelties, was surnamed *Dgezzar*, (“Butcher,”) was regarded as a monster of ferocity, even by the most sanguinary barbarians of the East.

“Ibrahim Bey, after the affair of Salehich, had retired with about a thousand Mameloucs, and his treasures, to Gaza, where he experienced from Dgezzar the most favourable reception; the Pacha not only granted an asylum

to, and protected the Mameloucs, but even menaced the frontiers of Egypt, by his hostile dispositions. Bonaparte, who was unwilling to give the least umbrage to the Porte, dispatched an officer by sea, with a letter to Dgezzar, assuring him that the French were desirous of preserving the friendship of the Grand Seignior, and living in peace with him; but he insisted that Dgezzar should remove Ibrahim Bey and his Mameloucs, and afford him no further support. To this communication the Pacha made no answer; he insolently commanded the officer to return, and the French at Acre were put in irons.

"The army had received no intelligence from Europe since the unfortunate action at Aboukir, as the ports of Egypt were closely blocked up by the English. Bonaparte had no official information respecting the issue of the negotiation which the directory had opened with the Ottoman Porte, relative to the expedition to Egypt, but all the accounts received overland announced that the English Ministry had availed themselves of the victory at Aboukir to seduce the Porte into an alliance with England and Russia, against the French Republic. However, Bonaparte considering that if the Porte yielded to the persuasions of its natural enemies, a combined operation would take place against Egypt; (an attack on the side of Syria, and an attack by sea) he had not therefore a moment to lose, and immediately came to the following determination. To march into Syria, chastise Dgezzar, and to destroy the preparations for the expedition against Egypt, in case the Porte should unite with the enemies of France; but on the contrary, to restore to it the nomination of a Pacha of Syria, and its original authority in that province, if it continued in amity with the French Republic; afterwards, to return to Egypt in order to oppose the expected invasion by sea, which from the season, probably would not take place before the month Messidor, (about the end of June.) Such was the plan of operations, which Bonaparte resolved upon, and which without delay, he proceeded to execute."

Nothing can exhibit a more clear proof of the designs of Bonaparte against our commerce in taking possession of Egypt, and how necessary it is to be on our guard against his future operations in that quarter. Whether he actually intended to be the warm and generous friend of the Porte, which he here intimates, we leave our readers to decide.

In the details of the Syrian expedition, and particularly of the Siege of Akkir, the accounts of Berthier, as might be expected, differ widely from those of Sir Sydney Smith. According to Berthier, the French army and their commander were perfect patterns of justice, of humanity, of heroism. We hear of no murders of prisoners in cold blood, no poisonings, no breach of faith. It is not, indeed, unusual to hear of a number of villages being burnt, of the whole inhabitants being put to the sword, of the harvest, and those who were to subsist on it being at once consigned to destruction. But these transactions were perfectly justifiable; "Bonaparte had good reason to be offended with these people," &c. "it was necessary to prevent disorders by taking signal vengeance on the turbulent or suspected."

Nothing can give us a meaner opinion of the military skill of Bonaparte, than Berthier's own account of the operations at Akkir. Although the fortifications of Akkir were altogether untenable against a superior force, although he possessed twenty-three pieces of battering cannon, besides a very large quantity of field-pieces, with which he might in the course

of a few days have levelled many parts of the feeble walls to the ground; yet it was nearly three whole months, before he even effected a practicable breach. From a degree of unskilfulness, scarcely to be imagined, the whole efforts of the French artillery were directed against a tower, the only strong part of the fortification, and of the connection of which with the fortress they were not even completely informed. As soon as any impression appeared to be made in the walls, Bonaparte, in his usual headlong way, pushed forward his grenadiers to storm the breach: but a wall, a ditch, or some hindrance which he had not taken time to inquire into, effectually stopped their progress, and the assault uniformly terminated in their own slaughter. It is difficult to decide whether Bonaparte on this occasion most distinguished himself by total want of skill, or the obstinacy with which he continued to sacrifice the lives of his men. We shall now extract Berthier's account of the intention and issue of this siege. After describing the various operations which took place during its continuance, he proceeds:

"This expedition approximated to its close; its principal object was accomplished. The army had traversed the desert which separates Africa from Asia, with the rapidity of a native force, and overpowering all that opposed their progress, had gained possession of all those fortified posts which commanded the wells and fountains in the desert. They had disconcerted the plans of the enemy by the boldness and rapidity of their operations. They had dispersed in the plains of Esdron, and the district of Mount Tabor, a force of not less than twenty-five thousand horsemen and ten thousand infantry, hastily collected from different parts of Asia, in the hope of participating in the plunder of Egypt, and had obliged the force which was proceeding in thirty ships to attack the principal ports of Egypt, to alter its destination, and hasten to the relief of St. John d'Acre.

"To consider this point farther, Bonaparte had, with a force of about ten thousand men, carried into, and maintained the war in the very heart of Syria, during three months; he had destroyed the most formidable of the armies destined for the invasion of Egypt, captured its field equipage and artillery, its camels, and one of its principal generals. He had killed, or made prisoners, more than seven thousand men, taken forty field pieces, and more than one hundred stand of colours, and subdued the fortresses of Gaza, Jaffa, and Caiffa. The fortress of Acre did not appear inclined to surrender; but he had already attained the principal advantages which he could hope from the continuance of the siege. A few days perseverance might have enabled us to take the Pacha in his palace. But Bonaparte was not to be affected by the vain glory of such an exploit; the period which he had destined for the Syrian expedition was approaching; besides, the season proper for effecting descents on the coasts of Egypt, was drawing near, a consideration which rendered his presence with the army essentially necessary in that quarter, in order to repel the attempts of the enemy. The plague also was making an alarming progress in Syria, seven hundred of the French troops had already fallen victims to it, and according to accounts received by way of Tyre, more than sixty men died daily in the fortress of Acre from this distemper. Could then, under such circumstances, the capture of this place compensate for the loss of time so precious as that of Bonaparte, or for the loss of such a number of gallant soldiers as must unavoidably perish, and who were necessary for operations of greater importance?

"All military men, who have carried on sieges against

the Turks, well know that they all fight not only to the last man, but even hazard the lives of their women and children in defence of the last heap of stones that remains. They never capitulate, nor place any reliance on the good faith of an enemy; because, in similar circumstances, they entertain no idea but that of sacrificing them. The siege of Acre possibly might last sometime longer, as well as prove bloody and desperate; every consideration recalled Bonaparte into Egypt; he could not, without compromising the fate of his army, and his conquest, protract his stay in Syria. The advantages, and the glory of the expedition depended not on the fall of the castle of Acre. Combined, and powerful considerations determined Bonaparte to raise the siege; several days would be necessary for the removal of the sick and wounded. During that interval, he ordered that all the batteries, cannon, and mortars, be directed against the palace of Dgezzar, and that the remainder of the siege ammunition should be expended in demolishing it, together with the fortifications, and other public buildings."

Such is the flimsy veil which the General of Bonaparte's Staff wishes to throw over an attempt equally useless, and disgraceful in the issue. The General descants with infinite delight on the vigorous and triumphant appearance of the French army on its re-entering Egypt!

The volume concludes with the details of the battle of Aboukir; "an operation which terminated the glorious exploits of Bonaparte in Egypt!" This is, perhaps, even the most exaggerated part of the performance. The prodigies of valour performed by the French army are related in the high style of romance. The number of Turks destroyed or taken at Aboukir, is stated to be *eighteen* thousand; although the accounts of our countrymen inform us, that the *whole* Turkish force there amounted to only *eight* thousand men, of whom *two* thousand escaped.

The translation of this work deserves little commendation, except in regard to its fidelity. The style is extremely careless. Although some of the terms for rank in the French army have no corresponding ones in our language, this can be no reason for retaining the original of those that have. Why employ "*General en Chef*," and not its direct translation, *Commander in Chief*? The translator has very properly affixed the dates in the Christian to those of the Republican calendar. He has also judged very properly in giving us the letters of Sir Sydney Smith, and other English documents with regard to the disputed points. This enables us to form a much more correct estimate of the transactions than if we had not both sides of the question immediately before us.

Aristomene traduit de l'Allemande d'Auguste La Fontaine. Par Madame Isabelle de Montolieu. 2 vols. 12mo. pp. 700. Paris. Deboffe, London.

The author of this work is one of the most prolific as well as popular of the German novellists. In those pieces to which he pays any degree of attention, he discovers frequently many traits of genius, and is upon the whole less extravagant than most of his brethren: while others, some of which have been noticed in this review, are as wretched as even Germany can produce. *Aristomene* is of the better class: the manner is not amiss, and the matter is interesting.

It is a novel of a different style from the rest of La Fontaine's compositions. The story is founded upon a transaction in the earlier history of Greece, while the superstructure is derived from the poet's own imagination. In these respects it bears a resemblance to Fenelon's *Telemachus*; although in the texture of the story, the style, or the objects intended, the two novels are so different as to admit of no comparison.

The story of *Aristomene* is derived from that war between the Messenians and Spartans, in which the former were completely overthrown, and compelled to abandon their country. Aristomenes, the Messenian hero, had witnessed the conquest of his country by Sparta, the ruin of her cities, and the captivity or destruction of her inhabitants. He had, while yet a boy, been led by his father to the tombs of his slaughtered countrymen, and there taken a vow of eternal hostility to Sparta. This vow he frequently renewed in the recesses of Mount Taygetus, to which he had retired with his family. The long wished-for moment of vengeance at length arrived. The Messenians, driven to despair by their sufferings, suddenly rose upon their tyrants. Aristomenes appeared to head the insurgents; the haughty Spartans were every where routed, and at last compelled to sue for peace. But Aristomenes had sworn eternal hostility; and therefore demanded such terms as could not be accepted. The Spartans in their turn redoubled their efforts; and the resources of the Messenians being exhausted in the struggle, they were again compelled to seek for safety in their fastnesses. Here they continued for some years to defy and harass the Spartans; till at length the greater number, having fallen victims to war, famine, and treachery, the remaining survivors made their escape to Sicily, where they founded the city of Messina; from whence, after a lapse of three hundred years, history informs us a colony of their descendants returned to their antient seats in the Peloponnesus. In the retreat to Sicily, the Messenians were led by Gorgus, the son of Aristomenes; for that hero himself retired to a solitary rock on the mountain of Taygetus, from whence he might at least every day curse the territory of Sparta. Gorgus is a character every way different from the fierce and unrelenting spirit of his father. From the instructions of an old priest, and from various early incidents, he had been taught to look upon all mankind as brethren, to consider any mountains and any plains as to be accounted equal, and even to be preferred to those of Messina, provided they could be enjoyed in tranquillity. To inculcate these sentiments is the great object of the work. All the misfortunes of Aristomenes proceed from his not listening to the philanthropic suggestions of Gorgus. The patriotism of Aristomenes has in it something savage, but it is both more respectable and more natural than the philanthropy of Gorgus. The latter, as might be expected, is not only a philanthropist, but a lover. Indeed all the good characters of the piece are lovers, and desperate ones too. They generally fall in love at first sight; and fifteen is the common age for the youth, and twelve for the maiden, when this passion first seizes on their vitals. These adventures occur so frequently as literally to make the reader *love-sick*. The

passion, however, is never represented here in that criminal and corrupting form in which the German school so much delights; and Aristomene will upon the whole be read with interest by other readers, besides the misses of a boarding school.

Statistique Générale et Particulière de la France et de ses Colonies, &c.

General and Particular Statistics of France and her Colonies, with a new Topographical, Physical, Agricultural, Political, Industrial, and Commercial Description of that Country—a Work exhibiting a detailed Account: 1. Of the old and new Civil, Military, Financial, and Ecclesiastical Divisions, as well as of their respective Connections; 2. Of the Surface and Extent of National, Corporational, and private Lands and Forests in each Department, according to the ancient and new Measures; 3. Of Climate, Soil, Agriculture, Vegetable, Mineral, and Animal Productions; 4. Of Ancient and Modern Population, and its various Relations to Places, Sexes, Births, and Deaths, with Tables of Longevity; 5. Of Industry, Manufactures, Productions, Commerce, and Commercial and Political Diplomacy; 6. Of the Ancient and New System of Coins, Weights, and Measures; 7. Of the Chief Roads, Inland and Maritime Navigation, of the Course of Rivers and Canals; 8. Of Public Instruction, Sciences, Belles Lettres, Arts, Monuments, Public Buildings, and Mineral Waters; 9. Of the Present Form of Government, as well as of the Administrative, Financial, Juridical, Military, Maritime Systems, and that of the Forests; 10. Of Revenues, Land, Household, Personal, and Sumptuary Taxes, of Duties on Doors, Windows, Patents, and of Administrative, Judicial, and Literary Expenditure in each Department; 11. Of the Character, Manners, Religion, Land and Sea Forces; 12. Of the Political, Agricultural and Commercial State of all the French Colonies and Possessions, in the East and West Indies, and in Africa, &c.—With a vast Number of Plates, representing, in one Point of View, all Ancient and Modern Geographical, Military and Ecclesiastical Divisions, the Internal and External Commerce, the Number of Mines and their Productions, the Forges, Foundries, &c. With a large Ato Atlas, containing 19 Maps of France, of her Inland Navigation, and the French Establishments, in the Four Parts of the Globe. By a Society of Learned Men. 7 vols. 8vo. Paris, 1803. 4l. 4s. Od. Dulau and Co.

This title, which is a literal translation, gives such a complete view of the work as to render many words unnecessary on its nature and contents. We shall therefore only observe that the undertaking deserves to excite emulation in any other country in Europe. It is, indeed, a matter of regret that an enterprise of such a magnitude and importance should be attended with any circumstances which reasonably detract from its credit and value; but it is impossible not to apprehend that the Prefects of the several departments, as well as their inferior agents, were too much interested to flatter their upstart rulers, to give a faithful picture of the present state of population, arts, manufactures, commerce, &c. which it is of so

much importance to Bonaparte to make the people think in a very prosperous situation.

The preliminary discourse by M. Peuchet, exhibits a pretty accurate idea of the nature and importance of the undertaking. It contains a laboured confutation of the doctrines of the French economists, some observations on the nature and province of political economy, and a short and judicious history of the rise and progress of statistics in Europe.

Most of the French economists were very different from true philosophers. But one is tempted to think better of them and of their cause, when one finds the abuse of them, indeed, the foundation on which to erect panegyric of a barefaced, and impudent despotism; and the system of the economists opposed as the reverse of the system of Bonaparte. If it be the reverse of his system it is a shrewd presumption that it is not a bad system.

“The economists and their followers only,” says our author, “could take it into their heads that laws might be enacted and states governed by a few universal maxims; just as the subsequent levellers have pretended to produce the happiness of mankind by their abstract and fantastical code. The truly learned man is aware that the State is a complicated machine; that general laws must sometimes be modified by circumstances, and that, by attempting to submit every thing to one abstract principle, we are utterly prevented from preserving to each part of the nation its suitable safety and policy. The economists and levellers have thrown the greatest confusion into all questions concerning government and legislation: they wanted to practice a *social art*, a Physiocratic government, until then unknown, and whose distressing effects will long be felt in France.

—“We must be circumspect in our writings on the various objects of legislation. We must be aware that errors unavoidably attend us when we disregard the experience of past ages, and the habits which are the growth of time.”

It is easy to see how these reflections are intended to recommend the despotism introduced. And no country in Europe is without such reasoners.

When we proceed with circumspection in the study of the manifold sciences connected with the art of governing, we have a fair prospect by fixing their boundaries and examining their respective objects with precision to accomplish some good. This M. Peuchet proposes to do with regard to Statistics, and has suited its limits and delineated its proper province with more accuracy than had perhaps been yet attained.

“The scope of this science,” says he, “is the knowledge of things and institutions, in respect to their connection with the wealth and power of a state. It is not to be confounded with political economy, or with political arithmetic; for it widely differs from both, in its nature and in its object. Political economy (which is not the science of economists) has been defined by Garnier, a branch of knowledge whose objects are the laws for organising states, and the means of making them happy and powerful. In the common acceptance of the word, however, it has not so wide an extent. It is considered as a science relating to the investigation and knowledge of the immediate

causes of the wealth and prosperity of nations.— Political arithmetic is also essentially different from political economy: it is nothing more than a system of calculations applicable to the investigation or valuation of the public wealth, of the number of inhabitants, of the quantum of their maintenance, of the amount and value of their labour, of the duration of their lives, of the produce of the land, &c.

“ Political arithmetic, under many points of view, may become auxiliary to political economy, and facilitate its researches into the means of increasing or directing the wealth of a nation. It may also become injurious by representing, in the result of the various calculations either exaggerated or too mistaken, to be a permanent standard of appreciation. It may be liable to the same inconveniences with respect to statistics, naturally consisting of facts and results.”

These data when accurately given are both the materials, and the guides of investigation. But when they are not they mislead in the same manner.

After giving a short account of the rise and progress of political arithmetic in Europe, from Petty to the living writers, M. Peuchet descends into a detailed history of the causes of the cultivation of statistics. Here the author, though very much out of place, thinks it will be of service to have another slap at the economists.

“ To the disregard for this science,” says he, “ we may chiefly ascribe the errors which have taken place in political economy. During a long interval, writers were guided by mere suppositions; being uninformed of the particular facts, they maintained principles which were invariably contradicted by experience. In the account of taxes, commerce, agriculture, &c. they never endeavoured to reconcile their doctrines with the actual state of things, and to prove their reality in the administration of affairs, volumes were published on the commerce of corn, on colonial trade, on the price of labour and maintenance, by authors who had no idea of the laws and institutions connected with the subject. They were not in the least aware that, in many instances, experience and abstract arguments had been in contradiction—that the state was very often supported by those very institutions which seemed to be a nuisance; and that brilliant theories and general principles could not stand the test of experience.”

“ In this manner of teaching political economy, it was remarkable that the more the authors were uninformed and silly, the more high-sounding were their expressions and the more emphatic their style.”

—“ Political economy, supported by experience, is now become a genuine science: it is no longer a system of metaphysics susceptible of any indeterminate application; like chemistry and mineralogy it is a proper mixture of facts and arguments: and it stands chiefly indebted to statistics for this advantage.”

The part which follows is not liable to a similar reproach: it exhibits an historical map of the origin and improvement of genuine statistics in France, and in other countries during the last century, and contains a review of the famous writings of Neckar and Mirabeau, rather farther than they are connected with this subject, and of all the most remarkable works of

the same kind which have appeared since the Revolution; and closes with an account of the plan and the division of the work, and with an account of the authors to whom each department was committed. They are nine in number—Peuchet himself, for the majority of the economical, diplomatic and commercial articles; Sonnini, for the objects of natural history and meteorology; De la Lauze, formerly assistant to the Abbé Rosier, for agriculture; Gorse, a pupil of the school of mines, for mineralogy; Duval, superintendant of the office of sciences and arts, in the ministry of the home department, for public instruction, sciences, arts, and polite literature; Dumuys, for monuments and public buildings; Parmentier and Deveux, members of the National Institute, for mineral waters; and Herbin, an officer of the Grand Judge, for general and particular topography, and for the remainder of economical objects which were not within the boundaries of M. Peuchet.

MONTHLY LIST OF NEW PUBLICATIONS.

Those to which no Critique is subjoined will be reviewed at length.

HISTORY, BIOGRAPHY, &c.

The Life of Sir Walter Raleigh, Knt. By Arthur Cayley, jun. Esq. 2 vols. 4to. 1l. 16s. 0d. Cadell and Davies.

An Historical Memoir of the Political Life of John Milton. By Charles Edward Mortimer, Esq. 4to. 7s. Verner and Hood.

Collections towards the History and Antiquities of the County of Hereford. By John Duncomb, A.M. Vol. I. 4to. 3l. 3s. 0d. Evans.

A brief Historical Description of the Towns of Manchester and Salford, the Public Buildings, and the Charitable and Literary Institutions. 8vo. 5s. Bickerstaff.

This work commences with an account of the situation of Manchester, with its conveniences, as to air, water, and fuel. A short sketch of its origin and history follows. Its population, government, and police, are then considered. The remaining part of the work is chiefly occupied in describing the public buildings and institutions. A short account is given of the spinning factories. This work is exceedingly well executed so far as it goes, but it is very defective in one point. Little notice is taken of the trade and manufactories of the place, though an ample description might naturally have been expected. This omission detracts very materially from the value of the book.

Narrative of a Voyage to Brasil. By Thomas Lindley. 8vo. 6s. Johnson.

The Rise, Progress, Decline, and Fall, of Bonaparte's Empire. By W. Barre, Author of the History of the French Consulate. 8vo. 10s. 6d. Badcock.

The New Annual Register: or, General Repository of History, Politics, and Literature, for the Year 1803. 8vo. 14s. Robinsons.

Dodsley's Annual Register; or, A View of the History, Politics, and Literature, for the Year 1803. 8vo. 12s. Otridge.

POLITICS AND POLITICAL ECONOMY.

Thoughts on the alarming State of the Circulation, and on the Means of redressing the pecuniary Grievances in Ireland. By the Earl of Lauderdale. 3s. 6d. Longman and Co.

Observations principally upon the Speech of Mr. Wilberforce, on his Motion in the House of Commons, the 30th of May, 1804, for the Abolition of the Slave Trade. By Jesse Foot, Surgeon. 3s. Becket.

The object of the author of this pamphlet seems to be to defend the West India planters from the charge of cruelty in the importation and management of their slaves, and to establish the proposition that the abolition of the slave trade ought not to be attempted till it comes from the planters themselves. That the condition of the slaves has been ameliorated from causes not originating with the planters may be admitted, but this is not an argument against the abolition. To suffer the trade to continue till abolished by the planters, is to wait till it is destroyed by such another convulsion as that of St. Domingo. But it would be useless to follow the author closely. All that is here said has been said a thousand times before, and urged with much more force. The present is a weak performance. The observations hang so loosely together, if they can be said to hang together at all, and the style is often so involved, that it is scarcely possible to ascertain at once the meaning of several passages. The author, as well as other writers on his side, have erred from considering the question on grounds too narrow. The illiberal reflections against Mr. Wilberforce, are only such as might be expected from such a quarter.

Thoughts on the Civil Condition and Relations of the Roman Catholic Clergy, Religion, and People in Ireland. By Theobald M'Kenna, Esq. Barrister at Law. 8vo. 4s. 6d. Chapple.

A Letter to John Foster, Esq. on the best Means of Educating and Employing the Poor in Ireland. By Joseph Lancaster, Author of Improvements in Education. 1s. Darton.

Observations and Hints relative to the Volunteer Infantry, addressed to the Earl of Moura. By an Officer. 1s. 6d. Chapple.

We have had occasion to notice several pamphlets written for the purpose of doing away the slurs thrown on the volunteers by Sir Robert Wilson, and other applauders of a standing army. We have already shewn that these latter gentlemen employ themselves in contrasting things between which, in fact, no contrast exists. The author of the pamphlet before us has very properly taken this view of the subject. He shews that the gentlemen of the standing army have no ground for those heart-burnings which have arisen from the distinctions supposed to be conferred on the volunteers. There are some very sensible observations on the present modes of discipline, and on the singular folly of tracing an analogy between the situation of Great Britain at present, and Carthage in the time of Hannibal. We however, beg leave to inform the author that Polybius's account of the battle of Zama differs widely from Livy's; and that the description given by the former, which bears intrinsic marks of being most accurate, is pretty correctly alluded to by Sir R. Wilson. But the circumstances of that battle prove nothing whatever in regard to the present question between the volunteers and the standing army.

A General View of the Agriculture of the County of Norfolk, drawn up for the Consideration of the Board of Agriculture and Internal Improvement. By the Secretary of the Board. 8vo. 8s. Nicol.

Observations on the present Practice of carrying on the Coal Trade in the Metropolis. By Symonds.

The object of this pamphlet is to turn the attention of the public to the frauds practised in the coal trade. The means by which these frauds are effected, are pointed out, and the mode of preventing them explained. The design is undoubtedly laudable, and these observations are well worthy of general perusal.

A Letter from a Gentleman at Berlin, to his Friend in London, occasioned by the Seizure of Sir George Rumbold. 1s. Budd.

This pamphlet barely mentions the seizure of Sir George Rumbold; but dwells at great length on certain circumstances relating to the usurpers Macbeth and Cromwell, to shew that Bonaparte may yet, very probably, be overthrown, and the Bourbon family restored. We may just remind the author, however, that for one instance in history of unsuccessful usurpation, there are fifty successful; one that may be pointed out in particular is the elevation of that Bourbon family itself, which expelled the reigning family, as it again has been expelled by Bonaparte. The most curious part is the memoir concerning Cromwell, which is copied from a newspaper published at Berlin, by Kotzebue; and so contrived as to form a striking parallel with the life of Bonaparte, and to suggest the probability of a similar conclusion.

A Letter from a Member of Parliament on the late Changes in Administration, and the Reconciliation between two distinguished Characters, to R. B. Esq. ———, Yorkshire. 1s. Hatchard.

This letter was written to one of the author's constituents, who wished for some information respecting the reconciliation between Mr. Pitt and Mr. Addington. Least imperfect copies of a paper of such importance should be circulated, the author resolved to print the whole for the public good. After this pompous *exordium*, we have the following information. The reconciliation diffused universal satisfaction among the *loyal* part of the community, and consequently those who were not satisfied with it are *disloyal*. The author, during three successive parliaments, voted with Mr. Pitt, he afterwards voted with Mr. Addington, and in doing so always conceived himself to have voted with Mr. Pitt, even though, by some *mistake* we suppose, Mr. Pitt found himself voting on the other side. Mr. Addington saved the nation from French intrigue. The author never understood the *real* cause of the coolness between Mr. Pitt and Mr. Addington. The topics on which they differed in public were few and trivial, and their numerous projects would form an excellent mixture, if jumbled together. When others formed coalitions for the attainment of office and emoluments, why should not Mr. Pitt and Mr. Addington form a coalition to keep places for themselves? Mr. Cobbett's intentions, he says, are malignant and mischievous in calling the Pitts and Addingtons a *political family*, but nevertheless he admits that the thing is true. The author upon inquiry is *induced* to believe that the reconciliation was begun by a spontaneous overture on the part of Mr. Pitt. Nothing is more likely. Mr. Pitt had got his place by *opposing* Mr. Addington, and probably saw no objection to keeping it by *supporting* the same person. On the other hand, Mr. Addington could do nothing better than accept the apology with a good grace, for it was impossible he could join the motley crew sprung from Brookes's and the adjacent gaming houses, to storm the government. To be sure Mr. Pitt had joined it, but then it was only for a *short* time. He abandoned them as soon as he had accomplished his object, and left behind only such "discontented stragglers" as Lord Grenville and Mr. Windham. Whatever difficulty the country gentlemen might find in this business,

the author observes that the calculating heads on the Royal Exchange, would have no hesitation in deciding the question. Who doubts it? Mr. Addington, we learn, though he made a *sacrifice* in consenting to accept of a peerage, was not degraded by this circumstance, for similar *great men*, such as *Bacon*, *Clarendon* and *Marlborough*, were not degraded by it. The last piece of information is the most extraordinary. It has been generally thought that the Grenvilles refused to accept of places at the formation of the present ministry. This however is a mistake, for we find from our author, that they would have gladly accepted the very *chese parings* of office, if Mr. Pitt had ever condescended to ask them! These are the grounds on which the author rests his defence of the reconciliation. And such is the substance of this very *profound and sensible* letter.

THEOLOGY.

Sermons preached to a Country Congregation: to which are added a few Hints for Sermons. By the late William Gilpin, M.A. Vol. IV., 7s. Cadell & Davies.

A Charge delivered to the Clergy of the Diocese of Chester, at the primary Visitation, in the Months of July and August, 1804, and published at their Request. By Henry William, Lord Bishop of Chester. 4to. 1s. 6d. 8vo. 1s. Rivingtons.

This charge commences with an examination of the antiquity and advantages of general meetings of the Clergy, in order to give an account of their labours. It then adverts to the late acts passed by the legislature in favour of the clergy; and the attention paid to the external good of the church by the country is pressed upon the minds of the clergy as a strong motive for diligence in the discharge of their duty. The charge concludes with an exhortation to the pastors to preserve the church discipline in their several parishes, and to take care that the progress of religion may not suffer from their remissness. The whole is written with plainness and perspicuity. It is remarkable neither for excellence nor deficiency. But the ordinary observations which occur, indicate good sense and an eager desire for the proper performance of religious duties.

The Forbidden Tree: a Sermon, preached at Reading.

By the Rev. N. Gilbert. 1s. Hatchard.

The object of this sermon is to defend the propriety of the test of obedience appointed for our first parents in Paradise. The author then considers the consequences resulting from the fall. Some of his opinions could perhaps scarcely bear a very close scrutiny. However he maintains his own view of the subject with tolerable ability.

An Attempt to adapt Sacred History to the Capacities of Children. By A. Burgh, A.M. 1s. Rivingtons.

Though the author informs us, that this attempt succeeded in his own family, yet we cannot consider it of so much importance as to deserve publication. This epitome is in many respects an unfortunate one. The facts are often so generally and clumsily stated, that to children they must be often unintelligible and always uninteresting. The manner is for the most part heavy and dull, the style dry and slovenly. All this the author seems to have mistaken for simplicity. Elegance of style, he informs us, was purposely avoided; probably because he thought that style could not be elegant, and at the same time simple and perspicuous.

LAW.

An Inquiry into the Origin and Influence of the common-law Rule of Law, called the Rule in Shelley's Case, suggested by the late Decisions of Sweet, v. Manning, in the King's Bench, and Poole, v. Poole,

and Others, in the Common Pleas. By Jacob Phillips, of the Inner Temple, Esq. 2s. 6d. Bickerstaff.

MEDICINE, SCIENCE, &c.

Annals of Medicine, for the Year 1803; exhibiting a concise View of the latest and most important Discoveries in Medicine, and Medical Philosophy. By Andrew Duncan, senior, M.D. and Andrew Duncan, jun. M.D. 8vo. 9s. Murray.

The Domestic Pharmacopœia, or Complete Medical Guide for Families; with Rules for Nursing Sick Persons. 12mo. Highley.

This work consists of a description of the causes and symptoms of the most common diseases, with the most proper method of cure in each. The diseases are arranged in alphabetical order. The symptoms are first described, and then the proper medicines are mentioned. Some general directions are also given, respecting the preservation of health. The principal merit of this performance is the arrangement. The work will be found extremely useful in families.

A Series of Essays, introductory to the Study of Natural History. By Kenwick Skrimshire, M.D. 12mo. 7s. Johnson.

POETRY.

The Spirit of Discovery, or the Conquest of Ocean; a Poem, in five Books. By the Rev. Wm. Lisle Bowles. f. cap. 8vo. 9s. Cadell and Davies.

Poems, Odes, Prologues, and Epilogues, spoken on Public Occasions at Reading School. 8vo. Richardson.

This collection is composed of poems in Latin and English, spoken at Reading school, since the accession of the present master in 1781. The poems themselves, are in general, comparatively speaking, possessed of considerable merit. The irregular odes are the most objectionable. The authors of some of the principal poems, prologues and epilogues, are the Rev. Mr. Benwell and the Rev. Dr. Butt. Some account of their lives is subjoined to the collection.

The Lay of the Last Minstrel. A Poem. By Walter Scott, Esq. 4to. 1l. 5s. Od. Longman and Co.

The Odes of Anacreon, translated from the Greek into English Verse, with Notes. By Thomas Girlestone, M.D. 3s. 6d. Crosby and Co.

Poems; and Theodore, an Opera. By the late J. H. Colls. 8vo. 10s. 6d. Longman and Co.

Some of the verses in these poems are tolerably smooth, but they possess very little strength or originality. The opera also displays no extraordinary invention, and excites little interest. Both opera and poems scarcely rise to the rank of mediocrity. They are, we understand, posthumous publications, but the author's name has very little chance of being rescued from oblivion by their means.

NOVELS.

Fleetwood; or, The New Man of Feeling. By William Godwin. 3 vols. 12mo. 15s. Phillips.

The Modern Griselda; a Tale. By Maria Edgeworth. cr. 8vo. Johnson.

We have already had occasion to express our approbation of some of those pleasing and instructive performances which Miss Edgeworth has bestowed on the public. The little tale before us deserves no less commendation than any of her former publications. The modern Griselda ought to be read by all married ladies, and by all single

ones who expect to be married. They will here receive information, whether it be their intention to torment a husband or make him happy. It will also not be amiss, if husbands should just look into the performance, in order to know how far over-indulgence is likely to make good wives. After having in this manner recommended the work to our readers, we must leave themselves to discover its beauties which they will not fail readily to do. It would be injustice to attempt to tell in our own words a story which depends for its charms on the manner in which it is told, or to make extracts from a piece which depends for its effect on the manner in which one incident succeeds another.

DRAMA.

The Honey Moon—A Comedy. By the late John Tobin, Esq. 2s. 6d. Longman and Co.

In the prologue to this piece, we are informed the author is no more. It was with regret we received this information, for certainly the performance affords no small promise of talents. It has indeed many imperfections, and is by no means well finished either in the language or the plot. But these are faults which the author would probably have amended, and which, therefore, the critic is scarcely entitled to censure. The piece is written, after the manner of our elder comic poets, in blank verse, with a few scenes in prose. Probably these were left unfinished. The story is simple. It is nearly the same plot with that of the Taming of the Shrew. The Duke of Aranza marries a most beautiful, but most untractable termagant. He however resolves to tame her, and with that view he carries her after marriage to a cottage which he pretends is his only home. He tells her that he indeed feigned himself a duke to marry her, but that in truth he was only a simple yeoman, and she now a simple yeoman's wife. The lady at first storms and raves; but after spending the honey moon with him in the cottage, she becomes reconciled to her fate; and resolves to suit her mind to his fortunes, when to her equal surprize, she again finds herself a duchess. Of the dialogue, the following observations of a woman-hater will afford a specimen.

“*Count.* Signor Rolando, you seem melancholy.

“*Rolando.* As an old cat in the mumps. I met three women—

I marvel much they suffer them to walk
Loose in the streets, whilst other untam'd monsters
Are kept in cages—three loud talking women;
They were discoursing of the newest fashions,
And their tongues went like—I have since been thinking
What most that active member of a woman
Of mortal things resembles.—

“*Count.* Have you found it?

“*Rolando.* Unph! not exactly—something like a
smoke-jack;

For it goes ever without winding up:
But that wears out in time—there fails the simile.
Next I bethought me of a water-mill,
But that stands still on Sundays: woman's tongue
Needs no reviving sabbath. And, besides,
A mill, to give it motion, waits for grist;
Now, whether she has aught to say or no,
A woman's tongue will go for exercise.
In short, I came to this conclusion:
Most earthly things have their similitudes,
But woman's tongue is yet incomparable.—”

The Blind Bargain—A Comedy. By F. Reynolds. 2s. 6d. Longman and Co.

The haste and carelessness with which Reynolds writes, are as well known as the whim and humour which so often enliven his scenes. The present piece will have very little effect on the opinion already formed of him, either one

way or another, except that sentiment and heaviness predominate more than usual over liveliness, and humour is at present nearly out of the question. The plot turns on a projected marriage between Sir Andrew Analyse, a nabob returned from the East Indies, and Miss Garnet, to whom he had plighted his faith before his departure. This lady, thinking it right to have two strings to her bow, thought it not amiss to amuse the long hours of absence with the addresses of an alderman retired from business. The nabob tarried long, and the alderman was at hand; the latter began to predominate, and love-tokens were actually exchanged between him and the fair Miss Garnet. At this critical juncture the nabob returns, and declares his constancy. The lady of course resolves to discard the alderman, and her nuptials with the nabob are to be celebrated without delay. In the meantime, however, by some most untoward accidents, the nabob gets a hint of the coquetry of his mistress, discovers the intrigue with the alderman, as well as some other villainous practices, which blow up the whole hopes of the poor lady in the air. Such is the leading story of the piece; but by far the greater part of it is occupied by an unusual profusion of underplots. Sir Andrew Analyse has been a judge in India. Dictionary-making is his hobby; and he has one of his own manufacture in his pocket, ready to pull out on every occasion. Dr. Plible is a friend of Sir Andrew's; a villainous, sneaking apothecary. Sir Andrew had consigned to his charge an adopted child from India, with three hundred a year for its maintenance. The child dies, but the doctor gets a gypsey to supply him with another. This other happens to be stolen from a niece of Sir Andrew's, who, by Miss Garnet's machinations, had lost his favour. A hue and cry is raised after the child: the doctor attempts to get rid of the troublesome affair, by conveying the child away privately in a basket. This gives rise to the name of the piece. To recount all the incidents would be to write a story as long as the piece itself. As to the other characters, they consist of two young Oxonians, a generous husband, a loving wife, a sentimental clown, three sentimental servants, an old maid, a young lady in love, a gypsey.—Is it necessary to give any further description of them?

Thirty Thousand—A Comic Opera. 2s. 6d. Barker and Son.

The story of this opera is founded upon the last will of a father, who left thirty thousand pounds to be delivered to any of his three sons, who should, with a given capital, be the richest at the end of a given time. It is taken from one of Maria Edgeworth's tales, and is certainly far inferior to the original. It is intended as a vehicle for music, and like such vehicles in general, is sufficiently dull and insipid.

The Lady of the Rock—A Melo Drame. By Thos. Holcroft. 1s. 6d. Longman and Co.

The drama has of late been uncommonly fruitful; and if quality can in this instance be compensated for by quantity, the present times must be allowed to excel all former recorded in dramatic productions. The public may suppose that the players must labour violently under such a load of new pieces continually brought forward. But in truth, their labour was never more saved than in the present day. To become complete in one prominent character of a good play, is more laborious, than to get by heart the few common-place words that interlard the scenes of a dozen pantomimes. All men, it has been said, like to earn their money in the easiest way they can: no wonder then, that pantomimes should be favourites in the green-room, and be produced in such profusion.

Mr. Holcroft has the merit of inventing a name for those modern performances which are neither tragedy, comedy, farce, opera, pantomime, but a sort of jumble of them all,

in which, however, the ingredients are so mixed together, that no one can possibly determine which predominates. Such is the nature of a melo-drame. In this piece before us, there is a man who intends to poison another, but poisons himself by mistake; a husband who in a fit of jealousy consents to have his wife drowned; a gentleman saved by the humanity of a fisherman from drowning; and a lady saved by the same ingenious contrivance, from perishing on a rock in the sea. This is surely enough for tragedy. There is a most sentimental fisherman, who, one would swear, has stolen all his ideas from some German play-book. He has two sons, the exact images of their father—in sentiment; and also a wife who loves her husband hugely, and never opens her mouth but to tell us so. A little child that acts as a spy on its mamma is also an important personage in the piece. Among these characters the comedy and farce are intended to be distributed. We do not indeed know what other name to give to their parts; but we could not laugh. Argyle treats us with a drinking and a hunting song, in order to furnish a garnish of opera. The pantomime is, however, the prevailing part of the piece. Mr H. acknowledges his obligations to the machinist of Drury-lane Theatre. Those who read this piece will be sensible of the merits of the machinist; for the piece was actually tolerated from the effect of the scenery! Even the galleries indeed grumbled, yet still it was repeated. We have had occasion to notice some of Mr. Holcroft's publications of a different nature, and we have pointed out traits of genius in them, which we were happy to remark. We cannot, however, in conscience give any other opinion of the performance before us, than that it is the most silly and insipid thirty pages of dialogue we have ever seen in print. The strange burlesque of the notions and customs of the Scottish highlanders exceeds every thing. The fisherman's wife is made a true highland-woman by being named *Moggy*, and by calling her husband *Sundy*, and her son *the bairn!*

Custom's Fallacy—A Dramatic Sketch, in three Acts.

By James R. Grant, Esq. 2s. 6d. Barker & Son.

This piece, we are informed by an advertisement prefixed to it, has received the approbation of some very excellent judges in private, and has not been rejected by the managers of Drury-lane Theatre, to whom it was offered for representation. The "horrors of suspense," the author hints, induced him to take a more expeditious way of obtaining the public suffrage, than was likely to be opened to him by the managers. The name of the piece, and its principal interest, arise from the distresses of Fanny Elmhurst, who had been seduced from a boarding school by a young baronet under promise of marriage. On finding, however, that his intentions were dishonourable, she made her escape from him. But her imprudence had shut against her the doors of every friend, except a generous brother, who, by his remonstrances in her behalf, has so offended the widow of his rich uncle, that she determines to deprive him of that inheritance which was destined for him, but left at her disposal. This distresses of the brother and sister are put an end to by the intervention of an uncle of Elmhurst's, who had been left heir to his other uncle in preference to the widow, but who was supposed to have died in India. It also turns out that Elmhurst is the lover of the baronet's sister. The baronet too repents and entreats Fanny's forgiveness. Two marriages of course take place, and all parties are made happy but those who do not deserve to be so. The incidents seem to be too few, too marvellous, and managed with too little skill to keep up the interest. The character of Gilbert Rugby is too ill-defined to enable us to form any distinct idea of it. His appearances, from first to last, carry with them too much of the marvellous. The hacknied libertinism which Dashington displays, is utterly irreconcilable with the warm,

generous, and affectionate temper of which his sister describes him as possessed, and which he unexpectedly at last discovers. The characters of Poppin and his wife are absolutely a load on the piece. They appear by much too often; their folly is too glaring even to amuse, and their selfishness leaves no impression but disgust. They ought to be less foolish, and less openly selfish, in order to answer the purpose intended by the author. The character of Lady Rugby is very faintly marked. We are left quite in the dark whether she be cold and selfish at the heart, or only misled by the interested suggestions of her poor relations. Fanny Elmhurst is the most interesting character of the piece. The parts both of her and her brother, although certainly by much the best executed, want to be wrought up with more skill. The interview between Fanny and Miss Dashwood is a fine situation, and much might be made of it.—We have been thus particular in our criticism, because the piece is a first attempt. The author does not want talents, but he has much to observe and much to study before he can write a play that will live.

MISCELLANIES.

The Principles of Moral Science. By Robt. Forsyth, Esq. Advocate. 8vo. 10s. 6d. Longman & Co.

Selections from the Spectator, Tatler, Guardian, and Freeholder; with a Preliminary Essay. By Anna Letitia Barbauld. 3 vols. 12mo. 10s. 6d. Johnson.

We highly approve both of the design and execution of this publication. The works from which the selections are made, are those with which we hope our countrymen will never lose their acquaintance. There are, however, many things in them which are only interesting as monuments of ancient occurrences or manners, and many things which are not interesting on any account. An edition cleared of all those things was wanting for the young, and for those whose situation or disposition allows not much reading. This service, Mrs. Barbauld has, in our opinion, performed with judgment. She has conferred another favour on the public by her Preliminary Essay, containing the most particular criticism on the celebrated works from which the selection has been made which has yet been published. This piece displays consummate acquaintance with the merits of the performance in question. We have some objections to Mrs. Barbauld's style. It is too prone to antithesis; and sometimes is disfigured by a conceit. But this essay upon the whole is extremely elegant, and is an uncommon display of critical acumen and taste. It is a piece which Addison himself might have owned.

A Sequel to Moral Education, with Specimens of Short Lectures and Prayers, adapted to every Denomination of Christian Schools, addressed to every Parent in the United Kingdoms. By Thomas Simons. 8vo. 6s. 6d. Johnson.

Sequel to the English Reader: Or Elegant Selections in Prose and Poetry. Designed to improve the highest Class of Learners in Reading; to establish a Taste for just and accurate Composition; and to promote the Interests of Piety and Virtue. By Lindley Murray, Author of an English Grammar, adapted to the different Classes of Learners, &c. The second Edition with Alterations and Additions. 12mo. 4s. bound. Longman and Co.

We notice this useful volume of Mr. Murray, for the sake of the additions and improvements which it has received in this edition. The selections are enlarged by nine different articles, of which it is enough to say that they display Mr. Murray's taste, judgment, and acquaintance with English literature, and that enlightened regard to religion and morality which so eminently qualifies him to

guide the studies of youth. What, however, chiefly deserves our remark is an Appendix annexed to this edition, containing biographical sketches of the authors mentioned in the "Introduction to the English reader," the "English reader" itself, and the "Sequel to the reader;" with occasional strictures on their writings and references to the particular works by which they have been most distinguished. These sketches are uncommonly well done; and form a sort of introduction to Literary History, and Criticism, which must prove both interesting and instructive to the juvenile mind.

Harvest Home; consisting of Supplementary Gleanings, Original Dramas, and Poems, Contributions of Literary Friends, and select Republications. By Mr. Pratt. 3 vols. 8vo. 1l. 11s. 6d. Phillips.

The Dignity of Human Nature, an Essay. cr. 8vo. Clarke.

The object of this essay is to prove the dignity of human nature by a variety of appropriate instances from sacred and profane history. This design is executed with no ordinary ability. The essay contains a great deal of information, and is written in a dignified and nervous style.

The Society of Friends, or People commonly called Quakers examined. By John Bristed. 8vo. 6s. Mawman.

Goldsmith's Essays, with a Life and Critique on the Writings of the Author. By William Mudford, Author of "A Critique on the Moral Writings of Dr. Johnson," &c. 8s. 6d. Jones.

It is this Life and Critique which alone, of course, require the notice of the Reviewers. The Life has all the merit which an accuracy in dates, and a bare enumeration of the principal facts, already known to the public can infer. As for the critique on the writings and genius of Goldsmith, we have seldom met with more ignorance, and more conceit in the same space. In his poetry, he was "sometimes led into harshness and forced inversion." We have always understood that, while in melody he has not often been surpassed, it was his peculiar distinction to have written exquisite poetry without departing from the simple construction of prose. "It is hardly possible to conceive any thing more rugged, harsh, and unpleasing than the initial paragraph" of the Traveller. "The poem teaches nothing but what we knew before,—that every man thinks his own country the happiest spot upon the globe; and it contains much about philosophic retirement, contented dignity, &c. and it last confesses that such things are *vor & præterea nihil!*" The next sentence of our author is no less wonderful. "Goldsmith's merits as a novelist are of a doubtful nature." Who would have expected this from a man that had read the Vicar of Wakefield? "It is impossible to say, with confidence, what he would have been had he cultivated that species of writing. What he has done that way, he has done well." How fine this philosophical scepticism, and how admirably supported by the concluding period! The next sentence is an inestimable morsel of criticism. "His prose partakes neither of the dignity of Johnson's, nor of the easy levity of Addison's. He never rises with his subject, but is always even and alike. It has great purity, great elegance, and great harmony; and I would sooner propose it as a model for imitation than the prose of Addison, which has generally been much admired, but is so loaded with expletives, so tame and diffuse, and sometimes so disgraced with colloquial barbarisms, that I wonder any can yet be found who are willing to consider it as a model." The following judgment upon the most lame of all this estimable author's works, at least of all where he was not a mere compiler, is another specimen of this author's discern-

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ment and taste. "His Citizen of the World has no equal in our language. It is one of the most delicate, the most refined, the most correct," &c.

The Spirit of the Public Journals, Vol. VIII. for 1803, (vs. Ridgeway.

With the nature of this work the public must by this time be well acquainted. It consists of a selection of the best and most entertaining pieces in poetry and prose that have appeared in the public journals of the last year. Most of them are well chosen, and the collection is upon the whole sufficiently calculated to answer all the purpose that could be expected from it, which is to afford a few hours light reading, with little expence of thought.

L'Antidote. Par un Sujet de sa Majesté Britannique. pp. 33. 8vo. Londres, 1804. Dulau.

This pamphlet is intended to form the first of a Series, to be continued monthly, if the public should approve of the work. Its object is to render Bonaparte odious; and the French language is used, because it is the most general; and because this circumstance has been of so much service to Bonaparte in enabling him to spread his misrepresentations. In the present piece, which is denominated the *Avant-propos*, endeavour is used, to make it appear of great importance that Bonaparte should be humbled and the old dynasty restored. And the principal part of the performance is employed in shewing how easily this may be effected; how diseased the state of the army is; and how defective the finances. The observations on the army are sufficiently trite. The author explains several things respecting the finances of France, which are not generally known to the people of this country: and several of his observations are perfectly just. There are, however, various counterbalancing circumstances to the probabilities of deficiency which he points out, circumstances of which he is not aware; and which ought to prevent the *Souverains legitimes*, whose terrors according to him should be so great, from supposing that the overthrow of Bonaparte would be an easy enterprise. The expences of France, however, enfeebling to her as they must be, would be a consolatory circumstance if the expences of other Powers were not proportional.

CORRESPONDENCE.

The Classic—N^o IX.

Nos quoque su'geremus
Devota Jvari Fertiers Exauir.

Cat. de Comâ Ber.

My readers may not think that I present them with an unentertaining paper, if, under the semblance of an allegory, I lay before their view the more immediate aim of HAIR, applying my remarks particularly to literary subjects.

HAIR was the only legitimate son of Comus and Sophrosyne, who, when they were married, had taken for the motto under their coat of arms, '*merry and wise.*' He is a god of much later date than the Saturnian age: and, indeed, would have been evidently out

o

of his element in guzzling water, and munching pig-nuts and acorns. I have steadily, but in vain, examined the Mythologists and Mystagogues of yore, Hyginus and Apollodorus,* Natalis Comes and Iamblichus for a true account of his infantine freaks: but as Thucydides† tells us that we must account all history fabulous *προ των Τρωϊκων*, so I shall conclude, that the first certain appearance of our deity on earth, was in the famous Trojan war 1183 B. C. He was there evidently partial to the side of the Grecians, whom he favoured with the epithet *καρκομοωντες*:‡ and I shall cite a formal custom of theirs, which obtained universally in compliment to the god, viz. the cutting off the hair as a sign of lamentation, in token of the death or other distress of relations, which plainly shewed that HAIR and SORROW were incompatible. Of this we have numberless instances:

Κειραται δε Γεροντες εφ' υιασιν—

And again,

— ειδον σκοπτομεθα—

'we were all very unhairly in doors.'—HAIR was ever of the sprightly merry disposition of his father, who was, however, occasionally too much of a Royster.—This exuberance of spirits in the son was somewhat tempered by the prudence and circumspection of the mother.

I shall now proceed to mention the chief votaries of, and apostates from, HAIR in the ancient world, which remarks will compose this Number.—In the next, unless some new absurdity calls off my attention, I shall consider the worship or scorn attached to him among the *moderns*.

Anacicon was of a most *hairly* turn; and the women thought they could not jeer his elderly inefficiency in intrigue with more railery, than by calling him bald, and quizzing his

κομης μιν εκετ' εσας.

The Greek tragedians were certainly no votaries of HAIR, and Æschylus dared to burlesque the deity by introducing the furies on the stage with most frightful wigs. However, our god took most ample revenge, for he broke the old man's bald pate in the shape of a tortoise.

Aristophanes, the comic Satirist, derided all the gods of his country, as well as the institutions of his fellow-citizens. I find that in mockery of HAIR, when he intended to say a thing was 'good for nothing,' he called it *ΑΞΙΟΝ ΤΡΙΧΟΣ*. The God, however, was not materially offended by his scoffs, and the only punishment he destined for him in after ages, was, to be tortured by that absurd self-sufficient Commentator, PHILIP BRUNCK.

Callimachus immortalised the Locks of Berenice; and Theocritus has not sung in vain of Pan, and his shaggy gong. The Dionysiacs of Nonnus celebrate

* Heyne's Edition.—One volume, text and three (as usual) notes: the pages marked in continuance through the 4 volumes, to aid the deception.—He still continues to grub—*baculo nitens*, in qua reptavit arenâ. Claud. Yet is Apollodorus the finest of his editions; he was not so depraved then in commenting roguery.

† Thuc. B. P. L. I.

‡ Homerus passim, it may be found by patience in some one of the eight volumes.

HAIR under the mystic attributes of Bacchus; and Mr. Taylor, the Platonist, intends, as I hear, shortly to bring to light some deep arcana on the subject, hitherto concealed from gross eyes in the charmingly erudite productions of the Pseudo-Orpheus. I understand also, that Mr. Faber, the very learned author of the Mysteries of the Cabiri,* has found some root of an unknown language from which he hopes to deduce the certainty of the ancient worship of HAIR in Samothrace. It is well known that Dr. Clark still entertains doubts whether the Eleusinian Ceres, transported to the foot of the staircase of the Cambridge public library, be not an emblem of our deity. The idea may receive some weight, when we consider that the statue is *καμηφορος*; a symbol of the concealment of baldness.—And as it is so mutilated, that we should be unable to discover the sex, without the Dr.'s little book, I think we may cherish hopes of the confirmation of the enigma to the honour of HAIR.

That the old philosophers were very *hairly* we learn from a passage in Suidas, engrafted on Aristophanes, for which I refer the learned reader to the note.† In another definition [voc. *τριχας καρται*] the lexicographer most aptly says from some Dream—Diviner's Verses,

Τριχας καρται, πραγματων δηλοι βλαβη.†

i. e. 'If a man be *unhairly*, he shall lose what he is worth.'

A wag, who perused the above, asked me if I did not allow Porphyry to be *hairly*, or at least his *subject* 'de *ΔΥΤΡΟ ΝΥΜΦΑΡΥΜ?*' I shall postpone my answer 'till I have consulted the learned Editor of his previously inedited Scholia, who has a much more intimate acquaintance with Porphyry than I either desire or deserve.‡

My subject, if confined to the Grecian authors alone, might be extended to a much greater length; but I cannot suffer myself to misuse the indulgence of my readers.—I shall omit, therefore, the detail of those other writers, who either have favoured or opposed the cause of HAIR, and content myself with slightly mentioning the inspiration of the deity, visible in the productions of Lucian and the Emperor Julian.

Lucian appears to have been the most acceptable novice at the shrine.—The hilarity and satire of his compositions ensured him the protecting influence of a god, whose mission expressly includes the arming the clever and witty, in an attack on the dense and prolix. To this spirit (to say nothing of his other

* This young gentleman was very ill treated by the Reviewers.—They have no charity to youth. The book is well printed, and is full of hard words—ergo erudite.

† *ΚΟΜΑΣ*] from *ΚΟΜΙ* — to be proud, *παρη το Κομητας καυχεται*—*Εκμωλις εφ' φιλοσοφου η δε καρτερια η δε σμικρολογια.*

— αν υπο της Φειδαλιας

Απεικριατ' υδεις πομπι'

Φρσιν Αριστοφανε εν Νεφελαις (833). Suidæ Lexicon.

‡ The ensuing verse, although imperfect by an evident false quantity, is not observed on by that *Genius Kuster*, who has left about two hundred false quantities in his edition of Aristophanes. Vide Burgess præf. ad Dawes Miscellan. Crit.

§ He ran over that great heap (magnam molem) of Scholia which Villosion edited, and shewed notable jockey-ship without turning a hair. Laudable and highly useful perseverance!! For a full account of the advantages we receive, vid. Comm. de Pox. Sch. in Homerum.

treatises) his *Lexiphanes*, and *Veræ Historiæ*, a quiz on the writers of Parthian Histories, are admirably and exactly suited. *HAIR* bestowed on him to brandish the arms of Ridicule and Satire with complete success. Rabelais and Swift are his humble imitators: but the latter was undoubtedly *very hairy*, if we consider his character as a divine. We shall have reason to be more explicit on the Dean's piety in our cause in the Paper which shall comprise the modern portion of this interesting subject.

Misopogon, or 'the Beard-Hater,' the chef-d'œuvre of Julian, unjustly branded by the ignominious name of 'the Apostate,' might lead astray the superficial reader, unacquainted with the cause and object of that Satire, and the character of the rhetorical Emperor. Libanius, his toad-eater, has left us nothing half so *hairy* in his sophisticated and adulatory compositions. As a Platonist, Julian under the mysterious term *HAIR*, comprehended the observance of every duty civil and military.—In his person he was calculated to be the high-priest of the deity he worshipped, nor did the luxuries or blandishments of Daphne, or the illiberal scoffs of the Antiochenes,* persuade him to the use of a razor. He evidently reflected on the unhairiness of his predecessor, the great Constantine, when he dismissed *μυριας μιν χιλις, κερως δε εκ ελαττους*. 'a thousand cooks, and as many barbers,' who were the vermin of the palace.

But long before the times which we are now reviewing, *HAIR* had established his worship among the primitive Romans.—In my notices I will avoid prolixity on a very ample subject. The Consuls esteemed it an honour to appear unshorn with matted beards, and Juvenal talks of a *capillatus Consul*, as of a Roman of ancient worth and inflexible integrity. With what exultation does Virgil utter '*agnosco crines*,' 'I recognise Numa, a fine hairy old fellow;' and Lucan gives a grand idea of the sanctity of Cato, when he sings:

Ille nec horrificam sancto dimovit ab ore
Cæsariem—et seq.
Intensos rigidam in frontem descendere canos
Passus erat; mæstamque genis increescere barbam.†

Thus well translated by Rowe—

Nor he, the chief, his sacred visage cheer'd,
Nor smooth'd his matted locks, or horrid beard, &c.
Regardless quite of every other care
Unshorn he left his loose neglected hair,
Rude hung the hoary honours of his head,
And a foul growth his mournful cheeks o'erspread.

* Ridebatur . . . ut . . . barbam præ se ferens hireinam. Amm. Mar. 22. 14.

† I will take this opportunity of exemplifying the *paraphrastic* note; a mode used by certain commentators to explain what needs no explanation.—The author was a Dutchman. The plan is, to put the poetry of the text into dog Latin, and subjoin it, as, (Luc. Ed. Var. p. 78.) Cato non barbam posuit, non capillitium, (by the bye there is no such word, except in Apuleius) non vultu præ se tulit lætitiâ, non eam aurore non habuit (how did you come by that private intelligence, Mr. Commentator?) ab illo Tempore quo civile bellum parati viderat.—What downright non-sense!—and so are at least ninety-nine notes in a hundred, which are forged on the Continent. It is my intention, hereafter, for the amusement and edification of the reader, to form a specific classification of notes; and I do not doubt but I shall bring my schemes to such perfection, as to qualify each youthful Classic to judge at first sight of the information or disgust he is likely to encounter beneath the text.

Publius Syrius somewhat enigmatically, I confess tells us—

Etiam capillus unus habet umbram suam.

And this I conceive to be of the same nature, as if I were to say, that '*COMMON SENSE* and myself are of a hair.' Cicero (de Leg. Agr. 13. c. 5.) talks of a person being '*capillatior quam ante*,' and this surely applies to *COMMON SENSE*. I do not know how I can make him a sufficient acknowledgement for the pleasure I have received from the two first Cantos of 'the Battle of the Books,' and through the medium of this digression I most earnestly request him to finish his original plan.

I hate prolixity, and shall therefore close this paper with a geographical remark or two, leaving my hints to some more able pen, which may improve them into terse disquisitions, or argue against them with the vehement learning of the celebrated Dr. Noehden.

Mr. Gibbon, by sundry arguments would prove, that the Goths were, perhaps, of Scandinavian or Prussian, but certainly not of German origin. I have an argument at hand, which places the hypothesis beyond dispute. The Germans have no *hair* in their dispositions, as is well known to all who have pondered my elucidation of the attributes of the god; or have read the trash which issues from the Gottingen school—now the Goths were from all antiquity *most hairy*, as Procopius, and Prudentius, authors of different countries, religions, and views, have faithfully attested; and Claudian buttresses up their national character in a lofty expression:

Crinigeri sedere Patres pellita Getarum
Curia — De. bell. Get.

A length of hair was formerly the symbol of liberty, especially among the ancient Gauls.* P. Faber Sanjorianus tells us (Semest. 1. 2. c. 20) that all the kings of France, at least till the time of Pippin, father of Charlemagne, *longis capillis semel tantum in anno conspiciebantur*. And Ado Viennensis (Chron. Æt. VI.) gives us this tradition for the origin of the custom. '*Post Pharamundum, Franci Chlodionem filium ejus Regem sibi statuunt; abhinc Franci in finibus Thuringorum habitantes CRINITOS REGES habere ceperunt.*†

And now I take my leave of thee, hairy reader, promising thee a continuance shortly of these remarks, which were first suggested by the words of a '*vir doctissimus*,' who envied not my hairiness. He knew not then the value of the gift he rashly despised; and if he now assumes my peruke, he may depend upon it that I will pull it about his ears.

CRINITUS.

* I am the more particular on this subject, as, without affronting them, I do not suppose that my readers have dabbled much in old French Annals and Law. My occupations have impelled me much to that laborious task, and many curious anecdotes, I trust I shall produce in the course of my papers. M. Oome, (a learned German; and a courteous one too, which is more singular) might have worked up against me this '*Symbol of Liberty*,' in a country so much celebrated. I shall say nothing about Gaska Comata, or the district of the Capilian in Piedmont, as these appellations are well known to every Classical Reader.

† Chlodorans is styled Comatus in the preamble to the Salic Law. Vide Et Jacium, l. 3.

On Ritson's Remarks respecting English Derivations.

Mr. Editor,

Readers of the ancient *historic ballads* and *metrical romances*, which have been published of late years, are certainly indebted to their Editors for the explanation of many obsolete English words; but sometimes they have too much given way to fanciful senses and derivations out of their own conjecture merely, instead of soberly searching out the real truth. Our ancestors a century or two ago had adopted the error of deriving from Latin such English words as bore any similitude in sense and orthography: but it has been corrected since the publication of the Gothic translation of the Gospels by Ulfphilas; for as this contained a genuine specimen of the Gothic tongue before those tribes had settled in the Roman provinces, and corrupted their original Scythian language with Roman words, it proved that many English words, which had been supposed to be derived from corrupt Latin, were in reality aboriginal and radical words in the Gothic tongue, which was the common parent of old English, French, and German. Nevertheless Mr. Ritson in his notes to the *Metrical Romances* which he published, has sometimes still adhered to that antiquated error of searching for the original of obsolete English words in the Latin, rather than in the several branches of the Gothic language. That his readers may not be misled by such a vicious example, I will point out an instance of this kind. In his 3d vol. p. 260, after quoting from an old romance a line in which a person swears *By Mahom and Terragaunt*, it becomes a question what *Terragaunt* means; as to *Mahom* it is allowed to mean Mahomet. But Mr. Ritson condemns Dr. Percy for following Junius in deriving *Terragaunt* from a Saxon original: he may indeed have not fixed upon the right Saxon sense and derivation, yet was at least so far right as to seek for its origin from the Saxon language; while Mr. Ritson less properly seeks for it in corrupt Latin. He says "that it may possibly be referred to the Latin words *ter* and *vagans*, i. e. the action of turning thrice round, an ancient ceremony in magical incantations: thus Ovid in *Metam.* says of Medea, *Ter se convertit, ter flumine rivum irrigavit.* *Vaga* indeed in pure Latin means to wander; but in barbarous times the classical sense of words might not be regarded. *Thre* had some mystical signification with the antients." All this is wild imagination; the name had doubtless a Saxon origin, though different from what Dr. Percy supposed. The Dr. considered *Terragaunt* as one of the gods of the Mahometans; but Ritson has not told us what agent was meant, although indeed by accident merely he has stumbled nearly upon the truth; for it means the chief or queen of Sorcerers and witches, who was supposed by the Christians during the crusades, to be a protectress of the Mahometans, and hence the tales of Mahometan enchantments, and the confinement of unfortunate damsels in enchanted castles; much of which occurs in the Italian poets Tasso and Ariosto, and in many of the earliest romances. But the origin of the name is purely Gothic, not Latin, and various remains of a similar name still subsist in modern dialects derived from the Gothic tongue. In Duch

Toxeren means sorcery, necromancy, witchcraft. *Toxer-nymph* means a fairy; and *Toxer-hcks* is a witch, or literally *witch-hags*; for *hcks* is our word *hag* from *Haaga* the Saxon for hell, because witches were conceived to deal with the devil! *Toxer-rip* means an enchanted ring or talisman. In Swedish also *Tojwer* is sorcery, and *Tojwer-hexa* witch; and *Toja* means incantations. In German it is *Touberen* and *Touferen*; in Islandic *tofr*, of these *Terragaunt* is only a corruption; for Mr. Ritson has erroneously divided the word into *Ter-vagant* instead of *Terragaunt*; as to *gaunt* it is not yet quite obsolete, and denotes a half-famished, shrivelled aspect; so that it is equivalent to a *hag*. Thompson describes half-famished wolves as being *bony, gaunt and grim*. Mr. Ritson therefore has rightly conceived the French orthography of *Terragaunt* to have exhibited the original word, which in English has been corrupted into *Termagant*, and not the former corrupted from the latter, just as he rightly observes, that *Cormorant* has been formed from *cororant*, and the Latin *Corvus*. It is the more wonderful, however, that Mr. Ritson did not perceive, that *Terragaunt* meant the chief enchantress who assisted the Mahometans, although he himself takes notice, that in the very poem in question, "there is a female mentioned who bears a strong resemblance to those magical fairies, the Calypso of Homer and Alcina of Ariosto; in the work of the latter some of his knights are detained by her enchantments." p. 263. But as to the original cause how *toxeren* came to denote sorcery, it is nothing but uncertain conjecture; some persons have said because *tobe* or *toube* as they pretend means in German, to be mad. But I rather presume that it comes from *toff* as in Iceland the word is *tofr* for sorcery." Now Ihre in his Swedish Lexicon explains *mar-tojwa* to mean *flocum capillorum contortum*, and this caused by the *night-mere* as vulgarly supposed, which in Swedish is *Mara*. Our *tuft* of hair, and the French word *touffu*, frizzled, have the same origin. He adds, that the common people supposed a very ruffled head of hair after sleep to be caused by the *Night-mere*. "Flocum capillorum contortum vana superstitio Incubo ejusque inequitationi ascribit." Hence *tofr* might obtain the sense of magical power to produce such an effect, and *tojwa-hcks* to mean the hag or night-mere, who caused it, and thus afterwards to denote any kind of charm, enchantment, or witchcraft in general. *Thre* *apud vocem tofræ*. It was the very same with the word sorcery from *sorcierie*; this originally meant only one particular kind of magic by means of drawing lots, from the Latin *sortes*; but afterwards it was extended to signify any kind of enchantment whatever. By the word *inequitation* used by Ihre it appears, that the Swedes have adopted the same error with the common people in England, in conceiving the word *mere*, *mara* to mean the female of the horse; although in reality it has only the sense of the French *mere*, *mother*, meaning an old woman or hag as above-mentioned; accordingly not only in Britain, but in France, Germany and elsewhere, many ancient inscriptions have been found dedicated by our gothic ancestors to *Dis matribus*; for they believed that there was an

intermediate class of female agents between divine and human beings, who were thus possessed of some superior magical or superhuman powers, yet of several different classes destined for very different employments, and one of these was the *Tera-ghaut* in question.

Although Mr. Ritson treats so much of minstrelsy, yet I have not found in his work any account of the derivation of the word; whether this has been given satisfactorily by any other person I have not observed; but Johnson, I think, says only that it comes from the French *menestrier*; while Menrice in his French dictionary says, that the French word comes from the English *minstrel*; and neither of them give us the origin of the word. But I presume that it comes from the gothic word *minna*, love, as the minstrel's chiefly sung love-songs. There is indeed no such word in this sense in Lye's Saxon dictionary; but Ihe has preserved it in his Swedish lexicon; and in Dutch also *minne* still means love, *minnes* a mistress, and *minneluk*, amiable. Hence also the French word *mignon* and *mignard*. How imperfect are all dictionaries in something or other!

II.

NOTICES.

LITERARY, SCIENTIFIC, &c.

Mr. Jos. GANDY, R.A. is about to publish Designs for Cottages, Cottage Farms, and Rural Buildings. The Work will consist of Plans for the Cottages of the Husbandman and Labourer, and the numerous Residents upon a large Estate; Designs for Farms, with the Offices disposed according to the most approved arrangement; and a variety of other Rural Buildings, including Villas and Country Residences, Inns, Public-houses, Toll-gates, Bridges, Habitations for Labourers, Entrance-gates and Lodges, Stables, &c. &c. &c. It will be embellished by Plates in aqua tinta; each design to be accompanied by a ground plan, estimate and descriptions in letter-press; and an attempt will be made throughout, to introduce a more tasteful and ornamental style than has generally prevailed in the exterior of this class of buildings, combined with the most convenient and economical distribution of the interior Apartments.

Mr. F. Nash is about to publish, from drawings executed by himself, A Series of Views interior and exterior of the collegiate chapel of St. George, at Windsor, with illustrative plates explanatory of its architecture and ornaments, and accompanied by a concise account historical and descriptive.

GEOGRAPHY.—The scientific geographers will be pleased to learn that Mr. Arrowsmith has just published a beautiful map of the principal triangles of the Geodetical operations of Portugal, published by order of his royal highness the prince regent of Portugal, in 1808. These important operations have been interrupted in Portugal by the war and other causes; but it is to be hoped they will be renewed, and carried on to completion.

Mr. STEPHENSON, of Horncastle, land surveyor, has in the press, a work elucidating the system now pursued by surveyors in old and new enclosures, and by commissioners and surveyors in new enclosures.

BOARD OF AGRICULTURE.—Premiums offered by this Board. *Operation of Tillage.*—To the person who shall report to the Board the result of the most satisfactory ex-

periments on the various operations of tillage—the gold medal. It is required that the soils on which the experiments are made, be carefully described, and that the implements with which the operations are performed be explained. Accounts, verified by certificates, to be produced on or before the first Tuesday in March 1806. *Food for Mankind.*—To the person who shall draw up, and produce to the Board, the most satisfactory accounts, founded on specified facts, of the comparative food for mankind, produced by the application of grass land to cows, for butter and cheese; to oxen for beef; or to sheep for mutton—the gold medal. Accounts to be produced on or before the first Tuesday in March 1806. *Food for Mankind.*—To the person who shall draw up, and produce to the Board, the most satisfactory account, founded on specified facts, of the proportionate difference between grass and arable land, in producing food for mankind—the gold medal. Accounts to be produced on or before the first Tuesday in March 1806. *Paring and Burning.*—To the person who shall report to the Board the result of the most satisfactory experiments made by, or under the inspection of, the reporter, in the paring and burning-husbandry—the gold medal. Accounts verified by certificates, to be produced on or before the first Tuesday in April 1806. *Paring and Burning.*—To the person who shall report to the Board the result of the most satisfactory experiments made by, or under the inspection of the reporter, to ascertain the proper depth of paring, in order to burn, relative to the quality of the soil—the gold medal. Accounts, verified by certificates, to be produced on or before the first Tuesday in December 1806. *Burning Clay, Loam, or Marl.*—To the person who shall make, and report to the Board, the most satisfactory experiments to ascertain the utility of burning clay, loam, or marl, for the purpose of manuring—the gold medal. It is required that equal portions of land (not less than five acres) be cultivated, the one thus manured, and the other without manure, for the comparison, during three years, each portion under similar crops. The quality of the soil, the expense of burning and carting, and the products of the respective portions, to be reported to the Board, and verified by certificates, on or before the first Tuesday in March 1809. *Leases.*—To the person who shall draw up, and present to the Board, covenants consistent with the interests of landlords and tenants, that shall point out the best means of preventing the tenant from leaving his land in an exhausted state at the expiration of his lease—twenty guineas. To be produced on or before the first Tuesday in May 1805.

TAVISTOCK CANAL.—Such of our readers as take an interest in important national works, will not be displeased with some account of the canal lately begun in the neighbourhood of Tavistock. Near this town, and between the river Tavy, which flows through it, and the Tamar, which forms almost the whole line of separation between the counties of Devon and Cornwall, is a hill called Morwel Down, rising to the height of about 700 feet above the level of the tide. Being in the centre of a district in which valuable mines both of copper and tin, but principally of the former, have lately been discovered, and having on its surface the symptoms of veins, or, as the Cornish miners call them, lodes, which will probably yield those metals, plans of piercing through this mountain have often been proposed; and lately, owing to the spirited exertions of gentlemen concerned in the neighbouring mines, seconded by the concurrence of his Grace the duke of Bedford, on whose property the whole is situated, the scheme has been entered into, and some considerable progress in its execution already made. As the river Tavy is not navigable, while the Tamar at the foot of the ground proposed to be cut through is so for large vessels, the idea of opening a canal from each end of the proposed tunnel, to

make a water communication between the interior country and the river, easily suggested itself. The undertaking, therefore, embraces two great objects; first, to serve the public by forming an easy conveyance for limestone, coal, ores, slate, and other heavy articles, which are daily passed along its line; and, secondly, to be the means of discovering the treasures at present concealed in the bowels of this mountain. An act of parliament for the navigation was passed in the summer of 1803, and in the month of August the works were begun. From a report of the committee of management lately made to the general meeting of proprietors, which has been printed, we find that to complete this undertaking, after rising to the proper level from the river Tamar by an inclined plane, a tunnel about a mile and three-quarters long must be driven through the hill, and that the canal must be carried over a valley at the height of more than forty feet; where the navigation will branch off, the main part going to the town of Tavistock, and passing some copper mines, and the other part reaching to the extensive slate quarries of Mill Hill. The engineer has been able already to complete nearly 300 yards of the tunnel. The tunnel is worked from each of its ends, and likewise from shafts sunk, and which are sinking, upon its course; water from the river Tavy will be tunned through the open part of the canal, and will be made to fall over very powerful wheels for draining the shafts, ventilating the levels, &c. &c. The search for minerals has already been attended with some success. The vein or lode worked in a neighbouring mine has been traced into the limits of the canal, and near the end of the tunnel it has been discovered to contain rich copper ore.

EXTINGUISHING FIRES.—In our 2d volume, page 617, we inserted an account of M. Van Marum's method of extinguishing fires with a small quantity of water, we now lay before our readers the objections made against it by M. Denoizilles, jun. a working chymist at Lescure, near Rouen.

After a short account of the experiments that were made by M. Van Marum, at Haarlem and Gotha, 1797, 1798, he continues:

"I have abridged the recital of these experiments, but have not retrenched any thing essential, for there is not a fire-man so ignorant, but knows that he must direct the line of water to that part where the flames are most exposed to the wind. But I think it proper to observe, that M. Van Marum's conclusions are founded on an illusion, that it is surprizing so able a philosopher did not suspect.

"To prove what I say, I will relate a similar experiment that was publicly made at Rouen, in the presence of great numbers: This experiment had a result, as will be seen, very different from M. Van Marum's. It took place at the eminent baths of Saint Paul, in the summer of 1798, eight or nine years before those of Haarlem and Gotha; and M. de L'Épine being present at the experiment as municipal officer, desired me to give him my opinion, as it proceeded.

"A man, who was said to be a tailor from Paris, had constructed an edifice of wood pitched, as nearly as I can recollect of the dimensions of that of M. Van Marum—at each of the angles of this house, was a pitch barrel (placed on one end, the other being taken off,) but not so near as to set the house on fire, when they were lighted. The fire was to be extinguished by a liquor, of which the composition was a secret. Each of these barrels was successively set on fire, and extinguished previous to firing the building. The moment I saw the fire of the first barrel put out, I requested the municipal officer, to propose to the man who made the experiment, that the second barrel should be extinguished by water taken from the river close by, in sight of the spectators, and in equal quantity to

that of his liquor; but he absolutely refused. We were not the dupes of his quackery, and let him proceed to light and put out the other three barrels, waiting for the grand experiment of the building.

"The municipal officer told the engineer that he would not permit the smallest drop of the anti-incendiary liquor to be thrown on the house until he gave his sign. He was forced to consent to this. Very shortly an immense volume of flame and smoke, hid for some minutes the house from our sight; and the pretended philosopher soon demanded permission to prove the efficacy of his liquor; but it was not yet time. The flames, however, suddenly sank down, and all the timbers of the building were visible, as black as coal. The fire seemed inclined to go out of itself, but I was sure it would return more seriously, though not with so much apparent energy, as at the first. During this time, it was amusing enough to observe the experiment-maker agitate himself, and beg for our permission to use the liquor, which according to him we delayed too long.

"We had remarked that the flame had not sunk down, until the pitch, or great part of it was consumed. Some moments before this, it was impossible to approach the building without danger, but now it was easy enough. We therefore examined it very closely, and found the timbers entire, though covered over with a thin coating of black from the smoke, none of it was at all charred. Some parts were on fire at the angles and joints, which soon set the rest on fire. The flame now changed its colour, it gradually extended itself, but no one part was burnt through. The flame, however clear and bright, was not so expansive, and seemed less violent than when first lighted. Observing many parts now actually burning, he was permitted to use his endeavour to extinguish it. This he did with great vigour, but his attempts were vain. A quantity of his anti-incendiary liquor, more, as he said, than ten times necessary, was very soon used by the company, which was kept constantly working by the addition of water from the river. All his efforts, and all his water were fruitless, for the building was burnt to the ground.

"Since then, I have frequently repeated experiments on a small scale, on empty barrels of pitch; but have invariably found, that, when the flames were the most violent, there was not the smallest part of the wood burnt: it was only the pitch that was on fire, which could be extinguished by a glassful of water, and a slight of hand easily lent. But in return, when the flame having considerably diminished, was renewed by little and little and more quietly than at first, and had fired a few lines in depth of the interior, a greater quantity of water became necessary, or the barrel was destroyed. From this experiment, not less authentic than those of M. Van Marum, I draw the following contradictory conclusions.

"It requires very little water to extinguish the flames of gummy or resinous substances, and by analogy, the flames from oil or grease spread over the surfaces of wooden bodies; these serve only as a theatre for the action of fire; but when the wood itself is on fire, a greater quantity of water is necessary, which must be thrown with intelligence and method well known to all fire-men.

I shall conclude, therefore, unless contradicted, that the assertions of M. Van Marum, of the possibility of extinguishing fires with small quantities of water, tend to inspire a false security, which may occasion the most unfortunate accidents."

JOHN GEORGE SCOFF died last October at Weissenburg, where he was an advocate, in the 83d year of his age. About forty years ago he was a most prolific writer, and well known over all Germany. He wrote a work on pretensions, of which he himself engraved the plates.

HUNGARIAN LITERATURE.—There is no country in modern Europe, into which the lights of knowledge have penetrated less than into Hungary. Here feudal slavery still reigns, and all those scenes of human vice and degradation which defiled the middle ages. Some of the nobility of that country, however, rising above the sentiments which their education naturally inspires, have begun to employ means for the introduction of knowledge. They may justly be considered as true benefactors to their country in laying the foundation of that civilization and improvement which must necessarily follow. A number of printing offices have of late been established in Hungary, in very quick succession. Prince Niclas Esterhazy has established a press at Eisenstadt, under the direction of John Leopold Slotz. The same has been done at Szegedin, by Joseph Greün, at Szigeth by Anthony Gottlieb, and at Stuhlweissenburg, by Michael Sammer. Various books have been published in the Hungarian language at Pest. Among the rest a translation of *Cicero de Senectute*, by the masterly hand of Benedict Virág. A mythology in the same language has also been published by John Kis, a clergyman. The study of Natural History has been greatly facilitated to the young, by a work on this subject, fitted for the use of schools, by Joseph Szent Gyorgyi, a physician of Debretzin. A Hungarian Atlas has also been published by Esaias Budai, professor at Debretzin. The plates were engraved by the pupils of the college there. But while individuals are thus actuated by a generous zeal for the propagation of knowledge and improvement, the Austrian Government is exerting its usual diligence to frustrate their endeavours. The editors of the only Hungarian Journal at Vienna, the *Magyar Kurir*, have been commanded to publish no foreign intelligence in it, that does not first appear in the Vienna Gazette. This Journal is therefore still more severely gagged than those of Brunn and Prague, which had formerly received similar mandates.

LITERARY HONOURS.—The literary class of the nation, justly elected to the place of "foreign associate," vacant by the death of Klopstock, his Serene Highness the Elector Arch-Chancellor of the Germanic empire. This prince is not only a patron of literature, but has himself published several works, both in German and French, on different subjects of literature and political economy.

LIFE OF LUTHER.—The privy-counsellor, *Jon Klein*, at Manheim, for the purpose of continuing his biography of "Illustrious Germans," has offered a prize of thirty ducats for the best life of Luther, which is to be adjudged by the Electoral Society at Manheim, to whom the prize-essays must be sent before the end of November 1805.

MILTON, our immortal and never enough to be admired poet, has been brought upon the French stage, in a comic opera, in one act in prose. Milton, to avoid the persecution carried on against the republicans, after the restoration of Charles the II, had withdrawn to a retired part of the country, where he soothed his blindness and misfortunes by the charms of poetry and literature. His daughter, called Antigone, serves him with the most assiduous and affecting tenderness, in which she is joined by the niece of a quaker, a particular friend of Milton. A young lord introduces himself into Milton's family, as amanuensis, or secretary to the poet, by whom he is thought to be sixty years of age, and in whom he has excited the strongest sentiments of friendship. This young lord is in love with the daughter of Milton, but has not yet dared to discover his passion to the father; and in the meantime the niece of the quaker, 38 years of age, whose weakness was only the greater, on account of her long prudence, ascribes the attentions of the amanuensis to herself. The quaker, her uncle, unhappy both on account of the situation of Milton, whose name is inscribed in the list of condemned

persons, and of the ridiculous passion of his niece, comes to the house to observe exactly what is going forward; and makes terrible discoveries. First of all he perceives what he had before only suspected, the folly of his niece, in setting her affections upon a young man of 25; and in explaining her weakness to his niece, he makes Milton's daughter sensible of her own secret, whose heart was lost to the young secretary, though she herself as yet was ignorant of it. But a more painful circumstance distracts the quaker; he discovers further, that the amanuensis is the son of lord Davenport, the most inveterate enemy of Cromwell, and by consequence the most bloody persecutor of his partisans. He is terrified, therefore, lest the young man should be a traitor, introduced into the house of Milton, in order to betray him. But he is deceived. The young lord has already solicited the minister to get Milton's name erased from the condemned list, and as the reward of this service, requests the hand of the daughter, which he obtains. The French critics speak well of the piece, both in the dramatic and musical parts. One scene where Milton dictates to his secretary a passage in the *Paradise Lost*, while his daughter accompanies it on the harp, is said to be very fine.

FINE ARTS.—The prince Niclas Esterhazy has bought the collection of copper-plates belonging to Anton Kollowrath, at Prague, consisting of upwards of twelve thousand pieces, for forty-five thousand florins. They were sent in November to Eisenstadt in Hungary. They are probably designed for the foundation of an academy of the fine Arts, which this liberal prince, whose yearly revenue amounts to upwards of a million of florins, has signified his intention of erecting at Pest, for the benefit of his countrymen of Hungary.

AN ENGRAVING ENTITLED OSSIAN, BY M. GODEFROY.—An engraving has recently appeared at Paris which greatly adds to the justly acquired reputation of M. Godefroy. It is entitled *Ossian*. What grand ideas, what noble, what melancholy images that name recalls! Those ideas and those images are all represented in the beautiful picture by Gerard, of which this engraving is a copy. It is impossible to introduce more unity into a piece, which, without being much varied, is, however, very complex; more gracefulness into a mournful subject, or more truth into an imaginary scene. The son of Fingal, aged and blind, attunes, on the banks of the Lutha, the last notes of his harp and of his voice. His attitude is deeply impassioned. The spectator imagines that he sees the movement of his venerable head, and of his snowy locks. With his extinguished orb he no longer seeks a ray of light; they are cast down and closed; his mind is wholly concentrated in his poetic enthusiasm, and in the recollection of heroic achievements: he plunges, as it were, into torrents of harmony and glory. He has lost every thing; he has survived all those objects which attached him to life. It is time that he should join the company of his ancestors: he departs, he bids adieu to the mountains of his native land, but he leaves behind him a memory durable as the oak of the forests of Morven. All that passes in the imagination of the aged bard, is realised on the canvass by the youthful painter. The shades of his forefathers are assembled on their clouds. On one side the majestic Fingal, supporting his head with his hand, listening to the song of his son. With his left arm he closely presses the beautiful Comala, his youthful mistress, she, who accompanied him in battle, in the disguise of a young warrior, and who died of joy on seeing him return triumphant at the moment she was deploring his death. The aged Frenmor, the stock of the race of Fingal, is on his right, and behind them are the other heroes. On the other side is seated the youthful Oscar; his attitude is mournful: the tender Mal-

vina embraces, consoles him with her caresses, and appears herself to derive consolation from the songs of the father of Oscar. Above them is a group of heromes; Eirallin, the wife of Ossian, whose sweet voice he has celebrated, the daughters of Morni and others, accompany with their harps the harp of the son of Fingal, scatter flowers, and bring crowns for their hero. Thus every part of this beautiful piece tends to one common centre. Ossian is surrounded only with the objects of his affection and the creations of his genius. He himself, the torrent, a rural landscape, the antique turrets of the castle of his forefathers, the blueish range of mountains, and, on their summit, the sun's paler orb, are alone realities, and the admirable fidelity of the pencil, the magic distribution of light and shade, render them not only visible but palpable. All the rest is ideal, all the figures of heroines are aerial and transparent. It is impossible to render more complete the illusion resulting from the skilful combination of fancy and truth. The engraving is executed with the utmost fidelity!!

PRUSSIA.—The King of Prussia has lately issued regulations for the education of the children of his soldiers. The manner in which the Prussian army is regulated, enables the soldiers to marry and entertain the hopes of bringing up a family, more perhaps than any other service in Europe. The present regulations might be of much advantage, were not the system of education in Prussia so extremely defective.

HAMBURG.—The Hamburg Society for the promotion of the fine and useful arts, have lately offered a reward for the best treatise on the expence and regulations of a block-house, and on the detention of prisoners previous to their trial. The treatises are to be accompanied with a plan for a building of this description, and an estimate of the expence attending it. The prize for the best treatise is fifty species-ducats; and ten for the next best. The greatest benefit is expected to that city from the result of this inquiry.

FRENCH REVOLUTION.—A work has been presented to the legislative body in France, of which M. Portiez, (de l'Oise) formerly a member of the Tribunal, is the author, and which is entitled, "Of the Influence of the English government on the French revolution." This is a curious political problem which will exercise the judgment of the future historian, and the solution of which will afford many lessons to the future statesman; but which the *ancien membre du Tribunal*, though we shall be glad to hear what he says, will not most probably satisfactorily resolve.

JURISPRUDENCE.—The pandects of Justinian have been lately translated into French; a favour which we should like to see conferred upon the British public; and which would tend not a little to diffuse more enlarged, more just and liberal notions of law, than are now very general even among the profession, whose education has so much degenerated.

GEOGRAPHY.—In the month of October, *M. Von Göbhard*, of Inspruck, procured a chamois hunter to ascend the *Ortler Spitze*, which lies between the territories of Suln and Drassui in the Vinschgau. This summit, which lies in the heart of the glaciers, and which had already been described by *Anich* in his atlas as the highest of the mountains of the Tyrol, had never hitherto been ascended. By the barometer of *M. Von Göbhard*, this summit is 14,466 Parisian feet above the level of the Mediterranean sea. Next to *Montblanc*, which, according to *Saussure*, is 14,556 feet above the sea, it is the highest mountain in the old world; as the *Groas-Glockner*, which

was ascended a few years ago, and which has hitherto been reckoned the highest mountain of the Tyrol, is according to *Von Moll* only 12,978 Parisian feet high.

GEOGRAPHY.—A letter from St. Petersburg, dated November the 2d, says, "The large hydrographic chart of the White Sea, which has been some time preparing, under the direction of lieutenant-general *Golenischtschiff-Kutusoff*, will soon be printed. A trigonometrical survey of this sea, comprehending the bays and a part of the northern ocean, was made between the years 1798 and 1801; at the same time the depth and nature of the bottom were ascertained and examined, and sixteen principal points of the coast were determined by astronomical observation; so that this chart, by the indefatigable zeal of general *Von Kutusoff*, has been brought to a considerable degree of perfection, and will render the navigation of that sea much safer than it hitherto has been.

METEORIC STONE.—On the 18th of December 1800, between eleven and twelve in the forenoon, the inhabitants of the village of St. Nicholas, near the small village of Maesing, were alarmed by a noise which resembled the report of several cannons. A peasant went out from his house to see what was the matter; and looking at the clouds, which became dark and gloomy, he heard a singular hissing in the air, and observed something fall on a barn with a loud noise. On entering the barn he found a stone which had broken the rafters of the roof by its fall, and taking it up found that it had the smell of sulphur, and that its heat was more than temperate: it weighed three pounds and a quarter. There are several instances in Bavaria and Austria of the fall of such stones. On the 20th of November, 1768, one fell at Mauerkirchen that weighed 38 pounds: it was of a triangular form, and only eight inches in thickness; it was accompanied with the same phenomena in the atmosphere, except that it was almost as dark as at midnight, and the stone by its fall made a hole in the earth two feet and a half in depth. In the environs of Eichstadt a similar stone fell several years ago in the month of January during a severe cold, the ground being then covered with snow. The first-mentioned stone had a thin blackish crust, which seemed to be bituminous on the fracture: it was of an ash gray colour, earthy, and resembling hardened clay, but without any odour. By analysis it contained native iron, or iron in the metallic state, which appeared in the form of small shining particles; martial pyrites in small bright grains, which when pounded gave a black powder; different flattened masses of a black and dark brown colour, which were distinguished by their hardness, and were exceedingly bright; some small grains of a cubical form; and small yellowish transparent leaves or laminæ, with *glas glanz*, which had the appearance of quartz, but which was not so hard. With the microscope there were remarked yellowish white metallic points, which resembled the magnet, and which probably were metallic nickel. The chemical analysis of 10000 grains gave

Iron in the metallic state	1800
Brown oxide of iron	2540
Regulus of nickel	1350
Magnesia	3250
Silex	1000
The rest seemed to be sulphur	60

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Discourses on Theological and Literary Subjects. By the late Rev. Archibald Arthur, M.A. Professor of Moral Philosophy in the University of Glasgow, with an Account of some Particulars in his Life and Character. By William Richardson, M.A. Professor of Humanity in the University of Glasgow. 8vo. pp. 523. Longman & Rees. London.

THE discourses of which this volume consists, formed, originally, part of the course of lectures, which Mr. Arthur delivered annually to his class, while he was Professor of Moral Philosophy in the University of Glasgow. The editor, in an advertisement to the reader, informs us, that they were not intended by their author to be published as they now appear. Of this there cannot be the smallest doubt. A writer who understood so well the utility of systematic arrangement, and adhered to it so closely as Mr. Arthur did in his course of lectures, would never have consented to have them flittered down into detached discourses which have little or no dependence upon one another, as they appear in this volume. But, perhaps, Mr. Arthur had formed no resolution whatever with regard to the publication of his lectures, and at any rate had not prepared them for the press: for we are informed by the editor, that "with the exception of three or four, none of them ever seem to have been written by him twice." But whatever Mr. Arthur's views with regard to their publication might have been, they were ultimately defeated by the event of his death. His manuscripts became, consequently, the property of his near relations, and might have mouldered away in obscurity if it had not been owing to a wish entertained by his relatives to do honour to the memory of the deceased by the publication of his works. We cannot help thinking that this object would have been more effectually accomplished if more of Mr. Arthur's writings had been published; not merely because we are enabled to form a judgment of the remainder from the specimen laid before us, but because we have had other and more direct means of ascertaining their value. The editor, however, was certainly best qualified to judge of the difficulty of preparing them for publication, and was at liberty to say to what degree of trouble he was disposed to submit in the execution of the task; but the reader has to regret that the selection has been so partial. The intrinsic excellence of the discourses is not injured; but their effect as forming part of a plan, and their tendency to the accomplishment of that plan are altogether lost.

The volume is divided into two parts—The first, consisting of Theological Discourses—The second, of Literary Discourses.

Part. First.—The Theological Discourses are five in number: 1st. On the argument for the Existence of God from the appearances of Design in the Universe; 2dly. Observations by Mr. Hume on the Existence of

God considered; 3dly. The Goodness of God defended from the Objections of Mr. Hume; 4thly. On the Justice and moral Government of God; 5thly. Of Evils and their Causes, and of the Systems respecting them.

Mr. Arthur's course of lectures consisted of three parts. In the first he treated of Natural Theology, in the second of Ethics—of man as a moral agent; and in the third of Jurisprudence—of man as a member of Society.—This division is mentioned in the Appendix, as well as some of the inferior subdivisions. It is the outline of a noble and stately fabric, which the editor after applying his rule and compasses, dilapidates and demolishes, and then presents us with a ruin.

Natural Theology was treated of under three divisions:—Of the Argument for the Existence of God; Of the Attributes of God; Of the Operations of God. It will be seen that the theological discourses belonged to one or other of the two first of these divisions.

Discourse 1st.—On the Argument for the Existence of God from the Appearances of Design in the Universe.—The bad effect of detaching from a system any particular portion, and exhibiting it in a separate view, appears in the very first sentence of the book. "As every part of the universe with which we are acquainted exhibits evident marks of design, we must of necessity infer that it sprang from a wise and intelligent cause." The reader is, here, supposed to be acquainted with the marks of design which exist in the universe, though the probability is, that he knows nothing of them. He cannot be prepared, therefore, to draw the conclusion which results from the knowledge of them, and which forms the object of this discourse. The truth of the matter is, that the book wants a beginning. There is no known principle upon which the reader is to set out. He is not yet prepared for the discussion that is to follow. This, however, is not the fault of the author, but of the selector of the discourses. There was no such omission in the original plan. The information wanted was previously given. Taking it for granted, however, that evident marks of design do exist in the universe, we shall proceed to give such a view of the argument deduced from it in this discourse, and of the other discourses of the work, as is consistent with our limits.

It is admitted then that the universe exhibits appearances of design. But these appearances must have proceeded from a designing cause. This Mr. Arthur considers as a first principle of our nature, and adduces a number of instances to show that men constantly act upon it in the common affairs of life. It may, indeed, be considered as a first principle, though it seems rather to be a deduction from a principle still more general; namely, that every effect must have sprung from a cause adequate to its production. But that men act from it in the ordinary affairs of life without any intermediate chain of rea-

soning, there can be no doubt. Mr. Arthur's examples are applicable enough. If we behold a well built ship, completely rigged, and ready for sea, we immediately pronounce it to be the workmanship of a skilful carpenter. If we read a fine poem, we ascribe it to a good poet. But if this inference is good with respect to the ordinary transactions of life, why not with regard to the fabric of the universe?—The force of the argument is irresistible if there exists no previous prejudice in the mind; and if there does, perhaps no force of argument will remove it.

Mr. Arthur proceeds next to consider the objections which have been urged against the existence of a God. He begins with a refutation of the absurd and contradictory objections of the ancient atheists. 1st. It was said that the government of the world discovers no marks of divine interposition; therefore, things have gone on as they are from eternity. The epicureans in defence of this opinion pretended to account for every appearance in nature from the laws of matter and motion, which they held to be eternal. They excluded a God from their system, because they fancied they saw no necessity for a God. But this is supposing design to be without a designing cause, which is absurd.—In refutation of this doctrine, Mr. Arthur proceeds to state the evidence of the late origin of the world. Waving the arguments which have been drawn from the nature of the heavenly bodies, he thinks we may find one in the structure of our own earth sufficiently strong to convince us of its recent origin; that is, the tendency of all things on the surface of the earth to produce equality. If the world had existed from eternity, the mountains must, long ago, have been levelled with the valleys, and the surface of the earth covered with waters. This is certainly a very lame argument, and scarcely superior to those that have been rejected. It will probably be found that the waste of the mountains is repaired by regular operations of nature; and if the earth were even reduced to an equality of surface, why may not mountains and other productions of the surface be again formed as they were at first?—The argument for the late origin of the world drawn from the state of the arts and sciences among men, may be conclusive with regard to the origin of man himself, but scarcely with regard to the earth which he inhabits. It is, however, more satisfactory than the foregoing one, and is stated with much perspicuity.

2dly. The marks of irregularity observable in the works of nature have been adduced as another objection against the goodness of God.—But the arguments by which this objection is enforced are shewn by Mr. Arthur to be only the result of ignorance. A closer inspection and a minuter investigation of the works of nature have shown the pretended irregularities to be the effect of the most consummate wisdom and contrivance exerted in the operation of general laws. This is exemplified from the improved state of our knowledge with regard to the motions of the planets, the cause of eclipses, the uses of the different seasons and climates, seas and mountains.

Discourse 2nd.—Objections by Mr. Hume on the Existence of God, considered.

Mr. Hume's celebrity as a historian gave an impor-

tance to his philosophical writings which otherwise they would never have acquired; and had the principles on which he set out been well founded, his reputation as a philosopher might, indeed, have been lasting. His acuteness and ingenuity of mind were well calculated for metaphysical disquisitions, but it was his misfortune to choose always the wrong side of the question, so that his metaphysical writings exhibit only a splendid display of talent, exerted but to pervert the truth. The subtleties and sophistry of his reasoning have been so completely detected and exposed in the writings of Drs. Reid and Beattie, which have been long before the public, that the subject possesses, now, no longer the charm of novelty. The reader, however, will find in Mr. Arthur's examination of the objections, enough to reward him for the labour of a perusal.

With a view to invalidate our belief in the existence of God, Mr. Hume attempts to establish the principle, that we have no notion of power or efficiency, nor of cause and effect, excepting that one object is observed to follow another. Our ideas are all derived from outward sense or inward sentiment; but the idea of power can arise from neither. Mr. Arthur shows that we have ideas which are derived, neither from outward sense nor inward sentiment, or in other words sensation and reflection. Our ideas of substance are of this kind. We may therefore acquire other ideas in the same way. When we move a hand or a foot in consequence of volition, we have a conception of power exerted, though it is the object of no sense external or internal. Consequently, we have a notion of causality or efficiency. Mr. Hume's notion then of cause and effect is inadequate, and the principle false.

Mr. Arthur exposes with equal ability the fallacy of another of Mr. Hume's assertions; namely, that all our notions of cause and effect depend upon experience, and that no single instance of cause and effect can suggest the notion of necessary connection. The universe is a singular effect; we can, therefore, draw no inference from it with regard to its cause. Mr. Arthur adduces a variety of examples to show that cases occur, every day, in which effects are presented to us different from all others we have ever met with, and which we, yet, readily refer to their proper causes. And after all, the universe is a singular effect only with respect to its magnitude and perfection, not with respect to its indications of design. The argument, therefore, if it has any force, is not applicable to the case in question. Mr. Hume's principles being thus proved to be false, the conclusions drawn from them must be false also.

Discourse 3d.—The Goodness of God defended from the objections of Mr. Hume,

Conscious, perhaps, of the insufficiency of his arguments to disprove the existence of a Supreme Mind, Mr. Hume's next resource, was to misrepresent the character of the Deity. This has generally been the practice of atheists, of whom Mr. Hume is one of the most eloquent. He exhibits an exaggerated picture of the miseries of human life, and ascribes them all to the author of nature. The conclusion is that the Deity, since he did not prevent these miseries, must

be indifferent to good and evil.—Mr Arthur shews that the miseries of which Mr. Hume complains, are not the usual lot of humanity. The representation is consequently unfair, and the conclusion deduced from it false.—On the contrary, the sum of human misery is out-balanced by the sum of human happiness. There is no man who has not spent more days of happiness than of misery. The number of sick persons is small in proportion to the number of those who are in health. War, famine, pestilence, and the commission of enormous crimes are heard of with astonishment. They are events, therefore, which are rare and uncommon. But if the sum of human happiness exceeds that of human misery, it cannot be without design: wherefore the Deity is benevolent.

Discourse 4th.—On the Justice and moral Government of God.

In this discourse Mr. Arthur shows, by a copious induction of particulars, that virtue, in fact, always produces happiness, and vice always pain. This conclusion follows not only with regard to the constitution of the human body, and the external good things of life, but particularly with regard to the enjoyments of the mind. But these consequences cannot be the effect of chance. They are to be regarded as an express declaration from the author of our nature, that a moral government is established in the world. The moral administration of God being once admitted, it is easy to deduce from it the probability of a future state, which Mr. Arthur accordingly proceeds to do. As a specimen of Mr. Arthur's style, and of his manner of treating the subject, we select a paragraph, in which he is showing that even with regard to our bodily constitution the advantages are on the side of virtue:

“Health is the natural state of man, and sickness only an accidental circumstance. Some have constitutions more firm than others, and enjoy a more uninterrupted state of health; but the worst constitutions may be improved, and the best may be weakened. There is nothing that confirms the constitution both of body and of mind so much as industry and temperance. This is the lesson daily presented both by the physician and the parent, and both of them deliver the dictates of wisdom and experience. On the contrary, nothing has such a tendency to relax the whole human frame, both of body and mind, as indolence and debauchery. The young man who is addicted to either of them, wears grey hairs before his time, and brings upon himself diseases which resemble the decrepitude of old age, and hurry him to his grave; while the temperate and active play-fellows of his early years are enjoying the blessings of life. Corporeal pain is the natural wages of intemperance, and there are few inveterate diseases that may not be traced to this source. The melancholy consideration is, that often they do not stop with the person who has brought them upon himself, but entail on posterity hereditary pain and weakness. It is hardly possible, in the way in which things are at present constituted, to persist in any excesses without suffering the penalties annexed to them. Lassitude, and at last

the loss of health, and death itself, proceed from them. The vigour of youth may for a time prevent their ravages, but the arrow is shot, its poison is fatal, and its effects, though for a time latent, will at last appear and dissolve the whole frame. The advantages of virtue, and the disadvantages of vice, are clearly marked in the tendency of the one to produce health, strength, and agility; and in the tendency of the other to bring on disease, weakness, and every inactive habit.”

Discourse 5th.—Of Evils and their Causes.

If the Deity is benevolent, whence does evil arise?—The question presents many difficulties. But in reply to it Mr. Arthur observes, 1st. That we are not adequate judges of the nature of the government exercised over the world; and 2dly. That there are many evils in the world which are not to be ascribed to God.—What actions then ought we ascribe to God? 1st. The formation of the material world, and the establishment of the laws by which its motions are regulated; 2dly. The constitution both of our body and mind, and of every other created active being; 3dly. Our situation in the world. These observations premised, Mr. Arthur proceeds to enumerate the several kinds of evil which have been remarked in the world, and to show that they are not inconsistent with the administration of a good and righteous God.

The evils enumerated are of three kinds: 1st. Evils of imperfection.—Evils of imperfection are unavoidable in all created natures. They are no proof, therefore, of the want of justice or benevolence in the Deity. 2dly. Physical evils.—It is impossible to conceive a moral government administered over men's minds without pain. But moral discipline has for its object the ultimate happiness of man. Physical evils, therefore, are not inconsistent with the idea of benevolence in the Deity. 3dly. Moral evils.—If God be holy and just, why is vice permitted? Here Mr. Arthur takes a view of the insurmountable difficulties with which the Necessitarian, who admits the benevolence of the Deity, is pressed, when he attempts to answer this question; and assumes the only true ground on which it can ever rationally be answered; namely, the free agency of man. But man's free agency is the highest prerogative of his nature. Hence, he concludes, that neither evils of imperfection, nor physical nor moral evils, are any solid objection against the moral perfections of the divine nature. This division of the work is closed with a brief view of the different hypotheses which have been invented to account for misery and vice.

Part II. This part contains fourteen discourses, of which the first seven relate to taste.—Man is possessed of powers by which he is rendered capable of contemplating the works of nature and art, and of deriving pleasure from the contemplation. An inquiry, therefore, concerning the principles of taste and of criticism is intimately connected with ethics, for which reason Mr. Arthur considered it as necessary to give also occasional lectures on these subjects. The greater part of these lectures are to be found in this division, but the editor's predilection for separate discourses prevents their unity of design from being per-

ceived; for, from the manner in which they are introduced, they exhibit no connection but that of contiguity.

Discourse 1st. On the qualities of inanimate objects which excite agreeable sensations.—Mr. Arthur sets out by taking a view of the different kinds of agreeable sensations excited in the mind by the perception of external objects. The different effects produced on different minds by the contemplation of the same object are traced to their proper source, and shewn to be no proof that there exists in reality no standard of taste. But if the perception of external objects excites agreeable sensations, there must exist in these objects certain qualities capable of exciting them. These have generally been reduced to three: beauty, grandeur, novelty. But under each of these denominations there must be some qualities common to all objects characterised by it. It is an object of much importance to ascertain what these qualities are. Mr. Arthur, therefore, proceeds to the inquiry, and after a good deal of discussion concludes, that with regard to beautiful objects, colour and figure are the only qualities in which they all agree; and with regard to sublimity, largeness of dimensions. This opinion may seem to circumscribe too much the qualities common to these objects, but the arguments produced in support of it will be found to be very acute. The beauty of motion, of which some writers speak, is, in the opinion of Mr. Arthur, reducible to the figure described in the motion, or to the variety of shade which it exhibits.

Discourse 2nd. Concerning Burke's Theory of Beauty.—According to Mr. Burke, the qualities common to all beautiful objects are five. 1st. They are *small*.—Mr. Arthur allows this observation to be well founded, but not sufficiently precise. It is rendered more precise by restricting it to objects which are small of their kind. But even then it is insufficient to regulate our determinations. The swan and peacock, though among the largest of the feathered tribe are beautiful. 2dly. They are *smooth*.—But neither is this sufficiently precise. The surface of a stagnant ditch is as smooth as that of a limpid stream, but not so beautiful. There is not so much weight in this objection as in the former. Mr. Burke does not say that smooth objects are beautiful, but that beautiful objects are smooth. 3dly. The third property is *gradual variation*.—This excludes every thing angular. But the leaves of many plants are angular, and yet beautiful. 4thly. The fourth property is *delicacy*.—This Mr. Arthur considers as of no consequence in beauty, except when it is united with other conditions which of themselves constitute beauty. 5thly. The fifth ingredient in beauty is *colour*.—Mr. Burke ascribes the effect in part to the gradual variation and imperceptible shading of colours, Mr. Arthur to that alone. He does not consider his remarks as invalidating Mr. Burke's general theory, but he considers gradual variation and colour to be all that are essential to constitute beauty.

Discourse 3d. Concerning Dr. Hutcheson's Theory of Beauty.—Of the different writers concerning the nature of beauty, some have maintained that it is merely a sensation in the mind occasioned by opinion,

or prejudice, or custom; others, that it is the result of certain qualities or properties inherent in external objects. Dr. Hutcheson has generally been ranked in the former class, Mr. Arthur ranks him in the latter. According to Dr. Hutcheson, "Beauty consists in uniformity amidst variety." After endeavoring to ascertain the meaning of the definition which must be allowed to be rather obscure, Mr. Arthur proceeds to show that it is altogether inadequate. Uniformity amidst variety may be found in many beautiful objects; but they are not found in all, nor are they themselves sufficient to constitute beauty.

Discourse 4th. Remarks upon the Sensations occasioned by Grand and Terrible Objects.—Mr. Arthur considers *largeness of dimension* as the only quality common to all sublime objects, but not of itself sufficient to constitute sublimity. To produce this effect the dimensions must not only be large, but the parts must be arranged with some degree of order. To this rule it would be no difficult matter to point out exceptions. The Aurora Borealis is a grand object, but where is the orderly disposition of parts. Perhaps, no theory can be devised that will be altogether unexceptionable, just as in the classification of natural objects no general arrangement can be formed that will include all individuals.

Discourse 5th. Concerning Novelty considered as an Object of Taste.—In this discourse Mr. Arthur offers some observations on the extent and application of the term novelty as used by Mr. Addison, and states a distinction which Mr. Addison seems to have been aware of, but not to have pointed out with any degree of accuracy; namely, that novelty, as applied to some objects, signifies, only, that they were before unknown; but as applied to others, that they are singular in their kind. He thinks that very little has been added or needs to be added to Mr. Addison's observations on this subject.

Discourse 6th. Remarks on some Objects of Taste that seem not reducible to Beauty, Grandeur, or Novelty.—Though the qualities in external objects which excite agreeable sensations have been generally arranged under the three divisions of beauty, grandeur, and novelty, it requires but little reflection to perceive that many other qualities which cannot be included in these classes, excite also agreeable sensations. Such are utility, fitness, proportion, uniformity, and variety, which are here considered. But imitation is also an object of taste as may be exemplified in the productions of the imitative arts. But what arts are we to consider as imitative?—Painting and sculpture are evidently of this class, but some controversy has arisen with regard to music and poetry. Aristotle, the father of criticism, has denominated poetry an imitative art. Mr. Arthur admits the propriety of this denomination with regard to dramatic poetry, which exhibits a representation of the actions of men; but does not think it equally applicable to other kinds of poetry. "Of what is a description an imitation? It is a number of sentences or verses, intended to communicate to the mind certain conceptions of external things with their relations, changes, and mutual influence; but this is not imitation. Words, sentences, or verses, bear no resemblance to the thing described. They are only

arbitrary signs affixed to certain thoughts, and fitted by custom to suggest these thoughts. Poetry, therefore, when it describes, is not imitative."—This is certainly the fact. If a descriptive poem is imitative, so also is a descriptive piece of prose.

Discourse 3^d. Concerning Custom in Matters of Taste.—Men, in many cases, are influenced by custom, and our determination in matters of taste have been represented as founded upon it. The most ingenious supporter of this doctrine is Father Buffier, the fallacy of whose reasonings is pointed out in this discourse which closes the discussions concerning taste.

The remaining discourses of the volume are miscellaneous, and may be regarded as essays on their respective subjects. *vi.* On the Arrangement of Ancient and Modern Languages; On the Growth of the Fine Arts; On the Study of the Ancient Languages; On the Importance of Natural Philosophy; On Sensibility; On the Effects of Critical Knowledge; On the Advancement of the Fine Arts; On the Punishment of Crimes.

The discourses on the Study of the Ancient Languages, and on the Importance of Natural Philosophy, will be found to be particularly worthy of an attentive perusal. From the former we select part of the author's argument in defence of the present system of education with regard to the study of the ancient languages:

"Children are undoubtedly able to learn something, but they are totally incapable to acquire any science. Four or five years of their life must elapse before they be able to count their fingers; and at twelve years of age, it is but in some instances they discern the force of moral obligation. It is long before they are able to follow any deduction in reasoning. I know of no science which they are capable of learning. They have, indeed, memories; they might store up a multitude of historical facts; but they must remain with them merely as stories, with regard to which they can make no observation of any consequence. They are incapable of generalizing such materials.

"During this period, when their faculties have not attained sufficient vigour for the acquisition of science, it is unreasonable that they should be unemployed; or, which is worse, that they should be employed on what they cannot comprehend. You may teach them some mechanical art; you may instruct them in the art of making Dutch toys, or that of hand-writing. The first of these will enable them to use their hands with readiness, and the other will qualify them for the office of an engraver. Neither of them are despicable accomplishments; but surely neither of them will contribute much to improve the mind. Both of them will give employment, and will prevent habits of idleness; but they will give no room for those exertions, by which alone mental superiority is attainable. The study of the ancient languages, in the early period of life, seems admirably fitted to answer all the purposes which we wish to be attained. They require no powers which the young do not possess, and they call forth into vigorous exertion those of which they are possessed; they give abundant scope for the exercise of memory, and tend greatly to improve it; they gradually accustom the mind to habits of attention; they habituate it to inquiry; they render it capable of submitting to labour with patience; they are excellently adapted to subdue the giddiness and inconstancy of an unregulated mind, that has never been accustomed to pursue any end with steadiness. In the study of a language, more

than in any thing else, we are sensible of the proficiency we make. The young mind is pleased with a conscientiousness that it is increasing in strength, and advancing in improvement. Hence arises a new incitement to more vigorous exertion. It has been asked, is the mind learning any thing during this progress, but the knowledge of the words of a dead language? I answer it is learning much more. It is learning valuable habits; it is learning to exercise its powers; it is fixing itself for bestowing similar attention, vigour, and patience, upon any thing which may afterwards become the subject of its thoughts. Though it were granted, that the language in itself is of no use, the argument would not be invalidated. Does a man learn to dance, that he may be able to execute the steps of a horn-pipe?

"There is one habit of mind, which the study of the ancient languages is peculiarly fitted to form. They give it a faculty in forming judgments and conclusions from analogy. Every thing that occurs is like something else. A solution of the new case that occurs is to be looked for in something that was formerly known. A quickness and readiness in searching for resemblances is acquired, much more perfectly than it could be acquired by any other means. There is, perhaps, no one circumstance, in which mental superiority more evidently appears, than in the facility with which the agreements and disagreements, the resemblances and differences, of objects, are discerned. Upon this depend the important operations of classing, combining, and arranging, of dividing and separating, and others of a similar nature, which are of the highest value to an improved mind; and by which, such a mind is principally distinguished from that which is uncultivated. The habits of classing and arranging, of discovering analogies and resemblances, with quickness and ease, must be of great use in life; and I know of no means by which they can be got with so little trouble, or in so great perfection, as by studying the ancient languages."

From the view which has been given of the discourses of this volume the reader will be able to judge, in some measure, of Mr. Arthur's character as a writer and philosopher. If there is but little of originality displayed in his writings, there is, yet, much of judgment; if there is but little to excite admiration, there is, yet, much to commend. His language is always chaste, and always concise. His arrangement always luminous. His disquisitions always interesting and instructive. In his reply to the arguments of Hume, if he displays not the acuteness of Reid, and the warmth and humour of Beattie, he displays, at least, a thorough knowledge of the subject, and the art of bringing down the argument, by apt illustration, to the capacity of every reader. In his investigation and development of the principles of taste, he displays also much acuteness of discrimination, and much profundity of remark; and exhibits in his Miscellaneous Essays specimens of critical acumen which could have been the result only of the most extensive knowledge of science and of literature.

A short Account of the Life and Character of the Author is given by the editor. In point of arrangement we think it would have been better placed at the beginning than at the end; as a reader generally requires to know something about his author, if possible, before beginning to peruse his work. This account is panegyrical, as was naturally to be expected. The writer, however, should have prescribed to himself some bounds of moderation, even in uttering the lan-

guage of friendship. The sketch displays but little discrimination, and marks very faintly, if at all, the peculiar features, either of Mr. Arthur's mind, or his literature.

The Satires of Decimus Junius Juvenalis, translated into English Verse. By the Rev. William Heath Marsh, A.M. 8vo. 7s. Westley. 1804.

We have to apologise to our readers for our criminal negligence in thus long overlooking this very excellent burlesque of Juvenal. We confess we think it far superior to the old travesties of Homer and Virgil; and although Mr. Cotton was very successful in sundry passages of the Roman poet, yet we think Mr. Marsh's translation an unequalled performance.

Were we to find a fault *in limine*, we should suggest, that the idea of 'an unfledged Muse terminating her career in Mr. Carter's garrets,' which we admit is a happy idea, deserved at least a vignette, and since, if we guess right, that fustian was written to laugh at the trash of modern book-mongers, it would have added to the poignancy of the sentiment. We admire also the solemn irony with which Mr. Gifford is styled a rival Translator; and wonder at the perseverance which has actuated our author in every instance, (except where he has borrowed) to pervert the sense and nerve of Juvenal, but are happy to congratulate him on the glorious success of his patience.

As we look upon this translation as one of that order of books which are 'termed light or Summer reading,' and as the aim of the author has evidently been *our amusement*, it would be uncharitable to criticise with severity, what was intended to be a peevish criticism; and by asperity herein, we should deprave our sacred function on such a performance. For the entertainment, however, of our readers, we shall introduce a few *bijoux* which will surprise and edify them.

The prototype of Mr. Marsh's exertions were 'Mrs. Barbauld's exquisite productions;' which, if we mistake not, consist of gradual steps, from monosyllables to dissyllables, trissyllables, &c. for the use of young masters and misses from the age of three till eight. And inasmuch as the present Essay of Mr. Marsh's is *childish*, so far we think he has closely followed his model: but in the language we must allow him the praise of originality.

But if in puerility we allow our author even to excel Mrs. Barbauld, we cannot at the same time grant that he is equally intelligible. Although the rendering of Juvenal into easy, familiar, and funny verse, was the chief object of the performance before us, yet here and there an occasional knot is interwoven in the otherwise smooth texture, which might puzzle the class of humble readers, for whom the travesty was intended.—We will instance one or two of these enigmatical passages, which would, we think, exercise the ingenuity of a conjuror to develop without the original before him.

We will take a passage first from the 16th Satire, which some foolish Commentators have judged not to belong to the Juvenal.—They are sufficiently confuted by the contemptuous silence of our Buffo:

"Yet is the cohort hostile—all the bands

Tumultuous rise, and issue their commands.
Ye foolish tell-tales how will ye be curst,
If the last vengeance should exceed the first!
Another rash Vagellus must arise
Singly, with perfect numbers, to despise
Thousands of arm'd opposers. Who would leave
The city for thee? hop'st thou to receive
That second Pylades, that trusty friend,
Who e'en within the trenches will attend?

The above we must allow is wrapped up in obscurity—but it is not a humorous obscurity. To make amends, however, an excellent pun follows, which we exhibit to the reader as the best specimen of wit in the whole version:

"Dry up thy tears, no good they can produce,
Nor send to them who'll only send excuse."

Again we have an instance of studied obscurity in Sat. 4.:

"And thou, Crispinus, canst thou be so dear,
Who, clad in rushes, hast not long been here?
This is a miracle, I must confess,
Why, fool, the fisherman had cost thee less.
Some acres might be bought at such a price,
More in Apulia, if thou art not nice."

The versification is sometimes in the manner of Dr. Donne, sometimes in that of the Bell-man, sometimes mere prose, below doggrel—all which styles are admirably calculated for 'the Burlesque,' and reflect great credit on the versatility of our author's talents. We shall exemplify each of these immediately.

1st. An imitation of Dr. Donne—or the antiquated limping style. Sat. 6:

"Still in retirement lives, says loud report,
One spotless nymph; but let this maid resort
To Gabii or Fidenæ, and I fear
The world no more of chastity will hear."

2d. An imitation of the Bell-man—or vulgar style. (The reader will remember that Juvenal puts in as delicate verse, as possible, the following extract:

— "quis tecum sectile porrum
Sutor, et elixi vervecis labra comedit?" &c.

and therefore by sinking what was low in itself into the most absolute *slang*, Mr. Marsh has reflected honour on himself and ridicule on the Satirist)—But our readers must be impatient for the quotation:

"Thus he salutes me—'Who goes that way? Stand!
Willing or not, I must obey command.
What would'st thou have me do? Can such as I
A man, who's drunk, and bolder too, defy?
'Whence can'st thou, Sir? who puff'd thee up with
pease?
Where didst thou sup on onions bread and cheese?"

(How truly vulgar this, and unlike the original—to proceed,)

Or with thy cobler-fiend, what humble shed,
I pray, was honour'd with a boild sheep's-head?
What not a word? where, sirrah, dost thou dwell?
Speak or I'll strike:—in what mean dirty cell?
Or in what porch thy scanty offerings, tell?"

The last verse in addition to its being most exquisitely vulgar (the virtue of which we now treat) has also the flattering idea annexed to it, of being perfect *non-sense*.

3d. Doggrel or Prose versification.—Of this we have

elegant instances in every page.—We need not selection—let us open a page—heigh presto! page 202. Satire 14th.:

“ Can Rutilus mild manners recommend
And to small errors clemency extend?
Can he instruct a pupil to behave,
And teach til at both the freeman and the slave
Spring from the same materials, who delights
In stripes, and all his trembling house affrights?”

We have, perhaps, already extracted sufficient passages to shew the high sense we entertain ourselves, and wish others to entertain, of this most incomparable Burlesque.—There is no danger, we think, that it will injure the sale of Mr. Gifford's, or even Mr. Rhode's translations; since we again repeat this is on 'a different plan.' Our author has a claim on us to *particularise* his excellencies a little, and we then shall part from him, wishing him success in every future Travesty he may undertake.

The tenth Satire is more generally known to the English reader than any other of our poet's productions, chiefly by the noble poem which Dr. Johnson has erected on the same basis.—A few extracts, to give an idea of the manner in which it has been treated by our humorous translator, will therefore not be unacceptable:

— “ Deinde ex facie toto orbe secundâ
Fiunt Urccoli, Pelves, Sartago, Patellæ”—

The simple translation of which would, perhaps, not exactly suit the dignity, or at least grace necessary to be observed in English poetry, becomes most excellently farcical, merely by the insertion of a superfluous half-line to fill up the rhyme:

— “ Sejanus who appear'd
A mighty god, as second was rever'd
Thro' the wide world (*so frail are human plans*)
Is melted down for kettles, pots and pans.”—

The great difficulty of finding out the true grammatical construction of the phrase in this and many similar passages, is, perhaps, to be esteemed among our translator's chief improvements in the art of Burlesque.—The expressions following are genuine and exquisite, in the true spirit of low buffoonery:

“ ‘ What countenance! *Well, I confess*
I never lov'd the man.’— ‘ *You may believe.*’ ”

— Verbosa et grandis Epistola venit.

“ ‘ A long letter from our prince,’ *they say,*
‘ Was hither sent.’—”

Milo, who by Juvenal is simply mentioned as one who “Viribus confusus perit” is by our translator in the true spirit of Burlesque presented with the faculty attributed to P. Denies of thinking and acting *after* death:

— “ ‘ Milo mourn'd his end,'
Proud of his strength who strove tough oaks to rend.' ”

This is precisely the *genuine Bathos*, and may be subjoined to the celebrated passage where the nymphs are described as lamenting over their own graves.

We had written thus far when it was suggested to us, that our contemporary Reviewers had absolutely supposed that Mr. Marsh had intended a *Serious* Translation of Juvenal.—We confess we were much struck by this weight of authority, and deemed it our

duty to open the book again. But the first passage we met with sufficiently satisfied us, and will confirm the faith of the most sceptical reader, and it is our final pronounciation, that the Rev. W. H. Marsh has produced a most excellent and most pleasingly absurd BURLESQUE.

“ Genius laments, expos'd her head and hand,
While dunces slumber, careless who command.
' O happy, happy Rome! thy Consul I.'
Our orator securely might defy
The swords of Anihony, if this [query thus?] alone
In metre had his indignation shone.
Yet would I rather much waste paper fill
With trifling verses, than compose with skill
Thee, O divine Philippic! next the first,
Whence the full tide of Tully's fury burst.”

Fleetwood, or the New Man of Feeling. By William Godwin. 3 vols. 12mo. 15s. Phillips. 1805.

Mr. Godwin has in his Preface very kindly supplied us with a criterion by which we may judge accurately of the merit of the performance *before us*. He informs us what he intended it to be; and we have, therefore, merely to estimate the propriety of his design, and then to examine how far he has executed what he intended.

This is the third novel Mr. G. has given to the world. The former two, he tells us in his Preface, have been objected to by the critics on account of the surprising and incredible incidents. St. Leon was avowedly of “the miraculous class;” and even the adventures of Caleb Williams were supposed to be “so much out of the usual road, that not one reader in a million can ever fear they will happen to himself.” The present volumes are intended to furnish these critics with “a dish agreeable to their own receipt.” It “consists of such adventures, as for the most part have occurred to at least one half of the Englishmen now existing, who are of the same rank of life as the hero.” The work, however, is not intended to be a tame flat collection of common-place incidents without any novelty whatever to recommend it. “Even in the present narrative,” says Mr. G. “I have aimed at a certain kind of novelty; a novelty, which may be aptly expressed by a parody on a well-known line of Pope; it relates

Things often done, but never yet described.

In selecting among common and ordinary adventures, I have endeavoured to record such as a thousand novels before me have undertaken to develop. Multitudes of readers have themselves passed through the very incidents I relate; but, for the most part, no work has hitherto recorded them. If I have told them truly, I have added somewhat to the stock of books which should enable a recluse, shut up in his closet, to form an idea of what is passing in the world.”

It appears from these observations that our author has classed his present performance among that species of novels which describes men in such situations as they are actually and very often found. If the author attempts to keep up the interest of the piece by the introduction of marvellous incidents, we have his own authority for pronouncing that his work is badly executed. But he has also promised us that his

incidents will not only be common, but at the same time such as have never hitherto been described. After so much has been written on the incidents of human life, this is certainly a bold enterprise; and, if well executed, must demand high applause. Our author is completely sensible of this; and therefore, he does not fail in his Preface to set forth the difficulty of the attempt, and thus to make the reader aware of the importance of what he has done. "It is inconceivable," says he, "how much by this choice of a subject, I increased the arduousness of my task. It is so easy to do a little better, or a little worse, what twenty authors have done before! If I had foreseen from the first all the difficulty of my project, my courage would have failed me to undertake the execution of it."

Let the reader keep these remarks of the author in sight, while we present him with a view of the principal incidents of the novel.

Fleetwood, the hero of the piece, was the son of a rich merchant who had retired from trade, and fixed his residence in Merionethshire, at the foot of the lofty mountain of Cader Idris. The father had contracted a particular love of solitude, in consequence of the death of his wife. He was reserved and hated society. But he always treated his son as his most intimate friend; and the son, both from affection and from habitual intercourse, acquired a disposition and habits extremely similar to those of his father. His chief pleasure was to ascend the lofty mountain of Cader Idris, in company with his dog, and to contemplate from thence the romantic scenes of nature. He was, however, as he informs us, extremely benevolent, and he recounts some instances of his own charitable deeds in support of this assertion. But he was not only benevolent towards his own species: The brute creation were no less the objects of his feeling reflections. He loved none of the sports of the country. Hunting and fowling were his aversion, because "he could not with patience regard torture, and anguish, and death, as the sources of his amusement." He had been once or twice seduced into an excursion of angling; but he soon abjured for ever "so idle and unfeeling an avocation;" and even conceived a dislike to his tutor for relishing this barbarous amusement.

The tutor was one of those personages who imagine themselves to be great poets, but can never persuade any other person to coincide in this opinion. He had also made vast mythological discoveries to which nobody was so civil as to listen. He was in other respects a very worthy character; but his unlucky foibles made him a butt both to young master and his papa, not only behind his back, but even to his face. The pupil looked upon the abilities of his preceptor with very sovereign contempt; and this, in conjunction with the indulgence he experienced, as the only child of his father, made him altogether ungovernable and self sufficient.

Such was our hero when it was thought expedient that he should enter himself at Oxford. He quitted his father, his tutor, and his dog with much regret. He at first hated every thing at Oxford. It was so unlike every thing he had been accustomed to! Soon,

however, he accommodated himself to his new situation; and in a short time acquired the distinguished reputation of "an accomplished Pickle." Still, however, his bowels yearned with compassion over the hard fate of a fresh-man. He forswore quizzing them himself, and often prevented others from putting their unlucky schemes into execution.

From Oxford our hero was sent to travel. He arrived at Paris in the reign of Louis the Fifteenth. At that dissipated court he entered the lists with his usual spirit. He had a couple of amours with a duchess and a countess, both married ladies. He imagined them in their turns to be all beauty, all love for himself; but finding to his astonishment that they were not quite angels, and that he was not the only man that partook of their illicit favours, he quitted Paris in a violent pet, and fled to bury himself among the mountains of Swisserland.

In the canton of Uri lived an old friend of his father, whom he had been directed to visit as soon as possible after his arrival on the Continent. The advices of this friend his father had taught him to regard as oracles. The pleasures of Paris had, however, detained him for a considerable time from paying this visit; and if the countess de B. had not proved inconstant, it might have been long before the old Ruffigny had seen the son of his old friend.

M. Ruffigny was a Swiss of the Canton of Uri. He was descended in a direct line from Walter Furst, one of the three famous assertors of liberty, who conspired for the deliverance of their country. He himself possessed the venerable aspect and the primitive virtues of a patriot. He was bound to the family of the Fleetwoods by the closest ties of gratitude and friendship; and he was the man whom of all the world the father of our hero wished to hold out to his son as a pattern of imitation. Fleetwood began almost to forget the charms of Paris, of the duchess, and the countess, amidst the wild beauties of Uri, and in the company of the descendant of William Tell. He began to be ashamed of his dissipations; but his shame was changed into remorse when Ruffigny took an opportunity to inform him that his father died two months ago while he was in the hey-day of his Parisian debaucheries. It was necessary that he should return to England without delay. The venerable Ruffigny, determined to discharge the trust of his deceased friend with fidelity, insisted upon accompanying him. For some time the most melancholy reflections preyed upon the mind of our hero. Merioneth and Cader Idris now presented nothing but objects of the deepest regret. The old Ruffigny was obliged to smother his own grief, and to alleviate the despair of his young friend.

Some necessary business soon called our hero to London. He here fell in with some companions of the same stamp with his Parisian associates. A mistress out of place caught his fancy, and she became to him another duchess or countess. Ruffigny, who had insisted upon accompanying him to London, saw him again hurrying to the brink of perdition. He remonstrated; Fleetwood was indignant; they parted. But Ruffigny left a letter behind him which recalled Fleetwood to the road of his duty.

Our hero now again retired to his country-seat at the foot of Cader Idris. He renounced all the habits of the college pickle, and the Parisian man of spirit. He became a recluse and a misanthrope. Ruffigny had returned to his native mountains. To him Fleetwood paid an annual visit during the remaining six years of the old man's life. He tried various methods to remove his chagrin. He became the member of a literary club in London. He was still dissatisfied. He became a member of parliament, and a patriot. He made some strenuous struggles against corruption; but alas! in spite of all his efforts the nation soon fell back into its "shop keeping and traffic-trained character." He quitted this unpromising business in disgust. He travelled over all Europe, but he was still as unhappy as ever. He sought far and near for a friend; but although he searched in open day, his search was no less fruitless than that of Diogenes with his lantern.

Our hero had now attained the mature age of forty-five years, when, on an accidental excursion to the banks of the Windermere, he chanced to gain admission to the family of Mr. Macneil, a Scotsman of a most accomplished character, who had once been the bosom friend of Rousseau. A strong intimacy soon sprung up between them, and he became almost a constant inmate in their family. The family of Macneil consisted of a wife and three daughters. His wife had in her youth committed a trifling faux pas. Her father, a man of fortune and family, anxious for the improvement of his daughter, and at the same time careful to avoid throwing any temptation in her way, procured her the instructions of an "old, deformed, avaricious, profligate Italian fiddler;" and with this unseemly animal he thought his daughter's virtue secure. But the fiddler, it would seem, knew woman better than the father; and, "repulsive baboon" as he was, he soon prevailed upon the young lady to elope with him. He carried her to Italy; and being withal as jealous as he was ugly, he shut her up in an old castle, and set a she-dragon of an old sister to watch over her. The gallant Macneil heard of this affair during his travels in Italy. He had seen her at her father's house, and had conceived a sort of affection for her. He now resolved to attempt her deliverance. He contrived to open a secret correspondence with her; a plan was laid, and she again eloped with him from the fiddler. Macneil brought her back with much ceremony to her father's. A reconciliation took place. Macneil became her avowed lover. He was too noble to think the worse of her for her trifling faux pas. She had then been scarcely sixteen; and surely it could argue no great depravity in a girl of that age to yield to such a temptation! A divorce from the fiddler was procured. Macneil married her, and they retired to be happy on the banks of the Windermere. The ladies of that country, however, had not attained the same noble liberality of sentiment with Macneil. They could not bring themselves to associate with the lady who had two husbands alive at once. Some visitors were besides not over ceremonious from a knowledge of past events. And Macneil at length found himself obliged to shut the door against visitors, and to seek for solace

in his family. His wife brought him three daughters. The eldest, although not handsome, was sensible, and excelled in the art of design. The second was a lovely brunette, and an excellent musician. The youngest was a botanist; she was beauty personified, and her name was *Mary*. "Mary had a complexion which, in point of fairness and transparency, could not be excelled. Her blood absolutely spoke in her cheeks; the soft white of her hands and neck looked as if they would melt away beneath your touch; her eyes were so animated, and her whole physiognomy was so sensitive, that it was scarcely possible to believe that a thought could pass in her heart, which might not be read in her face."

No wonder that the old bachelor began to feel his heart warmed. Misanthrope as he was, he could not help feeling an inconceivable pleasure in dangling after Mary, and assisting her in picking up plants. Macneil and he became strongly attached. He complained to Macneil of his long unhappiness, of the vacuum that had so long remained in his heart while he was in search of a friend. Macneil assured him that the true cure of his ailments was to marry, to call his relations and other friends about him, to grow cheerful and sociable, and to give his misanthropy to the winds. The idea of marriage ran violently against his habits and prepossessions; but the charms of Mary proved too powerful for all prepossessions, and he obtained her father's consent, provided he could make himself agreeable in her eyes.

The period was now arrived when Macneil and his family were about to depart for Italy. The ladies of Windermere had obstinately refused to associate with his wife; and in consequence, his daughters laboured under the disadvantage of being excluded from all society with their own sex. He had received assurances of having his family introduced into a genteel circle in Italy; and he resolved to transfer his property, and fix his residence in that country. At the instance of Fleetwood, he consented to leave Mary behind him on a visit to a friend, that our hero might have an opportunity of making the desired impression on her affections. Macneil, with the rest of his family, embarked on board the vessel that was to convey them to Genoa. A dreadful tempest arose, and they perished. Mary was reduced almost to despair by the intelligence. The attentions of Fleetwood were unremitting. A new calamity succeeded in rousing her from despondency. Her father had consigned his property, amounting to sixty thousand pounds, to a banker in Genoa. He had by mistake carried both the vouchers for this property and the duplicates on board the vessel, and they had all been swallowed up along with himself. A demand was made on the banker for the money. He denied any knowledge of the transaction; and as no vouchers could be produced against him, the courts of Genoa decided in his favour.

Mary was now left an orphan, and penniless. Fleetwood married her. They retired after the ceremony to the baths at Matlock, where they spent a month in complete happiness. They then repaired to his seat in Merionethshire, and here matrimony began. There was a closet in the house which commanded a

delightful prospect. It had long been the favourite retreat of Fleetwood. Here he had read, he had reflected; he had conversed with the mighty dead in their works; he had enjoyed his own waking dreams. There was a private staircase which led from it to his favourite walks. In short, this closet was more to him than all his possessions besides. While he shewed his Mary her new habitation, he of course led her to this closet, and was just opening his lips to inform her of the pleasures he proposed to himself in his solitary contemplations there, when she anticipated him, by an exclamation expressive of the transport which the view from the window afforded her, and by a request that this might be *her* closet. Fleetwood was thunderstruck. He could not mortify her by a direct refusal. He could not expose his own weakness by unfolding his predilections. He gave up the closet to his beloved Mary with the best grace he could: but he secretly felt that his neck was in the yoke, and he cursed his folly in breaking through his established habits, and in linking himself to a young wife.

This was only a prelude to the heart-burnings that followed. His wife took no step without his consent; but then he could refuse her nothing, and her plans continually jostled with his inclinations. She wished to be social with her neighbours, and he agreed to invite them. But he detested company. This was the first time he had mixed in the society around him; and a few days rendered it absolutely insupportable to him. He was remarkably fond of Fletcher, and other authors of the seventeenth century. Mary listened with pleasure while he read; but she broke away from this feast with as much pleasure to go in search of her plants. She delighted in dancing. One of the families in the neighbourhood sent her tickets for a ball, and she consented to go. Her husband hated dancing above all things, and was angry that she had consented. She resolved to stay at home. He was ashamed of his own caprice. He insisted that she should go, and dance with a handsome young partner that had been provided for her. Jealousy now added its fuel to his former chagrin. She danced too well, and he could plainly perceive that she and her partner were not a little too confident. He went home with her after the dance in a very bad humour; and next day, when her partner, according to custom, called upon her, he broke into the room, expecting to find things very much amiss.

The gentle temper of Mary sunk under this usage. She forsook all company, became pensive, melancholy, and exhibited signs of approaching derangement. Twice she escaped from her bed at night, and repaired to the sea beach amidst the wind and sleet, imagining that she heard the cries of her drowning family. Once she was prevented by some unknown person from plunging into the ocean. Fleetwood now looked to his own behaviour with horror. His caprice had driven an unfriended orphan, committed to his care, a wife that he tenderly loved, to distraction. He determined to retire from the sea-shore, which seemed to nourish her melancholy, and to repair to Bath, where he hoped that gaiety and society might restore her spirits. For some time the experiment seemed to have little effect; but all at

once she regained her former vivacity, and passed rapidly to the extreme of gaiety. She joined every amusement. She sung, she danced; and left no time for reflection. Her husband once or twice hinted that this was not altogether pleasing to him; but a returning wildness and dejection in her countenance made him instantly desist.

He, however, was not happy. He resolved to try the other part of Mr. Macneil's advice, and to call his relations about him. He fixed upon two young men who were distantly related to his family by their mother's side. Their mother, a woman of fashion, was such another as the Parisian marchioness has noticed above. She took her full swing of vice, till she was publicly detected. She was then divorced; and became a demirep of fashion. When her charms decayed, she found it necessary to retire to a distant part of the country. Here she practised on the heart of a surgeon of eminence, who was drawn into a marriage with her. She renewed her dissipation, till his fortune was ruined, and he died of a broken heart. She then was reduced to beggary, and actually died in a parish work-house. Previous to her divorce, she had presented a son to her first husband; but his illegitimacy was afterwards proved. She had another son to her second husband. Gifford, the eldest, had been at sea for some time; while Kenrick, the younger, had been brought up by his father's relations in Wales. Such was the condition of the youths, when Fleetwood brought them to his house.

Kenrick is an open, honest, gay, thoughtless character, generous and unsuspecting in the extreme; and his handsome face reflects the honour and sincerity of his soul. Gifford is a dark, artful, designing villain. His face betrays his heart; yet so plausible is his address, and so specious his whole behaviour that he soon insinuates himself into the entire confidence of every one. He had early cherished every baneful passion in his bosom. He had hated his mother for being the cause of his disgrace and ruin. He hated his brother for intercepting favours from him. He had contrived many deep and villainous projects for advancing his fortune, and he had been baffled in all of them. No sooner did this youth enter the house of Fleetwood, than he began to cast about how he should make himself that gentleman's heir. Kenrick, by his open behaviour was evidently becoming a great favourite: he therefore resolved to ruin him. Mrs. Fleetwood was with child. This was still more likely to blast all his hopes. He therefore resolved to have her divorced from her husband, and her child declared illegitimate. By a tissue of villainies, he contrives to inflame the too readily excitable jealousy of Fleetwood, and to persuade him that his wife and Kenrick are engaged in an abandoned intercourse. At length the husband's suspicions are confirmed beyond a doubt. He reproaches his wife bitterly; and in a phrenzy of rage, sets out for the Continent, accompanied only by his faithful confidant Gifford. He causes a prosecution to be commenced against his wife in the ecclesiastical court. By means of witnesses suborned by Gifford, a verdict is given against her, and parliament is applied to for a divorce. In the mean time, Fleetwood, exhausted by the struggles

of his mind, begins to feel himself decline. He makes his will, leaving his whole property to his faithful friend Gifford, provided his child is found illegitimate. With this will in his custody, Gifford is sent to England to accelerate the prosecutions. Fleetwood, however, gradually recovers, and he writes to Gifford that he himself is coming over with a view of investigating the whole affair. In his way through a wood near Paris, he is attacked by four men in masks, and nearly murdered; but is rescued by some gentlemen on horseback, who at that moment unexpectedly come up. One of the villains is killed. The rest escape. He himself is carried by his deliverers to Paris; and now the whole affair is cleared up. It is discovered that Gifford planned the murder, and was himself one of the villains; and that Kenrick was one of the gentlemen who unexpectedly came in sight. Every thing now goes as it should do. Fleetwood perceives how he was duped, is convinced of his wife's innocence, and his own injustice. She had brought him a lovely boy, and was herself come over to Paris. She had solemnly vowed never to forgive his base suspicions; yet she does forgive him. Gifford is hanged, and Kenrick rewarded with the hand of a rich heiress. Fleetwood, in order to shew his sincere repentance, writes this narrative, which he denominates, "The History of his Errors."

From this full analysis of the story, our readers will be able to perceive how far our author is really what he professes himself, the narrator of common incidents, which, however, have hitherto escaped the observation of other writers. There are two ways in which a novelist may be unnatural, either by introducing chimerical incidents, or by making his personages think and act in ordinary circumstances as no person ever thought or acted. The incidents of the catastrophe are avowedly extraordinary; for the author himself "confesses his inability to weave a catastrophe out of the ordinary incidents" of which he had told us the rest of the piece was composed. This is a sad confession for the author's own reputation. An unnatural catastrophe does away the probability of a whole story. It does little credit to an author's ingenuity or industry, to step out of the road of nature for materials to wind up his tale. But even in the former part of the work, of the incidents which our author had announced as so very common, we find several that could scarcely have happened to "half the Englishmen now existing, of the hero's rank." To pick up a Mary, and such a Mary! on the banks of Windermere is not the lot of every one. Indeed, the whole story of Mary's family and fortunes savours not a little of the marvellous. But if the principal fable be not in the first volumes altogether out of the ordinary way, our author is careful to introduce a garnish of surprising episodes to keep alive the reader's attention. Such, for example, is the story of Ruffigny. This gentleman was the son of a burgher of Uri. He had been left at seven years of age to an unnatural uncle, who determined to rid himself of him, and for this purpose sent him to be a silk weaver at Lyons. From this place Ruffigny made his escape at eight years of age, set out for Versailles to throw himself at the King of France's feet, and implore justice, was picked

up when almost starving by the grandfather of Fleetwood, who educated him along with his own son, and at length enabled him to become banker to the court of Portugal. Ruffigny, afterwards finding that the son of his benefactor was unfortunate, forced him to accept of the vast fortune he had made, and retired to spend the remainder of his own days on his paternal farm. These, at least, are no every day's incidents. Ruffigny is indeed himself aware that his tale is not very natural; for he frequently observes, that, perhaps, the same thing never happened to any other person but himself. Is not the author in these instances conscious that he is at fault?

The sentiments of the personages are often such as no one finds unless in men made by novelists. The spoiled child of a wealthy squire at the foot of Cader Idris becomes a perfect sensitive plant. He looks with profound contempt on the silly ambition of shining in the eyes of booby squires by feats of horsemanship. He abhors the atrocious cruelties of hunting and angling! He dislikes his tutor, among other things, for the sound of his voice. The principal object of his care is "the vast variety of *speechless misery* which is every where to be found." He goes in earnest search of a friend that should "make a part of himself." Perhaps, these sensibilities are intended to give the work a just claim to its assumed title—"The New Man of Feeling." But the sensibilities of Harley and Fleetwood are of a very different cast. Harley feels as we expect him to feel, and his readers feel along with him. Fleetwood's sensibilities come upon us slap dash, when we least expect them, and when we are in no degree inclined to sympathise with them.

As to the novelty either of the incidents or sentiments, unless where they are very whimsical and out of the way; we must own that we have looked for it in vain. We do not feel that we are one jot more acquainted with what actually passes in the world than when we first took up the book. Gifford, the next character in consequence to the hero himself, is a character that exists in every novel, where a complete villain is necessary to bring about the catastrophe.

Mr. Godwin, from some of his former publications has acquired the reputation of a free-thinker, or rather a libertine in what respects morals. The present volume is in some degree intended as the *amende honorable*.

He dwells with never-satiated rapture on the delights of wedded love; he exclaims against every indulgence of illicit passion, and in particular, the violations of the marriage tie. Mr. G. indeed, appears to feel a little awkward in his new character of a moralist, according to the old order of things; and in his Preface, he endeavours to anticipate the charge of inconsistency by observing that his aim, in the Political Justice, was merely to ascertain what new institutions might be good for man in a new state of society. He seems, indeed, to have forgotten that he delivered the same sentiments with regard to marriage a little more practically in the life of Mary Wolstoncroft. But if his repentance be sincere, and he endeavours to make amends for his former errors, why should they not be consigned to oblivion?

But we must own that there are some passages in this work, which, to a person unacquainted with Mr. G.'s repentance, might lead him to conceive that our author was still the old man. For example, the profligacy of the Parisian marchioness is spoken against with much bitterness. Fleetwood tells us that he will rather risque disgusting his readers by an insipid tale, than describe the voluptuous scenes that passed between them. But at the same time, he tells us in as glowing language as possible what it is he will *not* describe. So here we have the *old* Mr. Godwin gratifying his reader by luscious descriptions of debauchery: while at the same time the *new* Mr. Godwin assures us that he will do nothing of what he is actually doing! Admirable penitent! Perhaps, there may be more ladies than those on the banks of the Windermere, who may not think that a fair one, who at sixteen could elope from her father with an old, ugly, decrepid baboon, had not both her taste and her moral feelings greatly depraved, and was not a very fit companion either for themselves or their daughters. All the fine garnish, which our author afterwards throws over this lady's character, does not do away the disgusting depravity of her early conduct. We think, indeed, that Mr. G. has in this instance trusted too much to his power in displaying the effects of sentimental expiation. Had he made her elope with a fine handsome young fellow, the reader would not have been so much disgusted. Her return to virtue would have had some of our sympathy, and the degradation of Macneil in afterwards marrying her would not have so completely shocked us. But there is something absolutely repugnant to nature in a well educated girl of sixteen becoming enamoured of an ugly, old, loathsome piece of deformity. In spite of all the art of the author we look upon her mind as disgustingly corrupt; the fine feelings afterwards ascribed to her we turn away from as so many ornaments thrown over a diseased limb; and poor Macneil scarcely receives our pity for having wittingly linked himself to the relic of the satiated old fiddler.

But if the present work is to be considered as a renunciation of our author's former errors in morals, his politics and religion exhibit no symptoms of wavering. If a man disbelieves any particular religious opinions, it is a duty he owes to himself and mankind to state the grounds of his disbelief, that either he or others may have an opportunity of being cured of their errors. But he ought to reason on sacred subjects with that awe and reverence which every thing relating to religion ought to inspire. To treat such a subject with light ridicule is unworthy of a reasonable creature. But to aim little sly thrusts at religion, and to turn sacred things into jest, by the bye, is not only unreasonable, but mean villainy. It just shews that a man would be impious if he durst. His cowardice proves that he is conscious of his guilty intentions, and that he has just courage enough to wish to be a villain. Hear the sentiments of an orphan of nine years old relieved from starvation by the hand of charity: "The offerings of gold, frankincense, and myrrh, presented by the wise men of the East, were not more acceptable to the mother of Jesus, than this homely roll and butter were to me at this moment."

We believe this is the first hint ever thrown out that the mother of Jesus was on this occasion tickled with the sensations of a little sneaking avarice.

Mr. G.'s politics are altogether in the old cant. The whole institution of kings is an encroachment on the natural equality of mankind; and Great Britain is now a despicable, shop-keeping, irrecoverably degraded country.

From the abridgement of incidents we have made, it may be supposed the story passes rapidly on. But, in truth, this is by no means the case. The first two volumes are often rendered insupportably heavy by long, prosing digressions on the very new topics of the different figure that boys make at college and afterwards in the world, the perceptions of a farmer and a poet, the joys of friendship, &c. &c. &c. The last volume, from the skill displayed in some parts, but much more from its surprising and extraordinary incidents, is by much the most interesting.

In Mr. Godwin's former publications we have marked a propensity to spin out his sentences by superfluous words. This propensity seems to be daily gaining upon him. There are few pages which might not be improved by taking away one half of the words. We are told of the Parisian countess: "She appeared born only to feel; to reflect, to consider, to anticipate, to receive, and concoct the elements of instruction, were offices in which she seemed incapable to exist." The marchioness chose lovers "whose passions were to mix, and shock, and contend, and combine with her own." Such are the unmeaning collections of words through which the reader is perpetually obliged to toil, while pursuing the scanty story in the first two volumes.

Our author's attachment to strange words, and quaint affected expressions was never so conspicuous in any of his former works. We never heard before of "an *olfactory concert*, infinitely more ravishing than all the concords of harmonious sound that human art ever produced?" Is this a counter-part to the theory of Burke, who reckoned an intense bad smell among the sources of the sublime? We shall expect in Mr. G.'s next performance to have some account of the art of *playing a smell*. The hero of the piece talks of his "undebauched habits as a *solitaire*."—Reader, it is not a *bag and solitaire* that is here meant, but a *hermit*. The following description of our New Man of Feeling, will no doubt, appear very fine to many persons: "The springs of my mind, so to express it, were tuned to too delicate and sensitive a pitch: it was an Eolian harp, upon which the winds of heaven might discourse excellent music; but the touch of a human hand could draw from it nothing but discord and dissonance." We are accustomed to talk of a staunch dog, and we all allow the phrase to be perfectly well defined. It is, however, too familiar for a fine writer. Our author substitutes the "dogs of the caustic hunt." Some of our readers will find it difficult to know what sort of hunger the person felt who utters the following expression: "I was not hungry by sensation; my heart was too full of the crosses I had sustained: but I was hungry by reflection." It is to be observed, that this hunger by reflection, arose from a boy's anticipation that he should

be starved! Our author seems of late, to have paid particular attention to the operations of nature while she was kneading up the batch man. We find in one place "a double portion of her most combustible materials kneaded up by nature in the hero's frame:" In another we hear of "seeds of disease kneaded up in Rousseau's original constitution:" In a third we are told that a mother's particular affection for a sickly child is owing to "her own labour having become kneaded up in the little being!" Such are the flowers of style which are every where scattered up and down the performance before us.

Such is the "New Man of Feeling." Mr. G. understands the nature of literary merit too well not to perceive the faults we have pointed out. But, probably, he looks forward for reputation to posterity. In that case he has no reason to fear that this unfinished cock-boat will hang on the vessel of his fair fame as it floats down the ocean of time. He has affixed it enough to send it long before the end of its century to the bottom.

A Statistical and Historical Inquiry into the Progress and Magnitude of the Population of Ireland. By Thomas Newenham, Esq. Author of several Political Tracts relative to Ireland. 8vo. pp. 385. London, 1805. C. & R. Baldwin. Price 8s.

We have had the pleasure of presenting this gentleman's name to the readers of the Literary Journal on more than one occasion before. He is one of that description of persons in Ireland, who, we wish, were much more numerous; but who, we have the satisfaction to think, are growing more numerous every day, principally by the spontaneous opening of their own minds, naturally well disposed, to the growing force of light; and not a little too by the useful efforts of such men as Mr. Newenham, who labour to direct the minds of their countrymen to a new, and better train of ideas, and sentiments. Mr. Newenham is a Protestant Irishman, whose mind is completely emancipated from those prejudices which for centuries have animated one half of his countrymen against the other, and taught them to behave as the deadly and implacable enemies of one another. Mr. Newenham is convinced that all his countrymen may live together in one island in the bonds of unity and patriotism; that the happiness of both parties requires that they should do so; that the miseries so bitter and ruinous, which they have so long felt, they must continue to feel, if they remove not the dissensions which produced them; and that the natural circumstances of Ireland are so favourable that would her children but cordially unite to second, instead of thwarting one another in their endeavours to call her resources into effect, a degree of prosperity might be witnessed by Ireland, not surpassed, if equalled, by the most favoured spots on the surface of the globe.

Mr. Newenham, however, is fully aware of the obstacles which present themselves to this most desirable object. The prejudices which still actuate his countrymen against one another are violent; and hence the measures which are thought necessary by the one party to prepare the way for a perfect coalition, are opposed with zeal by the other. Those prejudices

might easily be borne down by the weight of the government on this side of the water, if it were properly applied; and such measures might be adopted as would lead rapidly to that happy co-operation of all the inhabitants of Ireland, which might be expected to produce the most important consequences, not only with regard to themselves, but with regard to the security, prosperity, and glory of the British empire. But to this effect other prejudices, of a similar nature, oppose themselves here also, which, it is to be feared are of too great strength.

It appears to be Mr. Newenham's opinion, that one of the best modes of removing those prejudices is to lay before those who may be actuated by them a view of the great things which might be expected to result from that union and co-operation which would be the natural consequence of the removal. Among the different circumstances which characterize the state of a nation, he is of opinion that the Population is the most important; and that an illustration of the condition and circumstances of the Population is one of the most certain documents by which the value and importance of any country can be judged of. In this he is fortified by the opinion of all the best political writers; and by the clearest deductions of reason, and indeed of common sense. They are the people, and the people alone, who, in every country, constitute both its riches and its strength.

Pursuing these ideas, our author thinks it of great consequence to prove that the population of Ireland is increasing very fast, and has the means of increasing rapidly to a very great amount, if fatal obstructions are not placed, or unwisely allowed to remain, in the way. And we have no doubt that every reader will agree with us in opinion, that he has collected details of very considerable importance for the illustration of the internal situation of Ireland, and to prove the great importance of which it may be rendered to this country.

The first two sections are dedicated to an inquiry into the causes which tend to accelerate the increase of people, and in what quantity and degree those causes operate in the case of Ireland. The chief defect which we remark in our author's views on this subject is the want of simplification, of that generalization of ideas which can only be the effect of an education truly philosophical, of a mind accustomed to pursue the most extensive relations among its ideas. He gives us, probably, a full enumeration of the circumstances, on any occasion, which support the conclusion presented to our view. But one circumstance is often specified by itself, which, in fact, is included in a circumstance specified before or after. Circumstances are often given detached, which ought to have been grouped together; and so on.

As the tendency to procreation may be regarded as an unvarying principle; and of nearly equal force in all situations, the only circumstance of a variable and accidental nature on which the multiplication of the species depends is *food*. As for the salubrity or insalubrity of climate, it is of so little consequence as not to deserve to be taken into the account. Wherever there is food, however insalubrious the climate, there always are people to eat it up. The human

constitution is extremely pliable, and becomes easily tempered to the circumstances in which it is placed. In North America, much less healthy than, perhaps, any part of Europe, the greatest wonders of population have been seen; while in the delightful country of Italy, for centuries, a very thin population has been stationary, if not on the decline. The means, therefore, of increasing the production of food, and the mode in which it is to be distributed and used, are the only circumstances on which our attention needs to be fixed in ascertaining the probability, or rate of the increase in the population of any country. From the want of ideas perfectly clear in this respect, our author, though he has collected many circumstances of importance, has not thrown all the light upon the subject which it was capable of receiving. He has, however, adduced sufficient details to raise a very high idea of the fertility of the soil of Ireland; and of the ease with which it may be made to produce the greatest quantity of food. He has advanced, too, abundant proof that the use made of food by the lower orders in Ireland is extremely economical; that the kind of food they use (potatoes) is that by which the soil may be made to maintain the greatest number of people; and that of luxuries, or superfluous accommodations they have almost none.

It is, however, a point of considerable doubt whether this excessive simplicity in the manners of the people, this absence of the desire of all accommodations and luxuries, be advantageous to a nation, and not altogether the contrary. Such a people are destitute of almost all motives to industry; and, in fact, industry never is found among a people of this description. Industry must be stimulated by the view of gain, by the means of gratifying both the senses and the fancy; and the man who lives, in a great measure, like the fowls of the air, will never be induced to spend his time in a different manner. Those people, on the other hand, whose ideas of a comfortable subsistence are raised the highest, provided they can see no means of gratifying those ideas but by their own honest endeavours, are always found the most valuable citizens. They consume, perhaps, more than two Irishmen in their cabins, but they produce more than twenty.

Mr. Newenham mentions it as a circumstance of great importance, that the Irish all marry, and very young. Beggars and savages always do so. Because the man cannot be reduced lower who is already as low as he can be. But they do not on that account increase the faster; a greater number of children only are produced, who from the hardships of their situation must perish in nonage.

The third section is on a subject particularly important, the circumstances which have tended to obstruct the agency of those causes which in Ireland tended to produce a great multiplication of people. This is an inquiry of great extent, leading to the investigation of every thing erroneous in the political order of the country; for every particular in which that order declined from absolute perfection was an immediate obstruction to the increase of the people. But into the inquiry, in this extensive sense, the author does not enter. It seems to have been his sole inten-

tion to point out those obstructions which existed in Ireland, and which did not exist in England; to explain the peculiar disadvantages under which Ireland was laid; the additional causes by which she was prevented from multiplying her people according to her natural means. These additional causes have been undoubtedly of great importance. Our author's observations chiefly refer to three: the restrictions on the Catholics; the restrictions on trade; and the want of tillage. On the first two, on which his remarks very highly please us, we will present some of his thoughts in his own words:

“During about three-fourths of the last century, the Roman Catholics, constituting the great majority of the Irish people, were exposed to all the various mischiefs of a rigorous vindictive government, generally much more prone to abet, or at least to tolerate or connive at, than prompt to restrain, the diversified outrages and vexations of subordinate tyrants: a government acting almost uniformly towards the great body of its subjects on the destructive and dangerous principles of irritation, instead of the salutary principles of conciliation. The penal laws which affected the Roman Catholics of Ireland formed as oppressive and as impolitic a code as ever continued twenty years unabrogated in the most miserable nation that ever had existence: ‘a code,’ to use the words of the late Earl of Clare, ‘highly injurious to the landed interest of Ireland; and inevitably diminishing the value of every man’s estate who voted for it.’ A code whereof several of the sad effects are not as yet so entirely obliterated as to escape the observation of the attentive and dispassionate moralist or politician; but one which a spirit of patriotism now urges the descendants of the sufferers to forgive and forget, while reflection teaches those of the punishers to lament.

“During near three-fourths of the last century, the trade of Ireland was illiberally and unwisely shackled; its manufactures were very few, and, with the solitary exception of the linen, insignificant and languishing. One restraint succeeded another; and the utmost vigilance appears to have been employed in order to prevent that country from enjoying the benefits of trade. The spirit of commercial jealousy operated without control. It proved ruinous to Ireland, and eventually detrimental to this country, which it appeared to favour at the expence of that. The greatest political writers about the time of the revolution suffered themselves to be influenced by it. The legislature yielded to its dictates.

“The different acts relative to the trade of Ireland fully evince the ascendancy which a spirit of commercial jealousy had acquired in the legislature of the former country. By one act, the exportation of woollen manufactures to England was prohibited. By another, the exportation of fullers’ earth to Ireland was prohibited, in order to throw a damp on the woollen manufactures there. By another, the exportation of wool from Ireland to England was restrained: an act, which, as Sir Matthew Decker observed, proved in the end infinitely serviceable to the woollen manufactures of France. By others, the exportation of wool and woollen manufactures from Ireland to any part of the world was obstructed. By another, the exportation of cattle to England was prohibited: an act, which as Sir William Temple predicted, gave rise to the beef trade of Ireland; which it was not then in the contemplation of the British legislature to encourage. By another, a direct trade to the British plantations was prohibited: a trade for which Ireland is singularly well circumstanced, her vessels, as Lord Sheffield remarks, often crossing the Atlantic in a shorter time than the ships of London require to clear the channel. Duties of various natures, embargos, &c. &c. all

in compliance with the paralyzing spirit of commercial jealousy which prevailed, operated, in conjunction with these statutes, to confine the trade of Ireland within the narrowest limits: to preclude the establishment, or at least effectually to check the growth of manufactures in that unfortunate country."

On the disposition in Ireland to extend pasturage, and confine tillage, we are not perfectly satisfied with the information of our author. It would have been of great consequence to us to explain the causes of this disposition. What were the circumstances which rendered this the interest of landlords and farmers? The demand for corn must have been greater than the demand for corn. Whence did this arise? On this we derive no information from Mr. Newenham. But in these circumstances we ought to have been instructed, to be able to judge whether the disproportion of tillage to pasturage was not an effect rather than a cause of the present population.

In the consideration of these general topics, Mr. Newenham proceeds to a closer inspection of the actual state of the population of Ireland, and of its rate of increase. He was placed under great difficulties, from the defectiveness of all documents. No set of exact inquiries has ever been made into the population of Ireland. The document, which has been trusted to in general, has been the return of houses made by the collection of the hearth tax. Our author is at pains to shew how little regard is due to this authority; and fully indeed makes out his point. He has made an ample collection of the documents which exist on the subject. From the inspection and comparison of these, it appears that during the whole course of the last century there has been a gradual and by no means a slow increase of people in Ireland. By computation it is seen that Ireland from 1695, the date of the first of the documents, to 1791 the date of the last, doubled her population regularly in a period of rather less than 44 years. And in that last year the number of her people, even according to that very imperfect document, the return of the collectors of the hearth tax, was 4,206,612. The author adduces a variety of other circumstances which tend to prove that there has been a rapid increase of people in Ireland during late years; and from all these considerations he infers that Ireland has continued, even since 1791, and making allowance for all the effects of the late war and rebellion, to multiply her people at a rate by which they would be doubled in 46 years. If there is any part of this deduction, about which we feel doubtful, it is the allowance made for the bad effects of the late war and rebellion. He estimates the whole loss, including 40,000 destroyed by the two years scarcity, at not more than 310,792. Very likely a greater number did not lose their lives, or were driven from their country. But did the natural principles of population meet with no check, with no extraordinary check, during that period of disorder and misery? How otherwise can it merit all the strong epithets applied to it, even by Mr. Newenham himself? Why should he call the rebellion *accursed*, if it produced no other loss to Ireland than that of 15,000 lives? This is a loss of considerable magnitude to be sure. But Great

Britain lost in the last war more than twice that number of *soldiers* in the West Indies, with very little advantage to counterbalance that loss: and yet a man would be thought to use a language beyond the occasion, who should call those West India expeditions *accursed*.

The author afterwards enters into a very interesting detail respecting the trade of Ireland, both her export and import trade, as well as respecting the actual state of consumption in various articles which affords the most decisive evidence of the state of the population. In these sections Mr. Newenham has conferred no small favour on the public, by giving them a more complete view of the trade of Ireland than is to be found in any other volume with which we are acquainted. The rapidity with which improvement is going on in that country, notwithstanding her disadvantages, is truly great, and affords the most animating prospects to the whole empire. The conclusions which our author draws from the increase of trade to the increase of the people it is impossible not to allow to be well founded. And we are not at all disposed to differ from him in opinion, that Ireland at present contains 5,385,456 inhabitants, and that to this number she adds about 91,440 souls annually. No part of Europe, probably, is at this moment advancing with so hasty steps.

In a section intended to justify the number of persons in each house, which the author had supposed in his calculations from the returns of the collectors of the hearth tax, he gives the results of some very minute inquiries made by himself, and other gentlemen, results which must have cost him great pains to procure, and for which those who are curious in inquiries of this nature will consider themselves not a little indebted to him.

The difference of the rate of increase in the population of Great Britain and Ireland is very remarkable. According to the received computations of the number of inhabitants at the revolution, compared with the enumeration made in 1801, it appears that the number of people in the former kingdom did not increase one-third in more than 100 years, while the number of people in the latter country doubled itself twice in less than that time, advancing from little more than one million to five millions; while Great Britain only advanced from seven millions to somewhat more than nine millions. The causes of this would form a most important inquiry. Our author has proceeded to it; but we cannot add, with great success. In truth, it was a subject of too great magnitude to be discussed as a subordinate topic; and would have led to the examination of many circumstances with which our author would probably have declined to meddle. Many of the causes which he enumerates, as the unhealthiness of some manufactures; the removal of numbers from the country to towns; the enlarging of farms, &c. had little or no influence at all in retarding the progress of population. Others, as the infrequency of marriage, were themselves the effects only of other causes, to which in reality the evil was owing. Some causes, however, he specifies, whose effects must have been immediate and powerful, as the poor laws, peculiar to England, and "which

must," as he says, "have proved extremely unfavourable to marriage, among those who constitute the most numerous class of the community. They seem calculated to incite those who are removed above poverty, to prevent or at least to discountenance matrimony among those who are not so." "Even clergymen," says Sir John Nicholls, "have the cruelty to refuse marrying those who they know to be poor, under pretext that their children would become a new burthen to the parish." (*Advantages and disadvantages of Great Britain with regard to commerce*, p. 58.) The different mode of living in this country from what is prevalent among the common people in Ireland has many bearings, which our author has not seen. It renders a greater extent of cultivated ground necessary for the maintenance of one man; but perhaps the circumstances which produced it actually occasioned the cultivation of twice as much ground as his maintenance requires.

Not only is the population of Ireland increasing faster than that of England, but it is in fact greater in proportion to the surface over which it is spread. On each square mile of England, according to the enumeration of 1801, there are on an average 189 persons. On each square mile of Ireland there are, according to the computation of Mr. Newenham, about 197 persons. If population be, as it is universally stated to be, the most important article in the strength and riches of a country, Great Britain cannot have been in so very flourishing a condition as we are taught to believe.

After ascertaining the amount of the population of any country, and the rate at which it has increased, and probably is increasing, the next great point is the manner in which the people are distributed and classed. This is a circumstance of the most interesting nature. One particular connected with it is all that Mr. Newenham has here undertaken to elucidate; but that in the case of Ireland is, undoubtedly, a circumstance of the greatest moment. It is the proportion between the Roman Catholics and the Protestants in that country. He introduces his inquiry with the following reflections:

"The opinions which have been maintained by public men, in Ireland, with regard to this interesting subject, differ widely from each other. According to some, the Roman Catholics are to the Protestants as little more than two to one; according to others the former are to the latter as upwards of four to one. Truth is often found to lie equally remote from two extremes. That it does so, however, in this case, I have not found sufficient reason to believe. And I think it is much to be wished that government would take steps to ascertain the fact.

"Many individuals of opposite parties in Ireland concur, under different impressions or apprehensions, in deprecating an illustration of the subject in question. For my part, I cannot perceive how any description of persons in that country can be really and permanently injured by its being amply developed. But I can easily perceive how the welfare of the nation at large may be seriously obstructed by its remaining concealed. With this impression, I should not, for a moment, hesitate to announce the truth, were I sufficiently prepared to do so.

"All endeavours to conceal or misrepresent the circumstances of a country have an indirect tendency to induce a system of measures, or mode of governing, unsuitable to

these circumstances; and consequently repugnant to those maxims which every eminent political writer has adopted, and every wise statesman acted upon; and from which, experience has proved, that a practical departure cannot take place without ultimately precipitating the government into the difficulties and dangers incident to the prevalence of dissatisfaction among the governed. Such a system of measures or modes of governing, unequivocally condemned by Machiavel himself, may, no doubt, for a season, prove advantageous to a particular party or sect; but, by keeping the great body of the people in a state of perpetual irritation, they become the predisponent causes of those dreadful and widely devastating convulsions, of which any inconsiderable emergency may suddenly prove a proximate cause; and which, as history shews us, seldom fail to terminate in a complete, and often deplorable change of the political system, accompanied not merely by the degradation, but by the total ruin of the favoured party.

"We may lament that the circumstances of our country, do not correspond with our own notions of political felicity; or may, for the moment, disrelish any system of measures or mode of governing incompatible with the views of the party or sect to which we belong. But if such system of measures or mode of governing be manifestly suitable to the general circumstances of our country, our true interest, calmly considered, will, I am persuaded, be found to require our assent to its adoption. And in pursuit of that interest, it obviously behoves us, instead of endeavouring to conceal, or misrepresent, to endeavour to disclose, and to press upon the legislature the consideration of the real circumstances of our country, of whatever complexion they may happen to be, or whatever measures they may happen to suggest.

"The political circumstances of Ireland have of late been peculiarly unfavourable to local collections of facts tending to elucidate the numerical proportions of the Protestants and Roman Catholics. And among those who appeared to me most likely to be in possession of these facts, I found an almost uniform and insuperable disinclination to communicate them, apparently under apprehensions equally groundless, absurd, and unbecoming. Thus am I, at present, limited to offering mere conjectures, sanctioned by a few authoritative opinions and assertions, and, in some degree, warranted by a small number of detached facts."

From an induction of a great many facts and observations the author concludes, and apparently with very good reason, that the Catholics in Ireland compose four-fifths of the whole population. But what will more surprize those who have given only a cursory thought to the subject, he is of opinion that the number of Catholics is gaining ground, and not slowly, upon the Protestants, nor that merely by generation, but by conversion too. And he gives very good reasons for believing that while the present system is pursued with regard to the Catholics, this must continue to be the case.

"Had not the Roman Catholics rapidly gained ground on the Protestants, in most parts of the provinces of Leinster, Munster, and Connaught, there certainly would have been room for no inconsiderable degree of surprize. Experience has proved that religious sects, instead of being exterminated, have, for the most part, been extended by persecution. A knowledge of human nature, and of the peculiar discipline of the church of Rome, will leave no doubt on our minds that the Roman Catholic religion is, of all others, the most likely to thrive in a state of proscription. And a little reflection on the history of Ireland will convince us, that the circumstances of that country have

been peculiarly favourable to the extension of the persecuted religion.

"The different natures of the sources, moreover, from whence the Roman Catholic and Protestant clergy derive their respective incomes, seem likely to have had the effects of increasing the zeal of the former in the works of proselytism, and, as far as worldly considerations could, abating that of the latter: and, an abatement of such zeal must necessarily have facilitated the advancement of the Roman Catholic on the Protestant religion, even though the latter had always been as powerfully supported and exalted as it now is by the erudition, the abilities, the benevolence, the decorous conduct, and the unaffected piety, to which great numbers of the Irish Protestant clergy, and especially their prelates, are confessedly conspicuous.

"Besides, associations, friendships, alliances, and a variety of cogent considerations must, at all times, have greatly conduced to forward the conversion of a comparative small number of Protestants; of the lower and middle classes, scattered among multitudes of Roman Catholics; while similar preparatory circumstances and inducements could not have facilitated the conversion of Roman Catholics, if even the Protestant clergy had been as assiduous as the Roman Catholic clergy were; because, in no district, of any considerable extent, were the Roman Catholics so far out-numbered by the Protestants, as the latter were by the former, in most part of the three provinces before-mentioned.

"When a proscribed, or merely tolerated religion greatly exceeds the established one, in point of numerical strength, the ordinary causes of the extension of the former will always be effectually aided by the concurrent operation of many others.

"That the Roman Catholic religion, under its present circumstances, will continue to gain ground on the Protestant religion, in Ireland, is I think indisputable. The increasing wealth of the country, it is true, annually raises up a considerable number of individuals from the middle classes of the community, consisting at present, in the three provinces before-mentioned, chiefly of Roman Catholics, to the higher ones, consisting almost wholly of Protestants. But we find instances of conversion among the wealthy Roman Catholics, notwithstanding their association with Protestants, extremely rare. They look to the attainment of much greater political weight by adhering to, than by forsaking the religion of their ancestors. By the former, they expect to stand among the leaders of a most powerful party; by the latter, they perceive that they must rely on their talents and good fortune alone for future political distinction.

"As for the lower orders of the Roman Catholics, not the slightest hope of converting them can now be entertained. Whatever ground the Roman Catholic has, in reality, gained upon the Protestant religion in Ireland, such ground, I have not the smallest doubt, will not merely be maintained, but enlarged, at least so long as the principal efficient causes of the extension of the former religion continue to operate."

In the concluding section he adduces a number of circumstances which shew the great improvement of which Ireland is susceptible; and the vast importance of which it may be rendered to the empire. These observations are highly satisfactory in themselves. But they were certainly not very necessary for the purpose to which they are applied by the author, to prove that Ireland might be made to support a much greater number of inhabitants than it contains. This is a proposition which surely needs not to be proved. We know not the extent of the earth's fertility. The

kitchen gardens in the neighbourhood of London, where the soil is naturally by no means good, are made to yield annually a produce per acre worth £200 sterling; and this is possibly very far short of what the earth, by the progress of knowledge, may be made to produce.

Upon the whole Mr. Newenham deserves great praise, both for the patriotic design, and for the able execution of this work. Those only can judge of his merit who know the difficulties with which he had to contend. He has contributed not a little to elucidate a subject which before lay in the greatest obscurity, but a subject which it was of the utmost consequence should be well understood. In the calm and temperate manner in which he treats of controverted subjects, subjects by which his countrymen are so apt to be roused, he has set them an admirable example, and we hope they will profit by it.

Mr. Newenham's style is perspicuous, manly, and unaffected. Without aspiring to ornament it is free from impropriety; except, perhaps, in a very few instances. We find, for example, *obtainment*, which is not an English word; and *influential*, which, though it has obtained a place in Johnson's Dictionary, is not found in any good author.

A Series of Essays introductory to the study of Natural History, by Fenwick Skrimshire, M.D. 2 vols. 12mo. 350 pp. 7s. Johnson.

The materials of which these essays are composed, were, as the author informs us, originally collected with a view of delivering a course of lectures on natural history. His intention being frustrated by professional engagements, he has thought proper to give the fruits of his labours to the public in the present form.

In the first essay, which serves as an introduction to the whole, Dr. Skrimshire treats of the object and utility of the study of natural history. He commences by lamenting extremely that the mere classification of natural productions, and a knowledge of their distinctive works, have been considered by many as the whole object of the naturalist's pursuit. "Can the botanist," he cries, "be content with learning the class and order of a plant? Will he not investigate its habits, the soil on which it grows, the time it flowers? &c. &c. Will he not endeavour to discover its uses, and detect its qualities?" The same complaint is repeated almost without variation in several parts of the work. One might be apt to suppose from this, that the author was about to propose a mighty improvement in the science, and to form a system that should far surpass those of all other naturalists. The only object which he had in view, however, probably was to impress, if possible, upon the mind of the reader; a high notion of the superiority of his own mode of treating the subject, and to procure an opportunity of adorning his style with several very fine points of admiration and interrogation. In the latter part of his object he has certainly succeeded, and this may perhaps prove some consolation for his failure in the former. No man ever supposed that the mere classification of productions constituted the whole object of the naturalist's

pursuit; though undoubtedly many naturalists have in a great measure confined their attention to this point. It does not however, follow from thence, that their notions of the science were either "erroneous" or "unphilosophical."

The person who applies his whole attention to the investigation of the properties and uses of different plants, contributes to the improvement and advantage of society; but is he who spends his time in collecting and arranging plants, and thereby affords the former new materials for his purpose, less meritorious in his pursuits? The division of labour is no less conducive to the progress of the sciences, than to the improvement of manufactures. It is impossible that one man can attend to the whole, and promote in any considerable degree the progress of any one in particular.

Upon our author's principles the notions of Linnæus must have been extremely erroneous and unphilosophical, when he directed almost his whole attention to classification and arrangement. If, however, he had not done so, but after having classified a certain number of plants and animals, had abandoned that point in order to procure a complete notion of their structure and uses; he might by this means have been a tolerable physician in his day. He might have written out a prescription, and told where a particular muscle or fibre was placed, with a good deal of accuracy.—But would he have been hailed as the father of Natural History? Would he, by having pointed out the way to the various improvements in the science which have since his time been made, have established his claims to the principal share of the merit? Was he ignorant of the advantages that might be derived from his system? Has he exhausted the subject to which his attention was devoted? If not, are their notions erroneous and unphilosophical, who choose to follow up his plan? Such absurd statements might pass with a parcel of boys in a lecture room, though they would contribute little to their instruction, but the author ought to have considered them somewhat more carefully when he determined to send his works into the world.

He proceeds to observe that the object of natural history may be divided into two heads, first the classification; and secondly, the peculiarities, habits, qualities, and uses of natural productions. A knowledge of the first is acquired by classing together such individuals as agree in particular points; a knowledge of the second is gained by patient attention to each particular object. To this division there can be no objection. But when our author comes to apply it to the three kingdoms of nature, he again gets upon his hobby horse, and rides at full gallop. "The naturalist first learns that the sheep, for instance, is in the class *mammalia*, being one of those animals that suckle their young; in the order *pecora*, because it is hoofed, and has no cutting teeth in the upper jaw; and that it is distinguished from other animals of the same order by its having several wedge-like incisive fore-teeth in the lower jaw only, hollow reclined horns, and no tusks." This, he observes, would satisfy many who call themselves naturalists. So it would, and justly too, if their object were to confine their at-

tention solely to classification, with a view to acquire a complete knowledge of that subject, and to make all the improvement there that could lie in their power. But unless the attention of a person who wished for information relative to the sheep was necessarily called away by some such object as we have stated, he might be set down not for a sheep but an *ass*, if he should be satisfied merely with the distinctive marks of the animal. The truth is, that in all cases where the mind of the naturalist is not wholly bent upon making new discoveries, and arranging them in their proper order, he must, after he has once acquired a knowledge of classification, necessarily turn his attention to the investigation of the properties of animals, plants, or minerals. If he has any design to prosecute the study at all, it is not likely he should stop at the knowledge of the classification, for that certainly is not the most attractive part of the science, though essentially necessary to enable the student to proceed with advantage. Our author applies the same observations to botany and mineralogy as he does to zoology, and with equal want of accuracy. "The botanist," he says, "generally confines himself to the arrangement of plants, and the mineralogist to the collection and arrangement of minerals." This is seldom or never the case. No scientific botanist neglects the structure, physiology, and uses of plants without some particular object in view, which may require his whole attention to the classification. No scientific mineralogist, without some similar object, neglects the analysis, and uses of minerals. Our author gives some account of the utility of natural history, especially to the grazier and farmer, and concludes the essay with some observations which amount to this—that it is impossible for the most ingenious artist to imitate exactly the works of nature.

In the second essay, Dr. S. proceeds to what he calls General Observations on Zoology. The chief object of these is to point out the difficulty of finding an exact mark to distinguish the animal from the vegetable kingdom. It is certain that nature passes from one to the other by almost imperceptible gradations. But the author should have condescended to produce some proof, before he ascribed sensation to vegetables. He does mention the *Diomea Muscipula*, and the *Mimosa*, but the question is, whether it may not be possible, that the phænomena which they exhibit should arise from some peculiarity in their structure.—The essay concludes with some remarks on the structure, habits, and food of several animals.

In the third essay, the author, adopting the Linnæan arrangement, treats of the first *Class* called *Mammalia*, which comprehends all those animals that suckle their young. He gives the distinctive marks of the different *orders* with a short account of some of the most remarkable *genera* and *species*. Here also he resumes his general observations, and adverts to the circulation of the blood, respiration, &c. &c. He is of opinion that all the varieties in different animals have proceeded from accidental circumstances. Thus suppose a pair of Newfoundland dogs were placed on an island where there were no other dogs. As the breed multiplied, some might be

remarkable for fleetness and sharpness of vision, and might by this advantage have means of procuring food, not possessed by their parents. These would herd together, and in time form a race of greyhounds.—Perhaps this may not be impossible, but we must have some well authenticated facts before it can be received. The essay concludes with remarks upon the preservation of the best breeds of sheep, goats, &c. and the means of introducing them into this country. These remarks are not new, nor of much value.

The fourth essay treats of the Class of Birds, their habits, and food. The peculiarities in their structure, which is so remarkably calculated to promote their buoyancy in the air, are also noticed. The instinct and migration of different birds are touched upon, and the distinctive marks of the different orders are pointed out. Their usefulness in various ways, and a rather detailed account of a few species, close the essay.

The Class *Amphibia* described in the fifth essay, are chiefly distinguished by a peculiarity in the organs of respiration, which enables them to live either on land or in the water. It contains four orders, and all the individuals are cold-blooded, their temperature being altogether or pretty nearly the same as that of the surrounding medium. To the first order, that of reptiles, belong the turtle and the crocodile. To the last, that of *Nantes*, belong the skate, shark, lamprey and others. The essay concludes with a short view of the Class of *Pisces*, divided by Linnæus into four orders. To the Class of Insects our author devotes two essays. The subject is extremely curious and interesting, but Dr. S. complains that the study of this branch of natural history has been almost overlooked. This is as well founded as some of his other complaints. When a man by long attention has contracted a particular regard for the subject on which it is engaged, he is apt to over-rate its comparative importance, and to think that it is too much neglected. Amidst a variety of works which we have had occasion to examine on Entomology, there were few which did not begin with lamenting the neglect of this science, though they themselves often furnished sufficient proofs to the contrary. Our author having probably met with these lamentations, took it for granted that they were well founded, and accordingly thought he could do nothing better than join the chorus. If Entomology has not advanced with the same rapid progress as the other branches of natural history, it is not from want of attention, but from the uncommon variety and numbers of the insect tribe, and the difficulties that occur in bringing many of the individuals under examination. They are divided by Linnæus into seven orders, from the number and substance of their wings, or from their being without wings. The author makes a few, and but a few remarks, on the generation and metamorphosis of insects, and then proceeds to consider the different orders, and notices some of the most curious peculiarities in different individuals.

The Class of *Vermes* forms the subject of the eighth essay. This class contains many animals not commonly called worms, such as snails, slugs, &c. &c.

with a variety of microscopical animals called *Invisiora*. It is divided into five orders. The third called *Testacea* includes a vast variety of animals, and has been studied of late with peculiar care and success, by some meritorious conchologists whose industry and perseverance are highly to be commended. Our author mentions several of the most remarkable of the testacea, and explains their habits and uses. He makes some observations on the most proper methods of destroying such animals of this class as are peculiarly noxious, and concludes his Zoology with a review of the whole; that is, he tells us in a few words, what he had told before more in detail. This review might very well have been spared. It is both trifling and unnecessary, but possesses one advantage, that of being short.

Our author next comes to the consideration of the vegetable kingdom, the study of which he has the goodness to inform us, is called *Botany*; and not content with this, he has even told us that the student is called a *Botanist*. Here he mounts his hobby again, and laments that the modern botanist contents himself with the classification of plants, without attending to their uses. Still, however, he allows that a knowledge of classification is very useful as a first step in the science, and thinks that really Linnæus, who formed the best system of arrangement, deserves a great deal of praise. We are happy to find this testimony to his merits, because as Linnæus's works may soon be forgotten, his name will yet be handed down to posterity along with the more splendid one of our author. Some future lecturer on natural history will perhaps thus address his audience: "We learn from a passage in that grand, comprehensive, and profound work, entitled 'Essays on Natural History,' that there once existed one Linnæus, who did something in the way of classification. The exact time and place in which he lived is not known, nor is it very material. Probably his name would never have been heard of, had it not accidentally found its way into the eminent work above-mentioned." However, our author has condescended to give an account of the Linnæan classification, in the explanation of which he has employed the greater part of the ninth essay.

In the tenth he considers the structure and economy of plants. It is a mistaken notion, he observes, to suppose that plants are chiefly nourished by the soil, and to confirm this observation, among other experiments he mentions one by *Van Helmont*, who planted a willow weighing 50 pounds, in a quantity of earth inclosed in sheet lead. At the end of five years the tree weighed 169 pounds, 3 ounces. The earth in which it had vegetated being weighed at the same time, was found to have lost no more than three ounces. He then proceeds to consider the real nourishment of plants which he conceives to be oxygen, hydrogen, carbon and azote, taken by the absorbent vessels from the water and air. All the parts of plants are resolvable into oxygen, hydrogen, and carbon. Carbonic acid gas is found in the air, the water, and the soil. It is composed of pure air and charcoal, which is the basis of woody matter. The plants absorb this air, and in the circulation it is decomposed; its pure air is evolved, and the charcoal is fixed in

the formation of wood and other parts. Water is also absorbed; its oxygen is evolved, and the hydrogen is fixed as a component part of oils, gums, resins, &c. Azote is also absorbed from the air, and part of it perhaps retained, but it is in a great measure exhaled from the leaves in the night time. Several things contribute to assist the process of vegetation. Certain soils suit some plants better than others, according as they are hard, or soft, dry, or moist, and contain in the greatest degree those substances from which the food of some particular plants may be chiefly derived. Light and heat also promote vegetation. The essay concludes with remarks on the wisdom displayed in the structure and economy of plants.

The eleventh essay treats of the useful application of botanical knowledge. It consists chiefly of practical observations on the useful properties of the most important plants, especially the different grasses, the potatoe, the bread fruit tree, the Indian arrow-root, and others. These will be useful to the scientific farmer. Our author also notices the most remarkable vegetable poisons. The inhabitants of the Island of Java stain the points of their weapons with the gum of the *Upas* tree, which is of the most poisonous quality. Their manner of procuring this gum is somewhat singular. No animal, it is said, can with safety approach within 16 miles of the tree (this is surely an exaggeration.) However, condemned malefactors attempt to reach it when the wind blows strongly and steadily in the direction in which they advance, and thus carries away the effluvia. If they can return with the gum, they are pardoned, and so have a chance of life. Scarcely one in ten, however, succeeds in this desperate attempt.—This essay concludes the second division of natural history.

To the third division, the mineral kingdom, our author devotes only one short essay. It contains a very hasty sketch of the *Wernerian* system of classification, with a few observations on the origin and formation of mountains.

The reader must, by this time, have already observed that this work is what is usually termed a *general glance*, that is, it touches upon every thing, and does nothing completely. Of course it must be altogether superficial, and can be of very little advantage to those who wish to acquire any thing like a full acquaintance with all, or any of the departments of natural history. The author has occasionally indulged in reflections on naturalists of eminence, which are equally trifling and ill founded. We are at a loss to find any thing in it to enable us to recommend it. Whoever wishes to examine the science of which it treats, as a whole or in part, may certainly employ his time to much better purpose in perusing a variety of other more valuable publications. Perhaps, however, it may be of use to those whose aim is to obtain some superficial notion of the whole science, without attempting to understand it completely, or wishing to undertake the labour of a minute investigation.

Practical Discourses. By the Rev. Richard Warner, Curate of St. James's, Bath. 2 vols. 8vo. 14s. Crutwell, Bath. Robinsons, London. 1804.

Whatever may be the cause of the moral degeneracy of the present age, of which our religious teachers exhibit the sad picture, and all good men deplore the effect, it cannot be said to be owing, in any degree, to the want of good advice. With this we are abundantly supplied in the sermons of our clergy, both from the pulpit and the press. In addition to the many volumes already published for the instruction of the pious Christian, Mr. Warner presents us with two more. Each volume contains nine sermons, which Mr. Warner affects to call *Practical Discourses*. We have not, however, been able to perceive the propriety of the title. Of the nine sermons of which the first volume consists, five profess to treat of the evidences of Christianity. But the Evidences of Christianity are not rules of practice; they are rather objects of faith. They cannot, therefore, be denominated practical. It is to no purpose to say that they influence the practice of the Christian. So do all the doctrines of our religion.—The introduction, therefore, of the discourses on the Evidences of Christianity is incompatible with the title which Mr. Warner has adopted. It is incompatible even with his plan; which was, as he informs us in the Preface, to illustrate the "precepts rather than the pretended doctrines of the New Testament, and to develope the obligations of moral righteousness, rather than to discuss controverted articles of faith." It must be allowed that practical discourses are more likely to be productive of utility to the Christian than speculative disquisitions, and that so far Mr. Warner's plan is a good one. But because the precepts of Christianity may tend more to influence our practice than the doctrines, the doctrines are not therefore to be neglected, and least of all are they to be ridiculed or sneered at by him whose business it is to explain them. We do not pretend to say that all the doctrines of all Christian churches are founded in Scripture. We will not say so even for the doctrines of our own church. But we will say that the clergyman who subscribes to the articles of any particular church, and at the same time publishes to the world his disbelief of certain doctrines contained in these articles, acts, to say the least of it, a very inconsistent part. The *pretended doctrines* of the Christian religion to which Mr. Warner alludes, are afterwards specified to be the doctrines of "irresistible grace, imputed righteousness, positive predestination, particular redemption, the perseverance of the saints, and such like;" all which Mr. Warner designates by the appellation of "incomprehensible jargon." Now, whether these doctrines be incomprehensible jargon or not, it will require the exertion of all Mr. Warner's ingenuity, and the aid of not a little sophistry, to prove of some of them that they are not doctrines of the church of England. It would have been as well, therefore, if Mr. Warner had not told all the world that he believes them to be nonsense.

Of the five sermons on the Evidences of Christianity, the first is an Introduction to the subject; the second treat of the Evidences arising from Prophecy; the third, of the Evidence arising from Miracles; the

fourth, of the Evidence arising from the internal Character of Christianity; and the fifth, of the Evidence arising from the Propagation and Establishment of Christianity.

The plan is altogether unexceptionable, and the arrangement of the discourses judicious. The subject is also treated with as much minuteness of detail as was useful or necessary from the pulpit, though the author has thought fit to introduce into his discourses a good deal of extraneous matter of the exclamatory kind, so much so that he may fairly be said to have brought against his adversaries a railing accusation. The reader will be pleased, however, to find that these adversaries are only the creatures of imagination. Mr. Warner conjures up in his fancy a host of infidels, scoffers, and sceptics, whom like the knight of the sorrowful countenance he attacks with lance and spear, and then congratulates himself upon having put them all to the rout.—We do not think Mr. Warner's charge of infidelity or scepticism well founded as characteristic of the present age, or at least as applicable to this country. There never was a time in which all men of sound science and enlightened views were more disposed than at present to admit the validity of the evidence on which the Christian religion rests; because there never was a time in which that evidence was more completely developed, and more conspicuously displayed. Exceptions may no doubt exist, and they existed even in those ages whose faith Mr. Warner admires, but they are not now general among such as are competent judges of the matter. But if they were more general than they are, it would not be proper to make use of abusive language as the means of converting the infidel. It is not more agreeable to the spirit of Christianity than to the feelings of the human heart. If the sceptics are blameable for making use of "impertinent sarcasm or disgusting obloquy," how will Mr. Warner excuse himself for loading them with the imputation of "impious malice," and describing them as the "base and wicked promulgators of infidelity." Mr. Warner must be a stranger to that charity which covereth a multitude of sins, as well as to the matter of fact, if he does not allow that many men have been sceptics from principle, that is have entertained doubts upon grounds which to them seemed warrantable, and which can never be an object of censure. The Evidences of Christianity are by no means so irresistible as Mr. Warner imagines. If they were altogether irresistible there could be no merit in believing them. But this is not the case. They do not appear to all men in the same point of view. It is not surprising, therefore, that some men should doubt; and if their doubts cannot be removed by the same means which remove ours, we may pity, but must not abuse them.

Besides, in a course of sermons preached to a promiscuous congregation, it is a matter of doubt with us whether it be at all an advisable thing to institute a set of discourses treating professedly of the Evidences of Christianity, and professing to refute the arguments of the sceptical unbeliever. People who go to church must be supposed to be convinced already of the truth of the Christian religion; but by introducing the subject in this manner, you present to them doubts

and objections which they had never before heard of. Of these they will readily lay hold, but they will not so readily lay hold of the arguments by which they are answered. It requires some cultivation of intellect, and some previous study to be able to comprehend the nature and force of the evidence on which Christianity rests even when propounded in the plainest terms. It is not to be supposed that the generality of people are capable of comprehending the distinctions between intuitive and deductive evidence, or the different kinds of evidence applicable to contingent and necessary truths. Still less are they capable of comprehending the paradoxes of Mr. Hume which Mr. W. introduces with a great deal of parade, and makes an idle show of refuting. We say an idle shew of refuting, because of Mr. Warner's hearers it is not likely that one in a hundred ever heard of Mr. Hume's name; and of the few who might have heard, not one in ten is a competent judge of the matter. Let Mr. Hume's spirit rest in peace!—His paradoxes can be productive of no further mischief. The insufficiency of his principles, the fallacy of his reasonings, and the consequent illegitimacy of his conclusions, have been long detected and exposed; and it is not necessary to be raking up the ashes of the dead in order to show off our powers of eloquence and of reasoning.

But Mr. Warner considers the pernicious principles of Hume, perpetuated by the graces of his pen, to be still blasting with their contaminating influence one of the fairest seats of science that Europe boasts. What fair seat of science does Mr. Warner mean?—He will find himself very much mistaken if he imagines that Mr. Hume's principles are adopted at the seat of science where they were first made known, or at any other seat of science in that country. On the contrary, Mr. Hume's paradoxes have been no where more completely exposed than at those seats of science. Has Mr. Warner not heard of Campbell's Dissertation on Miracles, the best and most complete refutation of Mr. Hume's arguments on this subject that ever was written?

The remaining sermons of this volume are, On the Necessity of Practical Religion; On the Christian Spirit; On the Happiness of the People who have the Lord for their God; and, lastly, a Thanksgiving Sermon on Peace.

In order to display the excellence of the precepts of the Christian religion, it is not necessary to depreciate and undervalue the philosophy of the ancient heathens, which we think Mr. W. seems rather inclined to do in his discourse on the necessity of practical religion. The philosophy of the ancient heathens was not so much defective in point of morality as in the sanctions by which its precepts were enjoined, and it is in this point chiefly that the great superiority of the Christian religion consists. But the excellence of the latter will suffer no detriment from the comparison, even though we allow to the former all the merit that is due to it.

The second volume of Mr. Warner's discourses was not published along with the first. There had intervened a period of some months. This afforded the author an opportunity of presenting the reader with a new Preface, if it is not rather to be considered as a

dedication to James Losh, Esq. in which, after stating the objects of his discourses, he proceeds to enumerate and descant upon "the peculiar vices of our times and country," or what may be called our national sins. Though we do not see the propriety of introducing the catalogue of our national sins into a dedication, yet, since it is there, we shall take the liberty of making some remarks upon it, as well as upon the object which the author professes to have in view.

Mr. Warner declares it to be the object of his discourses "to draw the rules of Christian faith, and the laws of Christian conduct from the Gospel alone. This is a very plausible profession. But if by drawing the rules of Christian faith, and laws of Christian conduct, from the Gospel alone, Mr. Warner means to deny the authority of the Old Testament and other parts of the New, in matters of faith or practice, we think he is going farther than the Gospel will warrant him. Christ did not come to destroy the law, but to fulfil it. And the doctrines and precepts of men whom we believe to have been inspired by the Holy Ghost claim from us the respect that is due to rules of faith and laws of conduct. We should not have considered ourselves as warranted to draw any inference from the language in which Mr. Warner expresses the object of his discourses, if his sentiments had not been further developed in a sermon which he afterwards published, entitled War inconsistent with Christianity, in which it seems to be necessary to his argument to consider the Scriptures of the Old Testament as of but little authority in deciding the question. His sentiments he allows to be obsolete and unfashionable, but "without accommodating themselves to any 'existing circumstances,' any particular predicaments, or any temporary prejudices, they arrogate to themselves the praise of singularity, and make pretensions to an almost exclusive candour and boldness." Mr. Warner certainly arrogates to himself a great deal of merit, and in this age of profligacy, and degeneracy, we ought certainly to congratulate ourselves upon having a person of Mr. Warner's "candour and boldness," to warn us of our danger. Cant and declamation are, indeed, obsolete and unfashionable, of which there is not a little to be met with in Mr. Warner's discourses; but an exclusive candour and boldness we are not willing to grant him. It is not because people have not been told of their vices that they continue to be degenerate; but because advice and remonstrance are not motives sufficiently powerful to produce reformation.

The peculiar sins, or national sins which Mr. Warner enumerates, are 1st. Perjury; 2dly. An insatiable Thirst of Wealth; 3dly. Lewdness; 4thly. The Love of Fiction; 5thly. The Vice and Wretchedness of the Poor; 6thly. Pride, Ostentation, Insolence; 7thly, The Rage for War; 8thly. Clerical deficiencies.

The representation of these vices may be thought by many to be rather too highly coloured. It must be confessed, however, that its likeness to the original is but too striking. Mr. Warner will, probably, not be disposed to consider ridicule as a proper weapon to be employed against himself; we find, however, that he does not scruple to descend from the gravity of serious admonition, to employ it against others.

As we think Mr. W. wields the weapon with considerable dexterity, and that the fault reprehended is assailable by no other, we shall quote the passage to which we allude. In describing the rage for war which he thinks has seized the people, he adds.—As with the people so with the priest. "A similar mania has seized on many of the Christian ministry, and we now see venerable doctors and prebendaries, sleek rectors and vicars, spruce orators and lecturers, exchanging their ambly nags for the war-horse; their orthodox fire-shovel beavers, for the feather and cockade; their pastoral staff for the sabre and fire-lock; addressing their corps instead of their congregation; alternately pronouncing the blessing, and giving the word of command; now following the directions of the War-office, and now uttering the suggestions of the Holy Ghost."

This volume contains also nine discourses on the following subjects: 1st. On the Duty of the Hearers of the Word; 2dly. On the Importance of Religion to States; 3dly. On the Advantages of Public Worship; 4thly. On Christian Beneficence; 5thly. On Brotherly Love; 6thly. On the Redemption of Time; 7thly. On the Means of Salvation; 8thly. On the Friendship of the World; and 9thly. On the Duty of Preachers of the Word.

In reading Mr. Warner's sermons, we have remarked that there seems often to be a want of propriety in the *exordium* or introduction of the discourses. Mr. Warner generally sets out by giving an account of the occasion, on which the Gospel or Epistle from which his text is chosen, was written. But this would be as applicable to any other text from the same book. Consequently, it is appropriate no where. There is often also a want of precision in defining the object of the discourse, and the divisions where any division is given, are not always such as arise from the subject, or are not adhered to in the progress of the discourse. We will give an example from the first discourse in this volume. The subject is, The Duty of Hearers of the Word, and the object of the Discourse is said to be twofold—1st. "To penetrate into and explain the ill success of the ministry in their endeavours to bring forth the fruits of genuine Christianity in the Hearers; and 2dly. To point out a Remedy for the Evil."—How the subject came to suggest a division of this kind it is not easy to say. The ill success of the preacher has nothing to do with the duty of the hearer considered in an abstract point of view. It may arise from the fault of the former as well as from that of the latter, and does not necessarily suggest the one more than the other. The division, therefore, is not natural. But if it were it is not adhered to. For the second part of it is to point out the remedy for the evil of the ill success of the ministry. This remedy is said to be humility, candour, and a sincere love of moral righteousness. But this is the cure rather than the remedy. It is the object of the preacher's ministry and not the means by which he accomplishes that object. If a man who has got a fit of the gout sends for his physician to ask him for a remedy, and the physician, after putting on a very wise face, tells him that the best remedy for the gout is soundness in the part affected, the patient

will not find himself much relieved by it, and will perceive that the physician has mistaken the result of the remedy for the remedy itself.

Topics also are often introduced which have no tendency to illustrate the subject of discussion, or to add force to the argument. In order to convince his audience of the Necessity of Practical Religion, (the title of one of the Discourses) it was not necessary for Mr. Warner to prove that man is an active being. There is not one of his hearers who would not have taken it for granted.

Mr. Warner is constantly ringing the changes of declamation upon the virtues of former ages, and the degeneracy of the present, which he considers as wicked in a degree beyond all former precedent. This complaint has been uttered and re-echoed by men of gloomy minds in every age since the flood of Noah to the present day; and, perhaps, equally without foundation in all. Men profess to admire the virtue of the ancients, because their vices are no longer before them; not because they were without vices. With regard to the clergy of the present day, whose degeneracy is particularly remarked, we are inclined to believe, that bad as they now are, they were still worse in former times. This we could easily prove by a reference to the history of the church of Rome, or even of the church of England, either before or since the period of the Reformation.

Mr. Warner's language is very flowery and figurative, perhaps, even to a fault. It is obvious that he has frequently gone out of his way in pursuit of ornament, and he cannot be said to have missed his aim. His periods are neatly rounded, but their structure too much studied, his antithesis well arranged, but often quaint. Inversions seldom have the effect of elevating the style, and Mr. Warner frequently uses them without success. His expressions are often affected, and his terms less appropriate than was to have been expected from a writer whose language is so much studied. Mr. Warner talks of taking "a dip into the human mind," of letting "loose the dogs of discord," of "the witchery of temptation," of "the caustic apostrophes of the Gospel," an appetency for society.—His sentiments are very singular ones, and are capable of a great variety of actions. "They speak, they consider, they view, they behold and dare to investigate causes." What other people would call a momentous occasion, Mr. Warner calls a "concerning occasion." What a correct writer would call an apophthegm, Mr. Warner calls an "axiom." He talks of the axioms of Solomon, meaning no doubt the proverbs. But fine as this expression may seem, it is not correct. The term is employed to denote the first principles of scientific truths, but never to denote a rule of conduct.

But while we censure where we must, we will commend where we can. Mr. Warner's zeal in the cause of religion deserves the highest praise, and meets with our most heartfelt approbation; for we are far from accounting it to be zeal without knowledge. The liberality of sentiment also with which he speaks of the dissenters from the established church is highly worthy of imitation. The only thing to be regretted is that he gives no quarter to the poor sceptics, of

whom we ought, at least, to think charitably. If his sermons are not to be considered as exhibiting models of logical argumentation, and methodical division, they may be considered as very good specimens of that sort of eloquence which is calculated to affect the heart, and make strong impressions upon a popular audience. We will take our leave of Mr. Warner for the present, by subjoining an extract or two, which may be expected to leave upon the mind of the reader impressions very much to the credit of Mr. Warner's declamatory powers.

In his sermon on the redemption of time after offering some introductory observations he proceeds thus:

"Where is the man who has not beheld the funeral of a neighbour, or heard the knell of an acquaintance; who has not sighed for the loss of a friend, or wept bitterly over the cold remains of a beloved relation, since the sun commenced his last annual round? Where is the man who has not seen (during the few days which constituted the departed year) the blossoms of infancy, the sprightliness of youth, the hardihood of strength, the bloom of beauty, the vigour of manhood, and the imbecility of age, wither and fade, decline and sink in undistinguished ruin, before that awful voice which cries to all the children of men, 'Dust thou art, and to dust thou shalt return?' What numerous hosts have we seen, in this swiftly consumed portion of time, consigned to the grave, whilst actively employed in the bustle of business, or idly occupied in the pursuits of pleasure, or miserably absorbed in the indulgences of vice! What multitudes have we beheld suddenly arrested by the stroke of death in the dangerous career of ambition, the giddy whirl of dissipation, and the anxious chase of riches, and places, and worldly honours, totally unprepared for the tremendous summons into eternity; who have lived without God in all their thoughts; as careless about their souls as if no such treasure had been intrusted to their keeping; as indifferent to the concerns of the next world, as if the present one were to last for ever, or to be the only scene of their existence. Doubtless, it may be humbly hoped, that some out of the vast crowds which have thus preceded us into the chambers of death, had felt the force of the Apostle's injunctions, and, roused to a recollection of their omissions and transgressions by affliction or disease, by sorrow, disappointment, or some other merciful visitation, had endeavoured to walk more circumspectly than before, to redeem their time, and amend their lives, ere they went hence, and were no more seen. But, God of Heaven! what infinitely greater numbers have been wiped from the book of life, and called into the presence of their Maker, with all their imperfections on their heads; with talents wasted, and opportunities neglected; with time mispent, and advantages abused; without one virtuous moral habit or religious disposition formed in their minds, to be their passport to heaven, or to be offered as a plea in their behalf at the tribunal of the Son of God!"

In his sermon On the Friendship of the World, he describes the frivolity, effeminacy, and dissoluteness of modern manners in terms which the reader will, no doubt, consider as sufficiently glowing:

"Sorry am I, the authoritative voice of truth compels me to confess, that if we may judge of the nature and tendency of modern amusements from the tinge which they give to the public character, we are bound to declare, they for the most part deserve to be comprehended under one sweeping sentence of condemnation: since, to their destructive influence must be attributed, in a great degree, that disgraceful frivolity and effeminacy of manners; that total want of steadiness and consideration; that general

lacity or dissolution of firm, manly, and upright principles; which all perceive, which most condemn, but from whose condemnation few, alas, escape. Hence it is, that home is considered as little better than a melancholy prison; unless it be filled with crowds whom its wretched, thoughtless inmates can neither love, esteem, or respect. Hence it is, that the dear delights of family intercourse, the gentle charities of private life, the sweet emanations of conjugal attachment, are ridiculed, despised, forgotten. Hence it is, that the votaries of pleasure perpetually rush together into public crowds to renew a stimulus, without whose action they would be wretched, and under whose operation they still find themselves dissatisfied and tormented; experiencing the feeling of desolation in the heart of multitudes, and suffering the pains of disappointment in the lap of expected enjoyment. Hence it is, that in the one sex the most licentious principles and profligate habits have been generated, matured, and stamped with the sanction of fashion, adopted into almost general circulation; and in the other sex, the refined delicacy, the retiring diffidence, the feminine softness, and the attractive sensibility, which address at the same time the heart and the understanding, the feelings and the judgment, are in too many instances exchanged for boldness, confidence, and masculine affectation. The mistaken female, dropping all the peculiar graces of her sex, imitates, in levity of manners and impropriety of attire, the pitiable daughters of public pollution, who, 'forsaking the guide of their youth, and forgetting the covenant of their God,' have fallen from their attractiveness as well as their virtue and religion; and are at once rejected of society, and condemned of Heaven."

The Lay of the Last Minstrel, a Poem. By Walter Scott, Esq. Langman & Co. 1805. pp. 319. 4to. 11. 5s.

The author of this poem has already distinguished himself by his regard to the remains of the minstrelsy of the Scottish border. He has now attempted to imitate what he admired; or rather to dress in such a garb as may not disgust a modern taste, the manners and customs of the Scottish borderers which are handed down to us by tradition, and by the remains of their poetry. Attempts of this sort are attended with many difficulties. Although often undertaken, they have very rarely succeeded. Oral tradition is soon corrupted. Even historical events are quickly disfigured, while every succeeding generation accommodates the narrative to its own altered ideas; and where a society is rapidly advancing towards civilization, the traces of manners, which oral tradition retains, are often too much defaced in the course of a century to give any just idea of what they really were at the period when they prevailed. What is handed down in the songs of a rude age, when the bard merely describes the scene immediately passing before his eyes, may convey a just picture as far as it goes. But to form a new piece from these scattered materials, and to fill up the outlines of manners thus presented, requires much judgment and industry, and is after all in danger of not being attended with much success. The poet feels his fancy perpetually hampered by the fear of going astray. The manners and sentiments of the age in which he lives are perpetually thrusting themselves in his way. If he carefully rejects them, and confines himself to glean the sentiments and images of the songs of the age he wishes to describe, his performance can scarcely fail to be tame, and insipid in the extreme. If he gives his fancy a freer rein, and

allows himself to fill up his outlines with the ideas of his own age, the picture he presents to us, not only bears no resemblance to the age he means to describe, but, unless wrought up with very great skill, seldom fails to betray such patching as forms the most whimsical appearance. It is nearly impossible in such an attempt at once to exhibit a picture that is just and pleasing. Either a mere undistinguishing outline is presented, or one of the extremes we have mentioned destroys the effect. To produce instances in support of these observations would be to enumerate nearly all those pieces which have professed to delineate the manners of a distant age. Our heroic poems and tragedies are generally of this class. Voltaire is charged with making the knights of the middle age talk like modern philosophers. The numerous imitators of Homer evidently labour under the difficulty of producing a picture of the heroic age of Greece in any degree just, and at the same time different from his. Virgil usually makes his personages view things with the eyes of a Roman of the Augustan age. Any facts he introduces with regard to their manners and customs are faithfully copied from Homer. But on these subjects he generally avoids being particular as much as possible; and hence the common observation that few of his heroes have any character at all. So captivating, however, are the strains of that poet, that while we read we cannot imagine they could be altered for the better. Another imitator of Homer, and a still more rigid one, the author of the *Epigoniad*, proves how very faintly the manners of a distant age can be delineated by copying the descriptions of a contemporary poet; and how very little interesting such a representation can be made, even by great industry and some share of genius.

The difficulty of delineating manners not immediately passing under our eye, and the little success with which we have seen such attempts almost always attended, made us look with not a little distrust on the design of the performance before us, which professes to "illustrate the customs and manners which anciently prevailed on the borders of England and Scotland." We know, indeed, that the author possessed singular opportunities for executing this design with more than ordinary propriety. He had, in the course of his former researches, made himself acquainted with all that both ancient songs and oral tradition have preserved with regard to the customs and manners he intended to describe. He was intimately acquainted with the scene where his story is placed; and as he is himself of the race of Scottish borderers, he might be expected to delineate their ancient poets with a degree of enthusiasm. The favourable presage we drew from these circumstances has not been disappointed; and if we have met with considerable blemishes, we have also derived very considerable pleasure from the perusal of this performance.

The scene of the poem is placed at Newark, an ancient seat of the family of Buccleugh, on the banks of the Yarrow. The story opens about the commencement of the eighteenth century. A minstrel, the last of his race, feeble, old, and neglected, approaches the lofty portal of Newark with hesitating step. The

Duchess of Buccleugh and Monmouth, the widow of the unfortunate Duke of Monmouth, beholds the approach of the forlorn minstrel, and commands her servants to receive him hospitably. The old man, warmed by this kind treatment, requests that the Duchess will listen to a specimen of his art. The request is complied with, and the poem with which we are here presented is the Lay which the Last Minstrel raised on this occasion.

The Lay commemorates an incident in the history of the family of Buccleugh, which took place about the middle of the sixteenth century. The chief of that family had perished in a rencounter with the Cars of Cessford. The widow of Buccleugh, a woman of a masculine spirit, continued the feud after her husband's death; and endeavoured to inspire her son, a minor, and her daughter the Lady Margaret, with similar sentiments of revenge. The Lady Margaret, however, has her mind already filled with very different sentiments. The young Lord of Cranstoun, her lover, had sided with the Cars, and had become a particular object of hatred to her mother, who, being deeply skilled in magic, determines to try not only earthly but supernatural means for his destruction. The passion of the lovers seems to contend in vain against the implacable animosity of their kindred. An unexpected incursion of the English, however, furnishes an opportunity of bringing about a favourable termination. By the valour of the Lord of Cranstoun, the son and heir of the Lady Buccleugh, who had fallen into the hands of the English, is restored to her; and by this means her resentment is appeased, and consent obtained to the union of the lovers.

Into this story, which is founded on tradition, Mr. Scott has introduced a great variety of particulars, characteristic of the manners of the ancient Scottish borderers. It is, perhaps, impossible to mark particular characters very strongly in a poem that refers to a distant age, and at the same time not to disfigure the picture by the inconsistent peculiarities of the age in which the writer himself lives. Our author has, with care, avoided the latter error. He has also given us a pretty distinct idea of the minstrel. Of the rest of the personages, the representations presented to us seem by no means so well defined. This, however, was a fault extremely difficult to be avoided. It is scarcely possible that figures seen through the mists of antiquity should not appear indistinct and disproportioned. The notes which are subjoined to the work are of much use in enabling us to comprehend the idea which the poet intends to convey to us of the different personages. We conceive that, without overburdening the poem, he might have rendered them somewhat more distinct in the text. Yet it must be owned that the ludicrous traits of the old traditions require to be softened in a poem which is supposed to be delivered by a minstrel before such dignified personages, as the heads of a feudal clan.

The machinery, adapted to the popular superstitions of the age, has, in general, a very happy effect. The wizard Michael Scott, is exactly such a wizard as we have often heard of in our childhood. We cannot say the same of the "Spirit of the Flood," and the "Spirit of the Fell." The idea we are led to form of

these personages from their dialogue bears some resemblance to that of Ariel and his company in the Tempest, and still more to that of Oberon and his consort in the Midsummer Night's Dream. But nothing is recalled to us of the idea we had been led by tradition to form of the *water helpies* and the *mountain fairies*.

RIVER SPIRIT.

"Sleepest thou, brother?"

MOUNTAIN SPIRIT.

—"Brðther, nay—"

On my hills the moon-beams play.
From Craik-cross to Skelfhill-pen,
By every rill, in every glen,
Merry elves, their morrice pacing,
To aerial minstrelsy,
Emerald rings on brown heath tracing,
'Trip it deft and merrily
Up, and mark their nimble feet!
Up, and list their music sweet!"

This namby pamby dialogue has a very bad effect, and we would recommend to the author to expunge it. In the goblin-page of Lord Cranstoun we recognise completely one of those villainous imps who are perpetually busy in doing all the mischievous tricks in their power.

The story for the most part proceeds with all the connection requisite. There are, however, some incidents for which we are left by the poet to account in the best way we can. It seems strange that the lady, all skilful as she was in the occult sciences, does not make any attempt to unravel the mystery of Sir William Deloraine being found lying wounded at the door of her tower, particularly when such a very great stake as the all-powerful book of Michael Scott depended upon her discovery of this circumstance. It appears also rather odd, that she should never have suspected the manœuvres of the elfin page, especially as we are given to understand that she could have easily counteracted his spells. We understood, that in the mythology of the times described, the more powerful magician or spirit always perceived the manœuvres of their inferiors when carried on immediately within their inspection. She is also not in the least aware of the deception practised on her by Lord Cranstoun when he personates Deloraine. But what seems most unaccountable is, that no notice is taken of the doings of the elfin page, even after the heir of Buccleugh is restored to his mother, and when it was to be expected he should inform her of the manner in which he was carried off. The time allowed for the whole transactions to pass appears also unaccountably short; and the reader is perpetually expecting to hear of the spell by which the English were so soon brought in force to Branksome tower.

Were we to point out the passages of the poem which afforded us most pleasure, we should select those in which the minstrel himself makes his appearance. The introduction, and the concluding stanza of each canto, have an excellent effect, and are very pleasing. From these we shall gratify our readers by some quotations. The introduction we shall extract at length, as it affords a very good specimen of the powers of the poet.

"The way was long, the wind was cold,
 The Minstrel was infirm and old;
 His withered cheek, and tresses gray,
 Seemed to have known a better day;
 The harp, his sole remaining joy,
 Was carried by an orphan boy.
 The last of all the Bards was he,
 Who sung of Border chivalry;
 For, well-a-day! their date was fled,
 His tuneful brethren all were dead;
 And he, neglected and oppressed,
 Wished to be with them, and at rest.
 No more, on prancing palfrey borne,
 He carolled, light as lark at moan;
 No longer, courted and caressed,
 High placed in hall, a welcome guest,
 He poured, to lord and lady gay,
 The unpremeditated lay;
 Old tunes were changed, old manners gone,
 A stranger filled the Stuart's throne;
 The bigots of the iron time
 Had called his harmless art a crime.
 A wandering harper, scorned and poor,
 He begged his bread from door to door;
 And tuned, to please a peasant's ear,
 The harp, a King had loved to hear.
 "He passed where Newark's stately tower
 Looks out from Yarrow's birchen bower:
 The Minstrel gazed with wishful eye—
 No humbler resting place was nigh.
 With hesitating step, at last,
 The embattled portal-arch he passed,
 Whose ponderous grate, and massy bar,
 Had oft rolled back the tide of war,
 But never closed the iron door
 Against the desolate and poor.
 The Duchess marked his weary pace,
 His timid mien, and reverend face,
 And bade her page the menials tell,
 That they should tend the old man well:
 For she had known adversity,
 Though born in such a high degree;
 In pride of power, in beauty's bloom,
 Had wept o'er Monmouth's bloody tomb!
 "When kindness had his wants supplied,
 And the old man was gratified,
 Began to rise his minstrel pride.
 And he began to talk, anon,
 Of good Earl Francis, dead and gone,
 And of Earl Walter, rest him God!
 A braver ne'er to battle rode:
 And how full many a tale he knew,
 Of the old warriors of Buccleuch;
 And, would the noble Duchess deign
 To listen to an old man's strain,
 Though stiff his hand, his voice though weak,
 He thought even yet, the sooth to speak,
 'That, if she loved the harp to hear,
 He could make music to her ear.
 "The humble boon was soon obtained;
 The aged Minstrel audience gained.
 But, when he reached the room of state,
 Where she, with all her ladies, sate,
 Perchance he wished his boon denied;
 For, when to tune his harp he tried,
 His trembling hand had lost the ease,
 Which marks security to please;
 And scenes, long past, of joy and pain,
 Came wildering o'er his aged brain—
 He tried to tune his harp in vain.

The pitying Duchess praised its chime,
 And gave him heart, and gave him time,
 Till every string's according glee
 Was blended into harmony.
 And then, he said, he would full fain
 He could recall an ancient strain,
 He never thought to sing again.
 It was not framed for village churl's,
 But for high dames and mighty carls;
 He had played it to King Charles the Good,
 When he kept court at Holyrood;
 And much he wished, yet feared, to try
 The long-forgotten melody.
 "Amid the strings his fingers strayed,
 And an uncertain warbling made—
 And oft he shook his hoary head.
 But when he caught the measure wild,
 The old man raised his face, and smiled;
 And lightened up his faded eye,
 With all a poet's extacy!
 In varying cadence, soft or strong,
 He swept the sounding chords along;
 The present scene, the future lot,
 His toils, his wants, were all forgot;
 Cold diffidence, and age's frost,
 In the full tide of song were lost.
 Each blank, in faithless memory void,
 The poet's glowing thought supplied;
 And, while his harp responsive rung,
 'Twas thus the LATEST MINSTREL sung."

The conclusion of the second canto presents a lively picture of which every one who has at any time cheered a vagrant old minstrel of our own times with a cordial cup, has seen a resemblance.

"While thus he poured the lengthened tale,
 The Minstrel's voice began to fail:
 Full slyly smiled the observant page,
 And gave the withered hand of age
 A goblet, crowned with mighty wine,
 The blood of Velez' scorched vine.
 He raised the silver cup on high,
 And, while the big drop filled his eye,
 Prayed God to bless the Duchess long,
 And all who cheered a son of song.
 The attending maidens smiled to see,
 How long, how deep, how zealously,
 The precious juice the Minstrel quaffed;
 And he, emboldened by the draught,
 Looked gaily back to them, and laughed.
 The cordial nectar of the bowl
 Swelled his old veins, and cheered his soul;
 A lighter, livelier prelude ran,
 Ere thus his tale again began."

It is now necessary to state those circumstances in the poem which have struck us as blemishes; and this, although the most ungracious and disagreeable, is, perhaps, not the least useful part of the critic's task, at least, in respect to the author. One principal defect in the piece is the irregularity of the versification. In some ancient metrical romances, which the author in this respect professes to copy, we are willing to pardon this mark of an uncultivated taste, while the whole piece discovers the same rudeness in every particular. But indeed the *Lay of the Last Minstrel* plainly discovers in other respects, a cultivation very different from that of the age to which the story refers. Nor do we account this superior polish a blemish. To write coarse doggerel because coarse dog-

grel was written in the age in which the scene is placed, is a strange depraved affectation of being natural, into which many inferior writers have fallen, but which Mr. Scott has had both good taste and good sense enough in general to avoid. His irregular versification, however, frequently approaches too nearly to this fault. The measure is often so abruptly altered, and without any apparent reason, that the melody is completely lost, and a very disagreeable impression left on the reader who has any ear for cadence. The verse which he sometimes uses has also no characteristic of verse, but that it is printed in one line, and rhymes to another. The following are examples of this sort.

"It was the Spirit of the Flood that spoke,
And he called on the Spirit of the Fell."

"When buttress and buttress alternately,
Seem framed of ebon and ivory,
When silver edges the imagery,
And the scrolls that teach thee to live and die,"

"And the silken knots which in hurry she would make,
Why tremble her slender fingers to tie."

We conceive that such limping verses as these would be a blemish in any poem; nor can we see that they have the least tendency to render the description more natural. Our author hints in the advertisement prefixed to the poem that this species of verse was most suitable to the descriptions of scenery and manners he intended to introduce. We cannot see why either irregular metre or limping lines can at all improve such descriptions. The introduction is, in regard to the versification, the most regular part of the poem, nor can we see that any beauties of the succeeding cantos would have required to be retrenched by the continuation of the same measure in them. Our author, indeed, seems to have formed his taste in versification too much on the present depraved model of the German poets. How much genius has Wieland smothered under the heaps of uncouth and ill-arranged verses with which he has loaded his works!

When our author has allowed himself so very wide a latitude in the alteration of his metre, we should at least have expected him to avoid the last refuge of non-plus'd rhymesters, that of eking out his lines with unmeaning and superfluous words. Yet the following instances seem to exemplify this fault.

"In Eske, or Liddell, fords were none,
But he would ride them *one by one*—"

Did any person ever ride two fords at once?

The old eke-out *I say*, is scarcely pardonable in a poem constructed on the model of that before us, especially when no necessity calls for it as a stronger affirmation.

"Never heavier man and horse
Stemmed a midnight torrent's force;
The warrior's very plume, *I say*,
Was daggled by the dashing spray."

The following interpolation also savours little of a lay intended for "high dames and mighty earls:"

"For, at a word, be it understood,
He was always for ill, and never for good."

The ridicule of Pope has banished the eke-out *do's*

and *did's*. These have, however, of late made their appearance again, under the disguise of their allies *would* and *could*. The disguise employed by our author, in the following passage, is however too thin to conceal *did* from the ridicule that pursues his poetical appearances.

"And you might hear from Branksome hill,
No sound but Teviot's gushing tide;
Save, when the changing sentinel
The challenge of his watch *could* tell."

A degree of quaintness is allowable in a poem that describes the manners of the sixteenth century. Quaintness was the taste of that age, not only in writing, but in ordinary conversation. Our author, however, seems to carry this sometimes too far. Alliteration is a species of affectation to which our author seems much addicted, and he has unfortunately fallen sometimes upon the most grating and unmusical sounds.

"Where *Melros' rose*, and fair Tweed ran."

"He mectly stabled his steed in stall."

There is sometimes an affectation of imitating the sound by the sense, which recalls to us the well-known verse,

'Tramp, tramp, along the land,
And plash, plash, along the sea.'

The kindred of the following verses will easily be traced:

"For I have seen war's lightening flashing,
Seen the claymore with bayonet clashing,
Seen through red blood the war-horse dashing."

The following is also an attempt to represent by the measure the speed of Sir William Deloraine's dapple horse.

"O swiftly can speed my dapple-gray steed,
Who drinks of the Teviot clear;
Ere break of day, the warrior 'gan say,
'Again will I be here:—"

Perhaps a little Latin introduced into a poem may give an opinion of an author's learning; but we must own that we were tempted to laugh in the midst of a very serious subject, by the introduction of the burden of the funeral song.

"DIES IRÆ, DIES ILLA,
SOLVET SÆCLUM IN FAVILLA;—"

This would surely have appeared with more propriety in a note.

There is nothing more insipid, or that more effectually destroys the pleasure which poetry affords, than the useless repetition of unmeaning words. Who does not feel *each* muscle of his face put out of humour by the following repetition?

"Each with warlike tidings fraught;
Each from each the signal caught;
Each after each they glanced to sight,"—

There is a species of poetry so well known in our days, that it is only necessary to mention its name. Our author has in too many instances shewn an inclination towards *namby-pamby*.

"Alike to him was time, or tide,
December's snow, or July's pride;
Alike to him was tide, or time,
Moonless midnight, or mattin prime."

"With dagger's hilt, on the wicket strong,
He struck full loud, and struck full long.
The porter hurried to the gate—
'Who knocks so loud, and knocks so late?'"

"The unearthly voices ceast,
And the heavy sound was still;
It died on the river's breast,
It died on the side of the hill—"

This propensity, however, sometimes has so ludicrous an effect as to relieve the insipidity of naubypamby, although it may be questioned whether the *ridiculous* substituted in its room be less hurtful to the general effect of the poem. The dialogue of the Spirits already quoted may be ranked in this class.

"For mass or prayer can I rarely tarry,
Save to patte an Ave Mary,
When I ride on a Border foray:—"

"O'er ptarunigan and venison,
The priest had spoke his benison."

In the following passages we have something like examples of the celebrated art of sinking in poetry.

"Where Aill, from mountains freed,
Down from the lakes did raving come;
Each wave was crested with tawny foam,
Like the mane of a che-nut steed."

"A hardy race, on Irthing bred,
With kirtles white, and crosses red,
Arrayed beneath the banner tall,
That streamed o'er Acre's conquered wall;
And minstrels, as they marched in order,
Played 'Noble Lord Dacre, he dwells on the Border.'"

We do not blame the introduction of any of these circumstances into the poem; but certainly the suddenness of the transition has in it something of the ludicrous.

The use of antiquated language in the description of ancient manners is a folly resembling that taste for describing the manners of the common people in their own dialect. Our author has not particularly disfigured his poem by the affectation of introducing antiquated words. He has indeed his *certes* and *uneath*, and a few more of the same category. He also grates our ears by placing the accent frequently on a syllable different from that accented by the usage of the present age.

"Seemed dimly huge the dark *Abbaye*."

"Lie buried within that proud *chapelle*."

The word *Abbaye* is used in another place with the accent on the first syllable.

We are at a loss to interpret the following expression:

"From the sound of Teviot's tide,
Chafing with the mountain's side."

Does *with* here mean *on*, or is it altogether thrust in to make up the verse, but to mean nothing?

"Be it scroll, or be it book,
Into, knight, thou must not look."

Is *it* here left out by an error of the press? If not, it is a very whimsical ellipsis.

There are some circumstances which seem to us inconsistencies, although the poet in general is not chargeable with this fault. At a time when the

monasteries were perpetually frequented by warrior devotees, we can scarcely imagine where the "Monk of St. Mary's aisle" had hid himself, when he tells Sir William Deloraine,

"Now, strange to my eyes thine arms appear,
And their iron clang sounds strange to my ear."

We should scarcely have expected a specific botanical term in the mouth of an old minstrel;

"Like some tall rock with *lichens* grey."

Are pity and sincerity inconsistent?

"He paused—the listening dames again
Applaud the hoary Minstrel's strain;
With many a word of kindly cheer,
In *pity* half, and *half* sincere,"—

The notes, as we have already observed, are of considerable utility in explaining the allusions of the text. The author here expatiates on the subject which indeed forms the burden of the whole poem, the honours of the family of Scott. He appears to have studied the heraldry and antiquities of that name most profoundly. Perhaps those who look upon the boast of ancestry as one of the whimsical foibles of humanity, may accuse the author of too glaring vanity in sitting down in the present age to celebrate in verse the honours of his own name and family. But for our own parts we shall be always happy to see the foible exhibit itself in such a pleasing form as the Lay of the Last Minstrel. Not only the nature of the poem, but the superb manner in which it is printed renders it a very proper present "for high dames and mighty earls."

We have now endeavoured to the best of our judgment, to appreciate the principal merits and defects of this performance. In our opinion Mr. Scott, both in this and in other instances, deserves praise for the zeal with which he has laboured to throw light on the ancient manners and customs of one portion of our countrymen.

Travels to the Westward of the Allegany Mountains, in the States of the Ohio, Kentucky, and Tennessee, and Return to Charlestown, through the Upper Carolinas; containing Details on the Present State of Agriculture and the Natural Productions of these Countries; as well as Information relative to the Commercial Connections of these States with those situated to the Eastward of the Mountains and with Lower Louisiana. By F. A. Michaux, M.D. Translated from the French, by B. Lambert. 8vo. 366 pp. 7s. Mawman.

In the autumn of the year 1801, Dr. Michaux departed from France on a visit to America, a country in which the name and botanical knowledge of his father were already well known. He had long wished for an opportunity to visit the Western States of America, which have hitherto been so little explored by travellers. This opportunity occurred while he was at Philadelphia in the summer of 1802, and he accordingly quitted that city for the interior on the 27th of June. The first part of his journey from Philadelphia lay across the Allegany mountains to Pittsburgh. Every thing in that route bore indications of that carelessness of comfort and convenience which

may be expected in a country which has just begun to be cultivated, and where every person subsists on the immediate labour of his own hands. The extreme high price of common labour, amounting in some parts of America to twelve shillings a day, and in none, perhaps, to less than six, renders the price of wood excessively great even in the immediate neighbourhood of inexhaustible forests. We are not, therefore, to wonder if the houses of the Americans in the interior are formed of the rudest materials, and constructed much more with a view to the saving of labour, than to comfort or convenience. The following description will show how the Americans are usually lodged.

"It may not be useless to observe here, that in the United States, the name of town is frequently applied to an assemblage of seven or eight houses, and that the manner of constructing them is not every where the same. At Philadelphia the houses are of brick; in the other towns, and in their environs, the half, and very often the whole of them, are of planks: but seventy or eighty miles from the sea, in the central and southern states, and still more particularly in those situated to the west of the Allegany mountains, seven-tenths of the inhabitants live in log-houses. These houses are made of the trunks of trees, from twenty to thirty feet long, and four or five inches in diameter, placed one above another, and supported by letting their ends into each other. The roof is formed of pieces of a similar length with those which form the body of the house, but lighter, and brought gradually nearer together from each side; they are intended for the support of the shingles, which are fastened to them by means of small splinters of wood. Two doors, which frequently supply the place of windows, are formed by sawing away a part of the trunks which form the body of the house. The chimney, which is always at one of the ends, is also made of trunks of trees of a suitable length. The back, which is of clay, six inches in thickness, separates the fire from the wooden wall. Notwithstanding this slight precaution, fires are very uncommon in this country. The spaces between these trunks of trees are filled with clay, but always with so little care, that they are open to the weather on every side: these houses are consequently very cold in winter, notwithstanding the large quantity of wood which they burn. The doors are hung on wooden hinges, and the greater part of them have no locks. At night, they are only pushed to, or shut with a log of wood. Four or five days are enough for two men to complete one of these houses, in which there are neither nails nor iron of any sort. Two large beds receive all the family. In summer the children frequently sleep on the ground, wrapped in a blanket; the floor is raised one or two feet above the surface of the soil, and planked. They use feather-beds and feathers, but not mattresses. Sheep being very scarce, the wool is dear, and is kept to make stockings. The clothing of the family is hung on pegs round the room, or over a long pole."

Yet this very uncomfortable accommodation is far from betokening poverty and wretchedness. The people have abundance of all those things they reckon essential to their comforts. They are cheerful and well fed, and in a state of perfect freedom and tranquillity. If they have not better accommodation, it is because habit has rendered them indifferent to it. Their whole manner of living, indeed, indicates plenty, but it wants many refinements which are essential to the comfort of a Frenchman, or an Englishman:

"The taverns are very numerous in the United States, and particularly in the small towns; but except in the

large towns and their environs they are almost every where very bad. Nevertheless, rum, brandy, and whiskey are always to be had. These articles of provisions are considered as being of the first necessity, and the profits of those who keep taverns arise principally from the liquors, of which there is a very great consumption. Travellers generally stop till the regular hours of the family to take refreshment. At breakfast, they serve up bad tea, worse coffee, and small slices of ham fried, to which are sometimes added eggs and a broiled fowl. At dinner, there is a piece of salt beef and roast fowls, with rum and water for drink. At night, coffee, tea, and ham. There are always several beds in the room in which they sleep: white sheets are seldom met with; happy the traveller who arrives on the day they are changed! But these are things with which an American who travels never troubles himself."

The following is the description of an opulent farmer's house:

"This man, who possesses a mill, might easily be better accommodated; he, however, inhabits only a miserable log-house, of one room, thirty feet long by twenty-four feet wide, open to the weather on all sides. Four large beds, of which two low ones are pushed under the other two in the day-time, and at night drawn into the middle of the room, receive all the family, consisting of ten persons, and, sometimes strangers, who seek a lodging there. This mode of life, which, in Europe would announce the greatest distress, is not at all occasioned by it, in this country; for in an extent of more than two thousand miles which I travelled, I did not find a single family without milk, butter, smoked or salted meat, and maize for food: the poorest man has always one or more horses, and it is very seldom that a planter goes on foot to see his neighbours."

The simplicity of manners, and the estimation in which every species of industry is held are equally conspicuous. Two of the inns at which our traveller lodged were kept by American Colonels. It is not, however, to be supposed from this state of manners that the people are altogether free from vice. They are much given to that intemperance which is almost always found in that state of society where refinement and luxury are not introduced into the usual mode of living:

"We reached Bedford at night-fall, and took up our lodging at a tavern, the master of which was known to my companion, the American officer. His house is spacious, and raised a story above the ground floor, which is very uncommon in this country. The day of our arrival was a rejoicing day to the inhabitants of the country, who had assembled at this town to celebrate the repeal of the duty on the whiskey distilleries; a considerable impost, which had prejudiced the inhabitants of the interior greatly against the late President Adams. The taverns, and particularly that in which we lodged, were filled with drunkards, who made a frightful uproar, and yielded to excesses so horrible as to be scarcely conceived. The rooms, the stairs, the yard, were covered with men dead drunk, and those who were still able to get their teeth separated, uttered only the accents of fury and of rage. An inordinate desire for spirituous liquors is one of the characteristics of the inhabitants of the countries in the interior of the United States. This passion is so powerful that they quit their habitations from time to time, to go and get drunk at the taverns, and I do not believe that there are ten in a hundred who could have the resolution to deprive themselves of it, for an instant, if they had it at hand. Nevertheless their common drink in summer is only water or sour milk. They do not relish cider, which they think too mild. Their distaste for this salutary and agreeable beverage is the more

extraordinary, since they might easily procure it at little expence, for apple trees of every kind succeed wonderfully in this country. This is a remark which I have made both on the east and west of the Allegany mountains, where I have seen tall trees, raised from the seed, which yielded apples, eight or nine inches in circumference."

Perhaps, some of our readers may be surprised to learn, that among all the emigrants from all nations of the world, the Germans are most conspicuous for their industry and rapid improvements :

" On approaching Greensburgh, the aspect of the country changes, the soil becomes better, the plantations, though surrounded with woods, are nearer than in Ligonier's Valley. The houses, which are larger, have generally two stories. The superior cultivation of the land, and the better condition of the fences which divide their grounds, are sufficient indications that this is a settlement of Germans : with them every thing announces that comfort which is the reward of their assiduity and labour. They assist each other in their harvests, they intermarry with each other, always speak German, and preserve as much as possible, the manners of their European ancestors. They live much better than the American descendants of the English, Scotch, and Irish. They are not so much addicted to spirituous liquors, and have not like them, that unsteady disposition, which frequently, from the most trifling cause, induces them to emigrate several hundred miles, in the hope of finding a more fertile territory."

Pittsburgh, situated at the confluence of the rivers Monongahela and Allegany, is at present the staple for the commerce of Philadelphia and Baltimore with the western states, and also of the numerous settlements along the banks of the rivers on which it is situated. The Ohio is navigable from it to New Orleans, a distance of 2100 miles, and a very considerable quantity of the produce of the interior is by this means directly exported to the Antilles. The amazing extent of this inland navigation, and the effects which may be expected from it open a wide prospect to the political speculator :

" The navigation of the Ohio and the Mississippi is so much in use, that the distance from Pittsburgh to New Orleans is now known with great precision : it is fixed at 2,100 miles. The carrying boats generally require, in the spring, from forty five to fifty days to perform this passage, which two or three persons, in a light vessel (*pirogue*) can accomplish in twenty or twenty-five days.

" It is not perhaps known to many people in Europe, that vessels of a considerable tonnage are built at Pittsburgh, and on the Ohio. One of the principal dock-yards is on the Monongahela, two hundred toises from the last houses in the town. The timbers employed in their construction are the white oak, *Quercus alba*; the red oak, *Quercus rubra*; the black oak, *Quercus tinctoria*; a species of walnut, *Juglans nigra*; the cluster cherry-tree, *Cerasus Virginiana*; and a species of pine, which is used for masts, and also for such parts of the vessel as require a lighter wood. All these woods being in the vicinity, the expences of construction are less considerable than in the ports of the Atlantic states. The cordage is fabricated at Redstone, or at Lexington, where two good rope-walks are established, which also supply the ships built at Marietta and Louisville. When I was at Pittsburgh, in July 1802, there was a three-masted vessel on the stocks, of two hundred and fifty tons burthen, and a galliot of ninety, which were nearly finished. These vessels were to go down to New Orleans in the following spring, with a cargo of the productions of the country, and, before reaching the ocean,

would make a voyage of near 2200 miles. There is not a doubt but that, hereafter, vessels will be constructed two hundred leagues above mouth of the Missouri, fifty above that of the Illinois river, and also in the Mississippi, two hundred leagues above the place where these rivers join it : that is to say, six hundred and fifty leagues from the sea, for in the spaces mentioned, their depths are as great as that of the Ohio at Pittsburgh, and it would be wrong to suppose, that, in time, the vast country watered by these rivers will not be sufficiently populous to execute such enterprises. The rapid population of the three new western states, in circumstances infinitely less favourable, warrant this opinion. These states, in which, thirty years ago, there were scarcely three thousand inhabitants, have at present more than four hundred thousand; and among all the plantations, which on the roads, are seldom more than four or five miles asunder, it is very uncommon to find one, even of the most flourishing, of which the proprietor may not be asked, with confidence, from whence he emigrated, or, in the trivial language of the Americans, *From what part of the world are you come?* as if these west and fertile regions were intended to be the point of concentration, and common country of all the inhabitants of the globe. Now, if we consider these astonishing and rapid ameliorations, what ideas shall we not form of the high degree of prosperity to which these western countries may attain, and of the great increase which the commerce, population, and culture of this country will acquire by the union of Louisiana to the American territory."

From Pittsburgh, our author proceeded in a canoe down the Ohio. The navigation of this river is in the dry seasons considerably impeded by the numerous islands with which it is interspersed; but in the spring months and at the end of autumn it is navigable to vessels of three hundred tons burden. From the extreme rapidity of the Ohio, the boats employed in its navigation are made of a square form for the purpose of resisting the current, and to prevent them being hurried too precipitately along. The uncommon fertility of the banks of the Ohio promises to render that settlement very quickly, perhaps, the most populous and wealthy in North America. Our author mentions some instances of this superior fertility :

" The name of *rivers-bottoms*, or *flat-bottoms*, is given to those low lands, covered with wood, lying between the foot of these hills and the sides of the river, and which are sometimes five or six miles broad. The greater part of the large and small rivers running into the Ohio have also rivers-bottoms, which, as well as those of that river, are of easy culture; but nothing equals the fertility of the sides of the Ohio. The soil is a true vegetable earth, produced by the thick bed of leaves which are annually collected on the ground, and soon converted into mould by the humidity prevalent in these sequestered forests: but a considerable addition to the thickness of these successive beds of vegetable earth arises from the trunks of the enormous trees destroyed by age, with whose stumps the surface of the soil is every where loaded, and which decay very rapidly. In more than a thousand places of the territory I have passed over, at different periods, in North America, I do not recollect to have seen one which can be compared to this in the vegetative power of its forests. The best lands in Kentucky, and in that part of Tennessee, situated beyond Cumberland Mountains, yield very abundant harvests, but there the trees do not attain a bulk or an elevation comparable to those on the banks of the Ohio. Thirty-six miles before reaching Marietta, we stopped with a person who lives on the right bank : at about fifty paces from his house he showed us a plane-tree, *platanus occidentalis*, of which

the trunk was swelled to a prodigious size at a height of two feet: we measured it four feet above the surface of the ground, and found it to be forty-seven feet in circumference. It appeared to keep the same dimensions to the height of fifteen or twenty feet, then it divided into several branches of a proportional thickness. No external appearance led to a belief that the tree was hollow, and I examined this as much as I could by striking it with a large stick in several places. Our hosts offered, if we would pass the day with him, to show us others as large in different parts of the wood, two or three miles from the river."

At one of the halting places on the Ohio, our author met the governor of the province. The ceremonial and trappings of government are here unknown:

"At the time of my being at Marietta, General Saint Clair was governor of the state of the Ohio, a situation which he has held from the admission of the state into the union. In his journey from Pittsburgh to Chillicothe, his excellency stopped at the tavern where I lodged; but as he travelled in an old chaise and without a servant, he did not at first attract my attention. In the United States, the men who are called by the wishes of their fellow-citizens to exercise these important functions, do not, in any respect change their manners; they continue to reside in their own houses, and to live as simple individuals, without showing more ostentation or entering into greater expence. The emoluments attached to this office vary in each state: South Carolina, one of the richest states of the union, give its governor 4,280 piasters, while the governor Kentucky does not receive more than 12 or 1500."

At Gallipoli, our author found the remains of a French colony, composed of emigrants who had quitted their own country about twenty years before. They had been entirely unaccustomed originally to the hard labour of the Americans; nor had their early ideas taught them to find a counterbalance for the luxuries of France in the proud sentiments of personal independence. They were the only beggarly and wretched people our traveller seems to have met with.

The cultivation of the sides of the Ohio is as yet every where in its infancy. The wandering habits of the first settlers in all the inland countries greatly impede the progress of cultivation:

"The sides of the Ohio, as well as of those rivers which fall into it, not having been inhabited, as it may be said, for more than eight or nine years, the Americans who have settled there have not yet much share in the commerce carried on by the Mississippi; which, at this time, consists of hams and pieces of smoked pork, brandy from grain and peaches, barrelled butter, hemp, skins, and some flour. They also send cattle to the Atlantic states. Little merchants, who supply themselves at Pittsburgh and Wheeling, and pass up and down the river in canoes, bring them small wares, and particularly tea and coffee, and take some of their produce in return.

"More than half of those who inhabit the banks of the Ohio are also the first inhabitants, or, as they are called in the United States, *first settlers*, a kind of men who are unable to stop on the soil which they have cleared, and, under pretence of finding better land, a more healthy country, or a greater abundance of beasts of chase, keep always moving farther, constantly direct their steps to the points most remote from every part of the American population, and establish themselves in the vicinity of the nations of the savages, whom they brave even in their own country. The bad conduct which they use to them creates perpetual quarrels, and frequently leads to bloody wars, which are

always terminated by these people being made the victims, more because of the smallness of their number, than their want of courage.

"Before we arrived at Marietta, we fell in with one of these *settlers*, an inhabitant of the neighbourhood of Wheeling, who, like us, was descending the Ohio, and we kept together for two days. Alone, in a canoe of eighteen or twenty feet long, and twelve or fifteen inches wide, he was going to visit the banks of the Missouri, at a hundred and fifty miles from its mouth. The excellent quality of the land, which is reported to be more fertile than the banks of the Ohio, and which the Spanish government at that time, distributed *gratis*; the multitudes of beavers, elks, and, more particularly, of bisons, were the motives which induced him to emigrate into these distant countries; from whence, when he had determined on a convenient spot to settle in with his family, he had to return, and seek them on the banks of the Ohio, which obliged him to make a voyage of fourteen or fifteen hundred miles, three times. His dress, like that of all the American hunters, consisted of a round waistcoat with sleeves, a pair of pantaloons, and a broad wooden girdle, of a red and yellow colour. A carbine, a *tomahawk*, a small hatchet used by the Indians to cut wood, and to complete the death of their enemies, two beaver traps, and a large knife, hanging to his girdle, composed his hunting equipage. One blanket was all his baggage. Every evening he encamped on the banks of the river, or passed the night by a fire, and when he judged the spot to be favourable to the chase, he penetrated into the woods for several days; and, from the produce of his hunting, procured the means of subsistence, and obtained fresh supplies with the skins of the animals he had killed."

Such, our author observes, were the first inhabitants of the states of Kentucky and Tennessee. They merely began the cultivation on various spots which they repeatedly deserted. But succeeding planters, more accustomed to agricultural habits, completed with less labour what they had already begun.

At Limestone, our traveller quitted the course of the Ohio, and proceeded to Lexington, the most populous town of Kentucky. Lexington is a considerable town containing three thousand inhabitants. Several coarse manufactures are carried on here with advantage, in spite of the very high price of labour. The wages of labour are here more liberal than in almost any part of America. A labourer earns a piastre or dollar a day, and may live on one day's wages a whole week. We were pleased to find that British manufactures penetrated in abundance even to this remote quarter:

"The merchants of Lexington carry on almost all the commerce of Kentucky: they receive their merchandize from Philadelphia and Baltimore in thirty-five or forty days, including two days and a half for the carriage from Limestone, where all goods destined for Kentucky are disembarked. The total cost of the carriage is seven or eight piasters per quintal. Seven-tenths of the fabricated articles consumed in Kentucky, as well as in the rest of the United States, are imported from England. They consist principally of coarse and fine iron goods; next to these, cutlery, nails, and tin-wares; and finally, drapery, mercery, drugs, and fine pottery. Muslins, nankeen, tea, &c. are imported directly from India, in American vessels, and they obtain coffee and raw sugar of different qualities from the West-Indies; for it is only the poorer class of the inhabitants who use the maple sugar.

"The merchandize of France which reaches these countries, is reduced to some silk goods, such as taffeties, silk

stockings, &c. brandy, and millstones, notwithstanding their great weight, and the distance from the seaports."

It seems remarkable that expedients are not quickly found to remedy the scarcity of currency in the western counties, as commerce is on this account greatly impeded. The remedy seems, indeed, sufficiently easy, when we find that the paper of the United States is at a premium. The observations of our author on this subject are worthy of remark;

"From Lexington, these different commodities are distributed into the interior of the state, and the surplus is sent, by land, to Tennessee. The merchants find no difficulty in obtaining large profits, for, on the one hand, they generally receive a year's credit from the commercial houses at Philadelphia and Baltimore; and, on the other, the smallness of their number enables them to turn the current price of the territorial produce, which they take in exchange for their goods, in their own favour; for, on account of the extreme scarcity of coin, the most of their transactions are conducted in the way of exchange. Nevertheless, the merchants employ every means to get into their own hands all the money in circulation; and, in some circumstances, such and such commodities are only sold for money, or exchanged for certain products, the sale of which is always sure, such as the linen of the country, or hemp. Payments in produce always make a difference of fifteen or twenty per cent. in favour of the merchant. All the money collected in commerce is sent by land, on horseback, to Philadelphia: I have seen fifteen or twenty horses set off together. The difficulty of conveyance occasions the notes of the bank of the United States to be in great request: they are changed for specie with a profit of two per cent. The merchants established in the most remote parts receive them without difficulty, but the country people will not take them, from a fear of forged ones. I may add, that there is not any species of territorial product in Kentucky, with the exception of *Ginseng*, the value of which will pay for its conveyance by land from this state to Philadelphia; for it is proved that twenty-five pounds weight would cost more for the carriage in this way, even with going up the Ohio, than a thousand weight, by way of the river, without reckoning the passage by sea; although there are frequent examples of the voyage from New Orleans to Philadelphia or New York being sometimes as long as that from France to the United States.

"The current money in the states of Kentucky and Tennessee has the same divisions as in that of Virginia. The dollar or piaster is valued at six shillings. The cents, which correspond nearly with our *sous* (halfpence), although having a forced currency, do not appear in circulation. The quarters, eighths, and sixteenths of the piaster, form the small white money. As this is scarce, the deficiency is supplied by a very bad practice, but which appears to be necessary, that of cutting the piasters into pieces. Every body having a right to make this division, there are people who do it for the purpose of converting a small quantity of the metal to their own profit. Consequently, in retail trade, the vender will make an abatement for a round dollar or piaster much more willingly than for its value in quarters or eighths."

Our author visited a plantation in Kentucky, where an attempt had been made to cultivate the vine. It was not attended with success. Of twenty-five species introduced, only four or five remained, and only one gave hopes of being in any degree productive. Dr. Michaux ascribes the failure to the vicinity of the woods, which contain a species of bird particularly destructive. He supposes the experiment might be

tried with much greater probability of success in the *barrrens* or wolds of Kentucky. These *barrrens* are not named for any want of fertility, but solely from the want of trees:

"The *Barrrens*, or meadows of Kentucky, comprize an extent of sixty or seventy miles in length, by fifty or sixty in breadth. From the signification of the word I expected to cross a bare tract, with a few plants scattered here and there upon it: and in this opinion I was supported by the notion which some of the inhabitants had given me of these meadows, before I reached them. They told me, that, at this season, I should perish with heat and thirst, and that I should not meet with any shade the whole length of the road: for, the greater number of the Americans, who live in the woods, have no conception that countries can exist which are entirely free from them, and still less that they can be habitable. Instead of finding a country such as had been described to me, I was agreeably surprized to see a beautiful meadow, well covered with grass, of two or three feet in height, which is used to feed cattle. A great variety of plants also grow here, among which the *Gerardia Hara*, gall of the earth, the *Gnaphalium divicam*, white plantain, and the *Rudbeckia purpurea*, were at this time predominant."

The state of Kentucky is one vast bed of limestone covered with vegetable mould. The great defect in most places is the want of water, a great part of which escapes through the internal openings. The rapid increase of population in Kentucky almost exceeds belief:

"Before 1782, the number of the inhabitants of Kentucky did not exceed three thousand: in 1790, it was a hundred thousand, and, at the general census, taken in 1800, it amounted to two hundred and twenty thousand. When I was at Lexington, in August, 1802, the population was estimated at two hundred and fifty thousand, including twenty thousand negro slaves. Thus, in this state, where it would be difficult to find ten individuals of twenty-five years of age, who were born in it, the number of the inhabitants is already as large as in seven of the old states: and there are only four, of which the population is twice as numerous. This increase, rapid as it was, would have been much more so, had it not been for one circumstance, which prevents the emigrants from flocking to it, I allude to the difficulty of ascertaining the titles to the land. Of all the states of the Union, it is in this that the titles are most the subjects of contest. I did not stop with a single inhabitant, who, while he appeared to believe the validity of his own title, was not in doubt of that of his neighbour."

The comparative fertility of the soil of different estates in Kentucky, is estimated by the species of trees which grow upon them. The soil is far richer than that of most of the Atlantic states, and the trees indicate a different degree of fertility. What grows in the poorest soil of the one is often found in the richest in the other. Our author gives an account of the natural productions of this province. The only fruit trees yet cultivated to any extent, are the apple and peach-trees. The quantity of peaches is immense.

The small interruption which the industry of the country receives from the public burdens may be judged of from the following facts:

"In Kentucky, the assessments are made in the following manner: a sum of forty *sous tournois* (equal to halfpence) is paid per head for the whites; thirteen *sous* per head for negroes; six *sous* for a horse; fifty-two *sous* for a hundred acres of land of the first class, cultivated or not

cultivated; thirty-five sous for a hundred acres of the second class; and thirteen sous for a hundred of the third class. Although these taxes are, as may be seen, very moderate, and no one complains of them, there are, nevertheless, a great number always in arrears for the payment of them. I learned this from the repeated advertisements of the collectors, which I saw stuck up in different parts of the town of Lexington; but these arrearages are not peculiar to the state of Kentucky, for I have made the same observation in those of the east."

In the author's journey through the provinces of Kentucky and Tennessee, nearly the same scenes repeatedly presented themselves. We shall, therefore, conclude our extracts from this entertaining volume with the account of the inhabitants of Kentucky, from which an idea may be formed of the state of civilization and manners in the whole of the western country:

"The inhabitants of Kentucky, as has been already mentioned, are, almost all, originally from Virginia, and particularly from the most remote parts of that state, and with the exception of the lawyers, physicians, and a few of the citizens, who have received an education suitable to their professions, in the towns on the Atlantic, retain the manners of the Virginians. With them a passion for gaming and spirituous liquors is carried to excess, and sanguinary conflicts are frequently the consequence. They meet often at the taverns, particularly during the session of the courts of justice, when they pass whole days there. Horses, and the law-suits, are the usual subjects of their conversation. If a traveller arrives, his horse is valued as soon as they can perceive him. If he stops, they offer him a glass of whiskey, and a multitude of questions follow. "Where did you come from? Where are you going to? What is your name? Where do you reside? Your profession? Have the inhabitants of the country you have passed through any fevers? &c. These questions, which are repeated a thousand times in the course of a long journey, at length become tiresome; but, with a little address it is easy to stop them. Besides they have no other motive for them but that curiosity which is so natural to persons living retired, in the midst of woods, who scarcely ever see a stranger. They are never dictated by mistrust; for, from whatever part of the world a stranger comes to the United States, he may enter all the sea-ports and principal towns, remain in them, or travel, as long as he pleases, through every part of the country, without any public officer inquiring who he is, or what are his inducements for coming there.

"The inhabitants of Kentucky are very willing to give strangers the information they require respecting the country in which they reside, and which they consider as the best part of the United States: as that in which the soil is most fertile, the climate most salubrious, and where all who have come to settle, were led by the love of liberty and independence. In their houses they are decent and hospitable; wherefore, in the course of my journey, I preferred lodging with them, rather than in the taverns where the accommodation is frequently worse and much dearer.

"The women seldom interfere in the labours of the field: they remain at home, assiduously engaged with the cares of the house, or employed in spinning hemp or cotton, which they afterwards make into cloth for the use of the family. This work alone is considerable, for there are few houses in which there are not four or five children.

"Among the different sects which exist in Kentucky, those of the methodists and anabaptists are the most numerous. The religious spirit has, within seven or eight years, acquired a new degree of strength here; for, independently of the Sundays, which are scrupulously observed, they

meet, during the summer, in the course of the week, to hear sermons, which last for several days in succession. These meetings, which often consist of two or three thousand persons, who come from ten or twelve miles round, take place in the woods. Each one brings his own provisions, and they pass the night round fires. The ministers use great vehemence in their discourses. Frequently, in the middle of these sermons, the heads of some of the congregation are lifted up, their imaginations exalted, and they fall down, inspired, exclaiming, *Glory! Glory!* It is chiefly among the women that these inspirations take place. They are then taken from among the crowd, and put under a tree, where they lie extended for a long time, uttering deep sighs.

"There are some of these assemblies at which as many as two hundred will fall in this manner, so that a number of assistants are employed to help them. While I was at Lexington, I attended one of these sermons. Those who are best informed differ from the opinion of the multitude with respect to this species of extacy; which frequently draws on them the appellation of *bad folks*. But this is the extent of their intolerance. When returned from the sermon, religion seldom forms a subject of conversation among the citizens. Although divided into different sects, they live in the greatest harmony, and when an alliance is projected between families, difference of religion never occasions any obstacle: the husband and wife follow the worship they approve; as do their children when they are come to maturity, without the least opposition from their parents.

"In all the western country, the children are punctually sent to schools, where they are taught reading, writing, and the elements of arithmetic. These schools are supported at the expence of the inhabitants, who procure masters as soon as the population and their abilities enable them: it is therefore very uncommon to meet with an American who is unable to read and write. On the Ohio, and in the Barrens, where the settlements are very widely dispersed, the inhabitants have not yet been able to procure this advantage, which is an object of solicitude to every head of a family."

Throughout the volume there are various botanical observations interspersed. Among the rest are descriptions of a shrub which produces oil, and is capable of withstanding the cold of the northern latitudes; a new species of *Rhododendrum*, and *Azalia*: also, a particular account of the *Ginseng*, which once formed, and is again likely to form, a very profitable article of exportation to China. There are also some mineralogical observations. But on these subjects our limits prevent us from enlarging.

The large extracts we have given from this work, will enable our readers to form a judgement for themselves of its merits, and the entertainment it is likely to afford. We have certainly derived very considerable pleasure from the perusal. The author is evidently a very intelligent man; he appears to have viewed the state of the country and the inhabitants without any preconceived bias.

The translation discovers many marks of negligence and vulgarity. The grammar is even deficient in some parts. We are told of the author "having *begun* to grow weary of travelling;" and that the planters in cultivating their land "never let it *lay* fallow." In speaking of the first settlers of Kentucky we are informed "it was *them* who began to clear these fertile countries—it was *them* who finally secured the property in them." We cannot conceive how a person accustomed either to read, or to converse with any above the lowest orders, should not

have known that the grammar here required *they*. The following use of *us* for *that* is also a vulgarity of the lowest class: "I embarked for France, on board of the same vessel *as* had brought me to America eighteen months before." It is a pity that those who undertake to translate foreign works should not previously endeavour to make themselves acquainted with at least the *grammar* of their own language.

Memoirs of the Life and Writings of the late Reverend and Learned Hugh Farmer: To which is added a Piece of his never before published, printed from the only remaining Manuscript of the Author. Also, several Original Letters, and an Extract from his Essay on the Case of Balaam, taken from his Manuscript, since destroyed. By the late Michael Dodson, Esq. 8vo. pp. 159. Longman & Rees. 5s.

A Life of Mr. Farmer, written by the learned Dr. Kippis, has been already published in the fifth volume of the *Biographia Britannica*. But many people may be willing to know something of the life and character of Mr. Farmer, who may not be willing to purchase that expensive work. The Editor of the present publication has taken advantage of this circumstance, and offers to the public *Memoirs of the Life of Mr. Farmer* in a separate form. He announces himself to have been Mr. Farmer's intimate acquaintance, and professes to relate some additional anecdotes with which Dr. Kippis was perhaps unacquainted.

The lives of men who in the retirement of study devoted themselves to speculative pursuits are seldom found to furnish such examples of interesting and diversified incident as make a figure in biographical narrative. This has been often urged as an apology for the barrenness of such narratives, and the Editor of the present work repeats it in his Preface. But to make amends, as it would appear, for this deficiency, he contrives to introduce into the narrative a variety of particulars concerning Mr. Farmer's grandfather, which were certainly not absolutely necessary in the present work. But allowing that they were necessary, the writer has not shown much address in the introduction of them. His narrative commences as follows:—"Mr. Farmer's remote ancestors were inhabitants of North Wales, but of what particular part cannot now be ascertained, nor have we any other information of them, than that he had heard them reported to be very respectable and religious." But this supposes the reader to know something of Mr. Farmer already, which he does not, and which is the fault of this introduction. For the reader should be first made acquainted with some striking circumstance relative to the person whose memoirs he is going to peruse, of which the mind may lay hold as a central point to which all other circumstances may be referred. This should have been the time and place of Mr. Farmer's birth, from which the writer might easily have reverted to a few particulars concerning his ancestors, or proceeded in the regular train of the events of Mr. Farmer's life. As it is, the reader is not much interested to know at present how Mr. Farmer's grandfather, after quitting the university of Oxford, and going to London, used to preach *gratis* to a number of poor and ignorant people, some twenty, and

some thirty miles distant from his own habitation; and how he met with great success, and how by frequent travelling in the night, over bleak mountains and in all weathers, together with bad accommodations in the houses of poor people, he greatly impaired his health.

We come at last, however, to the subject of the present memoir. Mr. Farmer was born at a small village, a few miles from Shrewsbury, in the year 1714. He was educated in the principles of the Dissenters, at first under the tuition of Dr. C. Owen, a dissenting minister at Warrington, and afterwards under the celebrated Dr. Doddridge, who discovered in his pupil such proofs of superior talent and application, as gave him great hopes of his future eminence. Soon after finishing his academical studies, Mr. Farmer accepted the office of chaplain in the family of William Coward, Esq. of Walthamstow, where a congregation of Protestant dissenters was soon formed, among whom he continued to officiate in the capacity of minister for upwards of *thirty* years, till he was chosen one of the preachers and lecturers at Salter's Hall. These services he resigned about the year 1780, and his pastoral charge at Walthamstow, a few years after. He died on the 5th of February, 1787, in the seventy-third year of his age. By the prudent and economical management of the emoluments arising from his clerical functions, and by means of a number of legacies bequeathed to him by different friends, Mr. Farmer was at his death possessed of considerable property. Having never been married he disposed of it in legacies to his relations and servants, and in bequests to some charitable institutions, and as the effect of some singular whim, or, perhaps, of some substantial reason, ordered, by a clause in his will, that his executors should burn all his manuscripts.

Mr. Farmer, though a severe student, and a profound scholar, discovered nothing of that stiffness and formality which characterize the literary pedant, and he knew how to be facetious and jocular, without losing sight of the dignity of the clerical character. But his temper was, perhaps, too irritable, and his censures too severe.

This is the substance of the present memoir, in which we can discover no anecdote of any importance which is not to be found in Dr. Kippis's account. Indeed, it seems to differ in nothing from that account, if it is not in the inferiority of the diction, and the want of accuracy of detail. The Editor, indeed, acknowledges that he has made free use of Dr. Kippis's materials, and has sometimes adopted his words; but claims to himself the merit of "the general composition and method," as well as of correcting some of Dr. Kippis's mistakes. We have already pointed out one instance of the inaccuracy of the method which is here adopted, and it would not be a difficult thing to point out more, so that the Editor's claim to the invention of it is not likely to be disputed. It must be a deficiency in point of method that renders necessary those frequent breaks in the narrative occupied by parallel lines, which seem to indicate that what follows is not very closely connected with what goes before. We have observed no mistake of any importance of which Dr. Kippis is accused. The Editor,

indeed, snarls at him a little on account of an expression, in which he says, Mr. and Mrs. Snell treated Mr. Farmer more like an *equal* than an *inferior*, which he considers as very exceptionable, since good sense, politeness, learning, benevolence, and piety, which Mr. Farmer possessed in an eminent degree, must be allowed to have the preference to fortune, in which alone he was inferior to them. But he should first have ascertained, whether Dr. Kippis considered him as their inferior in any other respect.

Mr. Farmer lived all his life a bachelor, but towards the close of it, when the cares of a house establishment devolved on him, he began to feel and lament the inconveniencies of that state of life. Upon this the biographer makes the following sage reflection. "The conjugal state if entered into with prudence is doubtless of all others the happiest, and many in the decline of life have cause for bitter regret that they missed the favourable opportunity for enjoying it."

The want of dates is a great defect in this memoir. We are told, indeed, in what year Mr. Farmer was born, and in what year he died; but the leading events of the intermediate period are marked by no date. The year, for example, in which he finished his academical studies, is not mentioned, nor the year in which he commenced his labours as a minister of Religion. We are told, however, that Mr. Farmer's eloquence was so commanding, his reasoning so forcible, and his address so insinuating and pathetic, that not only the lower orders, but also the more genteel and opulent class of dissenters resorted to hear him, and that "not less than between twenty and thirty gentlemen's carriages have been seen at the doors of his meeting-house!!!" What bubbles a man will catch at to give a fancied value to his cause! His sermons were rather practical than doctrinal, containing generally a good deal of critical remark, by which says his biographer, his hearers were both entertained and instructed. We have some doubts with regard to the reality of the entertainment and instruction. Critical observations can never be calculated to entertain or instruct a popular audience, for this very plain reason, that they can never be understood.

The fate of Mr. Farmer's manuscripts must be the occasion of some regret to those who are acquainted with his other works. The same accuracy and depth of investigation, and the same success in the solution of difficulties, which appear in the one, might have been expected in the other. We do not, however, see the necessity of censuring either Mr. Farmer for ordering them to be destroyed, or his executors for fulfilling his will. Our loss, is, perhaps, more imaginary than real. The works said to have been in manuscript were, a second volume on the Demonology of the Ancients; a Dissertation on the Story of Balaam; and, a second Edition of his Dissertation on Miracles.

It would have been agreeable, indeed, to know what arguments ingenuity may devise to prove the story of Balaam's ass to be merely the account of a vision: but it is doubtful whether it could have had any effect upon our practice.

There is a piece of advice which Mr. Farmer is said

to have given to a young minister who valued himself upon having written a great number of sermons, that deserves to be taken notice of. Mr. Farmer asked the young man what number of sermons he had written. He replied that he had written about five hundred. Let me advise you, said Mr. Farmer, with a look of surprise, before you make any more, to make these over again, it will be better both for yourself and hearers.

In addition to the memoirs by the Editor of this work, there is added a character of Mr. Farmer, as given by the Rev. Mr. Urwick in his funeral sermon. This, if it had not been for the sake of increasing the number of pages in the book, might very well have been spared, as it contains scarcely a single idea that has not been already expressed in the previous part of the work. Then follows an extract from the Biographia Britannica, containing an analysis of Mr. Farmer's works. This may be considered as the most valuable part of the present publication.

Mr. Farmer never printed more than one sermon, which was preached on the day of public thanksgiving for the suppression of the rebellion in the year 1745. In 1761, he published an Inquiry into the Nature and Design of Christ's Temptation in the Wilderness, the object of which was to shew "That this part of the evangelical history is not only to be understood as the recital of a visionary representation, but that the whole of it was a *divine vision* premonitory of the labours and difficulties of our Lord's public ministry." In 1771, he published A Dissertation on Miracles, with a design to shew "that they are arguments of a divine interposition and absolute proofs of the mission of a prophet." In 1775, Mr. Farmer published An Essay on the Demoniacs of the New Testament, the design of which was to prove "that the persons said to be possessed of demons were not really under the influence of evil spirits, but afflicted only with such bodily disorders as had been commonly ascribed to such influence." In 1778 he published Letters to the Rev. Dr. Worthington, and in 1783, a work entitled, The general Prevalence of the Worship of Human Spirits, in Ancient Heathen Nations, asserted and proved.

The additional papers and letters mentioned in the title page, are remarks on some passages in Mr. Fell's letter to Mr. Farmer, and a fragment of an essay on the case of Balaam, together with some letters to Mr. Isaac Toms, minister at Farmlingham. These have indeed the merit of novelty to recommend them to the public; but that is their principal merit. They add nothing to Mr. Farmer's literary reputation, and but little to the development of his character.

The remarks were written a short time before Mr. Farmer's death, and committed to the care of a friend, with instructions to publish them in whatever form he pleased; and thus they escaped the general fate of his manuscripts. Mr. Fell in his letter considered Mr. Farmer as approaching much too near some exceptionable doctrines advanced by Lord Bolingbroke and Mr. Hume: implying the impossibility of miracles. The object of the remarks is to shew that Mr. Fell must have misunderstood or misrepresented Mr.

Farmer's meaning, who had endeavoured to prove "that no miraculous event could ever happen without the immediate agency of God."

The Essay, as it is called, on the case of Balaam, if we are to judge of it by the fragment which is preserved to us, is nothing more than a paraphrase on that part of sacred history.

The letters, which were written at an early period of Mr. Farmer's life, display nothing of that critical acumen and talent for abstruse disquisition, that appear in the works which he afterwards published. His powers of intellect do not seem to have been fully developed at the time they were written. They are chiefly descriptive of the feelings of his mind with regard to the duties of his ministerial office, and of the success of his labours, as being the instrument in the hand of God of convincing and converting some of his hearers, mingled with not a little methodistical cant, which his maturer judgment would have disavowed. On this account we decline giving any extract from them. The reader who wishes to see them will perhaps be disposed to purchase the memoirs.

The Society of Friends, or People commonly called Quakers, examined. By John Bristed, of the Honourable Society of the Inner Temple. 8vo. pp. 380. 6s. Muzman.

The motives alledged by the author for this attempt to explain the tenets and discipline of the people called Quakers are the high respect and veneration which he entertains for them, and the desire which he felt to augment the "mass of happiness floating in society." He is so well satisfied with what he has done that the thought will afford him consolation when "disease, anguish, and tribulation shall have worn his frame to the very dregs of vitality, and the exhaustion of animation." In the Preface, he gives us a very long declamation against satire, because it excites emotions of contempt, scorn, and disgust in the minds of those who behold the follies and vices of their neighbours "clothed in the broad array of deformity, and suspended on the gibbet of infamy." It might, perhaps, be a question here, whether the author does not write ironically, for certainly to expose vice and folly to merited scorn, by "clothing them in the broad array of deformity, (we cannot help the style) and suspending them on the gibbet of infamy," is the proper object of genuine satire. However, as he cannot justly be charged with the crime of wit any where else, we the more readily acquit him in this instance. Such is the value of a good character. He goes on to bemoan himself most piteously for the bad effects of some of his former writings. He becomes quite poetical with grief, and informs us in dolorous strains that he watches all night like a thief:

And when my nightly couch I try,
Sore harassed out with care and grief;
My toil-beat nerves and tear-worn eye
Keep watchings with the nightly thief.

Having thus vented his sorrows, our author at last comes to the point, and proposes to consider the system of the Quakers under four heads—Their tenets compared with the Scriptures; their conduct as indi-

viduals; their conduct as a society; their conduct as subjects. Each of these heads forms a distinct chapter, consisting of several sections, in order, as he says, to render the contents of the volume "more readily reference and more facile of apprehension."

The first of these chapters is divided into several sections, each of which purports to contain the opinions of Quakers on the most important articles of faith in the Christian religion. As far as appears from our author's statements, they seem to entertain the same ideas as the Calvinists respecting the Trinity and the attributes of Christ. They, however, reject the doctrine of Original Sin in the sense in which it is understood by the Calvinists. We believe they also reject the doctrine of *predestination* and maintain that of *free will*, but this is not altogether clear from our author's account. He has a most unfortunate propensity to talk of himself, and instead of adhering closely to his subject, comes in with a "for my own part, if, as an obscure individual, I may venture to profess my creed, &c. &c." Mr. Bristed may be a second St. Athanasius for any thing we know, but in the present instance we look, not for *his* creeds, but for that of *the friends*. The Calvinists too sometimes endeavour to reconcile the doctrine of free will with their notions respecting the influence of the Spirit. But it is impossible for all the sophistry in the world to convince a rational being that he is accountable for an action to which he is irresistibly impelled by a superior power. The argument by which the Calvinist defends his belief on this subject is, that it is impossible for man to resist the influence of the Spirit, because that would be supposing that man could strive with success against Almighty Power. That man cannot resist Almighty Power is certain; but if God chooses not to exert that power in a manner that is inconsistent with the free agency of man, we cannot perceive any thing in all this that can derogate from his attributes.—The Quakers, as far as can be collected from our author, seem here to labour under the same inconsistency as the Calvinists, for they first talk of the *impelling* influence of the Spirit, and then speak of *free agency*. The whole, however, depends on the sense in which we are to understand the word "*impelling*." But it is really in vain to reason upon what the Quakers believe or do not believe, upon the statements of our author. In many cases the subject is treated in a manner so vague and general, that upon a minute examination we find ourselves in much the same situation as when we began to read, and in some instances we are left in doubt whether we are perusing the opinions of the Quakers, or those of our author. In the section on tythes, Mr. B. informs us that the Quakers consider their payment as a crime. One would expect here to find a correct view of the grounds upon which the Quakers rest their aversion to the payment of tythes.—This, however, he does not even attempt to give, for two reasons: first, Because he has a most pious horror at religious controversy; and secondly, Because he does not wish to treat the conscientious scruples of *the friends* with the least shadow of disrespect. But then as an excellent substitute, he fills up the section with "his own free and undisguised opinion on the subject of tythes," To do

him justice, however, this opinion, notwithstanding the arbitrary way in which it is introduced, and the awkward style and manner in which it is delivered, is in many respects sufficiently liberal. Whether an established church be or be not favourable to the progress of Christianity and the maintenance of good order "is a tremendous political problem which it would be unbecoming in him, to solve or discuss." After this modest declaration, he proceeds to shew that the church of England is the key-stone of the arch that supports the British constitution. His reason is, that it contains a body of ecclesiastics *stipendiated* and kept in pay by government which employs it as a grand political lever.—This body is "a mighty mass of ecclesiastical intellect;" not, however, a mass of confusion, but a mass "regularly classed and arranged under fixed, determinate, and appropriate heads, rising in regular gradation from the village curate to the empurpled metropolitan."—Tythes, therefore, he considers as a tax paid to government, and thinks it ought to be paid by Quakers as willingly as the taxes levied for the Civil List.—He then examines the subject in another point of view. What would be the consequence if the tythes were not paid? "The mighty mass of erudition floating among the Clergy would be turned towards the examination of the right by which they had been *decalcated* of their inheritance, nay, of the right by which government itself existed.—The fearful contest would soon be decided between the ephemeral meteors of a court and the irresistible blaze of the united intellect of the clergy concentrated in one burning focus." The refusal of the friends to pay the tax renders it necessary to distrain their goods, by which means they have not only to pay the tax itself, but the expence of the process. The effect of this is, according to our author, that "they encourage speculation and plunder, by holding out a bait to the blood-hounds that growl in the subordinate kennels of legal justice; and by lessening their own physical power, by shortening the length of the great lever of this world which they possess, they diminish their circle of moral power, by decreasing their means of doing actual good." He admits, however, that the system of tythes is attended with bad consequences, in forming a source of constant contention between the clergy and their parishioners, and in discouraging the progress of agriculture. Its powerful influence in this latter respect will be readily admitted when it is considered that whatever improvements may be made upon his grounds by a farmer, the rector has always a right to sweep away one tenth of their produce. This is sufficient to damp the most enterprising spirit. Our author, therefore, proposes to substitute for tythes, one of three modes of supporting the clergy. Landed estates should be assigned them in their respective districts, a certain quantity of corn should be annually affixed as a stipend to each living, or government should at once take them upon the Civil List, and provide for them like its other officers and servants.—The justness of his ideas respecting the tythes, notwithstanding the uncouth and barbarous dress in which they are involved, cannot easily be questioned. The system has undoubtedly a tendency to cherish passions the most inconsistent with the spirit of Chris-

tianity, whilst the check which it opposes to agricultural improvement has an influence on the wealth, strength, and population of the country no less extensive than deplorable.—In order to place the effects of that influence in the clearest point of view, it might be worth while, if possible, to form a rough calculation that might give some idea of what the present situation of the country *might be*, upon the supposition that the least objectionable mode of providing for the national church had been originally adopted. The doctrine of the divine right of tythes is now pretty generally exploded. The only objections to the abolition of the system that carry even an appearance of reason are the difficulty of finding a substitute, and the supposed dangers of innovation.—That difficulties will occur in fixing upon the most proper substitute, is to be expected—but the question is whether it be possible to find one less liable to objection than the evil which it is proposed to remedy. If the possibility be once admitted, it then comes to be considered, what substitute is the least objectionable? As our author has not chosen to be particular in giving us his own undisguised sentiments on this point, we shall leave it where it is, for the present. With regard to the dangers of innovation, the notion principally rests upon the supposition that no change of importance can take place in the constitution of the church without risk to the state. If the clergy were once provoked, our author imagines that government would instantly fall beneath the "blaze of intellect issuing from the clerical focus." We have a better opinion of its solidity, however, than to suppose that it exists merely by this forbearance. But supposing that government is in such a tottering condition that it must pay for turning aside the rays of this focus, it can signify little to the church from what funds it is to be supported. The substitution of one fund instead of another, therefore, seems to be an innovation that need scarcely rouse "the demon of anarchy and phrenzied turbulence." Throughout this section, our author, in giving "his own undisguised opinion," appears to treat the church with very little ceremony. We hope it has something more to recommend it than being a "great political lever" in the hands of the crown.

The notions of the Quakers respecting the Spirit give rise to the peculiarity in their mode of worship and their ministry. When "the Spirit impells men or women, preach they must, *volens volens*, for the Spirit cannot be resisted.—Yet they seem to have certain methods of ascertaining who they are whom the Spirit impels. But unless these methods are infallible, they must occasionally shut the mouths of those who are impelled. Their regulations contain provisions for admonishing ministers who may be troublesome, and directions for them in their preaching, writing, or speaking, not to affect too much wisdom, and to adhere to Scripture terms. It would appear, therefore, that though the friends suffer all those to preach who are impelled by the Spirit, they are resolved that the Spirit shall be permitted to instruct them only according to certain rules and forms which they themselves have laid down. If the Spirit should be disposed to break through these regulations, though they cannot perhaps prevent his inward motions, they are deter-

mined at least that he shall be *dumb*. They tell us that the Spirit is not subject to the controul of reason, and that he cannot be resisted, yet it seems they do resist him sometimes so far as to silence him. Their rules respecting ministers then, as well as the free agency of man, appear to be totally inconsistent with their ideas of the uncontrollable power of the Spirit. They have, however, one sure criterion to distinguish vain pretensions to inspiration. The payment of tythes is a certain mark of the *beast*; but, unfortunately, every case cannot be brought to this test unless it should be admitted that all those who do not pay tythes must be inspired. Notwithstanding all these absurdities and contradictions, our author gravely tells us that all this is clearly consonant to Scripture.—He expects that the world should believe this upon his *ipse dixit*, for he has not condescended to give any proof. It is, however, to be feared, that he will be disappointed, for in the degenerate times the world has fallen into a habit of looking for evidence to guide its faith, and is seldom disposed to take the mere word even of such a *great man* as our author. The chapter concludes with what he calls a review of the system of the friends, which is nothing more than a panegyric upon it. The whole of their tenets he defends with the blindest zeal, though except in a few instances he is so extremely confused, that it is a question whether he knows what these tenets are.

The 2nd chapter proposes to treat of the influence of the tenets of the friends on their conduct as individuals. The conversation, the apparel, occupations, and education of the friends, are here mentioned in terms of the highest approbation. In these their attention is chiefly directed to plainness and simplicity. Oaths are not even allowed in a court of justice. All titles and distinctions they hold in abhorrence, because they are of opinion that they are the offspring of pride. The sin of addressing a man with "*you*" instead of "*thou*," is considered as one of the blackest dye. Too much attention to human knowledge is forbidden, as it is the parent of pride. In this last respect, our author ventures to find fault with them, and introduces a long dissertation on the advantages of knowledge. Many of his sentiments on this point are sufficiently just, but the unreasonable length of the treatise, and its want of connection with his subject, renders it exceedingly tiresome. He begins with the manner in which knowledge is at first acquired by the human mind, and traces the "different gradations of intellect from the *embalmed* worldling to the throne of *scriptural sapience*." "Let learning," he observes, "be testified by her bringings forth, and tried by the business which she hath helmed," and then the superiority of *christianized* philosophy over the *dun pall* of ignorance will clearly appear. The rest of the chapter is filled up almost entirely with another long digression, forming a system of education, which our author has condescended to publish for the benefit of mankind.—This likewise contains many just observations, but is extremely loose and heavy. The barbarous style in which he has written destroys the effect of whatever is valuable in the work, and trespasses, beyond endurance, on the patience of the reader. The reflection also constantly

occurs, that all this is foreign to the subject proposed to be discussed. The mind is continually teased with the hopes of information on a point which the author, in fact, seems only to introduce for the purpose of affording him an opportunity to give us his *own* undisguised opinions and dissertations. He is of course doomed to perpetual disappointment, and the book is in danger of being thrown away in disgust.

The third chapter gives an account of the Society of Quakers as a body. Their form of government is certainly well calculated to answer its purposes. Monthly meetings are held in different districts in order to regulate the affairs of the establishment. Quarterly meetings are also held, which consist of representatives from the monthly meetings; and a general meeting is annually held in London, which consists of representatives from the different quarterly meetings. An appeal lies from the monthly to the quarterly meetings, and in the last instance to the general meeting. One great object among others, to which the attention of the meetings are directed is, to take care that no friends contribute to aid the cause of warfare. However, supposing war to be necessary, and in the present state of society it certainly is necessary in order to defend the property as well of Quakers as others, it is but justice that the friends should contribute their share to the general security. As they form only a very inconsiderable part of the community, and enjoy the protection of laws which they seem rather unwilling to support, they may with tolerable safety act upon the literal sense of the passage, "if any man smite thee on the one cheek, hold up to him the other." But a whole nation of *Quakers* could not exist at present without a relaxation in this part of their code.—Their notions in this respect, however, as we are told by our author, are in exact conformity to the Scriptures. He does not entirely overlook the difficulty above mentioned, but as usual pronounces a general panegyric without attempting to answer the objection. We would, however, submit to him that some arguments, and strong ones too, are necessary in order to prove that the Scriptures authorise an absurdity. Friends are particularly warned against illuminating their windows on rejoicing nights. This, in the opinion of our author, is an excellent regulation, because the uncultivated understandings of the vulgar are not enlightened but *dazzled* by the burning of so many *tallow candles*.

In treating of the management of their poor by the Quakers, our author stumbles upon a subject for digression, on which he greedily seizes. The friends are instantly dismissed, and we have a long dissertation on our Poor Laws. He has read "Malthus on Population," and seems to have paid some attention to the subject. His observations in general, therefore, though not new, are certainly just; and this part of the work may be perused with advantage. He particularly deprecates any extraordinary encouragement to the increase of the human species beyond the means of subsistence, and observes in his usual style that the *ubertals* and boundaries of such an increase must be vice and misery.

In the last chapter our author proceeds to the consideration of the influence of the tenets of the friends

upon their conduct as subjects. All that we have upon this point is that as the tenets of the Quakers have been manifested (that is, said) by our author to be in conformity to the Scriptures, and their conduct as a body and as individuals proved to be regulated by their tenets, they must of course be good subjects. Having then pronounced another panegyric on the friends, our author ends, where he began, with himself. To this important subject the whole of the chapter is allotted with the exception of two pages. Religion, he observes, is his only source of comfort, without which "all within the compass of his prospective ken would be palled in the dunest smoke of hell." An excellent source of comfort certainly, and we only wish that in his case it had been more productive. As it is, if we may credit his own word, he is almost upon the confines of despair, for he applies to himself that passage of Job beginning with "Let the day perish wherein I was born." One would be disposed to pity the man, did not the manner in which he complains carry strong marks of affectation. He illustrates his sorrow by scraps of verse, and is in truth most poetically and curiously doleful.—One cause of this *quoting* grief appears to be the crying sin of having formerly published some satirical writings. We would really advise the man to be comforted, for if these were written in the same style and manner as the present work, he may depend upon it that the mischief which they have produced cannot be very extensive.

The character of this work has been sufficiently explained in our observations on its several parts. Its title ought properly to be "Essays, on tythes, on the advantages of knowledge, on education, on the poor laws, and the sorrows of the author; in the course of which are introduced remarks and panegyrics on the society of the people called Quakers, the whole interspersed with various poetical quotations." The explanation of the system of the Quakers is incomplete and unsatisfactory. Several sensible and just observations, however, occasionally occur, but even these are buried under the confusion arising from a constant recurrence of the same ideas expressed in different words, and a style most uniformly obscure and barbarous.

The Experienced Officer; or, Instructions by the General of Division, Francis Wimpffen, to his Sons, and to all young Men intended for the Military Profession; being a Series of Rules laid down by General Wimpffen, to enable Officers of every Rank to carry on War, in all its Branches and Descriptions, from the least important Enterprises and Expeditions, to the decisive Battles, which involve the Fate of Empires. The Corrected and Revised Edition of the latest Date, Illustrated by Notes. With an Introduction. By Lieut. Col. Macdonald. 8vo. 206 pp. Egerton.

This work, as the translator informs us, is in high repute on the continent, particularly in France, and is supposed to contain a very complete summary of the most important duties of an officer in the field. The author was himself an officer of great experience. He had seen much active service, and seems to have reflected with considerable judgment on what he had seen. The facts related by such a man must be extremely valuable to those of the same profession, and

must afford many useful lessons for their own conduct. There is a great deficiency of works of this sort in our language. Our officers do not often read much, and they very seldom know what they ought to read. To apply general science to their improvement in the military profession is a plan hitherto unknown among them. The want of such books as are supposed to be in their particular line, must therefore render their knowledge extremely confined.

The nature of the instruction which military men may expect to find in this performance, and the intention with which it was written, will appear from the introduction prefixed to it by the author. From this specimen of his talents and opinions they will also be able to perceive how far his judgment is otherwise to be depended upon:

General Wimpffen to his Sons.

"The leisure afforded by a disengagement from professional avocations has made me desirous of communicating to you the knowledge I have acquired in the course of fourteen active campaigns, and in a great number of memorable battles of which I bear the marks. I have ascertained in the course of my own experience, that a young man commencing his military career as an officer, in the middle of an eventful and bloody war, must feel himself much embarrassed, if uninstructed, and left to the resources of his own mind. If my sons study this compendious work, and if they possess zeal and talents for the profession of arms, they will have over me the great advantage of obtaining information, and learning rules for conducting war, which are the result of my long experience. This will enable them, earlier than others, who have not acquired the knowledge I am now to impart, to rise to superior rank in the army, as rapidly as their father, and to merit it still better. What I write for the particular information of my sons, is intended, at the same time, for the general benefit of the army. It is not my intention to cast any reflections on the acquirements of officers, in supposing them not more skilful in the art of war than I was at the opening of the campaign of 1757; since even previous to that period, I had made the campaigns of Bavaria, on the Rhine, and in Alsace, independent of serving in the victorious and instructive campaigns of Marshal Saxe, in Flanders. Though I have not ceased, during six campaigns, to reflect on the means which produced our success, and to weigh them in my mind, yet having served only as a subaltern, I should, without further experience, have found myself at a loss and embarrassed in commanding a division of the army, in directing its march, in deploying it, in superintending its evolutions, and finally, in conducting it skilfully against an enemy. It was by serving in the advanced posts of the army, in the capacity of a superior officer, in the seven years war, under a great general, of whose orders and arrangements I was the organ and interpreter, that I learnt what I now venture with confidence to teach others. It is by following the traces of this celebrated officer, by forming my judgment on all that was faulty or admirable in his military system and conduct, and from my own experience, that I shall attempt to lay down rules calculated to conduct every officer through the active scenes of warfare, from partial actions, and unimportant affairs of posts, to the great battles which decide the fate of empires.

"From a conviction that the same situation of ground, or even such as may be nearly similar, never presents itself as the scene of action, twice in a century; and that every battle furnishes a distinct train of events and occurrences, I shall, therefore, not quote any of the very numerous instances and examples which have come under my own

observation. I shall not animadvert to such faults as I have seen committed by our generals. I shall only remark that all these faults have arisen from causes which I will endeavour to prevent a recurrence of, by the instructions laid down in this work.

"As all may err in judgment, professional faults are not what reflect disgrace on an officer: but treachery, baseness, cowardice, cruelty, immorality, intemperance, and ignorance, dishonour the character.

"My sons ought then, at an early period, to obtain that knowledge, and to cultivate those virtues necessary for the station they occupy; and to have it strongly impressed on their minds, that the more elevated their military rank is, so much the more are they exposed to the critical observation of those who are placed under them, who readily perceive, and mark any failure in, the conduct of their superiors. Every unworthy action being, thus, always noted, the wisest course they can pursue, to avoid censure and degradation, is to conduct themselves irreproachably, not only in war, but at all other times, in the general transactions of life. My sons will reflect, that though they may impose silence on many under their command, who may be influenced by a temporary dread of their power, that yet the time may arrive, when that power will terminate, and when their actions will be exposed in the worst possible light in which malignity can place them. They must learn to know, that since weakness in the conduct of human affairs must necessarily produce war, it ought to be carried on with magnanimity. They must be contented after a victory, to have surpassed the vanquished in valour; and they must exceed them, also, in every species of heroism. Finally, they ought to recollect, that harsh, hard-hearted, wicked, dissipated, and ill-bred characters, are always detested by those whose conduct is marked by generosity and goodness; and even by those very persons who have appeared, for a time, to participate in their vices."

These are the sentiments of an enlightened and liberal mind, and much confidence is undoubtedly to be placed in the observations of a man who writes with these feelings and these intentions. We cannot, however, help deeply regretting that he has omitted a service which it was so remarkably in his power to have executed with propriety, and has confined himself to a service from which mankind will derive small comparative benefit. The author declines giving those peculiar examples of failure and success from which he deduces his rules, on the ground that circumstances exactly similar may never recur. It is to be lamented that this experienced officer did not better understand the only way in which rules for conduct can be properly ascertained, and rendered so demonstratively certain as to enforce their observance. Had our author stated the exact circumstances which took place in any case of success or failure, and the causes to which he was induced to attribute these events, we should have been able to form an estimate of the justness of his rules, and the probability that they might produce or prevent similar occurrences in similar circumstances. But when he merely presents us with a series of rules, and tells us that an observance of these will assuredly prevent disasters of which he was a witness, these rules, however just, are in a great measure useless. We do not know how far they are actually well-founded. We do not know whether the circumstances were accurately observed; whether they might not be corrected from the narratives of others; whether they really proceeded from the causes to

which the author attributes them, and whether his rules are sufficient to prevent their recurrence. We are even at a loss when these rules ought to be applied; and when circumstances similar to those from which they were deduced recur, we are at a loss to decide whether this is the rule intended to be applied in this case or not. General science and extensive observation might indeed supply these deficiencies; but at the same time they would supersede the utility of a work like that before us. It is undoubtedly true that a collection of disjointed facts are not calculated to give accurate instruction; and that very great blunders may be committed from a person attempting to act in any particular circumstances, as some other person formerly acted in circumstances apparently similar. But at the same time it is altogether impossible that general rules should be correctly formed but by a very extensive deduction from particular facts. The experience of General Wimpffen, or of any other particular general, however extensive, could not possibly be so extensive as that of a number of generals who had been engaged in a long course of warfare. From the facts that came under General Wimpffen's observation, some pretty correct rules may be drawn. But the rules deduced from the facts observed by him, and by twenty more engaged in similar scenes of warfare, might have furnished us with rules not likely to be afterwards found false. But in the work before us he has given us the rules only; for the nature or correctness of the facts, and the justness of the induction, we must trust wholly to his authority. The extent of the influence of his rules must therefore be limited by the opinion entertained of his authority. If any one suspects General Wimpffen not to be infallible, the importance of the rules must in his eyes be proportionably diminished.

Such is the great error into which this military author has fallen. His experience, which might have been of so much importance to mankind, loses nearly the whole of its value. We remark with regret that this very error is the great cause of the present imperfect, confused, and unsatisfactory state of military science. Every military man that puts pen to paper, presents us with a plan of his own. He assures us that it is the best that ever was or ever can be contrived; and as an incontrovertible proof of this he gives us his own assertion. Hence it is that whoever looks for military knowledge among military authors, finds a farrago of plans, rules, and theories; a jargon of technical terms, and a mass of ill-digested opinions without a single fact adduced in their support. Will military men never be prevailed on to observe with attention, and record with fidelity the facts passing before their eyes? If they must be planners and framers of theories, let them be so; but let them at the same time give us plain unadulterated facts, without any distortion from their own prejudices. Without a very large collection of facts of this description, military men may go on to the end of the world framing plans for military affairs. No one will listen to them; or if they are listened to, and their plans put in execution, a nation will have only exchanged one erroneous plan for another. No man ever formed or ever can form a proper plan from conjecture.

But although General Wimpffen has left undone a very essential service he might have rendered to military science; the manner in which he has executed what he has attempted deserves every commendation. His rules are given in a clear precise style. He has no affectation of what is denominated fine writing, or of seeming learned in his own profession by a load of technical terms.

The greater part of the work is devoted to the duties of light troops and detached parties. The author is particularly minute in his precautions to guard against surprise. In this he shews much judgment. A very great proportion of defeats have been sustained from the want of proper precautions in this respect. Our modern modes of discipline are in no respect more defective than in the little tendency they have to produce habits of observation and intelligence among the soldiers, or even the officers of an army. However just General Wimpffen's directions may be, it is scarcely possible they can be put in execution in the present miserable state of military education. Of this defect, indeed, he seems to have been aware. In that article where he treats of the means of receiving intelligence, he mentions the various usual modes of employing spies, &c. but he seems to think that an officer is alone capable of making any observations, and that nothing whatever in the way of intelligence is to be expected from the soldier.

"The soldier knows what passes in his own regiment, and seldom any thing beyond this; and the instance of the French corporal serving under Turenne, is as remarkable, as it is uncommon. This celebrated general reproached the corporal on account of his laziness, and idleness, in not working on the intrenchments which were constructing round the camp. The corporal answered, 'that it was literally throwing away time and labour, to fortify a situation that Turenne was too able and skilful a general to think worth occupying for even twenty-four hours.' Turenne, who had really directed these works to be carried on, *merely* to deceive the enemy, on the following day, quitted his entrenched camp."

The common soldiers of the French army during the late war gave the lie to these foolish opinions. The general intelligence of an army is worth all the other bye modes of assistance to an officer. Without a general and a high degree of intelligence in an army, operations, however well planned, must always be conducted with much uncertainty of success.

The translator has subjoined notes of the same tendency with the text. He also has his rules, and requires equally our confidence in his authority. In general the notes are a sort of commentary on the text. Sometimes, however, the translator seems to have formed a different opinion from the author; but why or wherefore we may guess if we can. On one occasion, indeed, the translator attacks the original author with considerable asperity; and every lover of roast beef and old England, will agree that he is in the right. "If you want to vanquish the English easily," says General Wimpffen, "attack them fasting; when they have fed heartily on roast beef, and have drank their punch, they fight with more obstinacy than at other times." On this the translator with becoming spirit remarks:

"Foreigners, in general, always form a very absurd and

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erroneous estimate of the real English character, and a total ignorance of our manners and customs. An Englishman loves his *king*, his *country*, and its *constitution*, and with gratitude to the Author of his Being, and benevolence and charity to all mankind, enjoys the manifold blessings attached to the happy lot of having been born in a land of freedom. The Translator of these sheets has been much among the French, and is sorry to say that his experience has not furnished him with very ample materials for panegyrising their general character; and of the French he must say, that no nation is more addicted to sensual excesses, and that the monkey and the tiger sleep only to make room for less ludicrous and less ferocious propensities. There are exceptions to all general rules, but when an author forgets himself, and makes illiberal remarks, he must expect to hear more truth than he was aware of."

Now, whether is the general or his translator in the right? Or is it possible to decide the question? If the one had told us the instances in which he had seen the English fight better after their roast beef and punch; and the other had produced instances where they fought as well without these cordial aliments; we should have been able to form a pretty correct guess of who was in the right. But as this is not done, both have delivered a mere theory, an unsupported conjecture. This trifling instance may shew the manner in which the opinions of these gentlemen come to be of no account in more important cases. The want of facts is an insuperable bar to right reasoning, and to producing conviction.

The translator has not confined himself to notes. He has prefixed a dissertation half as long as the work. Here he has introduced a very prodigious variety of topics, such as strictures on the projected invasion of this country by France; hints with regard to the means of gaining over the Roman Catholics in Ireland; encomiums on the operations of the Marquis Wellesley in the East Indies, &c. &c. &c. Our readers will perceive it is impossible for us to do justice to his observations on these multifarious topics.

Besides the introduction we have a sort of episode in the form of a letter from Dover, and denominated "an Authentic State of the Preparations of the Enemy." We have also another episode of rather more importance. It contains a letter from Colonel Clinton, expressing the Duke of York's high approbation of Lieutenant Colonel Macdonald's "translation of the tactics and discipline of the French army." There is likewise an anonymous complimentary letter on a publication by the same author, that has not yet seen the light: "a Commentary on General Dundas's Rules and Regulations." We sincerely hope that the commentary may be more luminous than the original.

Narrative of a Voyage to Brasil: terminating in the Seizure of a British Vessel, and the Imprisonment of the Author and the Ship's Crew, by the Portuguese, for Fourteen Months, with general Sketches of the Country, its Natural Productions, Colonial Inhabitants, &c.—And a Description of the City and Provinces of St. Salvadore, and Porto Seguro. By Thomas Lindley. 8vo. 6s. Johnson.

When the Cape of Good Hope was evacuated in consequence of the late peace, the British merchants there were under the necessity of carrying away their

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property in haste. The author of this work conducted a voyage to St. Helena. His vessel was driven by stress of weather to Brasil. He knew that according to the usual colonial policy, all commercial transactions were forbidden. The governor's son, however, proposed to him to exchange a part of his cargo for Brasil wood, and as the proposal came from such a quarter, the author saw no danger in acceding to it. The Portuguese government received intimation of this intended transaction, and in consequence seized the vessel, and confined the author and his wife in a dungeon. After remaining in confinement for more than twelve months in Brasil, he made his escape, and waited on our ambassador at Lisbon. The ambassador remonstrated with the government and demanded compensation and redress. This was positively refused. The object of the present work appears to be chiefly to turn the attention of government and the public to the impediments thrown in the way of our commerce by the harsh treatment experienced by such British vessels as touch at Brasil.—He has given two statements of his case, the one short and the other long. The long one is in the form of a diary. Of all the notable devices lately adopted for swelling out voyages, this is one of the most clumsy. The whole of the important matter contained in this octavo volume, might very well be comprised in a moderate sized pamphlet.—But then what would become of the pompous dedication and of the preface where we are informed of the impossibility of supplying the deficiency of our knowledge respecting Brasil in this work, though the author possesses ample materials for the purpose?—What cogent reasons he may have for concealing his materials, we know not. But we do know that the public lies under no great obligation to him, for telling them that they know little about Brasil, that to know a great deal is very desirable, and that he has it in his power to gratify that desire, if he chose, but that he does not chuse. He has, however, in the excess of his generosity, condescended to give some superficial account of the manners of the inhabitants. They are, to the last degree, filthy and corrupted. Men and women of all ranks are in general covered with dirt, vermin, and itch. Their heads may be considered as so many forests full of game, the hunting of which affords them perpetual amusement. They are lazy, avaricious, and superstitious. The country abounds with monks, who go about begging in the most open and impudent manner. The military discipline is extremely defective. The officer sits down to game with the private soldier. The former, of course, can scarcely keep the latter to his duty, even by means of showers of blows with a stick. With regard to the case of the author, it was certainly peculiarly hard. He was almost suffocated in a dungeon, where he seems to have been in danger of being devoured by rats, locusts, and other vermin.—His applications for liberty and redress were obstinately disregarded. Had he been entirely innocent, our government ought to have either forced the Portuguese to do him justice, or if reasons of state policy prevented this, it ought to make him some compensation out of the public purse. As the case stands, however, it is admitted, that he was engaged in a

transaction which he knew to be a violation of the law of the country. That this was encouraged by the son of the governor, is a palliation, but not an excuse. The punishment was out of all proportion greater than the offence; but still our author's claims to redress did not come with the boldness of innocence, and his failure is, therefore, the less to be regretted.

FOREIGN.

Memoire Aptérologique, &c.

Aptero logical Memoir, by John Frederic Hermann, M.D. Member of the Society of Natural History at Paris; edited by Frederic Louis Hammer, Professor of Natural History at Strasburgh. folio. 140 pp. With nine coloured Plates. 2l. 2s. Levrault, Strasburgh. Deboffe, London.

This work, it appears, was written about twelve years ago, on the following occasion: The Linnæan Society at Paris, had proposed a prize to be given to the person who, within a certain period, should make the most important discoveries in any department of Natural History. M. Hermann entered the lists with this *memoir*, and carried off the prize disputed by competitors of the most approved abilities.—He did not, however, long enjoy his triumph, for soon after, a contagious disease, contracted in attending as a physician upon a military hospital, put a period to his existence in the 25th year of his age. Before his death, however, he had made new additions to his work, and after his decease his father added several new discoveries. He had begun to engrave some of the plates with the design of doing all possible justice to the merits of his son, when particular circumstances prevented him from proceeding, and left the duty to be performed by the present editor, M. Hammer, of Strasburgh.

The *Memoir* is introduced with an observation that in adverting to the progress of natural history in the different families of insects, it will be found that the knowledge of the *Aptera* order is the least advanced. Yet the insects of this order are certainly not the least interesting. Whether we regard their utility or the injuries which they often occasion, or the variety and singularity of their form and character, they deserve no inconsiderable degree of attention. The reasons, however, of the little comparative application that has been given to the study of these insects, are to be found in their own nature. The facility with which the insects of other families may be found, preserved either living or dead, examined, designed and painted, is extremely inviting to an ordinary observer. On the contrary, the difficulty and labour that attend the search for the *Aptera*, are sufficiently formidable even to the most resolute *connoisseur*. These insects are neither commonly found on the ground, on plants, nor flying in the air; but some lie concealed in mosses, others live with the animalcula *infusoria*, some lie in corrupted matter, and many are found on the bodies of different animals. But the difficulty of bringing them under examination is even greater than that of the search. It is almost impossible to fix and preserve the smaller species, which are

exceedingly numerous, so as to obtain the necessary information. For this purpose, however, they must be examined immediately after they are taken, in different points of view, and in various situations. Yet they are of such a tender consistence, that almost the slightest touch either mutilates or crushes them to pieces. The examinations too, must be often repeated, and the results compared with those which have been obtained by others.—When these and other circumstances are considered, it is not surprizing that the knowledge of this particular order should not have kept pace with the improvements in the other classes. This field, however, rugged and uncultivated as it is, our author chose for the scene of his labours, the produce of which is now given to the public.

All the difficulties that attend the study of the order in all its varieties, are united in the examination of the *Mites*, which form one of the *genera*. The species with the exception of a very few, are so extremely small that they cannot be examined in their natural situations, and many are so tender that it is utterly impossible to touch them without killing them, and destroying their form. They are in general to be found in mosses which ought to be examined immediately after they are carried home from the forest. Some, however, are found in ditches and stagnant waters, and must be examined in their own element. Our author mentions the manner in which he was enabled to examine several species, and observes, that from the nature of the study it might be expected that there must be a great many mistakes made respecting it, and that the descriptions of different authors would be discordant and unsatisfactory. These circumstances in a great measure rendered it necessary for him to begin the study anew. In order to point out the differences of opinion that prevailed among the several most celebrated authors respecting the mite *Genus*, Mr. Hermann has given a view of their descriptions. The generic character given by Linnæus of the *Mite*, is (pedes octo; oculi duo ad latera; tentacula duo articulata.) Geoffroy, Fabricius, Muller, Reinhard, Forster, and Olivier, have differed from Linnæus and from each other upon this point, and other authors have followed these according to their opinions of their accuracy and information. Having proved the discordant notions of different authors respecting the generic characters of the *Mite*, and the insufficiency of all these characters, Mr. Hermann proceeds by distinct descriptions, rendered clearer and more intelligible by means of the figures, to shew that the varieties in the essential parts of the *Mites* are such as to make it impossible to comprise them in a single *Genus*. He therefore divides them into several *Genera*, upon the following plan.

All the insects hitherto comprehended in the *mite genus* have this in common, that the head, thorax, and abdomen are united, so as to form one whole, without being separated into distinct parts. From this character, our author forms all the *genera* which, with the exception of *three*, have been added by himself, into one family, to which he gives the distinctive name of "*Holetra*," ("ολος" integer, et ἄρα venter.)

The whole order of *Aptera*, he proposes to divide into four families, each comprehending several *genera*.

The characters of each family depend upon the manner in which the head, thorax, and abdomen are connected. The first family is thus characterised, "pedibus sex, thorace a capite aut abdomine discreto." The second family, which is that to which M. Hermann's attention has been chiefly directed, is distinguished by the following characters, "pedibus octo; capite, thorace abdomineque (maximo) unitis." Third family, "pedibus octo ad quatuordecim: capite thoraceque unitis; abdomine caudave discretis." Fourth family, pedibus pluribus; capite a thorace discreto." The flea and louse belong to the first family, the spider and scorpion to the third, and the scolopendra to the last. The whole *genera* in the four families, and consequently in the order *Aptera*, are, according to Mr. Hermann, 25. After having made this division of the class, he proceeds to give a more minute and detailed view of the second family, which, from the head, thorax, and abdomen being united, he calls "*Les Holetres*." The characters of the several *genera* are distinctly and fully marked, together with the characters of some new *genera* of *Aptera* that do not belong to the "*Holetres*." Each *genus*, with the several species, is then particularly described. The first is the *genus Trombidium*. Mr. Hermann examines the accuracy of other authors in their description of this *genus*. Mistakes are pointed out, and several peculiarities belonging to the *genus* brought under our view. One of the most remarkable of these is, that the eyes of the *Trombidia* are very visible and distinct, which is not the case in the greater part of the other *genera*. The *genus* is exceedingly numerous, though hitherto few species have been described. Mr. Hermann, therefore, proposes that it should be formed into several divisions, each division comprehending several species. It is accordingly formed into nine divisions, chiefly distinguished by the length and number of the feet, and the position of the eyes. The marks of the divisions are these, (*Trombidia octopoda*.) First, "oculis inferis; pedibus anterioribus longioribus." Second, "oculis inferis; pedibus anterioribus, et posterioribus longioribus." Third, "oculis superis; pedibus anterioribus longioribus." Fourth, "oculis superis; pedibus anterioribus longissimis." Fifth, "oculis superis; pedibus anterioribus, posterioribusque longioribus, (æqualibus)." Sixth, "oculis superis; pedibus anterioribus et posterioribus longioribus, (inæqualibus); posterioribus longioribus." Seventh, "oculis superis; pedibus anterioribus brevioribus." Eighth, "oculis superis; pedibus omnibus subæqualibus." The insects of the above divisions, it will be observed, have *eight* feet. There are many insects of this kind, however, with only six feet, and these by themselves (*Trombidia Hexapoda*) form the ninth division.—Of each of the species under these divisions an exact description is given, with a reference to the corresponding figures which appear to be drawn with wonderful accuracy. Where the insect is so large as to be visible to the naked eye, the natural size is represented close to the same figure magnified, which must have an excellent effect in enabling the future inquirer to ascertain with precision what has been already done. The whole number of species in the *genus Trombidium* is 36, for a very con-

siderable part of which we are indebted to the industry and zeal of Mr. Hermann. The shape, size, colour, limbs, food, and place of abode of each insect are minutely described. It may be proper to observe, that in general the colour of these insects is red.

The next *genus* is that of the *Hydrarachna*. Under this appellation Muller has distinguished the numerous species of aquatic mites for so long a time confounded by Linnæus and others, with the *Trombidium Aquaticum*. The characters, however, by which Muller has distinguished this *genus* are by no means satisfactory, for when examined closely, it turns out that they are the same as the characters ascribed to the Mite *genus*. This was the reason why Olivier excluded the *genus Hydrarachna* from his list of *Aptera*, published in the *Encyclopædic Methodique*; our author, however, having found the *Hydrarachna Geographica*, which is the largest of any known species, has been enabled to establish the distinctive marks of this *genus* with a proper degree of accuracy. Although these insects are extremely numerous and easy to be found, they were very imperfectly known before the time of Muller, who discovered about 50 species.—M. Hermann not having had an opportunity of attending to this subject minutely, found only about 24 species, a third of which number he considered as new. He gives a description of six of these latter species, under the following names, each of which is illustrative of some remarkable property in the species to which it is applied: 1st. *Histrionica*.—2nd. *Longipalpis*.—3d. *Globulus*.—4th. *Erythrophthalma*.—5th. *Lutescens*.—6th. *Fuscata*. He concludes his observations of this *genus* with several remarks on those species of Muller, which, in the course of his search, he himself had met with. These are chiefly intended to correct the inaccuracies that occasionally appear in Muller's descriptions.

The third *genus* is the *Scirus*. Under this name, our author comprehends the Mites of which Linnæus and Geoffry knew only one species, which by the former is called *Acarus longicornis*. The *Scirus* which runs with wonderful swiftness, when touched, would appear to form an exception to the character ascribed to the family of the "*Holetres*," for when attentively examined, its body appears to be divided into two parts, of which the anterior seems to be the *thorax*. The insect has four eyes, and is of a red colour. Our author has been able to discover only four species, to which he gives the following names:—(*Scirus*) 1st. *Vulgaris*.—2nd. *Longirostris*.—3d. *Latirostris*.—4th. *Setirostris*. All these generally live in mosses.

The *Cynorhæstes* (*κυνόραϊστης*) or Dog-tormentor, so called because the most common species is found upon dogs, forms the fourth *Genus*. It has some strong teeth on each side of the proboscis (very well represented in the figure) which, when they have penetrated the skin of any animal in order to suck the blood, keep the hold so firmly, that the insect often separates its head from its body in struggling to withdraw them. M. Hermann is of opinion that these insects must certainly have eyes, although he confesses that he has not been able to discover them. Nor does he think that any author has satisfactorily proved that he has seen them. Ray, indeed, has described what he

conceived to be the eyes, but from a remark of Willoughby, as well as from his own observation, our author is of opinion that Ray was mistaken. Degeer relates a fact concerning this insect which would seem to prove that in their mode of generation they resemble the spider. M. Hermann made the same observation upon this insect, and thinks the notion of Degeer extremely plausible. Six species only have come to his knowledge. The *Cynorhæstes vicinus* is found upon dogs, stags, in forests, &c. &c. The *C. Egyptianus* lives upon the grecian tortoise;—the *C. Redurus* on dogs;—the *C. Pictus* on stags, sometimes among mosses;—the *C. Rhinocerotis* on the rhinoceros; and the *C. Sulcaticus* upon the African tortoise.

The fifth *genus* called by our author *Rhyncoprion*, (*ρυνχος πριον*), from its *saw-beak*, has a very great affinity with the *Cynorhæstes*, the only difference being some little peculiarity in the structure of the anterior part of the animals. M. Hermann mentions only two species, the *R. Columba*, and the *R. Americanum*. The former is found on pigeons, especially on the young ones, which they sometimes assail in such numbers, that they kill them. He expresses considerable surprize that this insect, as large as a pin's head, should not have been before described. One singular fact concerning it related by our author is, that one of them lived eight months in a glass without food, and would probably have lived much longer had it not been mutilated. The latter species has been mentioned by Degeer, and described with sufficient accuracy. Our author, therefore, dismisses it with only observing that it lives on cattle in America.

Of the sixth *genus* called *Acarus* (mite,) our author enumerates and describes 16 species. He had collected a great many more, but had not an opportunity of ascertaining with sufficient accuracy, whether or not they really belonged to this *genus*. Seven of the species described were first discovered by our author. These insects live upon a variety of other animals. From several facts related by Hermann the father, it would appear that they are found in various internal places of the human body—in the gall, in the eye, in the neck, under the skull, &c. &c. It has been supposed that they are the occasion of several diseases, such as the cancer, &c.

The seventh *genus* is that which our author calls *Notaspis* (*νότος άσπισ*), a name expressive of its generic character, which consists in having the back covered with a sort of scale. Degeer and Schrank referred some insects of this sort to the *Acarus colcoptratus* of Linnæus, though from the figures and descriptions they evidently appeared to be different species. M. Hermann has reduced these and other species distinctly marked, under his *genus Notaspis*, which he has formed into three divisions, depending upon peculiarities in the claws. Each of these contains some species amounting altogether to 12 in the *genus*, all of which are new discoveries by our author. These insects are of a brown or black colour, and about the size of a small pin's head. There are great varieties in this *genus* which is still but very imperfectly known.

The eighth and last *genus* of the "*Holetres*" is the *genus phalangium*. It would almost appear that Lin-

næus had placed under this *genus* all the insects which could not be arranged under any of the other *genera*. It necessarily followed that the generic character could not apply to all the species. Our author, therefore, has divided this *genus* into three, applying the term *phalangium* exclusively to those which are known under the name of "*Faucheurs*." These, therefore, constitute the *genus phalangium* of which the author gives eleven species, all, with the exception of one, discovered by himself. One new species is also added by the editor, and this finishes the description of the family of the "*Holetres*."

Mr. Hermann proceeds then to make observations upon some *genera* of *Aptera*, which are not of the family of the "*Holetres*." The first *genus* is that of *Chelifer* or *Pince*, as it is called by our author, from its resemblance to a lobster's claw. These insects have four eyes, and a considerable affinity with the scorpion. M. Hermann forms the *genus* into two divisions. The number of species mentioned are seven. Two of these were known before; the other five belong to our author.

The *genus Phthiridium* comes next, of which two species are mentioned. Of the first of these our author gives a particular description. He is anxious to point out the distinction between this and the *Acarus respertilionis* of Linnæus, for which some perhaps might mistake it. He then describes a new *genus* of the parasitical insects which he calls "*Dichelestium*" (*δις χηλη σθια*) from its manner of eating with two claws or nippers. This it probably only does in appearance, for it has a regular mouth. There is only one species, which was discovered by our author, upon a sturgeon. The work concludes with an account of a species of *Amoculi* discovered by M. Hermann.

It appears that if the author had lived, it was his intention to have followed up the present *memoir*, with others on the same plan, respecting other *genera* of *Aptera*. It is much to be regretted that he had not an opportunity of executing his design, for from what has already appeared, it is evident that a great number of new *genera* and *species* would have been added to the order of *Aptera*, and that the arrangement of the whole would have been materially improved. Some useful observations, however, are thrown out occasionally on the subject with a view to facilitate the progress of the future inquirer. The industry and perseverance of M. Hermann cannot be too much admired; when we consider the task which he undertook and performed with success. An equal degree of praise is due to the method in which the fruits of his labours have been given to the public. In consequence of his discoveries, Mr. Hermann was enabled to make an improved arrangement of the *Aptera* order. This he accordingly does very concisely. The places where his own discoveries ought to stand are instantly found out and filled. The proper situations for insects formerly discovered are marked, but these insects are not introduced unless when it may be necessary to correct some inaccuracy in the description.

By these means almost every page presents a new discovery, or an old one improved. Nothing is in-

troduced that is either idle or unconnected with the subject. The arrangement of the whole is in general remarkably perspicuous. Sometimes, however, the love of brevity seems to betray the author into apparent confusion, but with a little additional attention, his meaning may in such cases be ascertained with sufficient accuracy. After what has been said, it is scarcely necessary to add, that this is a work which none ought to be without, who are interested in acquiring information on the subject of which it treats.—The figures seem to be finished with the utmost attention to nicety and correctness.

MONTHLY LIST OF NEW PUBLICATIONS.

Those to which no Critique is subjoined will be reviewed at length.

HISTORY, BIOGRAPHY, TRAVELS, &c.

The History and Antiquities of Doncaster and its Vicinity, with Anecdotes of Eminent Men. By Edward Miller, Mus. D. 4to. 1l. 1s. 0d.

A Tour in Zealand in the Year 1802; with an Historical Sketch of the Battle of Copenhagen. By a Native of Denmark. cr. 8vo. 5s.

The Life of Professor Gellert, &c. taken from a French Translation of the Original German. By Mrs. Douglas. 3 vols. 8vo. 18s.

Original Anecdotes of Frederic the Great, King of Prussia. By M. Thiebault. 2 vols. 8vo. 16s.

The Present State of Peru, &c. 4to. 2l. 2s.

A Series of Views, Interior and Exterior, of the Collegiate Chapel of St. George, at Windsor; with illustrative Plates, explanatory of its Architecture and Ornaments; and accompanied by a concise Account, Historical and Descriptive. 4l. 4s. Nash.

These views are among those highly finished specimens of art which reflect honour on the country where they are produced, and give a high idea of the state of refinement to which it has arrived. The plates are nine in number. They present four external views of the chapel, one view of the interior, and one of the choir. Three plates are occupied with representations of the arches and ornaments. There is nothing can exceed the taste and elegance with which the whole are executed. We are happy to observe, that the Royal Family are coming forward as the patrons of our artist. The fine productions of art reflect in their turn that splendour which they derive from the patronage of the great. The historical and descriptive notices with which the Views are accompanied contain antiquities of the Chapel, an account of the various additions which have been made to it, and such remarks on the various parts of the building as are necessary to give a more complete idea of its architecture.

A Picture of Worthing. By John Evans, A.M. 2s. 6d. Arch.

The village of Worthing, now a pleasant and considerable watering place, was, not many years ago, composed only of a few fishermen's huts. The situation is agreeable, the accommodation is good, and the vicinity is delightful. The fish is peculiarly excellent. There are two inns in the place, the one kept by Mrs. Hogfish, and the other by Mrs. Bacon. These, with a variety of other particulars, are related by the author of this little volume in a concise and easy style. His description of the vicinity of Worthing

is amusing and instructive. The account of Arundel Castle, and the miller's tomb is minute, and at the same time spirited and pleasant.

POLITICS AND POLITICAL ECONOMY.

Hints to the Manufacturers of Great Britain, on the Consequences of the Irish Union; and the System since pursued, of borrowing in England for the Service of Ireland. By the Earl of Lauderdale 1s. 6d.

A Treatise upon Tythes. By the Rev. James Bearblock, A.M. 2s. 6d.

Observations on the Duty of Property, &c. By the Rev. L. Heslop, Archdeacon of Bucks. 1s. 6d. Seeley.

This author does not enter into the question of the principles of this tax, which he considers to be good. But he thinks it not so regulated as either to be fair in its operation, or capable of being loved without great inconvenience and trouble. He makes some very good observations on the departure from equity, in assessing all kinds of income equally, that from land, for example, or money at interest, and that from a man's own personal exertions. His acquaintance with the detail of the business, being a commissioner, enables him to explain fully the inconveniences attending the levying of the tax; and many observations, in this pamphlet, which is written with great care, and uncommon elegance, deserve much attention.

Thoughts on the Object of Foreign Subsidy. By John Wheatley, Esq. 1s. 6d. Cadell & Davies.

There is no amusement which affords more pleasure to boys than building castles in the air. Those persons usually denominated political speculators, seem, after their fall growth, to retain an equal predilection for this pastime. They spread the map of society before them, parcel out the empires of the world anew, and set up a mighty potentate in every corner that suits their fancy. This distribution of things may continue a day; and the next be altered by a paragraph in the news-papers, or a variation in the state of digestion. New empires, differently divided and balanced, are quickly erected on the ruins of those of yesterday; and a new set of potentates appointed to wield their sceptres; unless perchance a squib at the treasury bench has rendered the rights of mankind and universal republics the dream of a day. The author of the pamphlet before us, although he has heretofore shewn himself capable of more solid things, seems at present to have betaken himself to the amusement of castle-building. He would have us, before we grant the projected subsidy to foreign powers, fix some determinate object for the coalition about to be formed. In his opinion this object ought to be the formation of those countries about to be wrested from France into some new dynasties. He would join Holland and Belgium into one kingdom, and place at the head of it the Archduke Charles. He would induce all the petty princes of Germany to forego the pride of sovereignty, to descend to the rank of nobles, and to form themselves into one strong kingdom, at the head of which he would place the Duke of York. The internal constitution of this government he would have to be free; but, by rather an untoward amendment on that of Great Britain, he would have the house of lords to elect the house of commons. He would have all the Italian states to yield themselves up to the admirable government of Naples. He would have the seat of that new empire transferred to Rome. He would have —; but in truth of what moment is what he would have? These are evidently as arrant castles in the air, as ever were blown away by an Æolian puff.

As to the destination or intention of the subsidy it is important in no other way than in regard to the loss of treasure to the country, and the loss of blood that will probably accompany it. Subsidies, as Montesquieu observes, are generally so much money thrown away. Experience has only qualified this maxim by substituting *always* instead of *generally*. It is usual with a man who has money in his pocket, which he knows not how to turn to good account, to buy a lottery ticket and try his fortune. Even so it is with Great Britain. She has money in her purse, and she buys a coalition with a subsidy.

A Letter from Sheelagh to John Bull on the Irish Affairs. 1s. Hatchard.

This is a temperate, sensible, and well written expostulation to England on the disabilities of the Roman Catholics of Ireland. It urges the expediency of removing those disabilities, by stating the advantages to be derived from consolidating the affections of a whole people towards its government, and the absurdity of supposing that now any danger can arise to the protestant religion from tolerating the catholic. The author enters not into any particulars. He merely states a general view of the argument. And, with other things, this performance too will have its effect. The Irish gentlemen are pursuing the most proper course. They are endeavouring to inform the people of England, who are ignorant of the affairs of Ireland to a degree that is almost incredible.

Thoughts on Coalitions, with a Reference to the present State of Parties. 2s. 6d. Ginger.

This Pamphlet has every appearance of proceeding from bad motives, since it pursues its ends by bad means. It rests not so much upon facts and arguments, as upon abuse and calumny. The intention of it is to praise the coalition between Mr. Pitt and Lord Sidmouth, and to abuse that between Mr. Fox and Lord Grenville. For this purpose it brings forward all the anti-jacobinical accusations against Mr. Fox, which were poured forth during the anti-jacobinical rage. With regard to Lord Grenville, it shews a disposition to be wonderfully tender. But it drags forward Mr. Cobbet, whom it denominates the mouth-piece of the Grenville party, and on him it has no mercy. He is a vile sycophant, (hypothetically, however,) a base liar, an infamous slanderer. It is at great pains to produce all the intemperate things which Mr. Cobbet formerly said of Fox, and contrasts them with his present praises. With regard, however, to those intemperate things, Mr. Cobbet has done what not many of those who were equally guilty will have the honesty to do. He has acknowledged that he was wrong; that he was misled by the uproar of the times; but he has said further, that those who now accuse him were the chief instruments of misleading him, and of misleading the nation. This pamphlet shews a very plain desire to soothe, rather than to irritate Lord Grenville; and some coquetry directed to that quarter by Mr. Pitt, has been observed in Parliament, but hitherto without the smallest appearance of return. Toward Mr. Windham, however, the pen of this writer is not very ceremonious. Possibly the dislike which that gentleman and the hero of the pamphlet are known to entertain towards our author, made the latter think, that they two can hardly ever come again into the same interests.

An Answer to a Pamphlet of Mr. James Poole, entitled "A Narrative exposing a Variety of irregular Transactions in one of the Departments of Foreign Corps, during the late War. By Mr. Gardiner. 2s. 6d. Evans.

A Reply to Mr. Gardiner's Answer to a Narrative, exposing a Variety of irregular Transactions in, one

of the Departments of Foreign Corps. By Mr. James Poole, &c. 2s. 6d. Parsons.

We have formerly noticed a narrative by Mr. Poole, in which he exposes a variety of irregular transactions in one of the departments of foreign corps during the last war. The disclosure of these circumstances we considered as of very great utility and importance to the public. It cannot amend the past, but it may prevent the recurrence of similar scenes for the future. Besides the public objects of that narrative, we noticed certain personal injuries of which Mr. Poole complained. His accusations were chiefly directed against Mr. Gardiner, one of his colleagues; and it is from hence that the two pamphlets now before us have originated. Mr. Gardiner endeavours to do away the imputations thrown upon him by Mr. Poole; he calls in question the accuracy of several of Mr. Poole's statements; and produces letters from some persons high in office as vouchers of his own integrity and good conduct. Mr. Poole in his reply, acknowledges the incorrectness of a few dates; but he persists in his former accusations; produces some letters of Mr. Gardiner in proof of his assertions; and concludes with an affidavit he made before the Lord Mayor of the truth of some of the most important accusations contained in the narrative. It would be improper for us to give any opinion on the private controversy between Mr. Poole and Mr. Gardiner. We, however, observe that the enormity of the desertions in the foreign corps, and the immense expence they in consequence produced to Government, without the least benefit in return, are facts equally allowed by both parties. Nor does Mr. Gardiner deny the knavery of Devaux, the contractor. Concerning this latter gentleman, Mr. Poole advances in his reply abundance of new and curious matter. A man who acted as a contractor merely for five regiments that were never half completed, and who, at the time he came into our service, was attended by the modest equipage of a single servant, was enabled, in fifteen months afterwards, to purchase the superb Chigi palace at Rome, and to enter that city with such a train of carriages, servants, and led horses, as to recall the idea of the triumphal entry of a Roman Consul! And all this on the little pickings of fifteen months!

THEOLOGY, &c.

A Dissertation on the best Means of Civilizing the Subjects of the British Empire in India, and of diffusing the Light of the Christian Religion throughout the Eastern World. By the Rev. W. Cockburne, A.M. 4to. 5s.

A View of Religions in three Parts, by Hannah Adams, to which is prefixed an Essay on Truth. By Andrew Fuller. 12mo. 7s. 8vo. 9s. Button.

This work was originally published in America, where the authoress had an opportunity of examining the Christian sects in all their varieties. Besides an account of these, the work gives a sketch of the tenets held by the different nations of the world, as far as they have been hitherto discovered. The plan is a good one, and the book certainly contains a great deal of useful information.

An Inquiry into the Nature of that Wisdom, which Solomon possessed in an eminent Degree. By the Rev. James Creighton, A.B. 1s. Baynes.

The author first examines the various senses in which the word *wisdom* is used in Scripture, and then considers in what the wisdom of Solomon consisted. He concludes with justice that it consisted chiefly in a knowledge of the Hebrew institutions and the ability to judge the people properly.—He has subjoined to the inquiry, an examination of the true meaning of some controverted passages of Scripture. Here he has certainly been generally successful.

His criticisms display a great deal of sound judgment and scriptural information.

The Fatal Use of the Sword; considered in a Sermon preached in St. Philip's Church, Birmingham, Feb. 20, 1805. By the Rev. Spencer Madan, A.M. 1s. Rivingtons.

The design of this sermon is to point out the true meaning of the words "whoever taketh up the sword shall perish by the sword," in opposition to Mr. Warner, who had deduced from them, that all sorts of wars were unlawful. The task undertaken here by our author is not a very difficult one, and he has certainly been successful, though the merits of the sermon are by no means of the first rank.

The Destruction of Jerusalem, an absolute and irresistible Proof of the Divine Origin of Christianity. 2s. 6d. Sael & Co.

The object of the author is to point out from the concurrent testimony of various writers, the irresistible proof in favour of the truth of Christianity, drawn from the prophecies of our Saviour, relative to the destruction of Jerusalem. This design has been executed with considerable ability. The conclusion is an exhortation to attend to the doctrines and precepts of Christianity, which is in itself extremely proper, though here as it does not necessarily flow from the principal subject, it cannot be said to be well placed.

Letters occasioned by a Pamphlet, recently published by Rowland Hill, M.A. entitled, "A Warning to Professors." By D. W. Harvey, Esq. 8vo. 2s. Jordan & Maxwell.

These letters are intended as an answer to Mr. Rowland Hill's warning against public amusements. If Rowland Hill's pamphlet be feeble, he has certainly met with as feeble an antagonist. Some just observations are scattered here and there, but in general both parties seem to have no precise ideas on the subject of which they treat.

A Fast Sermon preached at the Abbey-Church, Bath, Feb. 20, 1805. By the Rev. Edmund Poulter, M.A. 1s. White.

The words "there is no peace to the wicked," are the ground of this sermon, and the author observes from them that as we are wicked, we are at war, but as our enemies are more wicked they have more of its calamities than we have. To this application although not quite textual, there may not be much objection, but the author soon flies off to consider the duties recommended by religion in general, and introduces several subjects that might very well have been spared.

A Discourse on the Inspiration of the Scriptures. By the Rev. Richard King, M.A. 1s. Hatchard.

Though this discourse contains nothing new, yet the subject is ably treated. It is well worth the attention of those who wish to confirm their faith in the inspiration of the Scriptures.

A Concise and interesting View of the Objection of Mr. Gibbon, that Our Lord foretold his second coming in the Clouds of Heaven, in the Generation in which he lived, which the Revolution of seventeen Centuries has proved not to be agreeable to Experience. By N. Nisbett, M.A. 1s. 6d. Rivingtons.

The object of this sermon is to refute the objection of Mr. Gibbon to Christianity, founded upon the notion that our Saviour had foretold his second coming in the generation in which he lived. The author examines the several passages relating to this subject taken in connection, and forcibly argues that our Saviour spoke with the view of explaining the real nature of the Messiah's kingdom in con-

in relation to the notions of the Jews, and that it is to this kingdom only that the words refer. Both the matter and style of the present sermon is considerably beyond the ordinary class. It is certainly well worth the perusal of every person who wishes to acquire a clear idea of the nature and object of the prophecies which it purposes to illustrate.

LAW.

An Inquiry into the Origin and Influence of the controverted Rule of Law, called the Rule in Shelley's Case, suggested by the late Decisions of Sweet, v. Herring, in the King's Bench, and Poole, v. Poole, and Others, in the Common Pleas. By Jacob Phillips, of the Inner Temple, Esq. 2s. 6d. Bickerstaff.

The rule is that "when the ancestor by any gift or conveyance taketh an estate of Freehold, and in the same gift or conveyance an estate is limited to his heirs in fee or in tail, in such cases the heirs are words of limitation of the estate, and not of purchase." In examining this rule our author traces its origin to the feudal tenures, and strongly commends for its imperative influence both on deeds and wills. The reasoning is perspicuous, and the whole subject treated with considerable ability and legal knowledge.

The Trial of Capt. William Smith, of the Honourable the East India Company's Battalion of Artillery, for Criminal Conversation with Mrs. Mary Bond, Wife of Lieut. John Bond, of the same Corps. Before Sir Benjamin Sullivan, Knight, at Bombay. 3s. Ginger.

This trial took place in the Recorder's Court at Bombay. The crime was committed under circumstances of peculiar aggravation. The whole is interesting and well worthy of perusal.

MEDICINE, SCIENCE, &c.

Report on the Progress of Vaccine Inoculation in Bengal. By John Shoolbred. 2s. Blacks & Parry.

It is with unspeakable pleasure we find that the Vaccine Inoculation has at length been introduced, with every prospect of success, into the British empire in India. The difficulty of conveying the matter in an uncorrupted state to such a vast distance had for a long time baffled the most earnest efforts of the humane. It, however, was at length successively produced at Constantinople, Bagdat, Bussora, Bombay, Madras, and finally at Bengal, on the 17th of November 1802. The number inoculated in the Company's dominions up to the end of 1803, amounted to upwards of eleven thousand. This may seem but a small number in so vast a space; but it is to be recollected that only four thousand were inoculated in England in the first year after the discovery, and the prejudices with which the practice has to contend in India are much more rooted. It was expected that the Hindoos, from their veneration of the cow, would have embraced the vaccine inoculation with eagerness; but the contrary has been the actual result. They obstinately refuse to be inoculated with a disease that had previously afflicted the cow. The Brahmins are interested in preventing the introduction of the new practice, as they make a profitable trade of inoculating for the small-pox. They might, indeed, demand equal fees for inoculating with the cow-pox, but as this disease is not contagious, they could not so easily terrify the people into their own terms. It has been usual with them to make circuits yearly through the different provinces, inoculating all who paid them their demands, and leaving those who either would not, or could not pay them, to perish by the contagion, which was sure to be propagated from those who had been inoculated. By these means the cities of Hindostan annually lost a number of their inhabitants by the natural

small-pox. The Marquis of Wellesley, by prohibiting the inoculation for the small-pox, and by promoting the introduction of the vaccine inoculation, has succeeded in preventing almost entirely these fatal consequences. The cow-pox, has, in every instance in which the experiment has been made, proved a complete preventative against the small-pox. There have no bad consequences arisen from any uncertainty in distinguishing when it is spurious, and when true. Indeed, Mr. Shoolbred thinks that these terms ought to be entirely rejected, as giving rise to needless alarms. He supposes from experience, that it is always easy for the practitioner to discover when the disease has taken effect, and when not. Since the Brahmins have no longer been able to deny the effects of the cow-pox, they have, as usual, begun to claim the merit of the discovery, and to assert, that it was known in India time immemorial. In proof of this they have produced some old writings mentioning the practice. But these passages have, as might be expected, proved on examination to be merely some of those interpolations in executing which they display so much dexterity. The pamphlet before us contains not a little curious information with regard to the state of medical practice in India, particularly the mode of inoculation for the small-pox practised by the Brahmins.

An Account of the Neutral Saline Waters, recently discovered at Hampstead. By Thomas Godwin. cr. 8vo. 5s. Murray.

This small volume contains an account of the nature and properties of certain mineral waters discovered by the author at Hampstead. These properties he endeavours to point out by a chemical analysis of the waters, and by their beneficial effects on the human constitution in different diseases. There seems, indeed, to be no reasonable grounds of doubt that the waters may be useful in many of those complaints to which people of sedentary habits are chiefly subject. The work on this account may be recommended to persons of this description, who in all probability will derive no small benefit from the springs in question. The book contains a description of Hampstead and its neighbourhood, directions for bathing, cautions against quacks, and the rules of the Hampstead benefit society. All this has very little to do with the subject, but it affords tolerably agreeable reading.

POETRY.

The Inferno of Dante Alighieri: Canto I.—XVII. With a Translation into English blank Verse, Notes, and a Life of the Author. By the Reverend Henry Francis Henry Cary, A.M. 8s.

A Poetical Epistle to James Barry, Esq. containing Strictures on some of the Works of that celebrated Artist; with an Appendix. By Francis Burroughs, Esq. 3s. 6d. Carpenter.

This poem is a criticism, or rather an *elogium*, on Mr. Barry's paintings in the Great room of the Society for Arts, Manufactures, and Commerce, in the Adelphi. Had the poem being equal to the subject, it would have deserved to be noticed at greater length. This, however, is not the case. It would, indeed, be difficult to praise the paintings in question more than they deserve, and therefore our author's praises are extremely just. But his descriptions are faint, and his versification in general feeble and incorrect. The whole is but miserably calculated to give any thing like a just idea of the subject on which it is employed—but the author meant well, and is therefore entitled to some approbation for his good intentions.

Miscellaneous Poetry. By Edward Coxe, Esq. 8vo. 8s. White.

These poems are not entirely without merit. In many

parts, especially in the imitations, there is considerable humour. On the other hand, a great part of them are heavy and insipid. The versification is in many places pretty enough, but it is also often extremely defective.

NOVELS.

Usurpation; or the Inflexible Uncle. By T. P. Lathy. 3 vols. 12s. Lane & Newman.

The circumstances of this story are supposed to have taken place in the reign of Henry the Fifth, with whom the hero fought at the battle of Agincourt. This hero falls into a variety of scrapes from which he extricates himself the best way he can. He has the enterprise of Don Quixote, but without the wisdom of that mirror of chivalry. A hero having no need of brains, the author has not thought it necessary to give him an ample provision in that particular, but he has made amends by a comfortable thickness of skull, which was extremely serviceable considering the showers of hard blows he had to encounter. The adventures of several subordinate characters are introduced in episodes which to many will appear abundantly prolix. They, however, who can find amusement in a series of unexpected adventures dilly told; half finished characters, and love stories, may read these volumes without much disappointment.

Villa Nova; or the Ruined Castle. A Romance. By Catharine Seldon. 2 vols. 7s. Lane & Newman.

This novel is composed of the old materials;—monks, nuns, monasteries, and ruined castles. There are of course a number of notable murders, mysterious personages, and singular adventures. But it is deficient in one essential particular—ghosts! Not one fearfully comfortable spectre is to be found. This is a sad omission. The next time the authoress writes, therefore, it is to be hoped that she will not forget the ghosts. A proper supply of such immaterials would have rendered the present work nearly as meritorious as others of the same kind.

Rival Chiefs; or Battle of Mere. A Tale of Ancient Times. By Anna Millikin. 3s. 6d. Lane & Newman.

The events in this tale are supposed to have happened during the Saxon heptarchy. They consist of the schemes and quarrels of two rival princes respecting a beautiful woman.—The whole is judiciously confined to one small volume, as the story is sufficiently heavy and uninteresting. It is really amazing how it is possible to sit down to a work of imagination, and write matter so stale, flat, and unprofitable.

Pisces, Count of Lavagne. An Historical Novel. By M. Lyttleton. 4 vols. 14s. Lane & Newman.

The foundation of this story is a conspiracy against the republic of Genoa during the dominion of the Dorias. The principal events in the life of the chief conspirator, and the circumstances that led to the formation and partial execution of the plot, are described in a manner calculated to excite a considerable degree of interest. The story is connected with some of the most remarkable transactions that occurred in Italy about that period. The author has not always appeared very careful to confine himself within the bounds of probability; but the romantic and the wonderful are well suited to the taste of a numerous class of readers, and by such, we doubt not, the present composition will be perused with much satisfaction.

DRAMA.

To Marry or not to Marry. A Comedy. By Mrs. Inchbald. 2s. 6d.

The Natural Son. A Tragedy. By James Mason. 3s. Cadell and Davies.

The story of this piece was capable of affording many VOL. V.

fine situations. A lady of high birth in Spain had, without any fault on her part, and by the success of a base stratagem, fallen a victim to a villain; and a son was the consequence of their intercourse. This child she had sent to England, where, at the death of the person to whose charge he had been committed, he learns who his mother was; upon which he returns to Spain to find her, and begs of her to acknowledge him. Her misfortune had remained concealed; she had been married to a man of illustrious rank, and lived much honoured by the world. When her natural son presents himself, the dread of infamy induces her to disown him. At length she is obliged by a concurrence of circumstances to own him; and her death is the consequence. This story, although somewhat improbable, might yet have been rendered extremely interesting. But the author has managed it with so little skill, that the effect is entirely lost. The personages come in and go out without even a semblance of reason; and what they say while they remain is seldom at all to the purpose, and often nearly unintelligible. The verse is unharmonious and tame to a very unusual degree. If the author shall ever write a tragedy that any person but a reviewer will read, he must by persevering study have made wonderful improvements.

Short Account of a New Tragedy, intitled, The Fall of the Mogul; attempted somewhat on the Greek Model, and in which an Effort is made to restore to that Species of Dramatic Composition the dignity of Style, Sentiment, and Character, in which, of late Years, it has been so lamentably deficient. 1s. White.

The design of this account is to prepare the world for the appearance of a new *Imperial* tragedy as the author calls it, to be entitled "The Fall of the Mogul." It is very considerate in the author to prepare us in this manner for his *Imperial* tragedy, for otherwise we might be apt to be dazzled by its sudden splendor. It is to be on the Greek model, and as a specimen he presents us with a chorus of *Bramus* and *Perseus*, wisely imitating the conduct of the honest fellow who having a house to dispose of, exhibited a *Urick* by way of sample. The *Imperial* tragedy will be brought forward, not on the stage, but in immortal print. The author does not choose to print on his own account what is designed as a public benefit, and therefore subscriptions are received at Mr. White's, Fleet-street. We cannot enter into the merits of the tragedy till it appears, and we have now only to say in the ardour of our expectations,

"Oh spring to light, auspicious babe be born!"

MISCELLANIES.

A Short Account of the Cause of the Disease in Corn, called by Farmers the Blight, the Mildew, and the Rust. With two Plates. 4to.

Sir Joseph Banks, the author of this brief publication, deserves the warmest thanks of the nation in general, for pointing out the cause of an evil of no little magnitude, a cause so commonly overlooked by those whom it concerns in the first instance. He remarks, that it has been long known to botanists, that the blight in corn arises from the growth of a minute parasitic fungus, or mushroom on the leaves, stems, and glumes of the living plant; and he mentions a fact truly extraordinary, that among all the writers on rural economy in England, who have delivered their opinion respecting this disease in corn, not one of them has attributed it to the real cause. A number of excellent observations are adduced to direct the farmer both to a knowledge of the evil, and to the means of providing a remedy. Agriculturists are invited to make practical observations on the origin and progress of the disease; that by a proper collection of facts, the means may be found of preventing

or curing the disease. This is not only a most important, but a very elegantly written tract.

Miscellanies. By Richard Twiss. 2 vols. 8vo. 1l. 1s. Egerton.

This work consists of various extracts and translations from different authors. The first volume is chiefly composed of humorous and satirical pieces; the second is almost wholly taken up in examining the antiquity of the games of chess and draughts, and the method of playing them. Some pretty chemical experiments are subjoined, said to be furnished to the author by Mr. Accum.—Those who are fond of such miscellaneous matter may find some amusement in perusing these volumes.

The Twenty-fourth Report of the Society for Bettering the Condition of the Poor, containing Extracts of Accounts—No. 123. 1s.

There is nothing in this which we conceive to be in any considerable degree interesting. We are sorry to say that we do not think these reports are improving in importance. Considering the great things which remain to be done, it is melancholy to observe the trifling particulars with which this and some other of these reports are filled. The Rev. Mr. Gilpin's legacy to his parishioners is a very fine piece, and here contained. But truly we are in a very inferior degree indebted to this society for it.

Choix de Littérature. Par M. Dufresne. 8vo. 7s. 6d.

CORRESPONDENCE.

Letter from Dr. Noehden.

London, 60, Portland-place
March 18, 1805.

σπευδωμεις ὅσος ὄχλος ἀμυμιν πειρηται!

MR. EDITOR,

It is but a few days since I arrived in town, and found leisure to attend to the strictures which, for these three months past, have appeared against me in the Literary Journal, from Crinitus and his friends. I had previously no intention to intrude upon you any farther, after the last letter I addressed to you: but, Crinitus has since that time acted in a manner, which, much against my inclination, compels me to interrupt that silence, which I was disposed to observe.

I assure you, I submit with no small degree of reluctance to the necessity of disturbing Don Quixote in his reveries, or of interfering with his extravagancies. After the public had been, as I thought, sufficiently apprised of the nature of his foibles; I should have suffered him to rave unmolested, if he had not carried his knight-errantry too far. He may experience disappointment from the delusion, into which my temporary forbearance had betrayed him; and be enraged at a delay, which soothed his mind with a false imagination of victory and conquest: but I am not so much to blame, as he may conceive. Some peculiar circumstances, which it is immaterial for him to know, prevented my being acquainted, till very lately, with his exploits, since November last: and he will see, after perusing this missive, that it is entirely his own fault, that I have again troubled him with a few remarks.

I was surprised to find him in so great a fury as he appears in the Classic No. VIII; and could not help

exclaiming *ιδ' ὡς ἀγριος, κινεθαρισος!* Passion has, in a striking manner, with him, the effect of throwing his ideas into a state of confusion, and causing the most ridiculous contradictions. Thus he says, in one place, that he wishes 'to consider our reconciliation on points of abuse commenced, and that he is the first to hold out his hands.' And elsewhere he requests the Anticlassic (that is to say, the person who opposes Crinitus) that 'we may meet on good-natured terms, and with perfect forgiveness on each side for any asperity of language caused by momentary irritation.' But how does his conduct tally with these sentiments? it is in utter repugnancy to any pacific inclination. He is not satisfied with that species of ill-will, which he might transiently be tempted to indulge; but he industriously seeks for petty anecdotes (and these it must have cost him no little share of labour to collect) by which he imagines, in his weak mind, he can either wound or asperse his adversary. Most of them it would be too trifling for me to notice; though these are chiefly the materials, from which he fabricates his compositions, and in which he seems to place the principal attractions of his writing. *Iisdem ineptiis fucata sunt illa omnia.* But for some of them I shall be obliged to call him to an account.

Another symptom of his irascibility is the fretfulness he displays towards his trusty 'squire. He says of him, that 'his illiberality, as he was undoubtedly unprovoked, is conspicuous.' This is certainly not unlike the Spanish original. *Està advertido de aqui adelante en una cosa, paraque te abstengas y reportes, en el hablar demasiado con migo, que ningun escudero habblasse con su senor, como tu con el tuyo:* but still I was shocked at the ingratitude of our Hairy Knight. For who can mistake the hearty zeal, with which his Sancho enters into his cause, that observes, how his very prose is run mad, and his nonsense converted into something worse.

That ardour,

Which made him, tho' it were in spight
Of nature and his stars, to write,

deserved a better return. I scarce think, that Crinitus atones for his default by the subsequent blandishment No. IX, when he says, that he does not know, 'how he can make a sufficient acknowledgment for the pleasure he has received from the two first Canto's. It is, however, not out of character: for in the same way the Spaniard, after Sancho Pança had given him the assurance, *que de aqui adelante no despliegue mis labros, para hazer donayre de las cosas de vucstra merced, sino fuere para honrarle, como à mi amo, y senor natural;* replied with satisfaction: *De essa manera vivirds sobre la haz de la tierra.*

But notwithstanding his anger, I do not see that he is improved in argument: this, as generally is the case, decreases in the same proportion as his vehemence augments; for reason is to passion in an inverse ratio. He has animated by his fervour some others for his cause: for such is the weakness of certain men, that they will be led by vociferation and empty noise. There occurs an anecdote in Madame Roland's Memoirs (*Appel à l'impartiale postérité*, Vol. II. Part IV. p. 16.) which strikes me as applicable upon this occasion. She went to hear a popular preacher, who had

gained much upon the admiration of the multitude; but that ingenious lady discovered in him nothing but strength of lungs, and energy of gesticulation. His words, though boisterous, contained little sense; and with all the agitation of his body he could not produce an argument. *Il débitoit des choses communes du ton d'un inspiré; il les appuyoit des gestes si terribles, qu'il persuadoit à beaucoup de gens qu'elles étoient belles.* But what is most amusing in the story, is the admiration of one of the audience, thus described: *Je n'oublierai jamais un homme planté droit en face de la chaire où s'agitoit Beau regard, la bouche béante, laissant échapper involontairement l'expression de son admiration stupide dans ces trois mots: COMME IL SUE!* The number of those, who may fight on the side of Crinitus, will never induce me to think, that he is for that reason more secure from defeat. "For the victory of battle standeth not in the multitude of an host;" and it is well known, that those are often loudest in the cries of victory, who have the least pretension to it.

Respecting these champions I have in my last letter declared my manner of acting, and it is only from a regard to old acquaintances, that I shall again advert to those, whose initials are C. S. and C. R. I am informed, that the first has in his wrath turned poet, and is become my furious and implacable foe. I am sorry for both these circumstances; for the former on his account, for the latter on my own. It must have given him much trouble to write his two cantos, even if he composed them *stans pede in uno*: at least more trouble than the thing is worth. What advantage can he expect to derive from it? Many readers will be tired either with the subject, or with the poetry, and stop short in their perusal, before they get to the end. If his strains were meant to affect me, he was mistaken in his calculation. The situation, in which I stand, is precisely this: The writer, who makes me one of his heroes, is either a poet of talent and merit; in which case I must be flattered that he thinks me worth his notice: his invective and satire cannot injure my feelings, unless the consciousness of deserving chastisement were to place me within their reach:—Or, on the other hand, he is a mere composer of doggerel, and a buffoon in rhyme; if this second supposition were true, I must be as great a simpleton as himself, if I cared for his trifles. I will not decide, which part of the dilemma preponderates, but I am truly afflicted at his implacable hatred and fury: *Ανερ Φίλε, μη με πατήσης.* I myself have an invincible predilection for peace and good neighbourhood, and would do every thing in my power to soften his resentment. If I have unintentionally offended him, *ἀψ' θύλω ἀξίσαι.* I beseech him for the future, *μη γαλήνησα θυμον ἰσχυρῆς ἐπιβίωσι.* Φιλίφρ σὺν γὰρ ἀμεινων; and it is with sincerity, that I use these words: *Παυί, ἰα δὲ χολον θυμολύω!* Let him not imitate the rancour of the shaggy hero, of whose reconciliation I entertain no hopes.

Κείνος γ' οὐκ θέλκει σβέσσαι χολον, ἀλλ' ἐτι μάλλον Πυμπλανεταί μινεός· μοι δ' αἰανεται ἡδ' ἔρμα δόρα.

• His friend C. R. who is always ready to give salutary advice, because it is in the nature of his profession to do so, will perhaps suggest the propriety of

meeting my advances with kindness. This gentleman has not so bad an opinion of me, as an inveterate enemy would be apt to encourage. He praises me for one or two good qualities; and particularly for my sagacity. I certainly gave a proof of my skill in conjecture when I guessed at him, and his character, though I encountered him in the dark. I took him for one, who wanted employment (*nihil agens*;) and thought him calculated for a police officer. In this I was not wrong; for though he was not actually invested with that office, he had felt his talent for it; and, as he tells us, offered himself once as a candidate at Bow-street. That he was not successful in his application, but panted in vain (*gratis anhelans*) for that theatre of action, in which doubtless, he would have excelled, may be matter of concern. The group of the trio, would not have been unpleasant: Don Quixote, Sancho Pança, and an Alguazil. The information, that he is clerk to a lawyer, does not come amiss. I respect him the more for being engaged in so creditable a profession. For though Cicero somewhere says: *Dignitas in tam tenui scientiâ quæ potest esse?* and adds, *res enim parvæ,* I entertain for it a proper degree of esteem. If it be observed, that the *res parvæ* may with peculiar force be applied to the person of whom I speak, since, according to his own account, he is as yet only occupied with the meanest duties of that respectable profession, being nothing more than clerk to a barrister, I shall nevertheless value him by anticipation, considering that he may in the course of time rise to eminence. He shews some abilities, and is above all impressed with this maxim, which a humorous poet attributes to lawyers in general, that

They make their best advantages
Of others' quarrels, like the Swiss.

Being supported by such able allies, as those whom I just now have complimented, (for other 'weak masters' I will not name) Crinitus ought to have blazed with the splendour of a comet; but he only appears like a boggy vapour. The utmost I can say in favour of his writing is:

*Ὅς ῥ' ἔπειθ' ἔστιν ἔσθ' ἀποσιμα τὰ πολλὰ τὴ ἡδὴ
Μικρῶ, κταρ ἐν κἀτα κισμον.*

I confess that I am ashamed of him as my antagonist. He cannot even distinguish a false print, but, like Don Quixote, when mistaking a flock of sheep for a regiment of cavalry, magnifies it into a great literary crime. I could not abstain from a smile, when I imagined him leaping and dancing about in as frantic a manner (*Dicite lo Pœan, et lo bis dicite Pœan!*) as Philip did after having won the battle of Chæronea. That erratum was too palpable to escape the dullest apprehension. It would correct itself:

*Mugnoque labore Cyclopum
Desudatum.*

How could it possibly be *sudore desudatum*? This must have been visible even to a person, that knew less of quantity than Crinitus: but he, perhaps, purposely shut his eyes to the second line. If he is an Etonian, which may be doubted, Mr. Pote, the printer, must have given him repeated lessons, in his school-books, of that caution, with which typographic errors

ought to be censured: the crowd of which, occurring in those books, might with as much justice be charged upon the headmaster of that illustrious seminary, as Crinitus lays *sudore* to my account. I will not impeach the printer's devil of Mr. Baldwin, nor any other individual daemon; but whoever it was, that either meddled with the proof-sheets, or with the copy of my MS. it is clear that it must have been a one of those friendly devils, who wished to favour the cause of Crinitus. So much for this 'enchanted tittle,' which he professes, has given him such great amusement.—He makes a lame story of *res tuta*; granting, indeed, that a book is a thing, but doubtful, whether a thing may be a book.

He'd undertake to prove by force
Of argument, a man's no horse.

What labour he is at to ascertain, that *res* means 'argument,' 'subject matter,' when that very passage in Horace almost chokes him with this signification. I was prepared to afford him some information on this point of etymology, but I find him so indocile and obstinate, which peculiarities, my sagacious friend, M. Oome remarks, are inseparable from the nature of Crinitus, that in doing so I should plough the sea.

He flatters me (I am sure, against his intention) when he says, in one of his notes, that my idea of impanelling a jury occurs in Boyle's controversy. I feel myself much honoured by that precedent, and enjoy the compliment in its full extent, though it is at the expence of being called a plagiarist. I moreover collect from this incident, that I have given Crinitus a considerable share of employment. I have sharpened his attention to study, and caused him to read many things, which he perhaps otherwise would not have looked at; and reflecting, that it is now almost a twelvemonth, since I have thus occupied him, he will, I should hope, in the progress of time, when he comes to reason, feel, if he will not acknowledge the obligations, which he owes me. To teach him a right way of thinking has been my serious endeavour, and, with the same good purpose, I will favour him with an observation or two on his last essay, which treats of *Hair*.

He is not aware of the disadvantage, which he brings upon himself by letting the world know that he is *very hairy*. M. Oome has considered this question in one point of view; but it may be regarded in many others. It struck me, from the first, that when he called himself *Crinitus*, he meant in fact to say *Pilosus*; and that he did not so much pretend to a fine *chevelure*, as to roughness of surface in general. I soon perceived that the *pulchra casaries* of Apollo was far from his thoughts: so little does he care for this ornament of the head, that he even quarrels with the word *capillitium*. He has nothing to do with that smoothness and polish, by which the liberal arts are distinguished: and assumes a character directly opposed to that terseness of aspect, under which Talent, Science, and Genius are emblematically personified, by the names of Apollo, Mercury, Minerva, and the Muses. His partiality for a rough outside has probably led him to the allegory of the clown, whetting his axe, and going to cut down a tree. For *pilosus* is an epithet that is sometimes assigned to boors; and,

if I remember right, Martial speaks of *pilosus colonus*. I must do justice to this metaphor for its aptness, though, in general, the author is as unhappy in this as he is in every other species of composition. For the person, to whom I allude, appears, though I do not know him by sight, a complete rustic in his manners. The wretched woodman complains, that while he wishes to perform his day's labour, his operation is continually obstructed by *imperious* brambles. These brambles, in which he awkwardly entangles his will, I am afraid, increase, till they may at last seriously distress him. In the mean time, let him abstain from fine words, and express his sorrow in language natural to his capacity: for while one wishes to shew him compassion, it is impossible to help laughing at the *Maiprop* plraseology that he uses. Whoever heard of *imperious brambles*? or who can conceive any brambles to be *imperious*? More fitly might he talk of despotic thistles, tyrannical couch grass, and other noxious weeds, with which the labourer in the country is harassed. It is not from envy, I assure him, that I speak against his hairiness: as far as regards my interest, he may be *ursis pilosior*; or *φδορεια*. But for his own sake I press these considerations. It has brought him into the company of Comus, the god of folly (whom he even seems to worship as his patron,) and into that of the Fauns and Satyrs; this last opinion is confirmed by his allusion *de antro nympnarum*. It will not mortify him less to be told, that by the same hairiness he has been seduced to attempt the interpretation of a Greek passage, in which he has utterly failed. The words are *ἔνδον ἰκοπτορμῆλα*, which he very oddly translates, "we were all very unhairy within doors." He must really know very little of Greek, if he meant that in earnest: for *κοπτεσθαι* here neither refers to shaving nor cropping, but denotes that act of lamentation and mourning, which is known even to boys under the name of *κοπτος*, or *planctus*. The sense of that passage, therefore, is: "within we indulged in violent expressions of our grief." I shall not dwell upon these oversights, nor tell the reader, what he must himself remark, that my opponent is deficient in scholarship. But before I quit this subject, I will profit by the opportunity to request some information of Crinitus, concerning two hairy points, which, I confess, give me some embarrassment. The first, which, I should apprehend, no one was better qualified to explain than he, is the word *hare-brained*, which I once saw written *hair-brained*, and took for an error of orthography. Crinitus makes me think, that it might not be wrong; and I beg, he will have the goodness to clear up this matter. The next question I wish to ask, for which, however, I do not expect so ready an answer, relates to a passage in Plautus, Mostell. 1, 3. 69.

Soli gerendum censeo morem, et capiundos crines.

What is the meaning of *capere crines*? To pull a man's wig about his ears? That would not do. I am not satisfied with the explanation usually given; and, therefore, have recourse to a person, who seems to have made *hair* his particular study.

From these lighter topics I proceed to others which are of some importance; and which have principally been the cause of my writing again. Crinitus tells

the readers of his essays, that I am one of the editors of the Medical and Physical Journal, which is published by Phillips; and as such he cracks his whip at me. Now, the least I can say to that assertion is, that it is not true. I am no more concerned in that publication than Crinitus may be in the *Edinburgh Review*; and confess myself as ignorant of the subjects which it discusses, as he may be of science in general. I would, therefore, caution him in his criticisms not to lose himself in strange ground. The name, which is prefixed to the work in question, is that of my brother, whose recent death I lament. I own, that the remembrance of a person extremely dear to me, thus brought before the public, when he had not offended, when dead and unable to vindicate any injury, gave me much pain. It must have been haste and imprudence, failings that strongly affect Crinitus, which implicated him in this mistake. I cannot be so hostile as to set it down to malice. But he seems to have been more wilfully ungenerous in the contemptuous pity, with which he speaks of the enigrant Hanoverians. If I interpret him right, he charges, though indistinctly, a part of his Majesty's German subjects with a tendency to disloyalty. If such be his meaning, I declare that passage, No. VIII, p. 660, to be a gross and malicious misrepresentation. The people of the Electorate of Hanover are throughout, as far as my information goes (and that, the reader will not doubt, is more accurate than what Crinitus can furnish) distinguished for their fidelity and attachment to their beloved sovereign. They have suffered much, and are perhaps reduced to the extremes of misery; but they have suffered in the cause of Great Britain. I cannot without indignation bear so disgraceful a reflection from one, who calls himself an Englishman: if he is so, he strangely deviates from that disposition, for which his countrymen have, in general, been respected.

I have not yet done with my impeachments against the veracity of Crinitus. He insinuates, that I am occasionally engaged in the mean practice of underselling the established booksellers in England. After referring to an expression of mine, he proceeds in these terms: "which idea he probably took from his underselling suadry copies of Heyne's Homer in England, for which I have my vouchers, and the truth of which he knows too well to dare to contradict the assertion." The last words of this sentence sounded to me very much like the language of a poltroon, who throws down a defiance, when he hopes that it will not be taken up. But he is mistaken in this instance: for I deny the truth of the allegation. The reader will judge from the following statement, whether I am right in this supposed deed of boldness. Having ordered a parcel of books, for my own use, from Germany, I offered to three gentlemen at Eton, to procure for them copies of Heyne's Homer, which had been published at that time, at a more reasonable price, than for what an English bookseller could afford to sell them. But it must be understood that this was, on my part, a mere act of friendship towards some individuals for whom I entertained a regard, and with whom I had been in the habits of a long acquaintance. I gained no profit from this com-

mission, except the pleasure of obliging those friends: and I am persuaded that they will be shocked as much as I was myself, at the idea of my having been actuated by base, selfish, and mercenary views.

If any thing is to be said of this matter, I am confident, it must be in favour of that trouble, which, though it had been ever so small, was undertaken for the advantage of my friends. Only a person like Crinitus could construe it into any thing degrading and reproachful. He must not imagine that I am to be awed by his intimations: he speaks of vouchers for his assertion; and I will, therefore, name those gentlemen to whom I have alluded. They are 1. The Rev. Dr. Goodall, head-master of Eton. 2. The Rev. J. B. Sumner, assistant-master at the same school. 3. The third copy was destined for a very particular friend of mine; but he having found an opportunity of obtaining one before the arrival of my parcel, it was transferred to the Rev. Mr. Carter, at Eton. If I know any thing of the character of those gentlemen, they will reprobate such a slanderous insinuation, by which I am represented as a low tool of mercantile speculation.

After Crinitus has been thus variously characterized, who will wonder if he should study to remain in concealment? The prudence of this becomes more evident every day; and if he is moderately wise, he will make it his anxious care not to emerge into light. I will not endeavour to draw him from his den by such lures as Poeticastos threw out to Junius: for, in truth, I value him too little. Nor let his vanity be flattered by the proceedings I adopted, in writing to a respectable gentleman at Cambridge. I admit that I am to blame for conceiving the possibility, that so worthy a character could be Crinitus; but, while I acknowledge my error, and herewith publicly entreat that gentleman's pardon, let me also be permitted to state what I have to say in my defence. The Rev. PETER HINDE, of King's College, Cambridge, was mentioned to me as the writer of the *Classic*. Some hints were scattered in those papers of a knowledge which Crinitus pretended to have of me personally, that appeared to render those suggestions probable. For I had for several years lived with Mr. Hinde on the same spot, and frequently enjoyed the pleasure of his conversation and society. I was uneasy at the suspicion, which began to rise in my mind, and extremely concerned at the chance there was at my hurting the feelings of a person, whom I had always esteemed both for his character and his learning. Under these impressions, I felt a solicitude to discover my anonymous opponent: and, last of all, thinking it more manly and honourable to put an end to my doubts, than to suspect a man who might be innocent, I wrote to Mr. Hinde, openly stating what information I had received, and begging him to favour me with a decisive answer. He did so, without delay; and in a manner, such as you might expect from the good breeding of a gentleman, and the liberality of an accomplished scholar. He gave me the most satisfactory assurance, that he was not the author I inquired after; and I trust, that the letter of thanks and apology I addressed to him, contained every thing that he could look for from one, who sincerely res-

pected him, and was sorry at having, even in the slightest manner, perhaps displeased him by the shade of a suspicion. This is that merry story, with which Crinitus entertains his friends towards the close of his VIIIth number. Whether Mr. Hinde was amused with the manner in which it was related, I cannot say; but I think, I may maintain that his delicacy will be offended at being openly introduced into print. With this unpleasant circumstance he must upbraid Crinitus, who by an abuse of confidence, has rendered such a justification necessary on my part. I must in rigid justice, consider, Mr. Hinde as having first given publicity to this transaction, by communicating the purport of my correspondence, either directly or indirectly, to a person who had not the discretion of withholding it from the press. As to myself, I rest on a full conviction, that my proceedings are justifiable in the eyes of the Law, and of common sense.

As to the nature of anonymous writing in general, when it involves the character and reputation of others, there can exist no doubt among men of sense and of honour. My venerable friend Mr. Bryant, compared it to the employment of an assassin; and Mr. Gibbon passes this sentence on his own conduct: 'I cannot forgive myself in a personal attack the cowardly concealment of my name and character.' (See Memoirs.) Thus the thing appears, when it is seriously contemplated; but with regard to Crinitus, I find it often laughable. He seems to enjoy his retirement, and props himself on the precedent of ingenious and admired writers. I dare say, he was pleased when M. Oome mentioned before him the name of Junius, though the syllable *us* was the only similarity that was designed to be implied. Just so does he identify himself with the genius of Bentley, in a quotation p. 658, and I have formerly rebuked him for mocking Porson. He resembles the attorney's clerk, who dreamt of a Chief Justice, p. 662; and has the failing of the silly crow, *qui*

*Immiscuit se Pavonum formoso gregi
illi, &c.*

But what am I to do, when thus exposed to his darts? Must I suffer myself to be wounded with impunity? I will not. I shall consult with my excellent friend, Mr. Peter Wilkins, of Dulwich, how I may, after the example of Hogg and Kirby, bring him to justice. I have been told, that, when Sir John Scott brought in his bill for restricting the liberty of the press, Sir Boyle Roach proposed, 'that all anonymous publications should have the name of the author on the title page.' Now I wish to know, and Crinitus's friend, the lawyer's clerk, may perhaps have picked up this information, whether that suggestion of the Irish baronet was adopted as a clause in the bill. If it was, let him tremble: for he will be doubly in fault. First, as one *Qui pipulod ocentasit carmenne condisit, quod infumiam facsit flucitiom que alteret:* (See Fragg. XII Tab. tab. vii. lex. 8.) and secondly, because he has offended against Sir Boyle Roach.

Thus I part with Crinitus, and his companions for the present. The dubiousness of their conduct will not allow me to form any resolution as to my future proceedings. It is certainly not my ambition to

enter into a competition of malevolent and abusive rhetoric; I shall treat any individual that assails me in this manner, as I would a *poissarde* at the fish-market, and dismiss him with these words, *ὄχι καλλήτως λογ' οὐδὲνα*, 'rant as you will, I do not mind you.' But the vindication of truth, which was the motive that brought me forward this time, will never cease to operate as an inducement to commit myself to the hazard of a contest. If Crinitus would wish me to be silent, he must be careful not to deviate from that line of rectitude, from which, in more than one instance, I have seen him depart. I may then feel little inclination to spoil that amusement he finds in writing, nor yet to chastize any wanton transgression of his pen. I am, by no means, set upon having the last word, which, in my opinion, signifies as little, as the firing of the last cannon in the field of battle, in order to decide the victory. But I must tell him, that I neither feel my strength nor my temper impaired, and inadequate for a longer prosecution of this warfare.

G. H. NOEHDEN.

NOTICES.

LITERARY, SCIENTIFIC, &c.

NAVAL AND MILITARY JURISPRUDENCE.—Mr. M'Arthur officiating Judge-advocate at various Courts-martial, and author of Financial and Political Facts of the Eighteenth and present Century, has announced the appearance in a few days of a Work in two volumes octavo, entitled, "*Principles and Practice of Naval and Military Courts-martial*, with an Appendix illustrative of the subject, the opinions of counsel and Judge-advocate-general on remarkable cases in both services, for the last 50 years, to which is added a chronological list of trials by naval courts-martial since the year 1750, exhibiting a scale of military crimes and punishments, extracted from the Admiralty records." We understand that the plan of the present work is entirely changed from that of the original treatise on naval courts-martial, (now six years out of print,) and which has been often quoted as a book of authority and reference in courts of law. The author has not only traced the institution of *naval and military laws* to their origin and first principles, but he has also illustrated all doubtful cases by the received practice and usage in the *naval and military services*, as well as by the common and statute law of England, and the practice of civil and criminal courts of Judicature. He has given the forms preparatory to trial, and enlarged considerably on the rules of evidence and the proceedings of courts-martial to judgment and execution. He has been several years employed in sedulously arranging from a mass of materials in his possession, the two systems of naval and military jurisprudence comprised in the work; and the parallel superstructures are exhibited, in order that their analogy and discordance, the proportions of the one to the other, and their comparative merits and defects may be compared and ascertained; the whole at the present crisis, supplying a desideratum in the learned, as well as naval and military professions.

AGRICULTURE.—Mr. James Malcolm, Land Surveyor to their Royal Highnesses the Prince of Wales, and the Dukes of York and Clarence, has issued Proposals for publishing by Subscription, a General View of the Agriculture of Surrey, accompanied by an Attempt to analyse the several Sorts of Manures therein found, or used; and to apply them to the Soils and Plants most suitable to them. The

Plants, whether Corn or Pulse, Grasses or Trees, are systematically as well as agriculturally treated, so that conjunctly with the Manures, they may be applied to almost every Soil and Situation in the Kingdom. Some Hints are also introduced towards improving the Lime Kilns now in Use in the different Parts of the County, together with such Miscellaneous Subjects as have appeared in the Course of this Survey, intimately connected with its Prosperity; as originally intended and drawn up for the Consideration of the Board of Agriculture.

FLORA GRÆCA.—The late Professor Sibthorp having accomplished two voyages to Greece, and the adjacent countries, for the purpose of investigating the Natural History, Agriculture, and Medicine of those rich and Classical regions, his valuable life unfortunately fell a sacrifice to the fatigues of the undertaking. But he left directions, by Will, for the publication of a *FLORA GRÆCA*, to be composed from his Manuscript Journals, Notes, his Dried Plants, and the Drawings executed under his inspection by Mr. Ferdinand Bauer. The Executors of Dr. Sibthorp having appointed Dr. Smith to digest and arrange these materials, and to undertake the systematic and descriptive parts of the work, it is proposed to fulfil the intentions of its original author in the following manner.—The *Flora Græca* will consist of ten volumes in large folio, each containing one hundred plates, coloured so as to imitate the drawings in every respect as closely as possible, and accompanied by full scientific descriptions in Latin, with synonyms, and such necessary or useful observations as can be furnished upon the subject.—It is proposed to divide each volume into two parts or *fasciculi*, each containing fifty plates, with their appropriate letter-press, to be published with as much expedition as possible with justice to the work, till the whole ten volumes be completed.—In further pursuance of the direction of Dr. Sibthorp, it is also proposed to publish a *Prodromus Floræ Græcæ*, in two volumes octavo, without plates, being a Systematic Synopsis of the great work.

COLONIZATION.—In the year 1792 an attempt was made by some British subjects, and sanctioned by the government, to establish a settlement on the island of Bulama, on the Western Coast of Africa, with a view to the introduction of Letters and Religion into that quarter of the globe, and the cultivation of Tropical Productions on the coast by means of free natives, thereby gradually abolishing African slavery. In consequence of disunion among the subscribers and settlers the attempt failed. A party, however, remained on the island about a year and a half, under Capt. Phillip Beaver, then a Lieutenant in the Royal Navy. During this time, that gentleman had sufficient opportunities of ascertaining the productive powers of the soil, and the dispositions and manners of the neighbouring savage tribes; and being fully convinced of the practicability of the plan, and the great advantages which would result from it, if properly undertaken, has determined to call the attention of Government to an affair of so much importance, by publishing a complete account of the original attempt, the journal of his proceedings on the island, and the result of his observations on the soil, climate, and natives of that part of Africa. The work will be ready for the public towards the end of May.

GESNER, the celebrated German pastoral poet, has left in the possession of his family a collection of landscapes and views from rural life, all in his own hand. They are done in water-colours, and are uncommonly beautiful, both in the design and colouring. His family intend to have engravings of them published, and have committed the execution of this task to *Kolbe*, a native of Berlin, who has distinguished himself as an engraver of landscapes.

CLAUDE CHAPPE, the inventor of Telegraphs, ended his life at Paris on the 31st of January, in the forty-second year of his age. According to the *Moniteur*, he drowned himself in a well, from weariness of life, after having first written the following words on a piece of paper:—"I kill myself, because I am weary of a life that burdens me. I have nothing to reproach myself with."

ANQUETIL DUPERRON, so long since celebrated for his distant travels, and his writings on Oriental literature, died lately at Paris, in the 78th year of his age. He was formerly a Member of the Academy of Inscriptions, and latterly of the National Institute.

LUTHER.—In one of the last German Journals is the following article: The persons who have undertaken to erect a monument to the memory of Martin Luther, have just received the following answer from the King of Prussia to their last report addressed to him:—

"His Majesty, the King of Prussia, having seen by the report of the patriotic Literary Society of the County Mansfield, the success of their enterprise for the erection of a monument to Luther, informs them that the news of those happy effects give him great pleasure; and observing, that the said Society have the hopes of being able to accomplish the end they proposed, of combining a beneficent institution with the said monument; and his Majesty observing too, with pleasure, that they pursue this laudable object, most willingly means to contribute as much as possible to realise this good design. Signed,

"FREDERIC WILLIAM."

This Letter having reanimated the zeal of the Society, they have communicated to the subscribers the plan they had formed. That is, to found, along with a monument simple but worthy of its destination, an institution in which will be reared poor orphans of both sexes, and more especially those of the workmen in the mines, to whom Luther's care was particularly directed; youths destined for the ministry, and also, young persons of both sexes, and of all conditions, who will receive an education as perfect as possible for the business of life. This institution will be placed in an open plain in one of the finest situations in the County of Mansfield, where agriculture, arts, and manufactures flourish. The authors of this plan address themselves to all minds of sensibility and benevolence of all countries, and of all religions, to contribute to its execution. "Luther," say they, "belongs to the Universe, which he regarded as his country. The Christians of the Romish church, those of the Greek ritual, the Calvinists, the Lutherans, the United Brethren, the Presbyterians, the Episcopal church, the Mennonites, all the worshippers of Jesus Christ, even the Israelites, the Mahometans, the Hindoos, derive advantage from the rays of his light."

CHRISTIAN FELIX WEISSE, celebrated for a variety of compositions in prose and verse, died last December at Leipzig in the 78th year of his age. His elegies, his songs of the Amazons, his imitations of Tyrtæus, and a variety of lyrical compositions, almost the first of the kind in the German language, procured him high reputation as a poet. The German theatre has been in a particular manner indebted to him. His comedies and tragedies met with much success; and an adaptation of Shakspeare's *Romeo and Juliet* to the German stage, tended greatly to introduce a taste in that country for the works of our great dramatic poet. He also produced the first popular comic operas on the German theatre; and his pieces of this description not only gave occasion to the compositions of Heller, but are for the time unquestionably much better than so many of a later period, on which Mozart has wasted his unrivalled talents. He promoted a critical knowledge of the fine arts by the publication of the *Old and New Library of the Sciences and Liberal Arts*. His acquaintance with the

modern languages enabled him to enrich German literature with many excellent translations from English and French. His *Children's Friend* and the Correspondence annexed to it have done much good, and greatly promoted the instruction of the young. His humane and amiable character throw a still greater lustre around him than his talents. His funeral was attended with a most numerous assemblage of all classes. The scholars from the various seminaries of Leipzig walked in procession, having emblematical devices in honour of the dead.

PROFESSOR VAHL, the celebrated botanist, who died last December at Copenhagen, was a native of Bergen in Norway. He was initiated in natural history by Professor Ström, and afterwards studied five years at Upsal under Linnæus. In the year 1783, he travelled, by the order of his Danish Majesty, through the different countries of Europe, and the states of Barbary. On his return to Copenhagen, two years afterwards, he was appointed a Professor, and editor of the *Flora Danica*. He afterwards travelled at the expence of government through various parts of Europe, and received many marks of consideration. The French Directory presented him with a copy of a rare work, entitled *Plantes du Roi*, which Malherbes formerly prepared for Louis XVI. On his return from this tour he was made Professor of Botany, and superintendant of the botanic garden belonging to the university of Copenhagen. Besides his botanical pursuits, Vahl applied himself to various other branches of natural history. He assisted in compiling the *Zoologia Danica*, and the *Icones* of Ascanius, superintendant of mines. He communicated several pieces of information to Cuvier, at Paris, on the history of carnivorous beasts, and to Fabricius on the history of insects. He had on his various tours collected a very large Herbarium, which, by the numerous contributions of his friends, at length swelled to a prodigious size, and is, perhaps, unrivalled for the number and admirable arrangement of the plants it contains. He possessed very uncommon industry, and an insatiable thirst for reading. His last work, entitled *Enumeratio Plantarum*, was broken off by his death.

MASERS DE LATUDE, known by his confinement of thirty-five years in the castle of Vincennes, in the Bastille, and Bicêtre, died lately in the eightieth year of his age. The long confinement had so little injured his health, that even at his very advanced age he could take very long walks. The heirs of Madame Pompadour, on whose account he had been so long confined, gave him some farms, on the rents of which he was enabled to live comfortably in his old age. His history, which has since been translated into many languages, was published by the Advocate Thierry, in the year 1790. In the year 1799, he wrote a political pamphlet, which has circulated not a little in France.

ORIENTAL LITERATURE.—*M. Hagemann*, a German, well known for his acquaintance with the Sanscrit, has recently discovered in the library at Paris, the third and fourth *Veda* in manuscript, which Volney supposes to be eight hundred years old, and is at present employed in examining them.

ICELANDIC LITERATURE.—An Icelandic Dictionary is about to be published at the expence of the Danish government. It is the work of a lately deceased Icelandic clergyman, named *Biörn Halderson*. There is also shortly expected to appear, a critical grammar of the Icelandic tongue, by one *Arent*, a native of Altona, who had been sent by the Danish government into the northern provinces, to collect plants for a *Flora Danica*. During this employment, he made himself master of the Icelandic language, and collected Runic inscriptions.

DUTCH LITERATURE.—The want of a well-arranged and complete Grammar of the Dutch tongue has long been

a matter of complaint in Holland. The orthography has remained particularly confused, and almost wholly arbitrary. The government in the year 1801, appointed Professor Siegenbeck, of Leyden, and M. Wieland, a clergyman at Rotterdam, to supply those defects. The latter undertook to write the grammar, and the former to settle the orthography. The government has now decreed that this grammar shall be taught in all the schools, and that this orthography shall be employed in all the public offices.

LITERARY PROHIBITION.—The Magistracy of Augsburg, have confiscated the whole edition of 1500 copies of Professor Gomer's work on the Political Law of Germany, and have besides fined the publisher! We sincerely hope that some copies of this work will find the light in a freer country. It must contain truths which the worthy magistrates of Augsburg or their august allies do not care to hear.

MEDICINE.—By order of the French government, six physicians—Chaussier, Læclerc, Bailly, Husson, Nysten, and Hamel, have been sent to Spain to investigate the nature and character of the epidemic which has of late produced such ravages there, and to discover the best means of remedying it. The King of Prussia has sent Professor Reich, of Erlangen, on the same mission; and has settled a pension of six hundred rix-dollars on his widow, in case of his decease. We took occasion, in a former number of the Literary Journal, to recommend a similar measure to our government.

BOTANY.—Professor *Spengel*, at Halle, has given to a new genus of plants the appellation of *Razumovia*, in honour of Count Alexis Razumofsky, of Moscow. A particular description of this genus will soon appear. It belongs to Syngenesia, Polygamia æqualis, and stands next Eupatorium and Piqueria. Its generic character is:

Cal. imbricatus, bifloris, squamis scariosis laxis.

Rec. nudum.

Papp. o.

Sem. teretia, glandulosa.

Eupatorium is distinguished from it by *Papp.* pilosum, and *Stylum* longum. Piqueria by *Cal.* 4 phyllum aequalum, and *Sem.* pentagona. The species is *Razumovia Paniculata*. *M. Sprengel* obtained it by means of a friend from the herbarium of Sir J. Banks.

ASTRONOMY.—Delalande, in the *Moniteur* of the 18th of March, writes thus: *M. Piazzi*, the celebrated astronomer of Palermo, writes to me that he has found on the fixed stars a change of one, two, and three seconds, on account of the situation of the earth in its orbit. This effect of the annual parallax, concerning which there have been disputes for more than a century, is a very interesting fact in astronomy. It follows, that the stars are not distant seven millions of millions of leagues.

POPULATION OF RUSSIA.—According to the parish registers of the Russian empire, the number of marriages in 1803, was 300,470; that of births, 1,270,341; that of deaths, 791,973;—hence it appears, that the number of births exceeded that of deaths, 478,368; the population, therefore, increased in one year nearly half a million. Among the deaths are reckoned 1145, of persons between 95 and 100 years of age; 158, between 100 and 105; 90, between 105 and 110; 34, between 110 and 115; 36, between 115 and 120; 15, between 120 and 125; 5, between 125 and 130; and 1, between 145 and 150.

PROPAGATION OF KNOWLEDGE AND RELIGION.—A Society has been established at Berlin for the purpose of sending Missionaries every year to Africa, particularly to that part of it inhabited by the negroes, to disseminate among them, together with the lights of Christianity, some knowledge of our arts, and the seeds of a milder civilization. Two missionaries have been already sent to the coast of Guinea.

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The History of the Public Revenue of the British Empire. Containing an Account of the Public Income and Expenditure from the remotest Periods recorded in History, to Michaelmas 1802. With an Account of the Revenue of Scotland and Ireland, and an Analysis of the Sources of Public Revenue in General. By Sir John Sinclair, Bart. M.P. Vol. III. 8vo. London 1804. 9s. Cadell & Davies.

THERE is hardly any subject on which it is of more importance for the British public to acquire information in the present state of British affairs than that of finance. By the general ignorance which hitherto has prevailed with regard to this subject, and a certain unfortunate notion that there is something in it very difficult and mysterious, weak and pernicious measures of government have been allowed to pass off without censure; nay, have often attracted the highest applause when they deserved only contempt, if not indignation. Were that proportion of the instructed classes of this country, who turn in some degree their attention to matters of government, as well acquainted with finance as they might easily be, our ministers must adopt a new degree of caution and skill in this department of their duty; and had this measure of knowledge been possessed by the nation for a century past, we should not have been in those difficulties and embarrassments in which we are now placed. There is no such check upon a minister either for ignorant or vicious conduct, as the certainty that the defects of his plans will be immediately discovered by an intelligent and well informed nation, to whose contempt or detestation he will be exposed. But if there is any department of national affairs which a minister can persuade his country that nobody understands but himself, it is so mysterious, so peculiarly adapted to those souls which are born for the administration of states, and have had an early opportunity of being thoroughly initiated into its secrets, he may easily derive to himself unbounded credit for a conduct to any degree deformed by folly, and even by any thing worse than folly; and the nation may be almost or altogether ruined, while its ruler is universally praised for the utmost degree both of wisdom and patriotism.

Nothing can be more erroneous than the supposition that there is any thing peculiarly arduous in acquiring a knowledge of finance; at least all the knowledge of it that ministers of state in general possess. The principal task is to become familiar with the meaning of all those technical and barbarous terms which clerks and money jobbers have introduced, and with which financiers afterwards in senates, and in their public statements have an opportunity of confounding and amazing the faculties of all those who have not learned the slang. The next difficulty consists in the want of that simplification which is industriously avoided. Accounts are by no means classed and arranged in that form in which they might be

most easily understood; nay, so many important steps are almost always omitted in bringing out results, that it is impossible to draw from them any accurate conclusions; and we are obliged to acquiesce in the sums total, and the comparisons presented to us. All these difficulties, it is plain, are adventitious, and do not belong to the nature of the subject. But were the chief part of the instructed classes, so large a body of the people, in a country where knowledge is so widely diffused as in Great Britain, perfectly aware of what belongs to the nature of the subject, it would be impossible for the administrators of its affairs, without disgrace, to present the accounts of those affairs intermingled with any difficulties which could be removed.

Sir John Sinclair has the merit of having endeavoured to render a knowledge of the finances of Great Britain more general among his countrymen, and to impress them with a conviction of the importance of that knowledge. The design of the performance, of which this volume constitutes a part, is admirable, though from defects in the execution, the benefit derived from it has not been equal to our wishes.

The original plan of the work was to present a History: 1st, Of the National Income from the remotest Periods recorded in History to the Date of the Publication; 2dly, Of the National Expenditure during the same Time. If nothing more had been intended in the execution of this plan than barely to state the sums accruing, and the sums expended, no more was required than a set of accurate and well digested tables. This would have been a matter of considerable consequence; and if it had been more perfectly supplied to the work in question it would have added not a little to its value. To furnish, however, complete information with regard to the subject, it was necessary not only to state the amount of the public income, but the different sources from which it arose, and to present considerations by which an estimate might be formed of those sources, and the reader might be enabled to judge which of them were better, and which of them were worse. In the same manner, with regard to the public expenditure, it was not sufficient to state the sum employed each year; it was necessary also to exhibit a general view of the manner in which it was employed, to state the different kinds of the public expenditure, the proportion in which the income was distributed to the different services of the state.

In the earlier part of our history the materials preserved are very scanty. A series of statements, from which some degree of satisfaction may be derived, of the public income is to be found; but in what manner this was portioned out into the different heads of expenditure, no information can be obtained. Indeed; as the whole was committed without reserve into the hands of the King, without being in any respect appropriated to particular services by the legislature,

and as it was by him expended in the manner which he considered best, without exhibiting any account, the mode of expenditure was never publicly known. The history of the finances of Great Britain, therefore, prior to the revolution is confined almost entirely to such accounts of the income of Great Britain as are to be procured, and scarcely any thing is known with regard to the expenditure, except that, as now, every thing was always spent which could be obtained, and more wanted if it could have been got.

At the time of the revolution, that important innovation was introduced of parliament's not only voting the supplies for the service of the state, but appropriating the whole to the different branches of that service, and of requiring exact statements both of the income and expenditure to be laid before them. From this time, therefore, the history of the expenditure becomes as complete as that of the income.

In exhibiting the different heads of the public expenditure, an important article occurs under the denomination of interest of debt. This is an article of so peculiar a nature that the author was right in separating it from the rest, and presenting a view of its progress by itself. In pursuing his history from the time of the reformation, it is the particular with which he begins. In this too he was right; as without a knowledge of this important article, it is impossible to have adequate ideas of either the income or expenditure of the state. But there was no occasion for introducing it by an inquiry into the various modes of providing for the extraordinary expences of a nation; an inquiry, which, if it belonged to the subject at all, ought surely to have been assigned to a different place: nor was there any more occasion for introducing it by an account of all the real or imaginary advantages and disadvantages of public debt in general. All that was required and all that was proper in this place was a chronological account of the origin and progress of the national debt, and of the annual expence to which it gave rise; though reflections on the occasions where any increase of the debt was made, or on the mode of making it, might have been admitted. But those misplaced discussions are not sufficient; the author must add an inquiry into "the steps hitherto taken to diminish the capital and reduce the interest of the national debt, with some account of the different plans suggested for that purpose;" and by this means he anticipates a great part of what he has to advance in another part of the work, which thus becomes insipid repetition.

After this the author exhibits a view of the national income and expenditure from the Revolution to the year 1788, assigning a chapter to the income, and another to the expenditure. In these two chapters, where he has confined himself pretty closely to the duty of an historian, he has discharged that duty with considerable success. There is a collection of facts as perfect as it was easy to make it; and there is something done towards enabling us to understand them. But many erroneous notions in political economy are also vented as established truths. With regard to the superficial ones, we will give Sir John a dispensation for these.

Of the period from 1788 to 1802 he treats in a chapter, which he entitles "A Review of the Financial Administration of the Right Honourable William Pitt, containing an Account of the progress of the National Income and Expenditure from Michaelmas 1788 to Michaelmas 1802, of the Sums borrowed during the late War, and the extraordinary Measures of Finance carried on during that Period." In this the author is critical, fully as much as historical, and sometimes is in danger of sacrificing his history to his criticism. He does not praise or blame with the most profound discernment; but sometimes he does justly both. It would be an endless task to point out what he has said right and what he has said wrong, and what he has left unsaid in this review. This, fortunately, it is not necessary for us to do; as this part of the work has been for some years before the public, which, therefore, is to be presumed acquainted with its merits and defects.

After this historical deduction it remained for the author to give an analysis of the income and expenditure of the kingdom, as they now stand. This was the proper place for all the didactic matter. Here all the different terms should have been carefully interpreted; the mode of stating the accounts should have been explained; and every thing defective should have been pointed out and exposed. The mode too of examining the public accounts should have been taught, and of ascertaining the general and more important results. It is very unfortunate that the greater part of this didactic labour Sir John has omitted; and has thus left us more room for regret, than given us cause for gratitude.

In the second volume, which has been published for some time, the analysis of the public income for the year 1803 was contained. It consists chiefly of an account of the several taxes, and of the few sources, not comprehended in that term, from which the revenue of the state is derived. Reflections here are not wanting on the nature of these several sources, and on their advantages and disadvantages. But truly they are not such as require any great power of thought.

The analysis of the national expenditure was still wanting, till the volume just now published was given to the public. This is the volume accordingly to which our attention is at present more particularly directed. But it would have been impossible to have rendered our account of it in any degree intelligible without the view which we have given of the preceding parts.

All the different branches of the public expenditure, except the national debt, appeared to the author so simple, and to have been stated so fully, in the preceding parts of the work, that any further details with regard to them were unnecessary. He therefore confines himself to an analysis of the national debt, as it stood in 1804. This debt is stated in so artificial and complicated a form in the public accounts, that a great service might have been rendered to the public by a clear exposition of the nature of the several parts. Sir John Sinclair's analysis will be useful to many persons. But how much more intelligible might the subject have been rendered?

He observes very properly, at the commencement of this part, "That the incumbrances of this nation are involved in such confusion, owing to the different companies, and the numerous other proprietors to whom the capitals belong;—to the various rates of interest which the public creditors receive, (some part of the debt being at 3, some at 4, and some at 5 per cent; and in one instance, namely, the *Deferred Stock*, as it is called, not bearing interest at all); to the several periods at which they were contracted; to the duration of the different funds themselves, some of which were only temporary, whilst others were perpetual; and to the great difference between the actual and nominal amount of the debt, &c. &c. that it is very difficult to form a just idea of the subject." It is by an explanation separately of the divisions into which the national burthens are formed, that he proposes to throw light upon it.

The first great division is into funded and unfunded debt. The funded debt is by far the greatest article. It is, indeed, that to which, in common language we confine our attention when we talk of the national debt. It is that part of the debt, for payment of the interest of which certain taxes are appropriated inalienably: that is, mortgaged by act of parliament. Part of this funded debt, however, is not at ordinary interest, but at that extraordinary interest which is commonly called annuity, and in which the redemption of the capital is included at a fixed term of years. The unfunded debt may be otherwise denominated, by a familiar expression, the accounts current of the state. It resembles those small debts of an ordinary man which he incurs in the course of his daily expence, and which he has not yet paid, or otherwise settled. This is likewise called the floating debt of the state.

Were the debt of the state, that we mean which is funded, all exactly on the same terms, the subject would be very simple, and very easily understood. The terms, however, are very different; and an acquaintance with them all is requisite. Government sometimes has borrowed large sums from particular companies of traders, to which it granted peculiar privileges for the accommodation. In this manner has it borrowed from the Bank of England, from the South Sea company, and from the East India company. These debts cannot be sold without the consent of government. In general, however, government has borrowed from any individuals disposed to lend, without assigning any privileges, and without imposing any restraint on the sale of such debts, the whole, or the greater part of which, are accordingly very speedily sold. These marketable debts are likewise denominated the stocks. There is a variety too in these marketable debts. They are at different interests, some 5, some 4, some 3 per cent per annum. Nay, there is even a variety in the debts at 3 per cent; one part being styled the consolidated 3 per cents; and another the reduced 3 per cents. There is, besides all this, the debt of that extraordinary interest, in which the payment of the capital is included. And there is, last of all, the debt for Ireland contracted by this country, and that for the Emperor of Austria, which are kept distinct from the other debts, as if they were

not the debts of England. An embarrassment is thus thrown into the accounts for the sake of a deception. All these several articles the author undertakes to explain. He explains the origin and terms of the debt due to the Bank of England, and to the two companies named above; and in this explanation he inserts a short account of the origin and nature of those institutions. He pays most attention to the bank, which, to be sure, is in a peculiar manner connected with the national debt. The explanations too which he affords will communicate information to those who desire some knowledge of the uses, and operations of the bank. But he unfolds no principles for directing the judgment of the philosophical inquirer. He is not sparing, however, in opinions. But, even when they happen to be right, they are mere isolated propositions. They are connected with no principles, and attended with no evidence. One idea of his we may just mention. After stating the various bargains which have been made between the Bank and the government, all of which, he says, have been very advantageous to the bank, and very disadvantageous to the government, he expresses his hope that on the next agreement which has to be made between them, the government will insist upon receiving one half of the clear annual profits of the company. It surely requires a very short reach of reflection to foresee innumerable evils from such an arrangement as this. The government would thus be constituted a partner with the bank. It would be rendered exactly a great banking company. It would be interested in enhancing by every possible means the profits of the bank; and having it in its power to impose any restrictions it pleased upon other bankers, and to grant any privileges to itself, it would erect an enormous monopoly, the tendency of which would be ruinous to commerce.

An important change in the relation in which the bank stands to the government demanded Sir John Sinclair's particular attention; and he has not omitted it. But his explanation is very unsatisfactory. We have so fully explained it, in a preceding part of the *Literary Journal*, (No. IX. vol. iii. in the article *Paper Currency*) that we shall here content ourselves with mentioning it. At the Revolution, when parliament established the various regulations by which the controul of the public money was vested in the house of commons, it made a provision for a certain sum which might be advanced by the bank without parliamentary authority, to answer any occasional demands of the public. This, however, was a license which it thought should be confined within very narrow limits. An act was passed, the 5th of William and Mary, in which a small sum was named, beyond which the bank was prohibited from advancing these secret accommodations. This act continued till the middle of last war, when after a set of proceedings between Mr. Pitt and the bank, among the most extraordinary in our history, and after the bank had been exempted from the obligation to make its payments in specie, an act of parliament was procured annulling the limitation of the act of William and Mary, and allowing the bank to advance money to government, independently of parliament, to any

amount. It is astonishing that this transaction has attracted so little attention. It is a change which in some measure alters the very foundation of the constitution. Little information is communicated respecting the ordinary marketable debt of the state.

The unfunded or floating debt, consists of Exchequer, and Navy bills. The first are mere anticipations of the supplies voted for the year. When sums are wanted, before the revenue comes into the exchequer, these bills, which bear interest, are issued instead of prompt payment. They are issued under the sanction of parliament, and when the supplies, on the credit of which they are voted, prove insufficient to pay them, the means are otherwise provided, or they are converted into permanent debts, at the market rate, that is, in the technical language, they are funded. Navy bills again, which likewise bear interest, are issued in payment of the articles supplied to the navy, when the supplies voted for that purpose are found insufficient. They are issued, therefore, without the authority of parliament; and have given rise to the greatest abuses. This part of the subject is pretty well explained.

After this analysis, as it is called, of the national debt, the author proceeds to consider the various projects for its abolition. The first is the proposal of a national bankruptcy. This, he thinks, abominable; but he gives us very little insight into the reasons for thinking so. It is abominable, because it is contrary to common notions. This is a very common mode of judging. The real state of the case is this: The people of the empire are divided into two classes—those who are the creditors of the government on the one side, and those who are not creditors on the other. So long as the rights of the one are not inconsistent with the claims of the other, these claims ought undoubtedly to be respected. But the number of the subjects who are creditors of the government is trifling in comparison of those who are not; and if the claims of the smaller number should at any time come to be subversive of those rights and privileges of the greater number which a man is entitled to expect from living in civilized society, the inferior claims ought unquestionably to give way to the greater rights. To declaim in general terms, therefore, about justice in this case, is perfectly nugatory. It is perverting the meaning of the word. It is injustice to hold up certain claims of some individuals to the destruction of claims equally sacred of ten times a greater number of individuals. All the question is about the degree of evil to the latter set of claims which would authorise the setting aside of the former, and whether any way, attended with less evil than such a measure, can be found of preventing that evil to the former claims.

The author is equally hostile to the taxing of the funds. In this he is consistent at least. For such taxation is a partial cancelling of the debt; and perhaps, the safest and best way of cancelling it. A beginning has been made by the property tax; and no doubt the thing will go on.

With regard to the payment of the national debt, it is one disadvantage that the debt is in reality not worth the sum which the state is bound to pay. A person, for example, who has £100 of 3 per cent.

stock, will sell it at the present price of £60. But if government is to pay him up, he can refuse to take less than £100. More than one third therefore of the public debt is in one sense fictitious debt. Sir John Sinclair thinks this might be remedied, by striking a bargain with the public creditors to receive, as complete payment at the hands of government, the sums for which their stock would sell at any time agreed upon. This would be a very good thing, to be sure, were it as easily done as said. It is not probable that one hundredth part of the public creditors would listen to such a proposal. Sir John addresses himself to their generosity; and thus endeavours, in the language of Shakspeare, to persuade them,

“Be touched with human gentleness and love,
“Forgive a moiety of the principal,” &c.

He addresses himself also to their fears; and by representing the frail state of public credit, urges them to secure the greater part by sacrificing the less.

“However productive,” says he, “the revenue is at present, events may take place to render it so very deficient that the value of his (the creditor’s) property would be not a little diminished; nay the very payment of his annuity may become precarious, and the repayment of his capital very improbable indeed.

“It is questionable whether the people at large, unless flattered by some prospect of future relief, in consequence of a new and equitable bargain with their creditors, will long be prevailed upon to bear, even the present load of taxes, with patience and submission.”

Such is Sir John Sinclair’s opinion of the tottering state of public credit. It is the more remarkable, that in general he is fond of asserting the prosperous state of the country, and the stability of the public credit. At times, it appears, the contrary view of the subject forces itself so strongly upon his mind that it overcomes all the prepossessions derived from his wishes. But were the fall of public credit still more threatening than it is; so violent is the aversion of men to lessen even the nominal value of their wealth, that a very small part indeed of the public creditors would be found disposed to concur in the plan of Sir John Sinclair.

The only other plan to which he adverts of reducing the national debt is that which has been adopted, of buying it up at the market price. Respecting this measure he states a few of the principal facts, and so concludes what he calls his analysis of the national debt.

In order to render this history of the finances of the British empire complete, accounts are added of the finances of Scotland and Ireland in ancient and present times. These are short and superficial. But still they yield some satisfaction. At the end of the Irish chapter the reader is moreover treated with a view of the advantages and disadvantages of the union with Ireland, and thus has an opportunity of admiring the depth of Sir John Sinclair’s views in general politics, as well as in political economy.

An inquiry follows into the national resources. Of this the avowed object is to shew how far Great Britain yet is from having exhausted her financial resources. The author divides his productive circum-

stances into four classes, 1, Economical arrangements; 2, Improvements in the existing revenue; 3, Additional taxes; 4, Lucrative projects. The first is rather oddly denominated a resource; however if we allow it the name, we will most readily allow that great things *might* be derived from it; we are only certain that they *will* not. Much rather will the convulsions of the most violent crisis be hazarded by allowing matters to run to extremity. Does not Sir John Sinclair know that all schemes of economy would be innovation; and that all innovation is detestable? Does he not likewise know that such schemes would very much diminish the patronage of the minister? And is it not necessary for the well-being of the state that the minister should be able to purchase half the nation?

2. The improvements in the existing revenue which he suggests are few and of small importance. They are regulations against smuggling: consolidation of the duties on malt, beer, and ale; regulations for deriving more from fines, and forfeitures; commutation of the taxes on coals and salt; commutation of the tax on drugs.—Not one week's expenditure of the present war could be derived from all these sources.

3. Sir John seems to have a genius most fertile in the invention of new taxes. He recommends a tax upon income, without any regard to the horrible injustice of taxing all kinds of income equally, or the odious inquisition necessary to render it effectual. He proposes an excise on dress, and states several things which are worthy of attention. Sugar, he thinks, might bear much heavier duties. Of this we are very doubtful. It would not be a great sacrifice to most men to diminish greatly their consumption of sugar. We could hardly have supposed any man so devoid of reflection as to propose a poll-tax. Yet this is done by Sir John Sinclair without any knowledge of its extreme injustice. He recommends taxes on certain professions, by which great incomes are made, that do not yield proportionably to the necessities of the state. Nothing could be more invidious and intolerable than such taxes, which must always be founded on arbitrary estimates, and would often be productive of the most cruel injustice. But how could it be imposed? As a fine for leave to exercise the trade? Then the man who made but a hundred pounds a year, or perhaps, nothing at all, would be obliged to pay as much as the man who made ten thousand pounds; than which a greater act of oppression cannot be conceived. Or would the baronet impose it as a new income tax? We suspect it is not a very easy matter to ascertain the incomes of bankers, lawyers, and brokers. But it would be needless specifying objections to such a tax.

Our limits will not permit us to particularise all the taxes proposed by our author. Those already mentioned are a pretty good specimen. There are two which we may allow him to describe in his own words, as a specimen of his style:

“Of all the corporations that exist in this country, none can be compared in point of dignity, importance, or wealth, with the church of England, including the various seminaries in the universities of Oxford and Cambridge, which are so intimately connected with it.

“Many friends to ecclesiastical reformation have contended, that a complete alteration of the present system is necessary; that the hierarchy ought to be totally abolished, and its property vested in the public; and that either a national church ought to be established, on the presbyterian model, being the least expensive; or, that the clergy should be left entirely dependent on the voluntary contributions of the people. But in every plan of so important a nature, extremes ought to be avoided; and a prudent man, who would not probably give his voice in favour of the hierarchy, were it now for the first time to be proposed, instead of rashly altering ancient institutions to which a nation has been accustomed, would rather endeavour to make the present church establishment of as much public service as possible, by compelling the clergy to reside more in their respective parishes; and, in some cases, by imposing additional taxes upon the income they possess.

“It has already been remarked, in a former part of this work, that prior to the restoration, or at least to the establishment of the commonwealth, the clergy taxed themselves, and frequently paid two shillings in the pound more than their lay brethren. Without extending such a regulation to the whole church, it might surely be adopted so far as respects some particular classes.

“There is no tax that has been more generally approved of, than that which imposed a certain duty upon the different sinecure offices of the state; and it has been well urged, that since those who are employed in the service of government must submit to the reduction of their salaries, why should not the dignified clergy, who enjoy many valuable places, with very little trouble attending them, be considered in the same light, and be made subject to the same law, particularly as the offices held by deans, residentiaries, canons, prebendaries, precentors, treasurers of cathedrals, masters of colleges, &c. have this advantage over many of the civil offices, that they are enjoyed for life, and that the holders cannot possibly be deprived of them by any thing short of legislative authority.

“Those who enjoy a plurality of livings ought also to be liable to an additional tax of two shillings in the pound. However vehemently such accumulations may be defended, they are equally contrary to the genuine principles of ecclesiastical polity, and to the soundest doctrines of the Christian religion. When once the extent of a parochial district is ascertained, if it furnishes a sum adequate to the maintenance of a pastor, the inhabitants of the district are entitled to have a clergyman residing among them, to inculcate the principles of religion, and to edify them by his example; and if a plurality of livings is at all to be permitted, such as are suffered to enjoy so considerable an advantage ought to pay a duty to the public for the privilege they possess.

“Heavy taxes ought also to be laid on non-resident clergymen, whether pluralists or otherwise, who do not fulfil the object of their appointment. The ignorance and profligacy of the lower ranks in England are, perhaps with some justice, attributed to the inattention of their pastors. It cannot be expected that those who are abandoned by their natural instructors, and left to the guidance of their own impetuous passions, should always act as becomes the professors of the Christian religion. And it is of little consequence that a wretched curate is left, with a pitiful salary, to conn over the lessons of the day, or to preach a cold and lifeless sermon upon Sunday, whilst his proud superior is amusing himself in the capital, or wandering from one watering-place to another, in search of pleasure and preference.

“But if it is thought dangerous or impolitic to carry these principles into effect, yet surely the clergy ought no longer to be suffered to engross any part of the national income. In the reign of Queen Anne, a popular cry was

raised in favour of the church, of which a party in opposition took advantage to overturn the administration of the day; and, in recompence thereof, an act was passed, by the influence of the new ministers, in consequence of which the first fruits and tenths, a part of the revenue of the crown, were taken from the public, and appropriated to the augmentation of the smaller clerical benefices. This branch of the revenue amounted to about £.14,000 per annum; and on the first of January 1736, the governors of that charity possessed besides, from savings and private benefactions, the sum of £.152,500 of Old South Sea Annuities, and £.4,857 : 2 : 11, of cash in the hands of their treasurer. Whatever the state of that fund may now be, yet surely, if the small livings of the church required to be augmented, it is not from the revenue belonging to the crown, and to the public, but from the church itself, where its emoluments are confessedly too great, that the addition ought to be demanded.

"It is generally supposed, that as much money is expended in Great Britain and Ireland in supporting public entertainments, as in one half of Europe. By some it is imagined, that the passion which the English indulge for these amusements, might be rendered subservient to the purposes of the state, and that by imposing a stamp duty upon all tickets of admission, according to their value, a considerable sum might be raised without doing any material injury to the persons by whom such public places are conducted. It is a tax that would only affect the opulent and the idle; and though, after having been voted by parliament, it was given up by the minister who proposed it, yet the future exigencies of the nation may render such a measure necessary. As an additional inducement to such a tax, it may be urged, that a multitude of public spectacles is inconsistent with the principles of good police, and has a destructive tendency on the morals of the people."

4. Sir John proposes a variety of lucrative projects for the state, among which voluntary contributions take the lead. Another scarcely inferior in wisdom is to extend the turnpikes to new districts, and to augment the rates for the benefit of government. Even this must yield to the project of making government a banking company for the issue of paper currency. He does not say whether the acceptance of this paper is to be optional or compulsory. But it is not enough to make government a banking company, it is next proposed to make it an insurance company. Why should it not likewise engross the trade of the East and West Indies? Why does it not set up a great butcher's shop for the supply of the nation? But why, indeed, put any more questions; or trouble our readers any farther with Sir John's lucrative projects?

To this work is added an appendix, consisting of six articles. The first of these is denominated an analysis of the sources of public revenue. These sources he thus classifies: 1. Property vested in the public; 2. Rights, or public lucrative prerogatives entrusted to the government of a country; 3. Voluntary contributions; 4. Involuntary contributions, or taxes on individuals legally exacted; 5. Public loans whether compulsive or voluntary.—The analysis consists of an explanation of the different modes and forms of those various sources. It contains not a little historical knowledge.

The only other article of the appendix, with an account of which we shall detain our readers, is a long catalogue of the works which have been printed in the English language upon the subject of finance, together

with a list of such foreign publications as regard the revenue of this empire. After we have perused this list with much edification, we find to our amazement, that the whole, to the amount of 750 publications are all collected in Sir John Sinclair's library;—so he kindly informs us.

Perhaps we ought not to omit, that the author takes this opportunity of introducing his son to the notice of the public. This volume is dedicated to him by the style and title of "My son, George Sinclair." And as Hannibal, when only nine years of age was carried to the altar, and compelled by his father to swear eternal hatred to the Romans, Sir John Sinclair could wish his son bound by every solemn pledge to promote, with his utmost exertions, not only the prosperity and improvement of his own country, but also the general happiness and interests of mankind." He enumerates to his son, his own literary donations to the world, and intimates his hope that his literary spirit will descend with his title and estates; and that "on the foundation which he has laid, his son may raise a superstructure equalling any rival works likely to be produced on the great and interesting topics" to which he has turned his attention.

Harvest-Home: Consisting of Supplementary Gleanings, Original Dramas and Poems, Contributions of Literary Friends, and Select Re-publications, including Sympathy, a Poem, revised, corrected and enlarged, from the eighth Edition. 3 vols. 8vo. By Mr. Pratt. 11. 11s. 6d. Phillips.

Mr Pratt's third volume of "Gleanings in England" was reviewed in our Journal, Vol. II. p. 528, and our opinion, which happened to be that of our brother reviewers, and of the public at large, so much displeased the author, that he sent us a very angry letter which we printed in the same volume, and left it to our readers to decide whether we did so from impartiality or revenge, whether to shew that we are not afraid of having our criticisms examined, or to announce that on some occasions an author may have an opportunity of exposing himself in his own way. We had hopes, however, that Mr. Pratt's next appearance in public, would enable us to atone for our past offence, and, perhaps, to add one to the many recommendations he is always so fortunate as to obtain from his numerous friends, in prose and verse. But we must beg the delay of another publication, before we can cease to incur his displeasure; for it is certain that the present offers no terms of reconciliation which we can consistently accept. While, however, the prospect of another trimming from Mr. Pratt's pen is but a melancholy one, and which repeated must bring destruction on our pates, we yet perceive something like consolation in the volumes before us. Notwithstanding their being made up of the same heterogeneous, vague, desultory, and sentimental materials and effusions as the former, we do not think it equally possible, either wittingly or accidentally, to hurt the feelings of our author. He seems, indeed, to be now elevated far beyond the reach of any praise or censure we can bestow. It is true, we have chiefly his own word for this, but his favourable opinion of himself is so often repeated, and in so many and va-

rious ways, that it would be very disrespectful to doubt the fact. There is so much self-complacency in the mind of our author, and every thing he says, and every thing he does, affords him so much satisfaction, that the utmost extravagance of praise or censure, were we wicked enough to employ either wantonly, would be completely lost upon him. He is so perpetually delighted with his figure, and bows so gently and gallantly to it, that it would be a thousand pities to dim the glass of such a pleasing mirror by the breath of criticism, or to discompose those features with an indignant frown which seem destined to wear an unalterable smile of conscious genius and virtue.

Under circumstances, therefore, so peculiarly favourable to the author, we may proceed, without fear of giving offence, to a short sketch of the contents of these volumes. They commence with a dedication to the Prince of Wales, a very sublime composition, and containing some original thoughts, or rather expressions, one or two of which may prove edifying to our readers. After complimenting his Royal Highness on the encouragement he has given to "the unrolling, transcribing, and decyphering, the almost perished MSS. of Herculaneum & Pompeii," he adds:

"The benevolence and splendour of the design can be surpassed only by the dignified radiance which must beam from the execution: and the degree of gratitude, which will be due to the illustrious patron, from the accomplishment of an object so sublime and important, cannot be bounded by time present, but will have immeasurable claims on the gratitude of posterity."

Our author then informs his R. Highness of the good he has done by his writings; but lest this should appear a trespass on the bounds of modesty, he softens his own praises by hinting that he is not a *MOIRA*, a person called to fill important stations in the state, &c. "Yet," he continues, "in every sphere of life, an active mind, directed to proper objects, may produce some beneficial effects, and increase the public store of national felicity! Even a single taper serves to illumine the surrounding shades, while the glorious orb of day, with all his splendour, cannot at one and the same time throw a light on more than one-half of our habitable globe!" These two sentences so properly closed by the point of admiration! are no doubt very consolatory to the literary tapers of our days; but we really cannot see why Mr. Pratt should have made so bold an attack on the sun, merely because this poor luminary does not shine on us by night as well as by day. The thought indeed, is original; but it may do mischief to gentlemen, who hereafter write Odes to the Sun, may have their zeal cooled by recollecting this awkward trick of doing things by halves.—From this auspicious dedication, however, we must pass to the "Preface," in which the author bestows very unnecessary pains to account for the title of these volumes. With us, we confess, the contents of a book have ever appeared of more importance than any title, but as to gentlemen who study the captivations of titles, a new one must be better than an old, this alone seems a sufficient justification of the change of "Gleanings" into "Harvest-Home." To this preface

succeeds "An Introduction," which appears yet less necessary. Why will Mr. Pratt detain his friends so long in the ante-rooms, when he might at once introduce them into the presence chamber? Not surely to tell the critics that they ought to thank him "for giving them fresh opportunities of showing their wit, acumen, or their bitterness in exposing his imperfections." The Critics know all this already, and they know likewise that, in Mr. Pratt's opinion, they have neither "wit nor acumen" to show.

At length, however, we arrive at the "Supplementary Gleanings" which we are to understand is the title of the First Volume, and is addressed, although with some difference in the mode of arrangement, to the author's "beloved friend and ancient correspondent," the *Baron*, to whom the former Gleanings were addressed, and who must by this time be a perfect master of the history and present state of England, and of its language too, if these volumes have not been originally sent to him in German.

The volume contains Gleanings from Hampshire and Warwickshire only, selected from all kinds of authorities, Sir Henry Englefield, Gilpin, Companion in a Tour round Southampton—Warner—County History—Milner's Hist. of Winchester, Hutton, Job Nott, *Colquhoun*, and *Dr. Buchan*, cum multis aliis, and arranged in a manner of which we may give our readers some idea, by endeavouring to follow the author through what he calls "The Hampshire Station." This begins at Southampton, "proverbial for its number of old maids," and where, as in other parts of Hampshire, there is a tendency to substitute the masculine for the neuter or feminine gender; and where, in common dialect "every thing is a *he* but a *tom cat*." If Southampton, however, has not much to boast in point of grammar, it is well supplied with fish; but from them we are obliged to go off at a moment's warning to St. Ives, in Huntingdonshire, to hear of the blunders of the sexton. This genius, we are gravely told, interpreted *Nil admirari*, "Admiral of the Nile." This is an example, worth a thousand, of the *veracity* of wit-catchers. From this sexton, however, we are called back to Southampton to look at two labourers drinking beer. Then follows a history of Southampton, "presented to the author," who is very fortunate in such presents, but valuable as he thought it when he added it to the present collection, it cannot prevent him from exhibiting his wonderful talents at contrast, by launching forth against the detention of our countrymen in France by Bonaparte.

We next find him at Wickam, and there fortunately he recollects Dr. Warton (who had the living of this place) and Dr. Warton serves to introduce Mr. Mant's verses to his memory. After a regale of some humorous epitaphs which have been printed over and over again in newspapers, our author travels through part of the New Forest, and here, extracts from Mr. Gilpin are *relieved* by our author's sentimental effusions, and interviews with peasants, "thrown into dialogue," for he no longer pretends that such things were spoken.

The Warwickshire Station, we are told, was "collected in the years 1782, and 1783," and includes

“the communications of J. Morfitt, Esq.” This gentleman has presented the author with a kind of statistical account of Birmingham, in which are some particulars that will be found interesting. Unincumbered with their accompaniments, this gentleman's letters might have been useful to persons visiting that town. The following extract will be no unacceptable specimen:

“Previous to the revolution, in 1688, the manufactures of Birmingham were plain and useful articles of iron,—such as nails, hinges, kitchen utensils, and implements of husbandry; to the making of which they were induced, by the abundant coal and iron mines in the neighbourhood. But, in process of time, they reversed the scriptural prophecy, and converted ploughshares into swords, and the instruments of peace into weapons of war. Guns were made here in the reign of William III. and now constitute one of the staple manufactures of the place;—a manufacture carried on, particularly in time of war, to an incredible extent. During the late hostilities, one-half of the muskets ordered by government were finished here, and the essential parts of the other half supplied. Our gun-makers were obliged to accompany every finished musket, sent to the office of ordnance, with the barrel and lock of another musket, in order to accommodate their brethren in London, who had interest enough to procure this regulation. For the purpose of proving these barrels, a proof-house was erected, by government, at the bottom of Walmer-lane, the explosions of which were very terrific to strangers. This was under the direction of one head viewer, and several subordinate ones, and was styled *the Tower*. You will perceive we are assimilating to London apage, when we can already boast not only a *Tower* but an excellent mint, of which more hereafter. Here it may be proper to dissipate the public prejudices respecting guns, especially fowling-pieces. Those who make fire-arms for government of the best quality, may be rationally supposed to excel in guns of all descriptions; and this is really the case, though many people imagine that a Birmingham fowling-piece will not shoot, and therefore it will not sell as well as one made in London. But what will these wise-acres say to the established fact, that the barrels and locks of most of the guns, and very many of the guns themselves that bear the London mark, are made in Birmingham? Disregarding the common adage, that ‘practice makes perfect,’ and seduced by ‘whistling of a name,’ they fondly fancy the best things to be those which fetch the best price, and are fabricated in the greatest town. Be it known unto all men, by these presents, that guns, with the best stub and twisted barrels, eclipsing the formerly-famous barrels of Spain, the best skeleton locks, the best patent breeches, gold touch-holes, &c. are made here for one-half, nay, one-third of the price which they bring in the metropolis: and yet a person unacquainted with the secret would suppose that Birmingham never produced a single fowling-piece; for our gun-makers have the policy to use the superscription of London. You will smile when I inform you that guns, aye, and good-looking ones too, are made here at 7s. 6d. each. These, though formidable in appearance, have two *small* defects; the first is, that not being bored, except about an inch or two from the muzzle, they cannot be supposed to shoot very true; and the second is, that not being *proved*, they cannot shoot at all. I beg pardon; they certainly undergo some sort of proof, but not by *powder*, (for that would be too rough usage,) but by *water*, which, if they are capable of holding, without permitting it to ooze through their pores, they are sufficiently qualified to discharge their duty; which is not to shed the blood of man or beast, but to decorate the habitation of some negro chieftain. Yet these instruments, though harmless and innocent, (except to the

luckless wight which should load and fire them,) would be considered as guilty by the friends of humanity, as they are indisputably employed in the nefarious African traffic, and bartered for human flesh and blood.

“I know not who first introduced the gun-manufacture into this town, but upwards of seventy years ago it was conducted on a scale then thought large, by a Mr. Jordan, who had contracts with government, and whose son succeeding him in the business, attained the honour of *shrievalty*—an honour to which other gun-smiths in the town have been since exalted.

“For a considerable time after Birmingham had made muskets for the public service, government continued to procure their swords from Germany; but, after the most rigid scrutiny, our manufacture obtained a decided preference. Such are the strength and temper of these swords that, with a single blow from a strong arm, they will either cut a musket through or render it useless. The importance of a good sword, or sabre, is obvious: should his weapon fail him, the most gallant horseman, the most vigorous hero is disarmed and helpless; and, in order to secure excellence, government has instituted the utmost severity of proof, and they have been so well seconded by the increasing ingenuity of our workmen, that the massy Moorish sabre, the *trusty* toledo of Spain, and the ferraras of the Highlanders must yield to the Birmingham weapon, which possesses sufficient substance without encumbering weight, and elasticity without flimsiness. Previous to making swords for the public use, Birmingham was celebrated for its bayonets: the first government-contract for the former was given to the late Mr. S. Dawes of Snow-hill, and the late Mr. Hervey; and both these important articles are now, almost exclusively, supplied from hence, to the great emolument of the town and of the public; for the blades of Birmingham, like the hearts of British warriors, will never fail. In addition to muskets and bayonets, swords and pistols, army accoutrements likewise are provided here; and all these branches have proved fertile sources of opulence.

“The Buckle was one of our early and most valuable manufactures; it gave employment to twenty thousand people in this town and neighbourhood, but is now nearly extinguished, by the caprice of fashion;—by ladies wearing slippers, gentlemen shoe-strings, and buckles being discontinued in the army. Upon the grave of this once flourishing trade you, Mr. Gleaner, in your poetical capacity, might dictate an epitaph; but chords of your lyre would vibrate in vain. Fashion had no feeling for the poor buckle-makers. Strong petitions were presented upon the subject, in 1790, to the Prince of Wales, and the Duke and Duchess of York, as the arbiters of fashion, and the directors of taste, who, with a humanity that does them great honour, promised to do, and no doubt did, every thing, in the way of example and influence, to restore the drooping manufacture,—but in vain. Many people, thrown out of employment by the unexpected failure of this business, applied themselves to making chains, keys, *trinkets*, and other elegant appendages to watches; but, being threatened once more with beggary, by the tax upon clock and watches, they, in conjunction with other parties interested, presented a vigorous petition to the minister, and were relieved by a repeal of that injudicious tax. On this occasion, you will permit me to make two observations; first, that, previous to the imposition of a tax, all its collateral consequences, some of which may not be very obvious, but very important and extensive, should be maturely weighed; and, secondly, that it is always sounder policy to tax the wealth acquired by manufactures than manufactures themselves; for wide and serious is the difference between plucking the fruit and cutting down the tree.

“Great fortunes were formerly acquired by this manu-

facture, but it is unpleasant to descant on the melancholy theme. As nothing can be permanent in the regions of fashion, it is possible there may be a resurrection of the buckle-trade; but, at present, I see no prospect of such an event. Ladies and gentlemen, no doubt, are so occupied in the accomplishment of their heads, that they have no leisure to decorate their feet. Even the latches or elastic buckles of our Soho, which so strikingly unite elegance with convenience, have not that spread to which they are entitled by their merit."

The principal part of what follows in this volume is taken up with a tedious discussion on the evils arising from manufactures. These, be they of whatever enormity, are certainly as applicable to any other manufacturing town as to Birmingham, and with respect to the vices of the manufacturers of Birmingham, which probably are not exaggerated in this account, it is obvious that they reign more generally and more mischievously in the metropolis than they can possibly in any town so inferior in population. But, however perplexing and painful any consideration of this subject may be, Mr. Pratt does not allow us to be perpetually dwelling upon it, nor will he send us away with heavy hearts, for he flies off to an account of the Royal Institution—the Young Roscius—some public charities in the metropolis, and concludes with—Dr. Valpy's *Prayer for the Humane Society!* Ought an author so rich in expedients *crer* to conclude? Yet here he does conclude, and here, we are taught to believe, his Gleanings are at an end.

The second and third volumes may be dismissed with a brief notice of their general contents. • Vol. II. is made up of Three Plays, entitled, "Hail Fellow! Well Met!" "Love's Trials," a comic opera; and "Fire and Frost," a comic drama. The two last appear to have been rejected by the theatres; the first, which is intended as a Satire on the *equalizing* absurdities of the French revolution, was written for the closet. Of the others we can only say, that they are not inferior to the general run of dramas lately exhibited; this is poor praise, but when all the rules of the drama are violated by the bad taste of the manager or of the public, we have no other test of merit than comparison.

Vol. III. consists of some pieces of original poetry by the author, with a vast farrago of re-published little pieces, by Messrs. Pye, James, Taylor, Dallas, Wolcot, Hutton, &c. &c. and other friends, who permitted him to do that for them which they were unwilling to do for themselves—collect the trifling and fugitive verses written extempore for extempore purposes, and which are thought to have merit enough if they answer these purposes. A few, indeed, might have been selected for more permanent fame, but in their present situation, they will be liable to undisturbed repose. The following lines, we think, must have crept in by mistake:

THE AUTHOR'S CONSOLATION

For mistating Historical Facts.

"On many a subject though the learned say
That I have err'd, and widely gone astray:
To other judges I with comfort look:
For Fools think otherwise, and buy my book."

A Botanical Dictionary, or Elements of Systematic and Philosophical Botany. By Colin Milne, L.L.D. Author of *Institutes of Botany and Habitation of English Plants.* The third Edition, revised, corrected, and enlarged. Illustrated by twenty-five new Plates. 8vo. 1l. 1s. Coloured Plates, 1l. 13s. Symonds.

In the present progressive state of Botanical knowledge, every new work on the subject, and even every new edition of a work, becomes an object of interest. The reader expects to find in it an account of some new fact, or some new discovery, or a detection of some former error detrimental to the progress of the science. If it be an Elementary work, he expects to find in it a correct account of the state of the science, not only as it was left by its original founders or their immediate followers, but also as it now exists; exhibiting a concise view of all the important facts and discoveries, and improvements made or ascertained by contemporary authors down to the period of the publication of the work. This we hold to be a most reasonable expectation, and a fair and equitable standard by which the merits of every new publication may be estimated.

Dr. Milne's Botanical Dictionary has been long known to the public. It is upwards of thirty years since the first edition was printed. The present edition is the third; and it will be allowed that the demand which rendered it necessary is at the same time a proof of the merits of the work.

The plan which Dr. Milne has adopted of giving his Elements the form of a Dictionary, precludes, of course, all criticism upon his arrangement. The arrangement must be alphabetical; but the plan, though it has certainly its advantages, has also its defects. The student turns with readiness and facility to the explanation of any term belonging to the science, but he does not find that connected view of the subject which is most conducive to his progress in botanical knowledge. Considered merely as a book of reference, the plan is unexceptionable; but considered as an elementary work to be perused and studied, which its title also implies, it should have had a systematic arrangement. In short, there is no purpose served by the alphabetical arrangement which could not have been served by a good index.

And even with this arrangement it is possible to render a book so confused, from the mode of printing it, that its advantages are but little felt. This was the case with the former editions, or at least with the first edition of this work. It was printed with two columns in the page, and with only two letters of the terms explained at the top. This rendered it often as difficult to find the term wanted, as if the book had been altogether without method. These faults are avoided in the present edition, and the correction of them may be regarded as a very considerable improvement.

The terms of the science are explained with sufficient perspicuity. Indeed, they are for the most part but a translation of the same explanation from the *Philosophia Botanica* of Linnæus. We do not say this with a view to lessen their value. We think they are the better for it. Under their respective articles the reader will also find a concise and perspicuous account

of the rise and progress of the science, from the earliest period of its history down to the time of Cæsalpinus, the father of systematic botany, and from that to the time of Linnæus, exhibiting a view of most of the principal methods and systems invented, adopted, and abandoned in their turn, from the commencement of systematic arrangement till the establishment of the sexual system; together with the principles upon which these systems were founded.

The description of the natural orders of Linnæus on which Dr. Milne rests his claim to originality, must be allowed to be in general correct. Perhaps, they are in some cases too minute for the botanical student, who is but beginning the study of the natural orders, as the memory must not be burdened with a greater variety of particulars than the mind can distinctly comprehend, and the great number of exceptions to which any general character of a natural order is liable, renders the detail of them perplexing to the beginner.

The plates with which this edition of the work is accompanied, are executed in the highest style of accuracy and of elegance, and are well calculated to convey correct ideas of the objects they represent. They will certainly be considered as a valuable addition to the work.

But though we have said thus much in commendation of the work, we must not allow its blemishes and errors to pass unnoticed. Dr. Milne has not yet got cured of his perverse and vicious habit of carping and snarling at Linnæus on all possible occasions, and of constantly running out of his way to hunt after seeming inconsistencies where no inconsistencies exist, in order, as it would appear, to lessen the reputation of that illustrious botanist. This propensity betrays Dr. Milne into inconsistencies much more glaring than those which he affects to reprehend, and into absurdities which he would otherwise have avoided.

Classes.—Dr. Milne states the principles upon which artificial classes ought to be formed, according to the opinion of Tournefort and Linnæus, and seems to be much displeased with those of Linnæus, because they do not comprehend more natural classes. It will be allowed that the more natural classes any artificial system includes, the more excellent it is, considered merely as a system, but the framer of it must have some view to its practical utility. There may be reasons, therefore, for which a system containing but few natural classes may be preferable to a system containing more, till such time as botanists are prepared to arrange all vegetables whatever according to their natural tribes. The study of the natural classes will come soon enough after that of the artificial. The genera must be the same in both. Dr. Milne says, "Whenever a class or part of a method is demonstrated to be false, that method cannot be natural; it is artificial." What is the meaning of this? Truth and falsehood are not qualities of classes, but of propositions.

Bacca, a Berry.—Linnæus defines a berry to be a pulpy seed vessel without valves, containing seeds which have no other covering. Dr. Milne thinks that this definition of a berry is imperfect, or that the seed vessels of a great number of plants, in the genera *plan-*

tarum are wrongly denominated berries; and that there is sometimes a difficulty in distinguishing between the *Drupa* and *Bacca* as defined by Linnæus. The truth is that Linnæus's definitions of these two species of seed vessel are perfectly distinct and intelligible; but some seed vessels are to be met with which though they bear a strong resemblance to each can scarcely be said to belong properly to either, just as there are some natural productions to be met with of which it is difficult to say whether they belong to the vegetable or animal kingdoms. Accordingly, Linnæus has given a list of some seed vessels which he denominates *singulares et improprie Bacce*, and those to which Dr. Milne objects are included among them.

Bractea.—The invention of this term, says Dr. Milne, though claimed by Linnæus, is due to Jungius, who uses it for the corolla of modern botanists. The truth of the matter is, that neither Linnæus nor Jungius was the inventor of the term. It was used to signify a thin leaf or plate of gold, at least as early as the time of Virgil. It is the application of it therefore to the part so denominated for which Linnæus contends.

Bulb.—Linnæus's definition of a bulb, according to Dr. Milne's account of it is, it must be confessed, a little enigmatical. Dr. Milne promises to make all plain; and in a fancied interpretation throws such a cloud of obscurity over the whole description as renders it totally incomprehensible.

Carophyllæ.—In the description of this natural order, it is not thought to be foreign to the subject to aim a few blows by the way at some of Linnæus's genera. *Cerastium pentandrum* and *spergula pentandra*, have only five stamina, as the specific name imparts, and yet, says Dr. Milne, they belong to a class in Linnæus's system whose characteristic it is to have ten. But improprieties, he adds, of this and even of a worse kind are very common in the sexual method of arrangement. The truth is, that the habit of these plants sufficiently indicates their genus, though the number of stamina is not constant in all the species. Linnæus, therefore, was sufficiently warranted in placing them where they are.

At one time we are told that the sexual system is one of the most ingenious and uniform that ever appeared; and at another, that its parts are strangely huddled together without essential and certain marks of distinction. Indeed, Dr. Milne affects to consider the doctrine of the sexes of plants as yet undecided. He states the arguments which have been ^{adduced} on both sides of the question, and in ^{the} ~~the~~ ^{statement} ~~statement~~, and ^{admits} ~~admits~~ the superiority ^{of} ~~of~~ the ^{doctrine} ~~doctrine~~ threatened ^{and} ~~and~~ those ^{that} ~~that~~ have been urged against it, and yet as the result of the whole declines obtruding any opinion upon the reader, and leaves him to decide for himself. This opinion, however, is plain from his denominating the anthers and stigma the *supposed* organs of generation. But if the arguments for the doctrine of the sex of plants be strongest when taken separately, they must also be strongest when taken together. Dr. Milne's affectation of doubt and uncertainty on the subject must therefore be contrary to his own conviction.

Diaëea.—This class affords Dr. Milne another opportunity of nibbling at the Linnæan system. It consists of such plants as produce male and female flowers on different roots. But, says Dr. Milne, there are plants of this description to be met with in some of the other classes. There must, therefore, be an inconsistency in Linnæus's plan. Why are not all diæceous plants to be found in the class *Diaëea*? Why is the *Lychnis Dioica* arranged in the class *Decandria*? Dr. Milne must be told here also, that the habit indicates the genus of the plant in question, and consequently, the propriety of Linnæus's arrangement. If Linnæus had made a separate genus of this species, and transferred it to the class *Diaëea*, Dr. Milne might still have accused him of inconsistency for separating, in conformity to his method, plants which are allied by nature. All artificial methods must be liable to objections, and we are under the necessity of adopting some such method; but since the plant in question occupies the situation which it would hold in a natural arrangement, the probability is, that its artificial arrangement is right. We do not mean to contend that the arrangement of Linnæus is faultless; and we could point out stronger instances of improper arrangement than any which Dr. Milne has adduced. But when we find fault, let us do it with candour; and when we propose an alteration, let us be sure that it is an amendment.

Nectarium.—Dr. Milne accuses Linnæus of pretending to be the first who recognised this part of the vegetable structure, though it is certain that Tournefort and Vaillant had discovered it in a number of plants long before. It is to be wished that Dr. Milne had stated the grounds upon which this charge is founded, as we cannot otherwise consider it to be deserving of much attention. Linnæus, in his *Philosophia Botanica* claims indeed the merit, of having first given it a name, but we do not see that he claims any thing more. His expression is, *Nectarium ne nomine notum erat antequam idem determinavimus*.

This peevish and captious disposition displayed throughout the whole book, which magnifying slight imperfections into faults of great importance, and creating inconsistencies where none really exist, must be regarded as constituting a very considerable blemish in this work. The Linnæan system possesses too much merit to stand in need of any laboured defence, and its universal adoption in this enlightened age is a strong proof of its excellence; but we thought it necessary to point out the futility of Dr. Milne's censuring his inconsistency with the applause which

we wish which we have taken the liberty of pointing out is by no means the worst fault of the work. It is, besides, defective in some of the most important departments of botanical science.

Cryptogamia.—Dr. Milne has taken the liberty of censuring the propriety of this class with considerable severity. "It would be difficult, he says, to conceive a systematic method in which the numerous plants of the class *Cryptogamia* could be arranged with facility; but in Linnæus's system the difficulty must be tenfold, as from the absence or unascertained presence of the very organs which lay the foundation of the pri-

mary division, the character of the class and order is necessarily in many instances merely negative, and the subordinate divisions, of course, are strangely huddled together without essential and certain marks of distinction."

Considered as an artificial assemblage, the plants of the class *Cryptogamia* are arranged together with the greatest propriety, from the very circumstance of the minuteness of their parts of fructification. But for this reason it does not admit of the same method of subdivision as the other classes. It was accordingly divided by Linnæus into four natural orders—the *Filices*, the *Musci*, the *Alga*, the *Fungi*. How then can it be said that the organs which lay the foundations of the primary divisions are absent or unascertained? It must be confessed that, owing to the difficulty and intricacy of the subject, Linnæus did less towards the elucidation of plants of this class than of any other. But because Linnæus did but little to elucidate them, it does not follow that they are incapable of elucidation. They are capable of it even upon his plan; and they have consequently been much elucidated. But what does Dr. Milne say on the subject? He alludes, indeed, to the ingenious researches of Ray, Micheli, Dillenius, Gmelin, Haller, Battara, Schœffer, Stackhouse; but the name of the illustrious Hedwig, who, by the accuracy of his investigations, and importance of his discoveries, has done more to elucidate the obscure families of plants of this class, than all other botanists besides, is not once mentioned in all the *Botanical Dictionary*. This we consider as a most palpable defect, and altogether inexcusable in a work of this kind.

The work is defective also in the physiological department of Botany. The facts and discoveries relative to this important branch of botanical science are not brought down to the present time. At the articles *Succus & Structura vegetabilis*, some of the experiments and opinions of the earlier physiologists are mentioned, but there is nothing said of a variety of important observations which have lately been made.

But the same cause which renders the work defective in these instances, renders it also erroneous. It is not because there is nothing said on these subjects that the work is defective, it is because there is nothing said to the purpose. The errors of earlier botanists are retailed as truths. They must consequently mislead those who shall derive their information from this dictionary. It is a notorious fact, that Dillenius and Linnæus were both completely mistaken with regard to the parts of the fructification of the mosses. What Dillenius and Linnæus considered as the male flowers of the mosses, the *capsule* of the former, and the *antheræ* of the latter, the discoveries of Hedwig have demonstrated, beyond a doubt, to be the female; and *vice versa*, what they considered as the female flowers, the same discoveries have demonstrated to be the male. And yet in spite of the evidence of the most incontrovertible facts, for certainly it cannot be owing to his ignorance of them, Dr. Milne still describes the *antheræ* as the male organs of the mosses, and the cones or stars as the female.

At the article *Structura vegetabilis*, the bark of the trunk is said to consist of four similar parts—1. The

Epidermis or cuticle; 2. *The Vessels containing the sap*; 3. The vessels containing the blood, or proper juice of the plant; and 4. The cellular web or tissue. Dr. Milne's own explanation of these parts shows, that they are not *similar*, and we are afraid that he enumerates more of them than he ever saw. It follows from the experiments of Duhamel and Bonnet, and from such as have been more lately made by Coulomb and Knight, that the sap ascends through the *alburnum* and not through the *bark*. Consequently, the bark can have no sap vessels in it. Dr. Milne's description of them, therefore, is a description of a nonentity, and can tend only to perplex and embarrass his reader.

The *tracheæ* of Malpighi and Grew are still considered as air vessels, though this opinion has been long suspected to be erroneous. But Reichel has shown that they contain sap, and Hedwig, that the notion of their being air vessels arose from the circumstance of their losing the sap as soon as they are cut. It may be considered, therefore, as certain that they are in reality the sap vessels of plants.

Such are the observations which occurred to us on perusing this *enlarged* edition of Dr. Milne's Botanical Dictionary. It is enlarged, no doubt, but not with such materials as would have tended most to the edification of his readers. At the time of the publication of his first edition, the errors which we have pointed out were not yet detected. There was nothing farther known on the subject. There was no such room for criticism. But after the lapse of a period of more than thirty years of continued investigation and discovery, it was incumbent upon the author to examine the existing state of the science, and to correct in a new edition of his work the errors of the former.

Collections towards the History and Antiquities of the County of Hereford. By John Duncumb, A.M. Vol. I. 4to. pp. 604. 3l. 3s. Exans.

It is with much satisfaction we contemplate the rapid progress of a taste for national antiquities. With whatever contempt *county* histories may be viewed by superficial readers and thinkers, they form the only solid basis of *national* History, and have already enabled us to correct the mistakes and misrepresentations of general historians who have taken facts and dates for granted, rather than apply to those original authorities which form the study of the genuine antiquary. Nor without the painful researches of the latter can we ever arrive, either at a fair statistical account of any part of our island, or at those just illustrations of national manners, which by furnishing comparisons between ancient and modern times, administer not a little to the real advancement of the people in every thing that concerns their political, religious, or moral interests. The man, in our opinion, who despises or discourages attempts like these, may be assured that he has prejudices to overcome, which on more mature reflection, he will consider as unworthy of the patriot or the philosopher.

The work before us appears to be amply entitled to public patronage. It is modestly entitled, "*Collections towards the history, &c.*" a reserve which is

sufficient to disarm criticism, even if there were occasion to use its severity, which in the present instance seems unnecessary. The county of Hereford, Mr. Duncumb observes, although replete with a variety of materials to attract the researches of the antiquary and the historian, has hitherto so far escaped their notice, that no regular account of it has ever been submitted to the public. He might have added, however, that several collections have been made, and partly arranged for this purpose, of all which Mr. Gough has given an account. Some gentlemen even went so far as to announce their intentions to the public, but death interrupted their labours, and their papers fell into hands incapable of publishing them. We are happy to find, however, by Mr. Duncumb's preface, that, besides the helps he has derived from the British Museum, and other public repositories, he is encouraged in this undertaking by the patronage and munificence of the Duke of Norfolk, who lately "made several purchases with a view towards a publication of this kind."

The volume before us contains a "General Introduction," and a "History of the City of Hereford." In the "General Introduction" we have some account of this part of Britain before and after the invasion of Julius Cæsar; the vestiges still to be traced of the original inhabitants, and the operations of the Romans: This is continued under the Saxon heptarchy, the Norman conquest, and down to the present times, including such sketches of the national history as more particularly belong to the county of Hereford. Subjoined to this we have the Natural History of Herefordshire, including some account of the rivers and the canals; soil, subsoil, rural economics, plants, orchards and cyder: and Chapter VII. of the Introduction, gives us the general description of the county; its boundaries, extent, divisions, population, militia, castles, chases, and parks, its provincial customs, phrases, weights and measures. These subjects occupy about a third of the volume, the remainder containing a very full and accurate history of the city of Hereford.

Interesting as the ancient history of this county is, when detailed with perspicuous brevity, which is the case here, those who are conversant in such accounts are aware that the critical journalist must dismiss it with general praise, as it would not be easy to extract any one passage as a specimen of the author's manner, sufficiently detached to do him justice. This difficulty, however, is got over, when we turn to the Natural History, in the thresholds, and other find some particulars respecting agriculture, of trade and taste, which will afford our author an inconsiderable sample of the information our author has collected.

After tracing the romantic progress of the Wye, he observes that,

"The principal fish taken in the Wye is the salmon, which is well known to leave the sea at various periods, and to penetrate as far as is practicable towards the sources of the principal rivers, where they deposit their spawn, secure from the ebbing and flowing of the tides. Other motives appear also to attract them, as the season of their coming is not confined to that of spawning: nor does it seem to depend, in any particular degree, on a greater

supply of food than usual: an occasional change of water is probably grateful, if not essential to them. They are found in the Wye at all times, but they are only in perfection from December to August. The assertion of Dr. Fuller, that "the salmon of the Wye are in season all the year long,"* is altogether groundless. They formerly abounded so much, that it was a common clause in the indentures of children apprenticed in Hereford, that they should not be compelled to live on salmon more frequently than two days in a week. But the various obstructions to their passage since made by the erection of iron works, which prevent their advancing further upwards, unless the river is swelled far above its average height, together with some illegal means of taking them by *cribs*, have, of late years, rendered precautions of this kind altogether unnecessary. Salmon were formerly sold at one penny per pound in Hereford; but now bring from sixpence to half-a-crown, according to the time, and other circumstances. The degrees of perfection in which they are taken, vary not only with the season, but also in proportion to the time elapsed since they have quitted the sea. After a short continuance in fresh water, they tend rapidly to impoverishment; and, as they are stationary only when there is not a sufficient stream to admit of their proceeding, a moderate swell puts the *new* fish in motion up the river, and enables the fishermen to calculate their approach with considerable accuracy. They are very rarely found to proceed against a current of cold or very hard water: when, therefore, the Wye is swelled by snow dissolving in large quantities from the mountains towards its source, which occasionally happens as late as April or even May, all attempts to take them are suspended for the time. They are not intercepted by the fishermen, when returning to the sea, as it is known that the voyage which they have performed, has deprived them of their principal value; and in this state they are denominated *old* fish. The spawn deposited in the river produces fish of very minute size, which about April become as heavy as a gudgeon, but more taper and delicate in their form: these are in some parts termed *salmon-fry*, but are here known by the name of *last springs*, from the date of their annual appearance, and are readily taken by the artificial fly. Two kinds of *last-springs* are found in the Wye: the one, which is the larger, and more common sort, leaves the river in the spring floods; the smaller is termed the *gravel last-spring*, and is met with, particularly on shoals, during the whole summer. The general opinion is, that the *last-springs*, after making a voyage to the sea, return *botchers* in the beginning of the following summer. Botchers are taken from three to twelve pound weight; they are distinguished from the salmon by a smaller head, more silvery scales, and by retaining much of the delicate appearance of the last-spring. In the third year they become salmon, and often weigh from forty to fifty pounds each. These are the generally received notions respecting the progress of the last-spring to the salmon: but it must not be omitted, that some of the present time, contend that the last-springs are each distinct in their species from the salmon, and that the botcher resembles the *saun*, taken in the Welch rivers, or that it is even the same fish.

"The taste of salmon depends much on the time which has intervened between the catching and the dressing; when they are brought to table in high season, and within a few hours of their capture, the fat which lies in strata between the flakes, becomes, by boiling, a kind of white film or curd, of a glutinous consistence; and the whole fish has a peculiar *crimpness*, which is much admired. But if a longer time has elapsed, this fat dissolves, and the firmness is lost; it is then styled *flat* salmon, in contradistinction to that which is *crimp*. In the year 1241,

* Fuller's Worthies, p. 24.

Henry III. directed the bailiffs of Gloucester to buy for his use, sixty of the best *Calwear* salmon: an expression implying the same as our *crimpness*; and to this day, salmon of that description are called *calver*, on the river Severn; and the London fishmongers term them *colvered salmon*." p. 161-3.

It is impossible to peruse an account like this without unpleasant reflections on the mismanagement, throughout every part of the kingdom, that has made a species of provisions the dearest, which providence, if we may so speak, intended to be the cheapest. The other rivers of Herefordshire require less attention. The following circumstance, however, respecting canals is too instructive to be omitted. An act of parliament was obtained in 1791, for making a navigable canal from the city of Hereford, by the town of Ledbury, to the Severn at Gloucester, with a lateral cut to the collieries at Newent. The preamble stated the wonderful utility, &c. in the usual terms. The subscribers were to raise, amongst themselves, any sum not exceeding £75,000 and if that proved inadequate, the farther sum of £10,000. The whole expence, on a survey, was estimated at £69,000, for which the subscribers were, as usual, to be indemnified by a tonnage on the articles conveyed. Subsequent acts enlarged the powers of the company, but the whole money required, varied so essentially from the engineer's report, that more than £100,000 have been expended, and *half the design has not been completed!* Another canal from Kingston to Leominster and Stourport has been interrupted by the same unhappy knack in engineers of miscalculating expences.

From the account here given of the general husbandry of Herefordshire, it appears to be capable of great improvement; but Mr. Duncumb, for obvious reasons, gives only a general idea of the prevailing practice, without invading the province of the agriculturist. The Orchards and Cider afford an excellent article, but rather too prolix and well connected for the purposes of an extract; and the subject has very recently been presented to the public by Mr. Knight, in his "Treatise on the culture of the Apple and Pear, and on the manufacture of Cider and Perry." Oct. 1801.

The "Provincial Customs" are amusingly detailed, and illustrated by authorities from ancient writers, particularly the poets. Some of them, however, are not peculiar to Herefordshire, such as the supposition that breaking a looking-glass is an omen of ill-fortune, and that a wen in the neck may be cured by rubbing it with the hand of a hanged malefactor. The custom of "decking graves with flowers" is very happily illustrated from the ancient writers, as well as the modern; the quotation, however, from Smollett's Roderick Random should have been, if we mistake not, from his Count Fathom. This article concludes with a large list of provincialisms, which the readers of ancient poetry will often find useful.

The History of the City of Hereford is very properly divided into four branches or chapters: 1. The Military History; 2. Civil History; 3. Ancient and Modern Description; and 4th. Ecclesiastical History. In the Military History, we have an account of its supposed etymology and date of foundation, its pit-

lage by the Welch in 1035; its capture by King Stephen in 1141, and the beheading of Owen Tudor in 1461, but the incidents in this department do not assume much importance, until we come to the rebellion in the time of Charles I. Before that, however, our author has brought together some valuable records, and has employed the talent of conjecture with much caution in examining etymologies, and detailing facts. During the usurpation very much light is thrown on the transactions of the times, as far as respects this city, from unpublished MSS. to which Mr. Duncumb had access.

The "Civil History" includes the forms of judicature as established generally by Alfred, and the city custom, privileges, incorporation, charter, list of members of parliament and mayors, and other particulars which can only be deemed of local importance. In the "Ancient and Modern description of the city" however, we find some notices of a more general nature, and perhaps few readers will regret the length of the following memoirs of a once celebrated lady, a native of Hereford,

P. 384, "Pipe-well-street, now abbreviated into Pipe-lane, gave birth to Mrs. Eleanor Gwynne, the celebrated favourite of Charles II. The memoirs of a courtesan cannot generally be supposed favourable to the cause of morality and virtue: but this instance, exhibiting the strange vicissitudes of human life; the opposite qualities which may prevail in the same character; and the serious impressions which arise in the mind, even after the most uninterrupted course of dissipation, may possibly add somewhat to our knowledge of human nature, and induce serious and useful reflections.

"By one of the various transitions which remove individuals of every class from one place to another, Nell Gwynne, from her humble cottage in Pipe-lane, became an inhabitant of the great metropolis; here she entered into the service of one of the fruiterers who attended the play-houses; and this was the character in which she first appeared in the lobby of Drury-lane. Agreeable in her person, and possessed of much natural humour and vivacity, she soon attracted the notice and affections of the manager, Mr. Hart; and, thus gifted, he introduced her on the stage about the year 1667. In this situation she became a great favourite of Dryden's, who gave her the most shewy and alluring parts in his comedies, and wrote several prologues and epilogues expressly for her: of these she was the best speaker of her time; and in an epilogue to *Tyrannic Love*, she expressed her preference to comedy in these words—

"I die
Out of my calling in a tragedy."

"The immediate cause of her becoming the object of the king's affection is thus represented. At the Duke's theatre, under Killigrew's patent, the celebrated Nokes appeared in a hat larger than that usually assigned to Pistol, which diverted the audience so much as to help off a bad play. Dryden, in return, caused a hat to be made of the circumference of a large coach-wheel, and made Mrs. Gwynne speak an epilogue under the umbrella of it, with the brim stretched out in its utmost horizontal extension, not unlike a mushroom of that size. No sooner did she appear in this strange dress, than the house was in convulsions of laughter. Amongst the rest, the king gave the fullest proofs of approbation, by going behind the scenes after the play, and taking her home in his own coach to sup with him. After this elevation she still continued on the stage, and shewed great powers in exhibiting the airy,

fantastic, and sprightly effusions of the comic muse. At this period (A. D. 1670) she was delivered of a son, who was afterwards created Duke of St. Albans; and her grandson attained the honours of prelacy, and became the proprietor of that very episcopal palace which almost adjoined the humble cot where his maternal ancestor first drew breath.

"As mistress to the king, Mrs. Gwynne betrayed neither avarice, pride, nor ostentation; she remembered all her theatrical friends, and rendered them services, generously discharging her debt of gratitude to Dryden, and proving a warm patroness to Otway and Lee. Dr. Burnet, Bishop of Sarum, mentions that the Duke of Buckingham, told him, when Nell was first brought to the king, she asked a settlement of £500 per annum, which Charles refused to allow; but the same author adds, from the same authority, that four years after, the king had lavished on her no less than £60,000. Not was this immense sum merely dissipated in useless purposes; she was most munificent in her charities; and the single act of instigating the king to erect Chelsea Hospital, as an asylum for disabled soldiers, must entitle her memory to no inconsiderable respect. The ground on which it stands is generally admitted to have been given by Nell, as an encouragement to the design. A public-house in the vicinity of the hospital, and frequented by its tenants, still exhibits a rude representation of her head: and one of the first remembrances, usually called *toasts*, which is drunk after their dinner, acknowledges their gratitude to their patroness, Nell Gwynne.

"When she became first connected with the king, that gay monarch was already surrounded by mistresses: Mad. de Queboulle, who was created Duchess of Portsmouth, the Duchess of Plymouth, Lady Cleveland, Lady Barbara Villiers, Miss Davis, and a long train of others, were avowedly of that description; but their conduct was unrestrained, whilst Mrs. Gwynne acquired particular credit for her fidelity to the king. In proof also of her sense and judgment, she would never become the "tool of working politicians," nor interfere in matters of serious moment. With such qualifications she became a great favourite with the people, as well as with the monarch. An eminent goldsmith, who died in London, about forty years since, at an advanced age, had been often heard to relate, that when he was an apprentice, his master made a most expensive service of plate, as a present from the King to the Duchess of Portsmouth; that a great concourse of people used to crowd the shop, in order to gratify their curiosity and throw out curses against the Duchess, but that all were unanimous in wishing the present had been for Mrs. Gwynne.

"The sprightliness of her temper was a constant source of amusement to the king; the late Lord Vere, (afterwards Duke of St. Albans) who was her descendant, used to relate, that on every 30th of January, the reign of the Stuarts, the court and a great number of other persons accustomed themselves to dress in the manner of a boy, in the gayest and most tawdry dress she could find, and sent him on that day to the drawing room on some frivolous message to the king, who, when he saw him, exclaimed, 'Get along you little bastard, what do you come here for in that dress?' She was not only humorous and witty, but had a fine understanding, and possessed the talents necessary to enliven conversation in an eminent degree. Her place was generally kept at table with the King, Lords Rochester, Shaftesbury, &c. until the bounds of decency were exceeded, when she never failed to retire. Bishop Burnett describes her as the wildest and most indiscreet creature that was ever in a court, but admits that she continued in great favour with the king as

long as he lived. Madame Sevigne, in one of her letters, mentions that the King's partiality towards Mrs. Gwynne, excited much jealousy in the Duchess of Portsmouth, which was heightened by insults and grimaces on the part of her rival; she also describes Mrs. Gwynne as young, confident, wild, and of an agreeable humour: singing, dancing, and acting her part with grace. Her country residence, as it might then with propriety be termed, was at Bagnigge-wells, where a bust of her still remains; her town house was on the south side of St. James's square, (then Pall-Mall) and near the south-east angle of it: the sides of the back room were, within memory, entirely covered with looking-glass, and it is supposed that the ceiling was once similarly ornamented. Over the chimney was her picture by Sir Peter Lely, from which an elegant engraving is given in Comte Grammonti's memoirs. It has been said that this house was purchased by her after the King's death: but the peculiarly expensive stile of its decorations, and other circumstances, favour the idea that she here often entertained her royal paramour. Her stature was short, her hair inclined to red; her eyes were small and lively, and she possessed what the French term *en bon point*; her feet were of the most diminutive size, and as such were the subject of frequent mirth to the merry monarch: she lived long enough to see, and doubtless to lament the decline of that family, which had promoted her to favour and to fortune. In the year 1691, she died in her town-house, already described, and was interred with great solemnity in the church of St. Martin's in the Fields. Dr. Tension, then vicar of the parish, and afterwards Archbishop of Canterbury, preached a funeral sermon on the occasion, and adduced satisfactory evidence that she died a sincere and contrite christian.—Such was Nell Gwynne; her failings must be admitted by all; but the most rigid moralist cannot withhold from her the credit of many good and amiable qualities."

After a minute history and description of the various public buildings, and charitable institutions, remains of antiquity, &c. in the city, Mr. Duncumb, subjoins some account of the memorable persons Hereford has produced. The list, however, is rather meagre, Roger of Hereford, bishop Miles Smith, and John Gwillim, the heraldic writer, are the only persons worthy of notice in a literary point of view. We are somewhat surprized that he has omitted David Garrick, who instead of being placed in the class of memorable natives of Hereford, is only incidentally noticed in a preceding passage respecting the theatre.

The most elaborate part of this work is the account of the cathedral of Hereford, and throughout the whole of this detail we have followed our author with much satisfaction. We could have wished, however, that he had enlarged the biographical description of the greater part of the lives of the bishops, and that he had copied the lives of the late bishop, and other common they answer that we have been particularly disappointed in the accounts of the more recent bishops. Perhaps, however, it was not easy to procure more ample information, and in some cases it is not of consequence to say much for men who have said so little for themselves, but we shall copy the memoirs here given of the late bishop, whose history is rather singular.

"John Butler, a native of the town of Hamburgh, was next appointed to this see (1788.) In his early days he acted as private tutor in the family of Mr. Child, the banker; he was then a popular preacher in London, and possessed of sound parts, indefatigable industry, a good

figure, and agreeable manners. Being introduced to Mr. Bilson Legge, he assisted that gentleman in a political controversy with Lord Bute, and rendered him further service in calculations on public finance. It was probably through this connection that Dr. Hayter, bishop of London, appointed Mr. Butler his first chaplain; he obtained also the living of Everley, in Wiltshire, about the same time. On the recommendation of Lord Onslow, he was constituted one of the king's chaplains, and obtained a prebend in Winchester cathedral. Commencing a political writer, he espoused Lord North in all the measures of his administration, and particularly in that of the American war, which he endeavoured to justify in several pamphlets. In reward of these services he was made archdeacon of Surrey, and procured what is termed, a *Lambeth* degree of Doctor in Divinity from the archbishop of Canterbury. His next promotion was the see of Oxford, which was given to him by the minister in the year 1777, on the advancement of Dr. Lowth to the bishopric of London; the living of Cuddesden was held by him at the same time, being annexed to the see; but this preferment was rendered locally unpleasant from the circumstance of his not having regularly graduated at either of the universities; he, however, retained it until the year 1788, when he was advanced to the bishopric of Hereford, over which he presided until his death. He was twice married; his second wife was the eldest daughter of Sir Charles Vernon, of Farnham, in Surrey, with whose family he became acquainted during the residence of Mr. Legge, at the Holt, near that town. He was charitable, without ostentation, his manners were extremely courteous, and his conversation agreeable to the last period of his life. He retained many of the political opinions which he had imbibed in early years: speaking of the Americans, he constantly stigmatized them as rebels, and treated their resistance to this country with much asperity. He published a small volume of sermons, a few years before his death, and was interred in his cathedral, A. D. 1802."

This account is imperfect in many points. Here are no dates of birth or death, or account of his age. The volume of sermons published "a few years before his death" were published a few months before that event. His political effusions in favour of Lord North had the fictitious name of *Vindex* appended to them. Dr. Hayter is said to have given him the living of Yarmouth, in Norfolk. He died immensely rich, leaving his property to friends, but nothing to the public charities of Hereford. From this sketch, however, with these supplementary particulars, it appears highly improbable, if not absurd, that he should be the author of Junius's Letters, as has lately been reported. We have still to add that he must have been of a very advanced age, as his first sermon bears date 1746. Perhaps his age is recorded on his monument, but Mr. Duncumb has not copied it.

The description of the cathedral, and all its beauties of architecture, is full and accurate. Like other edifices of the kind, it contains a mixture of styles which mark different ages, and the good and bad taste of *repairers*. After a description of the tower which Mr. D. refers to the beginning of the reign of Edward III. we read with regret, that "on Easter Monday, A. D. 1786, this part of the cathedral gave way, and by its fall crushed a considerable part of the adjoining nave, as well as that immediately under it. An expenditure of nearly £20,000 (including £2000 for the purposes of a general repair of the tower and of the whole fabric) has since proved very

inadequate to its restoration in a style equal to its former appearance; it has not only lost the tower, but part of the scite which it occupied, thereby considerably diminishing the length of the nave; and the whole is plainly finished with stone from the quarries of Luggwardine and Capellar hill. Of the sum expended, £5,000 was voluntarily subscribed by the laity, £2,000 by the bishop and members of the cathedral, and the remainder was charged on the estates belonging to the church. The architect, Mr. Wyatt, has perhaps never been under the necessity of completing so extensive an undertaking at so limited an expence."

We shall now take our leave of this useful and interesting work, but not without adding that it is illustrated by numerous and very elegantly engraved prints and maps, and the typography does much credit to a provincial press. We hope the author will not only be encouraged to prosecute his undertaking, by the munificent private aid of which he speaks, but by the more substantial returns of public patronage.

Thoughts on the alarming State of the Circulation, and on the means of redressing the pecuniary grievances in Ireland. By the Earl of Lauderdale. 8vo. pp. 122. Longman and Co. 3s. 6d.

The propositions intended to be established in this pamphlet are three: 1. That the difference existing between the value of gold, and the paper of the Bank of Ireland arises from the depreciation of that paper; 2. That the increase of Bank paper is the sole cause of its depreciation; 3. That the reduction of the quantity of Bank paper is the only remedy for the existing evil; and there is an additional article, for pointing out the means of effecting a reduction of the paper of the Bank of Ireland.

Many are the performances with which we have been presented on the subject of the depreciated paper-money of Ireland, and the unfavourable exchange between Ireland and this country, generally supposed to be a consequence of that depreciation. If it always happened that a subject is illustrated in proportion to the number of those who write upon it, that of paper money ought now to be very well understood. The fact, however, unfortunately is, that very few of the productions which have been issued have thrown any light at all upon the subject, and not one of them has thrown much. It is therefore still very ill understood; and if the truth may not be disguised, Lord Lauderdale has not greatly ameliorated the case.

1. His first proposition is almost identical; though he says it is necessary to prove it, because men whose names are high, and who may be supposed to know better, have asserted the contrary. But what is a bank note? It is not money. It is only an obligation of the Bank to pay money. By a guinea bank note the bank pledges itself to pay a piece of gold of a certain weight and fineness. The value of the gold, whether greater or less affects not the bank note. The note rises or falls with the gold; because it is not a pledge to pay this or that value, but to pay a certain well defined piece of gold, or what is held equivalent, a certain number of equally well defined

pieces of silver. The note is the representative of the gold; and if not affected by adventitious circumstances, must follow in value all the fluctuations of the gold which it represents. What deplorable ignorance then is manifested in the answers of Mr. Heriman, Mr. Irvine and Mr. Frank, who stated it as their opinion to the Irish exchange committee, that the difference in value between the paper money and the coin of Ireland, arose from the increase in the value of the latter. We do not object to Lord Lauderdale's conclusion in this instance, but to a number of far-fetched arguments, which were not wanted.

2. His lordship's arguments follow in favour of his second proposition, that the increase of Bank paper is the sole cause of its depreciation. He states it as a proposition, that while the solvency of a Bank is not doubted, an excessive issue of its paper is the only cause of depreciation: The prodigious increase of the notes of the Bank of Ireland, from £500,000 to £2,000,000 affords, he thinks, sufficient ground to conclude that the depreciation is owing to the quantity: An unfavourable exchange proceeds from one of two causes, either from a balance of debt, or from a depreciated currency; but the unfavourable exchange of Ireland proceeds not from a balance of debt, therefore it must proceed from a depreciated currency. These are the arguments, and this is their order. The intelligent reader we apprehend will not discover much force in them.

We had occasion to consider several of the topics involved in this discussion, in a former part of the Literary Journal, Vol. III. Nos. 10, 11, 12, when treating of paper currency and Lord King's ingenious pamphlet. We shall therefore refer our readers to what has been there advanced, and confine our present observations within very narrow limits.

It is very far from being true, that ideas of the insolvency of a bank, or an excessive quantity of paper are the only two causes of depreciation. Lord Lauderdale himself tells us that an alarm of invasion always produces a disposition to hoard gold and silver, and to part with Bank notes, of which the consequence is a depreciation. In fact every thing in any country which has a tendency either to destroy the security of property, or to render the circulation of payments, or of credit, difficult, must render specie more valuable than paper, whether it be in great quantity or small. But has there not been, and is there not still, abundance of circumstances in Ireland of this unhappy nature, circumstances ^{part of which} which the wonder is, that a great ^{part of} ~~arrangement~~ ^{arrangement} of credit and of business ~~is not~~ ^{is not} experienced than we have seen.

The increase of the notes of the Bank of Ireland is long dwelt upon by this author, as it has been by a great number of authors who have lately treated on this subject, and to whose lights we cannot compliment Lord Lauderdale as having added much. Neither this noble author nor any other man has yet explained in what manner an issue of notes, however enormous, by a bank, can lead to depreciation, without having first affected the credit of the Bank. We all know in what manner that credit is affected when a Bank issues more of those notes than it can

pay upon demand. But while the solvency of a Bank is under no suspicion, we are yet to learn in what manner the amount of its notes can tend to depreciation. It is not enough that any man, or any number of men proceed upon a supposition; we are not obliged to pay any attention to a theory till it be proved. The reader will find some observations, which we consider of importance, upon this subject, in a part of the Journal to which we have already remitted him, the 12th Number of Vol. III. under the title of *Paper Currency*, an article to which we must again refer him, being unwilling to repeat the same observations. It will be here sufficient to state that the notes of the Bank, being mere pledges of the debts of the Bank, they never could become depreciated in the vicinity of the Bank, while it remained under the obligation to pay them in gold and silver, because every one would rather go to the Bank, than take less for his note from any other person. In this case a depreciation could take place from impaired credit only. The case of a Bank which is exempted from the obligation to pay its notes in specie is different; and the operation of the issues which may be made in such circumstances have not yet been satisfactorily explained. Lord Lauderdale has in this place expressed himself much less satisfactorily than many other authors who have lately written on the same subject. He considers the amount of the Bank of Ireland notes as excessive; but he does not say whether he considers the aggregate amount of the paper money and specie of Ireland together as too great for the business of Ireland; or whether he only considers the paper money as excessive compared with the specie.

These are two points of a very different nature; and a man must have been thinking not very clearly on this subject, who could leave it doubtful which of them he was treating on. If he only means that the paper money of Ireland is too great compared with the specie, he ought to reflect that the proportion between these is no fixed quantity, but may vary in any possible degree according to the fancy of a people or the state of a country. In one country it may be that not one hundredth part of the currency could be composed of paper without suffering depreciation; and in another it may be that not one hundredth part of it is composed of specie, while the paper suffers no depreciation. This, it is probable, is the case with Scotland, at least it was the case during the last war, when five shilling notes were issued by the Banks, and when no more specie was found in the country than what was necessary to change five shilling notes, at which time however, paper money was in the fullest credit. At this moment, when the paper of the Bank of Ireland is considerably depreciated, the specie of Ireland probably bears a greater proportion to its paper, than that of Scotland, where there is no depreciation.

If our author means to say that the aggregate of the circulating medium of Ireland, paper and specie taken together, is too great, and hence the cause of depreciation; we must observe that whatever effect this produces, it must produce equally upon the paper and the specie; but it can never account for a depreciation of paper compared with specie. In truth,

however, the idea that the circulating medium of a country can be rendered excessive by the voluntary loans of a Bank is erroneous, as we have endeavoured to prove in that part of the Journal which we have already quoted. Indeed it was an idea never started till the appearance of Mr. Thornton's book on paper currency, in which it has become the fruitful mother of many errors.

It is impossible in this place to attempt to do justice to this subject. These imperfect observations will be sufficient to shew the grounds of our opinion that Lord Lauderdale is very imperfectly acquainted with it.

The state of the foreign exchange of Ireland is another circumstance from which authors have drawn conclusions with regard to the issues of the Bank; and Lord Lauderdale follows in the same track. The causes of an unfavourable course of exchange are two; 1. a balance of debts, or more properly of payments; 2. a depreciated currency. Lord Lauderdale proves that the balance of payments during the unfavourable exchange was in favour of Ireland; therefore the unfavourable exchange arose from a depreciated currency. But a depreciated currency may mean various things, which his Lordship has not been at sufficient pains to distinguish. There is a depreciated paper currency, and there is depreciated specie. Now the fact is, directly contrary to what is represented by our author, that the unfavourable exchange arose immediately from the depreciated specie of Ireland, not its depreciated paper currency. It is observable that all our accounts are expressed in the denominations of our silver money, not those of our gold. One pound is twenty shillings; and a one pound note is twenty shillings. But such has always been the state of the Irish silver, that twenty shillings Irish were not equal to twenty shillings English; they were inferior to the English in the proportion of 12 to 13. An Irish pound note therefore, payable in twenty shillings Irish, was not equal to an English pound note, payable in twenty shillings English. In one sense, then, Irish paper was always depreciated in comparison of English. During the troubles and confusion of the late disordered times, it is well known that the depreciation of the silver coin has been carried to a much greater length than ever; and the paper, which merely represents a certain denomination of silver, has of course gone along with it. This is the depreciation which has had the chief effect upon the exchange. Lord Lauderdale ascribes the alterations which it has experienced entirely to the great issues of the Bank, without adverting to this cause at all. In talking of the effects of a depreciated paper currency upon the state of exchange, he entirely confounds two things, which are most essentially different, the paper which is issued by a Bank, consisting of private individuals, as the representative of money, and the paper which is issued by a government, as money itself. We have endeavoured at some length to illustrate this important distinction in Vol. III. N^o 12, p. 755, 6, 7, of the LITERARY JOURNAL, and must beg leave to refer our readers to the passage.

3. Our author's next attempt is to prove that none

of the schemes which have been proposed for rectifying the derangements in the currency and exchange of Ireland can be of any advantage; and that to diminish the number of notes is the only effectual remedy. It is not necessary to follow his lordship through this part. As the schemes which have been proposed are very silly, it was not difficult for him to shew their insufficiency. But as he himself has mistaken the cause of the evil, the remedy he would apply is equally futile with the rest. The considerations we have already adduced with regard to the cause, will point out the insufficiency of the remedy.

The means of effecting a reduction of the paper of the Bank of Ireland, is the last circumstance which his lordship endeavours to explain. But it we do not consider it as by any means proved that a reduction of that paper is necessary or desirable, it cannot be required of us to enter into any criticism of the means proposed for effecting that reduction.

Hints to the Manufacturers of Great Britain, on the Consequences of the Irish Union; and the System since pursued, of borrowing in England for the Service of Ireland. By the Earl of Lauderdale. 8vo. pp. 55. 1s. 6d. Longman & Co.

We feel sincere respect for this nobleman on account of the manner in which he employs his time. The example which he sets is indeed admirable; and classes him in a different rank of beings from those who in the same station and circumstances employ themselves, even when their pursuits are the most harmless, in frivolities which are of no use to their species, and which instead of elevating, degrade themselves from the dignity to which they were born. The subjects also to which Lord Lauderdale devotes his thoughts, are not those flowery fields of literature which delight without fatiguing. They are among the most abstruse and difficult objects of human disquisition; and at the same time those with which it most remarkably and immediately imports the species to be thoroughly acquainted. The discussions and inquiries of his lordship contribute not a little to excite attention to those important subjects; and by rousing other men to inquiry, he contributes to the progress of the science, even where he himself has not been successful. We applaud his lordship for not remitting his industry, under the confident persuasion that he wants but perseverance, to rank very high as a political philosopher. The present performance regards a particular in the present relations between Ireland and Great Britain, a particular which Lord Lauderdale thinks has not been sufficiently attended to, and which he very amply illustrates. The remittances from Ireland to Great Britain are the subject to which we refer, a subject which we agree with our author deserves to be very maturely considered; though we do not agree with him in the conclusions which he draws from the present, and from the probably future state of those remittances.

Lord Lauderdale calculates in a manner to which we have no objection, that the amount of the present remittances from Ireland to absentees in this country, is £2,890,000 annually. The interest of loans raised in this country for the service of Ireland,

interest which must be remitted annually from Ireland to Britain, is at present £1,500,000. These two sums conjoined, make £4,390,000, which must annually be sent from Ireland to Great Britain without any return. It is on this circumstance that Lord Lauderdale comments in the tract before us.

Formerly it was accounted one of the most grievous burthens of Ireland, that she had to send a great sum of money annually to this country, to her absent proprietors, which she reckoned was all loss to herself, and all clear gain to this country. All this money was spent in England for the encouragement of English industry, and in Ireland industry was cut off to the whole amount of what could have been maintained by this sum. By pursuing, however, our inquiries into the arrangements of national affairs, by employing a more refined analysis, and a more subtle investigation, we have discovered the operation of many things to be very different from what was at first apprehended. In this manner Lord Lauderdale has adopted the opinion, that whatever evil Ireland may sustain from her remittances to this country, Great Britain, instead of deriving any advantage, derives more harm than even the former country itself.

The fact, well known to all persons acquainted with mercantile transactions, that an unfavourable exchange is an encouragement to exportation, is that on which Lord Lauderdale's opinion is founded. The manner in which this encouragement is afforded, may be soon explained even to those least conversant with such affairs. Suppose that the currency of Great Britain and Ireland were the same; but that on account of the great number of sums which Irishmen were obliged to pay in England, they should be willing to give £101 in Ireland, for an obligation for £100 in England, it is very plain that the man in Ireland who can get £100 for goods sent to England, gets as much as if he had sold them for £101 in Ireland. This constitutes a sort of bounty upon the exportation of goods; and the more the difference of exchange rises, the more powerful is that bounty.

By the annual remittance of £4,390,000 which Ireland gets no return, the exchange must always be against her; she must always therefore pay a bounty on the exportation of commodities to this country. This bounty Lord Lauderdale thinks will enable her to undersell our manufacturers, and thus injure prodigiously our trade.

It is indeed true, that if Ireland has £4,390,000 to pay in this country, she must pay it in goods, because she has no more gold and silver than are absolutely necessary for her occasions, and the annual supply which she can get from other countries cannot be very considerable. That she should export commodities to this country therefore, more than she imports from it, to the annual amount of nearly £4,390,000 is a necessary consequence of such an annual remittance. Thus far, then, Lord Lauderdale is perfectly right. But surely his violent fears with regard to our own manufactures on this account are not very well grounded.

It is very plain that all the goods which can be brought into this country, under favourable circum-

stances, in consequence of remittances to this amount, can never exceed the value of the remittances. Because whenever more goods are brought, the payments have to be made by England to Ireland, the balance of exchange shifts, and the encouragements to exportation are transferred from Ireland to England.

But are the dangers to the manufactures of Great Britain derived from an annual supply of £4,390,000 worth of goods, of all kinds, whether derived from land, or labour, of any consequence? What is a difference of four millions to the enormous amount of the exports and imports of Great Britain; especially when that which is lost by one part of the empire, if any thing be lost, is gained by another? But Lord Lauderdale, in his eagerness to display the bad effects of this importation of Irish commodities into Great Britain, entirely forgets the compensation which Great Britain receives.

If Ireland sends £4,390,000 worth of goods to be consumed in Great Britain, by which the British manufacturers are supplanted, she sends £4,390,000 to be laid out in other commodities, a sum which otherwise would not have been sent to Great Britain. Undoubtedly the whole loss here is on the side of Ireland, because this sum is consumed in England, not in Ireland; and all the persons who exist upon the consumption of it are maintained in England, and augment her population, not that of Ireland. Let us suppose that Ireland had no remittance to this country; that her absentees, for example, all remained at home. She would not then send any goods to pay their income, but their income would not be spent here in the purchase of those and other goods. The case is exactly the same with regard to the payment of interest. Whatever goods Ireland sends, on account of remittances, to supplant our productive labourers, she sends an equal sum of money to be laid out in other commodities; and she bears all the charges of carriage, and England obtains all the advantages of retailing the goods imported, and all the advantage derived from the taxes upon the consumption of them, and from the amount of population maintained by them.

We hope our readers will be satisfied with this review of the question, without requiring us to enter into a minute criticism of Lord Lauderdale's arguments which would be very tedious.

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. 3 vols. 8vo. 18s. Hatchard.

The name of *Gellert* has been for some time well known in the literary world, principally on account of his fables, which have been so much admired for their wit, simplicity, and elegance. While he was extraordinary professor in the university of *Leipsic* it was his province to deliver a course of moral lessons, chiefly practical. He had a due estimation of the important rank which a proper and deep sense of religious obligation holds in the education of youth; and hence these lessons originated. Mrs. Douglas, the

translator, informs us that she was disqualified by ill-health and a weak constitution, from employing herself in domestic duties, or in the personal performance of acts of benevolence. Her morning hours were therefore in general passed alone. But instead of endeavouring to find means for killing time, she began to consider how her solitary hours might be spent in such a manner as to prevent her existence from being wholly useless. A French translation of *Gellert's* moral lessons fell into her hands, and, as they were very little known in England, she concluded that it would be no idle employment to translate them from the French publication. Her ignorance of the German language prevented her from having recourse to the original. Such are the motives that have caused this work to be put into an English dress, and undoubtedly they do much credit to the authoress. The first volume contains the life of *Gellert*, and the other two are occupied with his moral lessons.

The life of *Gellert* was translated partly from an account prefixed to the French work, and partly from a life of him placed by *Madame de la Fitz* at the head of a collection of his letters which she had translated from the German. It appears that *Gellert* was born at *Haynichen*, in Saxony, in 1715. His father was a clergyman with a small income, which it was necessary to manage with the utmost economy, in order to afford a proper education to a family of thirteen children. *Gellert*, while a boy, was often employed in little domestic occupations, and this he afterwards was accustomed to consider as a fortunate circumstance, because he was by that means enabled to do many things for himself, for which otherwise he must have procured a servant. At thirteen his poetical powers, says the authoress, began to manifest themselves. His first attempt was a poem on the birth-day of his father, which was succeeded by many others. These he afterwards very wisely committed to the flames. The schools established by the princes of Saxony in their territories, are highly praised by Mrs. Douglas. It is to be hoped, however, that the method of instruction has been considerably improved since the time when *Gellert* was one of the pupils. At *Meissen*, where one of the schools was situated, he had an opportunity of becoming acquainted with the principles of religion, and also with the Greek and Roman authors, in the manner in which they were then taught, both in the schools and universities. The scholars were made to translate the poets and orators word for word, as they did the historians, and no pains whatever were taken to point out to them any beauties or remarkable passages that deserved particular attention. The students collected phrases together, committed them to memory and were taught to bring them into themes which bore the pompous title of imitations. It may well be supposed that this sort of education was very little calculated to lay a foundation for excellence in poetry, history, or any other study. In 1734, he went to *Leipsic*, and having studied there four years, he was recalled home, as the expence of maintaining him at the university was too heavy for the income of his father. *Gellert* wished much to continue at the uni-

versity, but he submitted to necessity. Notwithstanding the regret which he felt on this occasion, there seems good reason to suppose that the circumstance ultimately turned out to his advantage. The same system was followed at the university as at the schools, and this was not of a nature to facilitate the improvement of the understanding, or to form a correct taste. These objects would certainly be much more likely to be attained under the superintendance of a father who was not unlearned, and by the diligence of a young man fond of study and retirement.

At home, *Gellert* had an opportunity of again turning his attention to those poetical pursuits for which he had early displayed a predilection, and perhaps it is to his recall from the university, that we owe the beauty and simplicity of his fables. At this time he occasionally composed sermons, from some of which Mrs. Douglas gives us extracts. These are in general distinguished both for spirit and sound reasoning, but they contain several indications of a taste not very correct, and a judgment not arrived at maturity. In 1741, he again returned to the university of Leipsic, with a nephew of his own, of whose education he had the charge. Here he met with some friends, from whose conversation and directions he confesses that he derived very considerable advantage. About this time he published several tales and fables in a periodical publication. In 1745, he acquired the right of giving public lessons in the university. None of the subjects which he treated are here mentioned, except his moral lessons. He had early received an impression of the importance of christian morality, and thought that he could not pass over the subject in silence, without neglecting one of the most essential duties of his situation. Soon after the commencement of his academical labours, he published his tales and fables. Amongst these, the manner in which the character of a devotee was drawn, was much admired. This suggested to *Gellert* the idea of his comedy of the "Devotee," which was first published in the Bremen magazine. This comedy appears afterwards to have caused him much vexation. Many condemned it because it appeared to them to have a mischievous tendency, by exposing piety and seriousness to ridicule. This charge, however, seems to be perfectly unfounded. *Gellert* was not a man who could attempt to sap the foundations of real religion and morality, though he wished to expose hypocrisy and affectation to merited contempt. Among the many flattering instances of public approbation which the tales and fables produced, *Gellert* was particularly pleased with that of a Saxon peasant. One day about the beginning of winter, he saw the man drive up to his door a cart loaded with fire-wood. Having observed *Gellert* he asked him whether he was the gentleman who wrote such fine tales? Being answered in the affirmative, he begged pardon for the liberty which he took, and left the contents of his cart, being the most valuable present he could make. At this time the Germans had no original romances of any merit. In order to give some celebrity to this species of composition in his own country he published the Swedish Countess. This work is of a melancholy cast, and contains

many indications of that depression of spirits which embittered the latter days of *Gellert*. In 1747 he published a book entitled, "Consolations for valetudinarians," which was received with as much eagerness as his other works and translated into various languages. It contains a melancholy representation of the sufferings which he himself endured. Nothing, however, could overcome his activity, and in 1748, the continuation of his tales and fables was published. About this time, he was deprived of the society of several friends who had often dispersed the gloom that resulted from his disorder. *Giescke* and *Klopstock* quitted Leipsic; *Schmidl* was called to Lunebourg, *Gartner* and *Ebert* to Brunswick; *Cramer* to Crollwitz, and *John Adolphus Schlegel* to Pforta. The only intimate friend that remained was *Ravener*, who persuaded *Gellert* to give to the public some of his letters. In 1754 he published his Didactic Poems, which were not so well received as his tales and fables, and he himself seems to have been sensible that they were not so agreeable. These, however, are useful and instructive, though they have not the fire of his other poems.—He bestowed particular care on some sacred songs which were received with great enthusiasm all over Germany, both in the Roman Catholic and Protestant states. About this time he was appointed Professor extraordinary in Philosophy, and gave lectures on the *Belles Lettres*. From this period *Gellert* suffered extremely from an hypochondriac affection. His days were spent in melancholy reflections, and his nights in frightful dreams.—But he made prodigious efforts to resist this malady, and to continue to perform his academical duties, and these efforts were often successful. The constant testimonies of the approbation with which his works were received, and the sympathy of his friends were never failing sources of consolation, and served to spread many cheerful moments over the general languor of his life.—The calamities of war which desolated Germany after the year 1757, induced *Gellert* for some time to quit Leipsic. While in the country, he was attacked by a severe illness from which, however, contrary to all expectation, he recovered.—In 1761, the chair of a professor in ordinary was offered him, but he refused to accept it from a persuasion that the state of his health was such as to render him incapable of discharging the duties of the situation with that regularity and attention which he thought necessary. In 1763—4, *Gellert* went to *Carlsbad* by the advice of his physicians to drink the waters, which, however, seem to have given him little relief. Some extracts from his ~~works~~ friends, are inserted in his life, which contain an account of his manner of spending his time at *Carlsbad*, and give some anecdotes of celebrated characters with whom *Gellert* contracted an acquaintance. After a few years more of almost constant suffering, *Gellert* died at Leipsic, on the 13th of December, 1769. Some time before his death he revised and corrected his moral lessons, which he published at the request of the Elector of Saxony.—The Life concludes with a character of *Gellert*, which is spun out to a considerable length. The subject, however, is interesting, for a more amiable character could scarcely exist.—He was

pious without superstition, and charitable without ostentation. His benevolence was unbounded, and almost every thought as well as every action seems to have been directed by veneration to God, or love to his fellow creatures. By means of occasional extracts from his letters, we are let completely into the pursuits, views, disposition and character of Gellert from the time of his commencing his lessons at Leipsic.—But the account of his earlier years, his education, and the various minute circumstances that might have contributed to form his character and direct his future conduct, is extremely deficient.—We are only told generally that he was educated at the Saxon schools, where the method adopted was far from being a good one. The volume concludes with some detached thoughts on religion and devotion.

The other two volumes are occupied by the Moral Lessons which are twenty-six in number. The subject of these lessons the author divides into three parts. The first treats of the nature and end of morality; of the sources from whence the knowledge of it may be derived, of duty, virtue, and happiness, and of the superiority which the Christian possesses over the Heathen morality.—The second part treats in general of the means of acquiring virtue. Here the author gives a few short rules on the subject, which he applies to the different circumstances of life.—The third part is devoted to the discussion of the most important duties which we owe to God, our fellow creatures, and ourselves.

Four lessons are engaged in treating of the topics that fall under the first part. The exposition of the nature, extent, and utility of morality forms the subject of the first lesson.—The second treats of conscience, or what the author calls “the natural sentiment of good and evil.” The third points out the superiority of morality as known in our days over that of the ancient philosophy: And the fourth shews the difference between religious, and what the author calls “philosophical morality.”—It is to be observed that the whole of these lessons seem to have been delivered with a view to insist upon practice more than theory. The author appears to have aimed at bringing them to the level of the most ordinary capacity, and therefore it was not to be expected that he should enter deeply into his subject.—This love of practical application often leads him into details, which, however useful in themselves, sometimes detract very considerably from the regularity and interest of his discussions. These details are occasionally tedious, and throw a degree of obscurity over the subject treated.—This is pretty well exemplified in the first lesson. The other three, it not more profound, are at least more perspicuous.—The third contains many just, though common remarks on the defects in the moral systems of the different ancient philosophers.—The superiority of the moral systems which have been constructed with the aid of Christianity, cannot be questioned. At the same time the author has fallen into the common practice of reasoning from a superficial and therefore unfair representation of the heathen morality. To attempt to depreciate the excellent maxims of many of the ancient philosophers below their just standard is equally unnecessary and ill judged. Those

who are possessed of a zeal without knowledge, think that they exalt Revelation by reducing reason almost to nothing. They would do well to recollect that reason is the first revelation, and that it is by this that we are enabled to judge of, and take advantage of the other.—Gellert had a strong propensity to the error abovementioned by education probably, and also perhaps by a degree of weakness the result of bodily infirmity. However, he has by no means carried it to the extent to which many others have done, and all his sentiments and arguments are marked by a becoming degree of moderation and tolerance.

The second part which proposes to treat of the means of acquiring, commences with considering how far virtue is calculated to promote, human felicity. If happiness, our author argues, consists in the enjoyment of the greatest and most lasting advantages which man is capable of receiving, and in the absence of evils more or less considerable which he has the power of avoiding, every thing teaches us that virtue is the only true source of happiness. He illustrates this at some length, and confesses at the same time that it is impossible that even virtue itself can exempt us from many evils in this world—a proposition sufficiently obvious to every one. The lesson concludes with an explanation of the nature of virtue. Here he justly insists upon the necessity of proper motives. Many remarks are made which would require much more illustration than is given, and many things are taken for granted which ought to have been proved.—But this might be expected from the author's plan.—There is one error, however, for which the above excuse will not avail. The arrangement of this part is extremely defective, for properly the explanation of the nature of virtue ought to have preceded the consideration of its effects on our happiness. The next lesson opens with what the author calls “General means” of forming the mind to virtue, and includes the first and second of the rules which he lays down to assist the endeavours of him who wishes to acquire virtuous habits. These means, though the subject is treated in a vague and loose manner, the author seems to divide into natural and supernatural. The supernatural means of course are such as the Scriptures promise. The natural means are those pointed out by the law of nature. The chief of these natural means our author reduces into rules of conduct. The first rule enjoins us “to acquire a distinct and thorough knowledge of our duties.” Here our author observes, justly enough, that in order to perform our duties properly, we must know what they are. To find this out, hardly any thing is necessary but sincerity and well regulated passions. Proceeding upon this rule, M. Gellert points out the principal duties which we owe to God, our fellow creatures, and ourselves. The second rule is in these words, “apply yourself continually to improve in the knowledge of your duties, and to rectify the information you have acquired concerning them, by freeing it from all error.”—This rule might very well have been comprehended under the first, for how are we to gain a complete knowledge of our duty except by improving that knowledge where it is defective. But the knowledge would be idle and barren unless it was reduced to practice, and therefore, the

third rule insisted upon by our author is "apply constantly the knowledge you have obtained of your duty to your own heart, and to every part of your conduct:—Prepare yourself every morning to make a wise use of the day, and when it is ended examine yourself carefully." The observations detailed under the above rule go to this point, that we ought to be continually on the watch, lest some sudden and unexpected temptation should lead us to act in opposition to our knowledge and conviction.—As an excellent means of enabling us to resist such temptations, our author recommends, that at the opening of the day we should reflect what may be the occupations and recreations in which we may be engaged, that we should think upon the incentives to vice that may fall in our way, and the best method of avoiding them, and consider what misfortunes may befall us, and how we may best employ our thoughts in solitude.—At the close of the day we should take a review of our conduct, and form a resolution to avoid, for the future, errors, such as those into which we may have fallen. M. Gellert thinks that the most powerful encouragement to do well results from the divine perfections, and his fourth rule is formed from this idea. It is in these words—"Seek to form to yourself an idea of the perfections of God more and more worthy of him, and which deeply impressed on your soul, may be to it an object of veneration which you may carefully contemplate, joining with this occupation the daily exercise of prayer."—Here our author treats at considerable length of the perfections of the Divinity, and the reasons why we should strive to imitate them.—The fifth rule relates to the acquaintance which we ought to acquire of the world and of ourselves, with a view to form the proper estimate of both.—It is conceived in the following terms: "Study from your earliest years to obtain a knowledge of the world, of mankind, and of yourselves; do not satisfy yourselves with a superficial knowledge: examine attentively and inform yourself on these subjects, as completely as you possibly can."—Here M. Gellert enjoins us to consider this world merely as a state of trial and preparation for another. He points out the necessity of attentive study in order to form a just estimate of those about us, on account of the false light in which the generality of men endeavour to appear in the world. The lesson concludes with some directions relative to the most proper means of acquiring a just knowledge of ourselves, and the method to be pursued in order to turn this knowledge to advantage.—The passions when not properly regulated, our author considers as powerful obstacles to the study of wisdom, and the practice of virtue, and upon this idea is formed his sixth rule, which is this—"Keep yourself on your guard against the impressions of your senses, and the illusions of the imagination; moderate your lawful inclinations. Smother those which are unlawful immediately, and oppose reason to the false notions from whence the passions originate." These last words furnish one instance, among a variety of others, of the vague and unphilosophical manner in which our author often expresses himself. In order to correct the disorders of the passions, he advises, with regard to the understanding, to avoid precipitation, and suspend

our judgments; to trace the errors of education, and amend them; with regard to the sensual appetites; to suspend the acts that excite them, to mortify them, and to fly from idleness.—With regard to the imagination, to call up such thoughts as are innocent and laudable, and to choose for this purpose the truths of religion; and with regard to the heart, to accustom ourselves to consider every thing as vanity in this world as a remedy against the desire of new objects, and to reflect always on the omnipresence of God. The seventh rule is as follows—"The better to persuade ourselves of the excellency of virtue, and to fortify our disposition in the practice of it, there are certain means we may all employ, which are, to prove it by experience, and to persevere in the practice of our duties. Nothing can be more positive than our obligation to have recourse to this method."—The eighth rule is in these words—"Example has an astonishing power over our hearts and understandings; and it is, consequently, a powerful means of forming us to wisdom, and strengthening us in virtue, to consider attentively the examples we meet with, and to associate with those who can give us such as are good."—The ninth and last rule recommends the reading of the best publications on the subject of morals. Here a great number of works ancient and modern are mentioned with the author's opinion of them.—The translator has added considerably to the list.—This concludes the tenth lesson, which closes the second part of the work.

The third part which treats of our duties to God, to our neighbours, and ourselves, includes the remainder of the twenty-six lessons.—Our author commences here with the duties which we owe to ourselves. The first which he enters upon is the care which we ought to take of our health. This subject he treats as much like a physician as a moralist, and gives rules for regimen, air, exercise, &c. &c. He afterwards points out the obstacles that stand in the way of a proper care of our health, and the means of removing them and acquiring a vigorous constitution. In the mode of illustrating his positions by examples, Gellert is rather happy, and he therefore has recourse to it in most of the lessons. The idea of this mode of illustration was probably suggested to him by the Spectator, a work to which he was extremely attached. The following passage in one of the lessons on health, may give an idea of these examples:

"Lucius is obliging, but is never well unless he takes two hours regular exercise every day. Unhappily, he is forced to receive a stranger who calls upon him precisely at the hour he had fixed ~~on~~ taking his exercise, and as his health makes this exercise absolutely necessary to him, he finds himself quite at a loss, yawns and cannot utter two words. The stranger, who had heard much in praise of the politeness of Lucius, sees nothing in him but a man who knows not how to behave himself. He came intending to make him an advantageous proposal, but he finds himself prejudiced against him, and thus Lucius loses his fortune, not by any thing vicious in his character, but because the opportunity of making it happened to offer at a time when he was not himself, and was under the influence of a habit to which he had enslaved himself.

"Young Aristus possesses all the qualities necessary to his advancement in the world. He speaks several lan-

guages, he has studied history, public law, and he enters as secretary into the service of a very respectable minister, who is well satisfied with his talents and morals. But Aristus has been educated too delicately: he enjoys good health, provided he can observe the rules to which he has subjected himself. This is impossible in his present line of life. He is entrusted with a secret negociation with a foreign prince, to whom he is sent; he can travel very commodiously, but he has about a hundred leagues to go, and must travel day and night. The first day he is disturbed by a cold, and worn out with fatigue. The second he is in want of wine, and though he drinks very moderately, not being able to get any, his stomach suffers and he loses his appetite. The third day, the air is damp and disagreeable; Aristus cannot support the varieties of weather; he arrives in a fever at the place of his destination. However, after taking some repose, he recovers, opens his negociation and terminates it happily; after a few weeks, sets out again and arrives, in another fever, and quite exhausted. The minister to whom he gives an account of his commission, intends to employ him, in more commissions of the same kind, but Aristus is unwilling to undertake them. If on one hand, the facility with which he speaks several languages, his knowledge of affairs, his fashionable air, his affable and prepossessing manners, and a vigilance and fidelity equal to his capacity, qualify him to hold a distinguished place; on the other, his body which cannot endure the inclemencies of the air, or the privation of certain habitual conveniencies, the fever which seized him two different times, during his preceding journey, induces him to request his dismissal, and he is going to keep a register office in a small town in the neighbourhood. From all appearances he was designed to fill some post in the administration, and therein to serve his country, benefit his family, and carry on negociations with foreign courts, more successfully than thousands of others, had not his body been weakened by ill judged attentions. His constitution being healthy, would have become robust, if he had been less attached to his ease, and had had the resolution to endure certain inconveniencies, to which he ought to have perceived the necessity of habituating himself early."

Having discussed the duties which relate to the preservation of health, our author proceeds to examine those duties which we owe to ourselves as members of society, such as the securing a good reputation, and acquiring riches and honours, as far as these objects can be attained in consistency with a proper regard to our other duties.—M. Gellert next proceeds to consider those that we owe to ourselves with regard to the government of our minds. It is necessary in the first place to exercise and improve our intellectual faculties, and here our author particularly recommends a careful application to the study and contemplation of the wonders of nature. In the next place it is necessary that we should regulate our appetites and passions, and bring them under proper subjection to our reason. M. Gellert lays down several rules for this purpose, and points out humility, patience, benevolence, and resignation to the will of God, as qualities essential to our felicity.—Our author then proceeds to consider the duties which we owe to our fellow creatures. These occupy four lessons, two of which are employed on the education of children. The one treats of the manner in which children ought to be educated in their earliest years, and the other, of the mode in which their education ought to be conducted after they have attained a more advanced age. These are well worth the attention of parents,

The other two lessons treat of our duties as friends and relations, and of the duties of husband and wife. Our author has considered this subject neither fully nor systematically.—The last lesson is devoted to the discussion of our duty to God, which is considered as the foundation of all our other duties. After this, we have the supposed instructions of a father to his son. These relate chiefly to the method of carrying on his education, and implanting in his mind sound moral principles. The work concludes with several moral characters introduced to exemplify the effects of particular vices or virtues. These are well drawn in themselves, but they might properly enough have been introduced in the lessons.

The reader has by this time, no doubt, a pretty accurate notion of the character of the present work. It was not Gellert's intention to enter deeply into the subject. His aim was to influence, as far as possible, the moral practice of his pupils. He adopted a systematic form, but did not think it necessary to adhere to it closely, nor does he appear to have been anxious to exclude tedious details and frequent repetitions. These lectures are adapted to the most ordinary capacity, and may therefore be extensively useful, though they certainly are not such as one would have expected from a Professor, who was writing for the students of an university. The style is in general extremely awkward and inelegant, as the reader must have observed in the rules which have been transcribed. This, however, is entirely the fault of the translator. Mrs. Douglas confesses, that she is ignorant of the German language; and to this, perhaps, may be ascribed several unfounded observations that seem unworthy of Gellert. The translator, however, is entitled to considerable praise for having given this work to the English public, though the task has not been so well performed as it might have been.

The Principles of Moral Science. By Robert Forsyth, Esq. Advocate. Vol. I. Svo. 10s. 6d. Longman & Co. London.

The principles of moral science, though few and simple in themselves, have been rendered sufficiently complicated by the intricacies of speculative investigation. In earlier times, indeed, philosophers delivered their instructions in unconnected aphorisms, the truth of which, independent of logical deductions, was obvious to every one. But succeeding philosophers were not content with this simple mode of procedure. They did not confine themselves merely to practical rules. They introduced also into the subject systematic arrangement and theoretical inquiry. It was not enough to deliver rules of conduct and to reduce them to certain divisions, it was besides reckoned necessary to inquire into the constitution of those powers of the mind by which we form our moral conceptions, and distinguish right from wrong. This was the occasion of much controversy, and much variety of opinion. System succeeded to system, and theory to theory, and served but to engender new doubts and new difficulties. This was decidedly the case in the systems and theories of the ancients. But in modern times the philosophy of the mind has been better understood, because it has been prosecuted upon a better plan. Des

Cartes, after detecting the errors of the ancients, first discovered and pointed out the road that leads to truth in the investigation of the phenomena of mind. To him there succeeded a number of illustrious philosophers, who, pursuing the hints which he had suggested, but avoiding his errors, did more in their investigations, to develop the powers and operations of the human mind, than all the philosophers of former ages. Among these the most illustrious were Malbranche, Locke, Berkeley, Hutcheson, Hume. Each had his errors, but each also contributed to throw some additional light on the subject. Guided by the light of their philosophy and instructed even by their errors, a great and celebrated philosopher arose, who, embracing in his investigations the whole of the faculties and operations of the human mind, explored and developed the principles of moral science with a penetration and sagacity that excite our astonishment, and a precision unknown before. This philosopher was Dr. Reid. In his Essays on the active powers of man, he enumerates and classifies the powers or principles of the mind which impel us to action, ascertains the purpose for which each is intended, and shows how they are to be regulated, so as to promote the great ends of our being. If future inquirers, guided by his example, shall pursue the subject upon a similar plan, the progress of the science may be expected to follow. But if without distinct and enlightened views of the science of mind in general, they shall confound our intellectual with our moral powers, and explode the distinctions between moral and intellectual excellence, the science of morals is at an end.

Mr. Forsyth divides the subject of the present volume into three parts. The first part treats of what he calls the general principles of morals. The second of the private duties of men. The third of religion.

The first part contains four chapters—1st, Of the ultimate Object of Human Pursuit; 2dly, Of the Qualities which constitute Moral Perfection; 3dly, Of former Systems of Morality; 4thly, Of the Division of Moral Duties.

We cannot see the propriety of classing these different subjects under the title of general principles. Is an account of former systems of morality a general principle? Is the division of moral duties a general principle? Are the qualities which constitute moral perfection, and the ultimate object of human pursuit general principles? But what are general principles? Are they not maxims founded upon experience? If so, nothing could have been more unlucky than the above title, for it will not apply to any one of the subjects arranged under it.

Of the ultimate Object of Human Pursuit.—This inquiry should have followed rather than preceded the analysis of the powers of the mind. If ever we shall ascertain the ultimate object of man's creation it must be after we have studied and investigated the nature of the powers with which he is endowed. It must follow as a deduction from something previously known, rather than be established as a first principle. A first principle it is not, because it requires proof. But it is a principle of the first importance with Mr. Forsyth, accordingly he labours very hard to prove that the ultimate object of human pursuit is *intellectual*

improvement, and that alone. In short, that no regulation of our desires and appetites, no moderation of our passions is of any avail in a moral point of view, but as it tends to the improvement of our intellectual faculties. He has discovered that philosophers have been altogether in the wrong in supposing that happiness or felicity is the object of man's being, and he has kindly undertaken to correct the error—He argues thus:

Three books—Ecclesiastes, Candide, and Rasselas, have been written to demonstrate that a state of happiness cannot be attained in this world. Therefore, it cannot be attained. But if happiness cannot be attained, it could never have been intended by the author of nature to be the ultimate object of human pursuit. Consequently, it is not the ultimate object. Had it been so it would have been frustrated. Disasters and diseases are continually occurring to disappoint our hopes of happiness. The very form of the world is hostile to it. The poles are uninhabitable by cold, the middle regions by heat. In the temperate climates the one half of the year is spent in providing support for the other. The face of the earth is covered by rugged mountains, and the land divided by stormy seas. From these and a variety of other evils man can never be happy.

What then is the object of man's being?—It is the improvement of his intellectual nature. This is an object which is attainable, and depends upon our own exertions. The constitution of the world indicates it to be so. Care and toil, and disappointment and disease, considered in this point of view, are no evils. The cold of the polar regions, the heat of the tropical sun, the rugged mountain, and the stormy sea, are adapted to call forth the best energies of the human mind. But the consequence of the exertion of these energies is our intellectual improvement. And thus the object of nature is fulfilled.

If the attainment of the object be the criterion by which we are to judge of the end of our being, we think Mr. Forsyth has been very unlucky, indeed, in the decision which he has made. The quantity of happiness is much greater than the quantity of intellectual excellence which exists among men. We speak with regard to the degree of each which the human mind is capable of attaining. Most men approach the highest degree of human happiness, but most men do not approach the highest degree of human intelligence. On Mr. Forsyth's own principles then, intellectual excellence is not the object of man's being. The proof of his first general principle, therefore, is defective, and is not much mended by the remarks upon the book of Job, which are attached by way of appendix to this chapter. Job complains of the hardship of his situation, and curses the day of his birth. One friend tells him that the evils which he endures are the punishment of his sins. Another, that we know so little of the ways of Providence, that it is impossible to form any conclusion concerning their cause; and at last, God speaks from the whirlwind, and adopts the same argument. But what is the amount of all this?—Nothing to Mr. Forsyth's purpose. We are just as much in the dark concerning the object of our being as we were before, and the

remarks on the book of Job would have followed with equal propriety at the end of any other chapter.

Of the Qualities which constitute Moral Perfection.—These, according to Mr. Forsyth, are two—1st, A capacity to think clearly, and 2dly, A capacity to act vigorously; if *wisdom alone* does not rather include the whole. In other words, virtue is to be understood to mean intellectual excellence, and an action is virtuous when it is productive of this excellence.

This is simplifying the subject with a vengeance: It is that sort of simplification which includes every thing and explains nothing. It confounds a distinction which has been long acknowledged in the powers of the mind—that of the intellectual and moral. It is contrary, therefore, to the common sense of mankind. The qualities of the head and of the heart are distinguished even by the most ignorant of mankind, and the former are not considered as conferring moral merit. A man may be an excellent chemist, an excellent mathematician, an excellent metaphysician, he may even be qualified to talk and write well on the subject of morals, and yet possess no moral worth. It is contrary also to Scripture, to which Mr. Forsyth, on some occasions, pays a great deal of deference. St. Paul says, Though I have the gift of prophecy, and understand all mysteries, and all knowledge, if I have not charity, I am nothing, meaning that intellectual excellence does not confer moral merit. And why should it?

Intellectual abilities may be exerted to bad purposes; and men may act vigorously in a bad cause. If intellectual excellence is all that is meant by moral merit, what becomes of the virtues of meekness, patience, piety, temperance?—The reader is not to suppose that we may have misunderstood Mr. Forsyth's meaning, and fancy that he includes these virtues in the general denomination of intellectual excellence. According to his own explanation, it is to think clearly and act vigorously. But this does not include the virtues we have mentioned. If Mr. Forsyth had adhered to the usual division of the powers of the mind, and the usual notion of virtue, he would have gained all that he can accomplish by confining it to intellectual acquirements, and a great deal more. The principle of curiosity and the desire of knowledge which are implanted in our nature, show that it is our duty to cultivate the intellectual powers of the mind, where their cultivation is practicable. Their cultivation, therefore, is a moral duty. But if while we cultivate them we neglect the regulation of our appetites, desires, and passions, we shall be entitled to no moral praise.—Mr. Forsyth, therefore, is unsuccessful in establishing his second principle also; namely, that intellectual excellence is virtue. He may, indeed, call it virtue if he pleases. But it is obviously an abuse of language, and tends only to confound all distinction between right and wrong. This will appear more evidently afterwards in a department of his subject, in which he affirms that “no such thing as moral evil is to be found in the creation of God.” What men have been accustomed to call vice, is not vice, and is the object of no blame. After this assertion we need not be surprised if Mr. Forsyth has altered the meaning of the terms virtue and morality.

Of former Systems of Morality.—This, as was to be expected, is a condemnation of all former systems, in order to show the necessity of a new one.

Division of Moral Duties.—In this instance Mr. Forsyth condescends to adopt the usual division of modern writers on morals; namely, that of Private Duties, or such as respect the individual; public Duties, or such as respect Society; and Religion, or the Duties which we owe to God.

This brings Mr. Forsyth to the second part of his work, which treats of the private duties of men. This part consists of twenty chapters, of which almost the one half are totally foreign to the subject. It must certainly be a very faulty arrangement which includes under the title of *The Private Duties of Men*, discussions On the Human Understanding and its subordinate faculties; On Imagination; On the arrangement and formation of Language, and on the intellectual faculties of inferior animals; On Taste; On the causes or errors in Science; On the relative importance of the different Sciences; On intellectual Fatigue and Amusement; and On the relative advantages of a speculative and active Life.

To the rest of the topics the title is more appropriate, as they are the immediate springs of our actions. They are, On the Appetites and Passions in general; On the Appetites; On the benevolent Affections; On the malevolent Affections and Passions; On the Passion of Avarice; On Self-Love; On Ambition, Emulation, Pride; On Curiosity; On the Passion for reforming the World; On the accessory Passions; On Habit; and, A Review of the value of the Passions.

These topics are so numerous that we cannot bestow much attention on each. We shall only offer our remarks where they seem most important.

Of the Understanding and its subordinate Faculties.—Mr. Forsyth has discovered that all former divisions of the powers of the mind are erroneous, and that these powers are but three—viz. Sensation, Memory, and Understanding, of which the two former are only the organs of the latter, which is alone to be regarded as the mind or intellect. If the reader perceives any thing like meaning in this account, his discernment is better than ours. Understanding is interpreted to be synonymous to mind; so that the division may, with equal propriety, be given thus: The mind consists of three powers—sensation, memory, and the mind. The two first, however, are not properly powers of the mind, they are only organs by which it acts. The result, therefore, of the division is, that the *mind* consists of the *mind*. We congratulate Mr. Forsyth and his readers upon this notable discovery.—Of the substance of which the mind consists we are altogether ignorant, and, perhaps, must ever remain so; but if we shall discover that it exerts distinct energies, and exhibits distinct operations, we must discriminate them by a name, and class them according to their kinds. But if divisions are formed at random, and without due discrimination, they injure rather than promote the progress of science. Such we conceive Mr. Forsyth's to be. But let us attend to his subdivisions. They are still more unphilosophical and still more confused than the others. In explaining

sensation, he says, The senses are of two kinds. By one class of sensations we acquire knowledge, by another, activity. The senses by which we acquire knowledge are five—touch, taste, hearing, seeing, smelling. The senses which unite us to action are three—hunger, thirst, lust. In this account there is a most palpable error. Senses and sensations are made to signify the same thing, whereas the former are our bodily organs, and the latter feelings in the mind. But we have still more subdivisions of the same kind. The understanding or intellect, says Mr. Forsyth, consists of two powers or faculties—perception and will. This division, therefore, exhausts the enumeration of the powers of the mind. But where are we to look for the powers of conception, abstraction, judgment, imagination, reasoning, taste, or the moral faculty. In the human mind they may all be distinctly discerned. But in the mind, of Mr. Forsyth's making, they do not seem to exist. However, some of them exhibit phenomena, and produce effects rather too important to be passed over in silence. Accordingly, some of them are noticed by Mr. Forsyth.

Imagination.—Imagination forms the subject of a distinct chapter. Mr. Forsyth cannot with propriety call it a *power* of the mind, since he has not mentioned it in the previous division of its powers. He sets out therefore, with calling it an exertion of the human understanding, by which the mind forms new arrangements of ideas. This, however, is but a clumsy and ineffectual way of getting rid of the difficulty, and Mr. Forsyth has not got a great way on in his discussion, when he is obliged to resume the term he had discarded, or at least betrayed into the use of it by the force of habit. He calls it repeatedly a power of forming new arrangements. But if a power, why was it not introduced into the previous division of the powers of the mind?

Taste.—Taste is justly considered as having an intimate connection with morals. It seems to be the connecting link which leads the mind from the pleasures of sense to the pleasures of intellect. In our infancy we relish only the pleasures of sense: afterwards we acquire a relish for the pleasures of taste. We contemplate with pleasure the beauties of nature and of art. But the mind that discriminates and relishes the beauties of nature and art, is prepared to discriminate and relish the beauties of moral conduct. The objects of nature and of art, from the contemplation of which we derive agreeable sensations, are denominated beautiful or sublime. But in all objects which are denominated beautiful or sublime, there must exist some common quality which is the cause of their beauty or sublimity. What is this common quality? This question has puzzled philosophers extremely, and has given rise to a variety of opinions. Some writers have maintained that it is merely a sensation in the mind occasioned by opinion. Others that it is the result of certain qualities or properties inherent in external objects; but they do not agree with regard to what these qualities are. Perhaps the only qualities common to all beautiful objects are *colour* and *figure*; to sublime objects *largeness of dimensions*. But to give perspicuity and precision to the inquiry, it is necessary to

treat of them separately. Mr. Forsyth however, jumbles them both together, and establishes no criterion by which you are to distinguish the one from the other; or if he does, it will be found to be a criterion that is not of much value. "An object is called beautiful, when it is excellent in its kind, or when a high degree of wisdom appears to have been exerted in its production. The pleasure with which it is regarded, is nothing else than the satisfaction which attends the contemplation of perfection, or of the valuable qualities of mind which the object has afforded an opportunity of displaying. If the excellence of an object is uncommonly great, so as to require a considerable effort to discern its whole worth, and all the skill and power which are manifested by means of it, such an object is said to be more than beautiful—it is sublime." Beauty and sublimity, then, consist only in the skill and energy which is displayed in the formation of objects. But this we conceive to be a very erroneous and a very defective account of the matter. When a child selects from amongst a variety of toys the one with which he is most delighted, and which appears to him the most beautiful, is his choice directed by the consideration of the skill displayed in the formation of it?—Most decidedly not. He is "pleased he knows not why, and cares not wherefore." There must therefore exist in beautiful objects, some quality capable of affecting the mind with pleasure independent of the consideration of the skill displayed in their formation. If it depended upon the perception of the degree of skill displayed, no man but an anatomist could be a competent judge of the beauty of the human form. But this is by no means the case. Every man is a judge of it, and the anatomist not a better judge than others.

It is not therefore the degree of skill displayed in the formation of an object which renders it beautiful; nor is it rendered beautiful by being excellent in its kind. We think there are some kinds of objects which are not beautiful. No man thinks of calling a toad or a spider a beautiful object, yet each may be excellent in its kind, as each exhibits also much skill and contrivance in its formation. But Mr. Forsyth will have every thing to be beautiful which is the effect of skill. He does not except even the dunghill in the farm yard, because it affords an opportunity of displaying the skill or intelligence of the farmer, in preparing manures. To a farmer it is possible that a dunghill may exhibit beauty: but if it does, it is the beauty of utility. It is relative and not intrinsic beauty—a distinction of which Mr. Forsyth takes no notice.

What is the criterion by which we are to distinguish the beautiful from the sublime? If it requires a considerable effort to discern the worth and excellence of an object, and all the skill and power which it manifests, that object, says Mr. Forsyth, is more than beautiful—it is sublime. With the assistance of this criterion, we will undertake to prove that there is no such thing as beauty in nature. All is grandeur, all is sublimity. It requires a considerable effort to discern the worth and excellence of the human form, and all the skill and power which it manifests;

therefore the human form is not a beautiful object, it is sublime. It requires a considerable effort to discern the worth and excellence of a rose, and all the skill and power which it manifests, therefore the rose is not a beautiful object, it is sublime. Such is Mr. Forsyth's theory of the beautiful and the sublime, and such are the consequences which result from it!

The relative importance of the Sciences.—Mr. Forsyth divides the whole of human knowledge into three branches. Morals, Physics, and Mathematics. Either these terms must be used in a sense different from what is common, or the division does not exhaust the subject. What extent of signification does Mr. Forsyth annex to them? "Morality is that branch of science which proposes to regulate the actions of men. Physical science is the knowledge of external nature. Mathematics is the art of comparing dexterously, or as it is called of *measuring* the quantities of bodies." Even with Mr. Forsyth's own explanation, the division is altogether illogical and defective. Intellectual and metaphysical science is totally excluded. Before Mr. F. forms any more general divisions of this kind, we advise him to study the rules of logic, and to include that in the number of the sciences.

Of the Appetites.—Appetite is defined to be a wish for renewed sensual pleasure, arising from the remembrance of former pleasure. It will be easy to show that the definition is altogether nonsensical and absurd. If appetite be a wish for renewed sensual pleasure, whence does the first wish arise?—Not from remembrance certainly, for the appetite has never yet been gratified. It is plain, therefore, that the appetite must have a different origin. The child longs for food before it has ever tasted it. The sexual appetite exists before it has ever been indulged. Hunger, thirst, and lust are now said to be appetites, but in a former chapter they were said to be senses. Such is the confusion and contradiction arising from Mr. Forsyth's unphilosophical and imperfect views of the subject. But his absurdities on this topic are not yet at an end. Weariness is also denominated an appetite. But if so, we should have been told what sense it is, for the gratification of which it is the wish. Is it a wish for sleep. Then sleep is one of our senses. True; it is the sense by which we acquire a knowledge of dreams: and we think Mr. Forsyth was dreaming when he made weariness to be an appetite, at least with the definition of appetite which he gives us.

Of the benevolent affections. "When the mind," says Mr. Forsyth, "has frequently derived pleasure from any object, or from the society of any person, such objects and persons come gradually to be remembered or associated in the memory along with the pleasures they have excited, and they are regarded with satisfaction. This satisfaction is called a benevolent affection." We cannot but consider this as a very inaccurate and defective account of the matter. The affections, in propriety of language, have for their objects persons and not things, or at least some animated being capable of apprehending the exertion of the principle. But Mr. Forsyth makes no distinction whatever, between benevolent affection and

the attachment we may form for inanimate objects. This statement therefore is inaccurate, but it is also defective. Benevolent affection is said to be nothing more than the satisfaction with which we regard objects that have given us past pleasure. But it implies also a desire of doing good, or of communicating happiness to its object. Mr. Forsyth says the benevolent affections are not implanted in our nature, nor do they form an original part of our constitution, but they are produced by our situation. You may as well say that dogs are not furnished with the sense of sight by nature, because puppies do not see till they are nine days old. The benevolent affections are implanted in our nature, and form a radical part of our constitution, but they are not developed till after a certain time, and till they have met with an object calculated to excite them.

Of the Malevolent Affections and Passions.—It would occupy too much time and too much space to take a minute view and give a minute account of Mr. Forsyth's discussions on this extensive subject. We shall take notice of only one or two particulars. A passion is said to be an affection roused to violence, and having in it something of vehemence and agitation. This is certainly true as far as it goes. But there are other principles besides affections, the excess of which constitutes passion. Our desires, and perhaps also appetites, are of this description. Mr. Forsyth's definition, therefore, is as usual defective. Passing however faults and beauties of inferior magnitude, we hasten to mention Mr. Forsyth's grand *discovery*, for which he hopes, no doubt, to be ranked in the rolls of fame with the discoverers of new planets, or of new powers of nature. This is nothing less than the discovery of a new passion, which all our former moralists, with all the lights of philosophy, have never been able to get a glimpse of;—it is the passion for reforming the world! It had not hitherto got a proper name, because it is but seldom kindled into action, only once or twice in a thousand years, and lies dormant during the intermediate period. It appeared in Asia under the Arabian prophet, and threatened to overspread all Europe till it was arrested by Charles Martel. It gave rise to the crusades; it gave rise to the reformation; and lastly to the French revolution. Let all cultivators of sound logic and morality henceforth venerate the author of this notable discovery. To account for these effects on the old principles of the ambition and misguided zeal of rulers and of people would have been but a trifle: but to account for them upon the principle of a new passion for reforming the world is an improvement of some importance.

Part III. Of Religion.—This subject is treated of in seven chapters, the titles of which are, Of Religion in General, Of the existence and character of the Deity; Of the connection between the Deity and the Universe; The same subject; Of the Duties of Religion; Different Religions compared; Of a future state of existence.

Mr. Forsyth's theology is not better than his morality. From the unity of design discoverable in the works of nature, he allows that we may infer the *unity* of the artist: from the regularity of the

operations of nature, his *steadfastness* of purpose; from the diversity of natural production, his *love of variety*; and from the necessity of the supposition, his omniscience and omnipresence. But he thinks that goodness, or benevolence, or the love of his creatures, cannot with propriety be ascribed to the Deity.—We cannot at present enter into the detail that would be necessary to show the defects and errors of this account of the attributes of the Deity, and if we were to enter into it, we are afraid the reader would not have patience to go along with us: with a very few remarks, therefore, on the remaining part of the subject, we shall take our leave of Mr. Forsyth.

How are the events and operations of nature produced? Are they the result of laws originally imposed upon matter, and upon created mind, which continue to operate without the interposition of divine power; or are they the result of the immediate action and energy of the Deity?—Mr. F. embraces the latter opinion. “Every blade of every plant that grows is an exertion of the energy of the Deity; and every feeling and every action of every animal on the earth, or in the waters, is an immediate effort of his power.” If this is the truth, it follows by unavoidable consequence, that man is a necessary agent. But how will you reconcile the doctrine of necessary agency with the doctrine of rewards and punishments? Mr. Forsyth perceives the incompatibility of the two opinions, and with much candour, for which he deserves much praise, acknowledges that the one or the other of them must be given up. He accordingly gives up the doctrine of future rewards and punishments, since it would be altogether unjust and unreasonableness for the Deity to punish men for actions which he himself had ordained them to commit. Is the Deity, then, the cause of all the moral evil that exists in the world? To this Mr. F. answers, “that in truth no such thing as moral evil is to be found in the creation of God. Man is in all cases as good, and as perfect, as the author of his nature intended him to be. He is therefore liable to no censure or reproach.” This is certainly the most comfortable doctrine that ever was preached to poor sinners of Adam’s race. The doctrine of remission of sins upon repentance gave them only the chance of escaping punishment; this gives them the certainty.—Rejoice then, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes—for know that, if Mr. Forsyth’s doctrine be true, GOD will *not* bring thee into judgement.

But notwithstanding all the evidence in support of his doctrine, which Mr. F. adduces, and which in his opinion makes it clear as sunshine, men have always been perverse enough to consider the crimes of their fellow-creatures as deserving punishment, and have punished them accordingly. To account for this, he says, that although men cannot properly be considered as possessing either merit or guilt towards their maker, yet they may very readily be guilty towards each other, and become just objects of punishment. This, he thinks, may seem paradoxical. So think we.

Mr. Forsyth proceeds next to consider the duties of religion. But this is a trouble which he might have spared himself. If man be a necessary agent, it is in vain to talk of his duties. He is in that case a mere machine, and can have no such thing as duties to perform. But although Mr. F. denies a future state of rewards and punishments, he does not deny a future state of existence. Such men as have been very active in the cultivation of their intellectual powers in this world are to attain to immortality in a future state. The rest are to be annihilated.

Such is the substance of Mr. Forsyth’s book, on what he calls the principles of Moral Science, a subject which had just begun to be cleared from the mists of metaphysical error. Mr. F. takes it up in the hope of developing what was yet involved in darkness. But instead of exhibiting it in a perspicuous point of view, instead of detecting the secret springs of moral action, he mangles and misapprehends the subject, and presents it to his reader a chaos of confusion.

The Tomb of Alexander—A Dissertation on the Sarcophagus brought from Alexandria, and now in the British Museum. By Edward Daniel Clarke, I.L.D. 4to. 180 pp. 18s. Cambridge. Mawman, London.

This dissertation of Dr. E. Clarke, with Mr. Henley’s notes, and Professor Hailstone’s letter, form a chaplet of flowers for the supposed tomb of Alexander as precious as the offerings of Caracalla, when he threw his belt, his rings, and his gems, with all the costly ornaments of his person upon the tumulus of the deceased hero. In order to prove that the cistern, or sarcophagus now lying in the court of the British Museum, is the identical case of Egyptian marble, or breccian aggregate of jasper and hornstone, &c. &c. in which the remains of the son of Philip were laid, Dr. Clarke with great learning, and much order and arrangement, has exhibited a chain of evidence from the death of Alexander to the capitulation of Alexandria, which clearly shows that this conqueror of the world died at Babylon, and was brought first to Memphis, then to Alexandria, and there was interred in the royal cemetery, the Westminster-abbey, or St. Denis of the Ptolemies. Here his monument was visited by the Roman emperors, and respected by the Saracens; and *in nostra servatum secula*, to swell the triumph of the arms of the English in the Mediterranean, and decorate the British Museum with the spoils intended for *Alexander the Second*. Of all this no doubt can be entertained, and with great labour and success it has been shown that Alexander was embalmed, and wrapt in a gold case squared to his body, and half filled with essences, perfumes, and aromatics. Diodorus is the authority thus far, and therefore worthy of credit. In this state he remained till, according to history, he was robbed of his gold by Cybiosactes, about the year 65 before Christ, and put into a glass case; but as it should seem, not till after Augustus had seen him, and broken off a piece of his nose, unless the glass were removed for the Emperor, which is not very likely. When Augustus had visited the tomb and finished his devotions, the priests offered to show him Apis, but he turned away, and refused to see a dead ox, saying, he came to worship gods, and not animals. About

two hundred and thirty years afterwards Severus came, and shut up the tomb.

After him Caracalla, as Herodian relates, visited the temple or shrine, and left upon the tomb Ἐπιθάλμα τῆ ἑκείνου σοφοῦ, his cloak, his rings, his girdle, and every thing precious and costly that he had about him at the time. ΣΟΦΟΣ, it is to be observed, means a barrow or tumulus, as in Homer, but never a stone chest, or coffin, unless λίθινη be added, as in Plutarch, and elsewhere, when Σαρκοθάγος is joined with it. Neither is it so used in Homer, II. ψ. 90. The word there merely signifying a mound of earth, a heap, from σοφίσαι, to heap up. Whether it be written σοφός or σοφός, it is evidently the same thing; for if σοφός meant *loculus lapideus*, there would be no occasion to add λίθινη to it; you may as well say ἀνδρῶναιώτες, in Lucian, means stone statues without λίθινοι, as that σοφός will stand for a stone-coffin by itself. This is the more to be insisted upon, because this is the only passage that says any thing about the monument, which has been converted into stone; if you except the testimony of an Arabic writer, who says that the golden coffin of Alexander was changed by his mother Olympias, after it had arrived at Alexandria, for one of Egyptian marble; but this is directly opposite to the testimony of history, which tells us that Cybiosactes, about the year 65, first removed the gold coffin, and stripped the body of its precious covering. The real truth is, most probably, as there is no mention of any stone coffin before the time of the Saracens, that the remains of Alexander were put into a cistern, or *loculus*, used, as Benjamin of Tudela supposed the one he saw on the shore had been, for some King. Now what he saw was of the same length nearly as those mentioned by Denon, 15 spans long, and six wide, and full of inscriptions, or hieroglyphics. Here is an argument against the present existing Sarcophagus which is but 7 or 8 feet long; but had Olympias put her son in a stone coffin, no doubt it would have been the finest, and the most magnificent that could have been procured, and such as no other hero had been laid in.

Dr. Clarke and Mr. Henley, in their zeal for Egyptian sepulture, have forgotten to mention that, according to Pausanius, Alexander was buried νόμον Μακεδόνων at Memphis, his body having been first obtained from those Macedonians who were charged to carry it to Ægæ. This is material at least for the manner of his funeral in conformity to the rites of sepulture in Macedonia, however he might be afterwards buried with Egyptian ceremonies, which does not appear.

There are several inaccuracies in the testimonies adduced by the author, and several gratuitous assertions, which can scarcely be excused by even that zeal for the glory of our country which prompted the author to his undertaking.

At p. 55, Dr. Clarke observes, "The body whether protected by the gold, or glass covering, reposed in a huge sarcophagus of stone, the materials of which have been so pointedly described by the historian, &c. Diod. Sic. lib. xviii. c. 23." Would any one believe that, in the Greek, quoted at length in the notes of Dr. Clarke, there was not one word about this huge sarcophagus of stone?

The assertion, p. 12, that "no human head had appeared on the coins of Macedonia, before the deification of Alexandria," is merely a conjecture, which we should have attempted to refute, had our author given any good reason for supposing it to be well founded.

The conjecture, p. 29, that the hieroglyphics on the tomb relate to Alexander's history, cannot be proved from the analogy of other inscriptions. From analogy the contrary might rather be inferred.

In a note to p. 41, Diodorus is introduced as describing the appearance of the materials employed in the tomb of Alexander in exactly the same terms as Winkelman describes the Egyptian *breccia*. But Diodorus seems only to say that the external covering was proportionate to the shrine, which was of gold. No account whatever is given by him of the materials of the former. In the same page we are told that "there is not, perhaps, another of such magnitude in the world," as the sarcophagus which is the subject of the present panegyric. We would beg leave to ask Dr. Clarke and his coadjutors and revisors, what are the dimensions of the fragment in the British Museum and of those at Thebes?

At p. 77, there is a very pretty description given of the arrival of Alexander's body at Alexandria, where, "being deposited on the pavement," the sages were ordered to chant over it "consolatory and moral dirges." The authority given for all this narrative is no other than Eutychius. Surely Dr. Clarke must be sensible that the whole of this quotation can only be considered in the light of an Arabic romance. Eutychius is suspected to have afforded the materials of more than one romance of the middle ages. Mr. Henley is not more fortunate than Dr. Clarke in the selection of his authorities. The testimony of Sandys p. 131, "that the glass covering remained till the time of the Saracens," deserves no credit whatever. How was he to know this, who lived a thousand years afterwards? Mr. H. seems to mistake in inferring that Cybiosactes removed the body.

The word *conditorium* in Suetonius will surely not warrant Mr. Henley's conclusion, p. 124, that it denotes the sarcophagus. It may just as well signify the shell or body covering.

It is curious to observe how earnestly Dr. Clarke introduces, in the first appendix, an extract from "an ancient manuscript which he had discovered in the monastery of the Franciscans at Vienna." We are informed that this manuscript contained a history of Alexander the Great, written in Latin; and to enhance the discovery, by every appropriate circumstance, we are informed that it was "in the oldest Gothic character." In the next page we are made to understand that this valuable manuscript "was never printed." We, however, beg leave to inform Dr. Clarke that this very history of Alexander the Great has been printed, and that a printed copy of it is in more than one library in London.

Among several disquisitions which make very little to the point, we observe some which the learned authors might have spared for their own sakes. A more intimate acquaintance with the medals of Nerva, would have precluded the remarks in p. 156, on ΝΕΡΒΑ ΚΑΙΣΑΡΑ.

Dr Clarke, in his eager zeal for the cause, has inadvertently introduced some authorities which make against himself. The quotation from Chrysostom, in page 68, is the most unfortunate that could have been produced on the occasion. "After the destruction of the temple erected over him," says Dr. Clarke, "and the demolition of the body, he (Chrysostom) contrasts the fallen dignity of the tomb with the veneration paid to the sepulchres of the Martyrs, and triumphantly exclaims, 'Where is now the tomb of Alexander? Show me! Tell me the day of his death? But the sepulchres of Christ's servants are so splendid, that they occupy a renowned and regal city; and their days are so illustrious and famous, that they are celebrated as festivals over the whole world.'" What can be more clear, from this passage, than that the tomb of Alexander did not exist in the patriarch's days, and that the temple erected over it was destroyed? How then comes it that the Saracens recover the body in the seventh century, as it is afterwards stated? On what ground rests the antiquity of the present building within the mosque of St. Athanasius; which, by the way, is evidently taken from Denon's first print of *Arabic Architecture*? One might, perhaps, answer—on the same foundation as the tradition of the Arabian Mahometans respecting the sarcophagus. There is no evidence whatever that the sarcophagus ever was in the Christian church of St. Athanasius.

In page 78, there is a quotation from the Journal of Rabbi Benjamin of Tudela. "There," says that author, "on the sea shore, is seen a marble sepulchre, on which are sculptured all sorts of birds and other animals, with an inscription by the ancients, which no one can read. They have a conjecture that some king, before the deluge, was there buried: The length of which sepulchre was fifteen spans, the breadth six." If the tomb which Rabbi Benjamin here saw, be the same with that at present under discussion, it must have been placed in the sacellum after his time. If the one he saw was longer, as would appear from his description, how can this prove that the sarcophagus before us contained Alexander's body?

But it were needless to detain our readers longer by discussing a conjecture which rests on such vague authority. If the possession of the tomb of Alexander would reflect immortal honour on Great Britain, we sincerely wish the sarcophagus may be proved to be that tomb. But very different authorities, from those offered in the publication before us, by Dr. Clarke, and Mr. Henley, will be necessary to produce conviction.

When we consider [the accuracy with which this work is printed, and the beauty of the plates, and the number of them, we congratulate the public on a cheap book in dear times. Add to this the inappreciable advantage of a work on a point of antiquity by a great traveller, and a great scholar, with illustrations by the author of the excellent Notes on Vathek, and a Dissertation by a learned and ingenious Professor. Such combination of strength and intelligence, with due allowance for errors and mistakes, must make any publication highly respectable.

Suggestions for the Improvement of the Military Force of the British Empire. By the Hon. Brig. Gen. Stewart, M. P. Egerton, 1805. pp. 95.

It seems to be the unanimous opinion of all military men of experience, and all who have reflected on military affairs, that our present system of defence stands in need of much improvement. Those at the head of affairs seem to be guided by no fixed principles in the successive alterations they propose. Scarcely a shadow of reason is given, why each new plan should be expected to produce better effects than that which it supersedes. The new project of every year is chiefly recommended by that of the preceding year having failed; and, after a short trial, the same argument requires it to be superseded in its turn.

Until some method shall have been discovered of arriving at fixed principles, in regard to the conduct of national defence, the best method of avoiding blunders and pernicious errors, in the alterations introduced into the military system, seems to be a due attention to the observations of those who understand from experience the evils to be remedied. It is in vain that a statesman, who has paid no attention to the results of experience, shall sit down in his closet to conjecture how men may be allured into the service, and what modes of discipline will be most effectual. In this point of view, the observations of experienced military men are of much importance, and ought to meet with due attention from those at the head of affairs. But such observations are of still higher importance in another point of view. It is only from a large collection of the results of experience that we can ever arrive at any certain principles in regard to the formation of a military system; and until this be done, alteration may be daily adopted after alteration, without any certainty that we have changed for the better. Experience, accurate and extensive experience, is the only certain guide in the conduct of human affairs. The experience of one man, or of one age, may indeed be very imperfect; but by comparing the experience of different men, and different ages, we may arrive at rules sufficiently accurate for the conduct of human affairs. The facts observed by military men, in the course of their experience, are the materials from which any certain rules can be deduced with regard to military affairs; and such facts are therefore of the highest importance. The opinions of men of experience, good sense, and candour, also deserve attention. For if they have kept their eyes open to what passed around them, and have not allowed themselves to be led away by idle theories, their opinions are founded at least upon the facts that have come under their own observation.

Both the facts and the opinions in the publication before us seem deserving of attention. General Stewart has seen much service, and has had an opportunity of observing the military establishments adopted in foreign countries. At the same time he justly concludes that the different constitution of Great Britain, and the different circumstances in which she is placed, require a corresponding difference in her military establishment. Without perplexing his readers with unintelligible theories, he

lays down what he conceives would be the most advisable means for procuring an efficient land force; and adduces some facts, from his own observation, in confirmation of these opinions.

There are two alternatives which he submits to the attention of those at the head of affairs. The one is, "that there should be only two descriptions of land-force, and that both should be recruited for by government; the first for general service, and the second for home service: and that the whole of the present additional force, the militia, and the volunteer infantry, should be progressively done away." The other is, "that as there are many who may be willing to enlist for a limited service, and others, again, who will not be inclined to go to any distance from home, these inclinations should be taken advantage of, and with a reference to them, be formed, first, a regular army which shall be disposeable every where, and which shall be recruited for by government; secondly, a home army, which shall be furnished by the counties, and be disposeable throughout the home dominions; and, thirdly, a stationary militia, procured by ballot, and in which personal service shall be required."

In his observations on the recruiting for the regular army, General Stewart states it as his opinion that enlisting for life, and the severity, or rather the frequency of corporal punishment, are the chief circumstances which deter men from entering the army. In this opinion we believe he is supported by the unanimous consent of all experienced military men. He would have the time for which a man should be enlisted, divided into three periods, of ten, eight, and six years, at the termination of each of which periods he should have it in his power to quit the army. A bounty at the same time should be held out to him to induce him to continue his services; and the soldier who completed the full time of twenty-four years, should be entitled to half-pay during the rest of his life. He would make the first period longer for the cavalry and artillery by two years, deducting them from the second; as these services require a longer time to complete their discipline.

On the subject of corporal punishments the ideas of General Stewart merit particular attention:

"Every man who is acquainted with military command, must be aware that punishment in an army is necessarily prompt, and more severe than by process in civil law; this idea may be however overstrained or rather the practice upon it, and it may be possible to carry this principle so far as to create an impolitic aversion to that profession wherein is introduced a mode of enforcing discipline and good conduct, which bears no similarity with the customary practice of British law in other cases. I chiefly allude to the jurisdiction which is vested in regimental, brigade, or garrison courts martial; for that which is entrusted to general courts martial calls for the highest approbation, and is probably exercised by no other tribunal in a more impartial, or a more liberal manner. The frequency of corporal punishment, as a mode so generally resorted to by regimental courts martial for the maintenance of discipline in corps, appears to me to defeat the intent of the twelfth article of the sixteenth section of the Articles of War, which particularly adds the words 'or other punishment for small offences,' now this *other punishment* is rarely thought of, and a misconception takes place in the judg-

ment of most such courts martial, particularly where the members are inexperienced, that *this other punishment* is implied to be left to the commanding officer's discretion, and that their duty and province chiefly extends to the awarding of corporal punishment. Discipline may be enforced in divers ways, it may be maintained through the medium of the mind more than of the body, and the most certain mode of losing every hold upon the former is to act as if the latter method were the most efficient. In proportion as punishments are frequent and severe the minds of men become insensible. The nature of punishment ought to be conformable to the state of society; it ought to be no act of violence of the many against one member of the community, but public, immediate, and necessary, the least possible in the case given, in proportion to the crime, and determined by the laws. Besides corporal punishment is attended with such degrading circumstances to any man who lives under a free government, that it should be reserved for the worst crimes, nor in my view of the subject should any court martial, unless composed of seven members, or of five, if a field officer be president, have the power of awarding the punishment of flogging.

"The late amendment to the act, requiring all presidents of courts martial to have attained the rank, at least, of captain, is well judged; the accompanying one, introducing oaths into minor courts of honour, which regimental courts martial are, will, I apprehend, be a source of perjury. Had the courts been required to be composed of a greater number of members, the desirable object of solemnity and truth would have been equally obtained, and the sacred form of religion less exposed to abuse. In my humble opinion that part of the thirteenth article of the sixteenth section of war, 'which empowers regimental courts martial to consist of three members' ought to be omitted, excepting possibly in garrisons on the coast of Africa: and in answer to the objections which are made to the impossibility of bringing offenders to punishment on detachment duty, particularly in cavalry regiments, I hesitate not to state that I would rather commit the discipline of such detachment to the will and discretion of the immediate commanding officer, who will then act under certain responsibility, and be obliged to exercise his talent for maintaining discipline in some other mode, than to so small a court as three members compose, and who are not unfrequently instructed by that commanding officer as to the sentence which is expected from them, the mere exterior form of justice or law being thus adhered to. It moreover is not to be reconciled to my idea of equity, or of the construction which ought to be put on the words 'small offences,' in the preceding article of the above-mentioned section, that any such court, as has been here stated, should have the power of sentencing beyond a certain number of lashes, to be limited by the Articles of War. It is answered to this, that appeals may be had to general courts in event of harsh or unjust sentences; but this, like many other latitudes of liberal freedom, is not acted upon, and although thirteen years experience of regimental duty has caused many a harsh and many an unjust sentence to come under my observation, yet it never occurred to me to hear of one single appeal to a higher court. The names of offenders who receive corporal punishment, and the degree inflicted ought to accompany every regimental monthly return to the War Office, and would add importance to the act, and ignominy to the culprit, in the minds of the soldiery. I would also that the use of the cane was totally abolished, and recommend this remark to the attention of every officer who wishes to excite respect for his own authority in the minds of his men, and to maintain an honest pride in their hearts."

The following hint is also worthy of attention:

"There could perhaps be no stronger incitement to good

conduct held out, more encouragement to good behaviour and to continuance in the service given to the lower ranks in the army, or any one circumstance which would tend more to strengthen the public mind in favor of the profession of arms, than the introduction into the army of the rank of cadet or sub-ensign, to which serjeants may, by certificate of merit, be regularly promoted. I am the warmest advocate for the progressive advancement of non-commissioned officers to a higher rank, and have experienced the best services from them in every regiment, in which I have served, or with which I have been acquainted: revert to the natural feelings of the human mind, and to those of ambition, so peculiarly characteristic of the military mind, and the policy of the measure will scarcely require argument.

An addition of about thirty per cent to the present pay of officers, is suggested as a necessary regulation. It is also proposed that the guards should be selected from the most approved men in the other regiments, and that their additional pay should be employed to stimulate the ambition of the rest of the soldiery.

According to the first plan, General Stewart calculates that the regular army, or that for general service, should be made to amount to 203,642 men; and the national army, or that for home service, to 108,200 men: making together a military force of 311,842 men. The number of officers requisite for these two armies, he estimates at 15,592. This force would exceed the whole of the present land force, exclusive of the volunteers, by nearly 80,000 men. The following concluding observations of the first plan, seem to be well worthy of attention:

“The purchase and sale of commissions has been lately placed upon a system which, if it be strictly adhered to, may destroy the disgraceful traffic which has been too long carried on: if the sale of commissions be first and invariably offered in the corps where they occur, and where extra prices are least likely to be given, and if not there accepted, be at the choice of the first officer whose name may stand on the Commander in Chief's list for purchase; and if the same regulation be adhered to in the case of half-pay commissions, we may hope to derive the only species of benefit which can accrue to the service, from the admission of a principle unknown to all continental armies, and which will require the most impartial adherence to regulations in our own. The introduction into the service of men of merit, who may possibly command money, but not interest, and the reward of old officers by the sale of their commissions, are possibly the only two favourable features of this institution. All infringements of regulation on this head ought to subject an officer to a court-martial, and to the loss of his commission, as assuredly as any other act of disobedience or impropriety.

“I would take the clothing of regiments, as also the providing accoutrements, out of the hands of all colonels of corps, causing them rather to become the inspectors of the conduct of those who may contract with government for these articles, than the individuals who shall themselves be engaged in, and reap a profit by this species of commercial concern: the augmentation of their pay, in common with that of all regimental officers, as proposed in this Treatise, and the pay which I would specially attach to the rank of general officers, (they in general having the command of battalions) will be tantamount to the just profits on the equipment of any corps.”

“The introduction of orders, or medals of honorary distinction, into our service, has been a subject often reviewed by various well-wishers to the British army, but it seems never to have engaged the attention of those upon

whom it might devolve to carry into effect such measures as have been suggested. This species of reward for faithful or for gallant services, has no existence either in our sea or land service. The measure has been very general among other nations at all times, and the sentiment which it has probably given rise to in the breast of such statesmen as have adopted it, has been, that by no means, equally flattering to the feelings of generous minds, or so economical to the state, are the faithful services of its defenders so easily rewarded, or their best exertions so zealously called forth. In this country, however, where interest and favour have much weight, the badges of distinction, intended for merit, are too likely to be gained through this unworthy medium; the question may therefore justly arise in the minds of impartial men, whether, under all the circumstances, the best reward for the gallantry and for the faithful services of a British officer or soldier is not in the voice of public approbation.”

In the second Plan, General Stewart proposes three species of force. The first a regular army for general service, raised as in the preceding plan. The second an army of reserve, levied by assessments on the parishes, in the same manner as in Mr. Pitt's Defence Bill. The third, a stationary militia, raised by ballot, in which personal service should be required. The whole of these three species of forces would, when raised to their full complement, amount to 660,000 men.

Into the more minute details of these plans, our limits do not permit us to enter. We cannot, however, conclude this article without expressing our approbation of the plan pursued by General Stewart in laying his sentiments before the public, through the medium of the press. What is thought, or even what is said, in private, is altogether lost to the world. Even a speech delivered in the House of Commons, is often scarcely heard amidst the violence of debate, and is usually inaccurately reported; and thus the most material reasonings are apt to pass unnoticed amidst the mass. But what is given to the public by means of the press, is so much added to the stock of human knowledge, and may for ever after be had recourse to when occasion requires. It is in this manner that our System of Defence must, like other public establishments, be gradually benefited by the progress of knowledge.

A Sequel to Moral Education, with Specimens of Short Lectures and Prayers, adapted to every Denomination of Christian Schools, addressed to every Parent of the United Kingdom. By Thomas Simons. 8vo. 6s. 6d. Johnson.

The vast importance of giving youth a proper education is as uniformly admitted, as opinions are various with regard to the best means for attaining this object. However erroneous the greater part of the systems with which we have been presented are upon the whole, they in general contain some just observations and important facts, and every unsuccessful attempt may in one sense be said to bring us a step nearer the truth.—When error has been exhausted, a system may at last be formed, which, from having its foundation in principles drawn from the constitution of human nature, may admit of universal application with almost a certainty of success. In the system before us, the author's pretensions are not high, at he

professes to have done nothing more than "collect the scattered rays of the various writings of pious and learned men on this subject into a focus." This is by no means an useless task, for to bring into one view the most valuable observations of the different writers on any subject must save the future inquirer much time and labour, and greatly facilitate the progress of improvement.—Here, however, every thing depends upon the execution; and this now remains to be examined.

The contents of the work are divided into two parts; The one consists of four letters supposed to be written to a friend. The object of the first of these is to recommend a more general attention to the instruction of children in the principles of Christianity; the second lays down what the author calls an easy practical plan for the proper government of a school, with a few miscellaneous remarks; the third is occupied in proving the practicability of this plan, and the fourth treats of the advantages attending the institution of parochial charity schools. The other part consists of short lectures and prayers for the use of those seminaries where the education of children is conducted.

The first letter commences with some observations on the tenets of those who preach up the superiority of faith over good works. The author might, perhaps, have found other topics more closely connected with the education of children; but, however, the subject in itself is undoubtedly of great importance. In order to prove the necessity of good works, he gives a variety of quotations from some of our most eminent divines—such as Tillotson, Blair, Chandler, and others. He thinks it necessary to apologise for his arrogance in shewing the necessity of good works, when so many eminent publications have appeared on this subject. Had this come naturally under his plan, no apology would have been requisite; but it might with reason be expected that, since he did think proper to introduce the matter, the question should be clearly and fairly stated. The author seems to have had in view two descriptions of Christians. The one affirms that for our justification both faith and good works are immediately necessary. The other contends that faith only is immediately necessary for this purpose; but that this faith neither is nor can be genuine unless it produces good works. The difference in the end, perhaps, is not very material, nor is it at present requisite to inquire whether either or any of these notions are exactly correct. But our author seems to proceed upon the supposition that the sect against which his arguments, or rather observations are pointed, maintain that virtuous conduct is not absolutely required in a Christian. That there have been sects of this description cannot be denied; but if any exist at this day, their numbers must be extremely small. But our author's want of precision on this point renders it more than probable that he understood little of the matter, and here, therefore, all his observations must be idle and unprofitable.

After his remarks on the necessity of moral conduct, our author proceeds to shew the danger of protracted repentance, and expresses his surprise that large congregations should assemble to hear the nonsensical ha-

rangues of ignorant pretenders, who undertake to teach what they cannot have sufficiently studied. The poor and illiterate, he says, may be pardoned for being misled by such teachers; but those who have opportunities of rendering themselves capable of searching whether these things are so, cannot have any excuse for neglecting a business of so much importance.—After this, our author labours hard to shew, in opposition to Mandeville, that private vices are not public virtues. Some praise must be allowed to the attempt; but it is fortunate that Mandeville has met with more able antagonists. One of his objections to Mandeville's system is, that it is an *innovation*. In all cases innovations for the worse are to be avoided, and this, certainly, is one of these cases. But there may also be innovations for the better. Mr. Simons, however, like a great many *wise men* of the present day, has a particular horror at innovations of all kinds. As the meaning of such *wise men* is in general very deep, it need not surprise us that it should be often difficult to discover; but it would not be amiss to consider that every new generation has the experience of every former generation added to its own. In proportion to its superior knowledge and experience, it may see room for many improvements that were not before so obvious. It may not be useless also to reflect that as mankind are never stationary, but in general are advancing with a progress more or less rapid in the road of improvement, systems and regulations which may be very proper and even necessary in one stage of society, may be in the highest degree pernicious and unjust in another. Alterations and changes, therefore, seem to be equally justified by reason and necessity. In any proposed innovation, the only question is, whether it would be advantageous or otherwise. To oppose all change merely on the ground that innovation is dangerous, is neither more nor less than to act upon a system of opposition to human comfort and improvement, and the most invariable laws of our nature.—The letter concludes with an attempt to *rescue "the character of Almighty God"* from the misrepresentations of Deists and others. For this purpose the author attacks the doctrines of original sin and eternal damnation. On these, some of his observations are entitled to attention, and others are extremely erroneous and even ridiculous, especially where he treats of the action of fire as an agent of punishment on the human soul and body in a future state. In this letter there are some just observations, but different points are obscurely stated and superficially discussed, and are liable to this further objection, that they have very little connection with the principal subject.

The next letter comes much more close. It treats of the most eligible mode of conducting a public school.—The schoolmaster, he observes, ought to act with independence, and not to yield to the mistaken fondness of parents, by indulging children so far as to neglect their education and morals.—Till the reason of children is sufficiently strong to controul their passions, he considers it as impossible to conduct a school with any advantage to the scholar without laws.—The violation of these laws ought to be attended with serious consequences to the pupil, and

therefore, on some occasions corporal punishments are absolutely necessary.—They ought, however, to be used as seldom as possible, and administered with coolness; but when they cannot be withheld, they should not be trifled with, nor slightly applied. They should always be such as to render the pupil afraid of offending for the future, without being so severe as to leave the smallest chance of doing any serious injury. As the instrument for punishment, he recommends the *rot*, and is decidedly averse to blows on the head, pinching the ears, &c. &c. He strongly disapproves of such punishments as solitary confinement, deprivation of meals, and additional tasks. This last is certainly one of the most injudicious that can well be imagined. A boy should never be taught to consider learning as a punishment. In favour of the *rot* our author cites scripture, and adduces some arguments of his own. He also answers several of the most important objections to its use. None, says our author, but the principal in the school should inflict corporal punishment. This is undoubtedly a just observation, but at the same time, the principal should be careful to support the usher's authority; and the latter also ought never to prefer any complaint, nor expose a pupil to punishment, without the strongest necessity. Schoolmasters, our author proceeds to observe, should pay the utmost attention to the morals of their pupils; they should teach them to adhere to sincerity and truth, and never to take advantage of one another even in the most trifling games; they should endeavour to check every action and expression of a bad tendency. Some of the boys should be appointed to give information of any thing of this sort that passes during the hours of play and relaxation. Our author is aware that there is something objectionable in such a regulation, and therefore thinks it necessary to bring forward some arguments in its defence. The best of these is, that he himself has by experience found it both practicable and highly useful.—That he may have done something to check a particular fault is not impossible, but even if the end could be completely attained, the means must be attended with worse consequences than the evil which is to be remedied. Many unguarded actions and expressions will no doubt be prevented; but whenever boys are rendered spies upon each other's conduct, the natural result will be the encouragement of hatred, suspicion, and hypocrisy. To the custom of permitting boys to quarrel and fight, our author has great objections, because it is, as he thinks, contrary to the unresisting spirit of the Gospel. Yet circumstances might, he allows, arise in which it would be criminal to comply with the injunction "not to resist evil." Mr. Simons is therefore extremely puzzled how to reconcile such seeming contradictions. But his difficulty arises solely from not understanding the proper sense of the passages to which he refers, and consequently the whole of his observations on this point are idle and frivolous. He admits, however, that boys should be accustomed to athletic exercises, and taught to practice such games as tend to increase their muscular strength. But this might be done, he thinks, without quarrelling and indulging the diabolical passions of revenge, hatred, and malice. Wherever such passions appear, they ought undoubtedly

to be checked, but it is perfectly well known that among boys a thousand quarrels will happen where little or no blame rests with either side. Perhaps, the best mode of proceeding in all cases would be, never to punish the parties on account of a quarrel merely as such.—But when any very improper circumstances are connected with it, the guilty ought not to be allowed to escape with impunity. This would prove a strong check to mischievous quarrels without destroying the spirit of the boys, and would serve, at the same time to give them more just notions of the nature of moral duty.—The letter concludes with pointing out the bad tendency of too many holidays, and the interference of parents with their children while at school.

The third letter consists of an account of the progress of a school under a person supposed to conduct it in the manner before detailed. Our author, of course, gives success to his own method. The dilemma to which a schoolmaster is often reduced from the ridiculous and contradictory order of parents relative to the management of their children is pointed out with a great deal of force and humour. But by far the greatest part of this letter is nothing more than a repetition of what had been said in the preceding one.—The fourth letter is occupied in pointing out the advantages of parochial charity schools, and the excellent effects which they are calculated to produce on the morals, industry, health and happiness of the lower orders of the community.—Our author disapproves of the tyranny which in several seminaries the stronger are permitted to exercise over the weaker. But disapprobation is too mild a term when treating of such an abominable custom, the direct and obvious tendency of which is to prepare the minds of youth for being either tyrants or slaves, according to the circumstances in which they may be placed. The latter part of the work consists of moral lectures selected from different authors, with short prayers intended for the use of schools, and suited to Christians of all denominations.

Upon the whole, it appears that this cannot be considered as a regular plan of moral education, even according to the method in which systems are at present constructed. The work contains a great deal of matter either not at all, or very remotely, connected with the principal subject.—It is often employed in frivolous discussions and unnecessary repetitions, and many of its directions are palpably erroneous. The style is often mean, and sometimes obscure. At the same time, however, many observations are scattered through the volume which seem to be extremely just and well worthy of attention.

The Rise, Progress, Decline, and Fall of Bonaparte's Empire. By W. Barré, Author of the *History of the French Consulate*. 8vo. 10s. 6d. Badoock.

It appears to be Mr. Barré's design to carry on regularly the history of Bonaparte. His account of the French Consulate published some time ago, may be regarded as the commencement of the work, and the plan is followed up in the present volume, which treats of the Rise and Progress of Bonaparte's empire. It must certainly be allowed that the author is

extremely consistent with himself, for the principles, manner, and style, which he here displays, are exactly of the same nature with those that are to be found in the former publication. His great object seems to be the restoration of the Bourbon family to the throne of France. Bonaparte he considers as the grand obstacle to the accomplishment of that object, and it may therefore be supposed that he can have no great inclination to treat him with lenity. Still even under such circumstances, it is not impossible to preserve a considerable degree of impartiality, for we have heard of those who could do justice to their enemies. It must, however, be admitted that Mr. Barré cannot be accused of any such weakness, for we scarcely ever witnessed a system of hard railing so uniformly and perseveringly conducted. This is the very soul of the work. Facts seem to be introduced not for the sake of giving information to the reader, nor with a view to form a ground for such reflections and observations as might add considerably to the merits of his history, but almost solely for the purpose of affording occasions of railing at Bonaparte and the Corsican family.

The time included in this history is the period that elapsed between the commencement of the present war with France and the coronation of Bonaparte. Some cursory remarks, however, are made by way of introduction, on the conduct of Bonaparte during the progress of the revolution. It may readily be conjectured that the massacres of the Toulonaise, in 1793, and of the Parisians in 1795 are not forgotten. They are indeed perpetually mentioned, not only here, but in every part of the book where the author can possibly contrive to bring them forward. The measures that followed the declaration of war, the journey of Bonaparte along the coast, the abject behaviour of the French, the conspiracies against Bonaparte, the degradation of the Pope, and the ceremony of the coronation, are the events described. All the state papers are carefully inserted, and upon the whole we have a sort of Gazette account of the period above mentioned, accompanied with those observations respecting Bonaparte and his motives, which our author constantly delights to introduce. General Mortier's proclamation on the invasion of Hanover, he compares to the *propaganda* of Robespierre, Marat, &c. "and yet Bonaparte had proclaimed that the revolution was terminated!!" This is a wonderful observation, but another follows no less wonderful. On the death of the King of Etruria, it might have been conjectured, he says, that the royal widow and her kingdom, would become the property of one of the illustrious brothers; and perhaps, continues our sagacious author, the late journey of Lucien Bonaparte to Italy, was with a view of effectuating the match: Why, he adds, should not a Corsican prince be as much honoured as the horse-guardian, now Prince of Peace, who feels himself endowed with greatness of soul—so true the saying, set a beggar on horseback and he will ride to the devil. The means by which Manuel Godoy rose, are as infamous as those by which the Corsican Bonaparte emerged from obscurity; but our author adds a saving clause, in favour of the Prince of Peace, by remarking, that

this is proved only by the anecdotes of ambassadors at the Spanish court. No quarter, however, is shewn to Bonaparte. He is a Corsican tyrant, a Corsican despot, a Corsican impostor, an insolent Corsican, a ferocious Corsican, a Corsican hyæna, a savage and voracious monster, a scourge of mankind, and one who may expect to meet with a violent and untimely end, an insolent Corsican upstart, a jealous and odious Corsican, a base Corsican adventurer, a Corsican rebel, a sanguinary usurper, a Corsico-jacobin impostor, an atrocious and ferocious wretch, a notorious villain, a lurking assassin, a treacherous Corsican assassin; in short the vocabulary of foul terms has been exhausted for epithets to distinguish Bonaparte. Similar terms are also applied to the modest and chaste Empress Josephine, to the whole of the imperial family, and to all who are in office under Bonaparte. But our author loses his patience completely when he comes to mention that the Corsican family had been called "*august*" by one of the sovereigns of Europe. After plainly hinting a wish that the sovereign might be guillotined for his pains, he proceeds with the following observation: "Thus the reputed son of an obscure lawyer, in the town of Ajaccio, in the island of Corsica; a revolutionary and sanguinary wretch, whose wife, mother, and sisters, have long since acquired the well-merited denomination of prostitutes; whose brothers and other relatives have only obtained celebrity through their horrid vices and heinous crimes; a ferocious tool of all the revolutionary jugglers from Marat and Danton to Robespierre and Barras; a convicted assassin of Frenchmen, an atrocious robber and plunderer; a notorious impostor and hypocrite; a base and treacherous deserter from the French army in Egypt; a consummate villain and an impudent ruffian, an acknowledged (by himself) usurper and rebel, was qualified with the appellation of '*august*' by lawful sovereigns!!!!" This paragraph the author qualifies, to use his own expression, with five points of admiration, and certainly it does contain something wonderful. A more curious piece of abuse can scarcely be found in any other history. The paragraph above mentioned is followed by some severe strictures on those sovereigns who have acknowledged the title of Bonaparte. The conduct of the Emperor of Russia however, affords some consolation to our author, who, by the way, is a personage of no small importance in this history, and he therefore is very often introduced to the reader's notice: There are several other things which he cannot look upon with any degree of patience, such as the Corsico-imperial household, the Corsico-imperial civil list, and especially Bonaparte's private purse. This purse sticks in his throat immoveably. "The Corsican," he observes, "had no private purse before the massacre of the Parisians in 1795. He had no private purse when he could not pay for his breakfast at Chretien's coffee-house. He had no private purse when he was accustomed to receive from a merchant of Marseilles, the sum of five shillings at different times, in order to keep him from starving. The needy Corsican had no private purse when his wife's lovers were wont to throw him a shilling out of charity." This private

persu is introduced as often as possible, with a kind of bitter sneer, which the author intended should be wit. He employs a great deal of this sort of irony, and always takes care to put the ironical words in italics, in order to prevent mistakes. Thus the *chaste* Madame Bonaparte, the *mild* Emperor Napoleon, and the *august* Corsican family, are occasionally substituted for more direct abuse. The author is by no means pleased with the English government for not causing the cities on the coast of France to be bombarded at the time Bonaparte visited them. If this bombardment had taken place, then the French would have been convinced that the Corsican was the cause of all their calamities. As it was, he is sure that the Corsican endeavoured to impress upon their minds that his sacred presence saved them from destruction. This is another of the *wise* remarks with which Mr. Barré has filled his book. He is enraged at Bonaparte for detaining the English subjects at the commencement of the war, though he thinks they deserved such usage. He does not, however, blame the curiosity that led people to see the Corsican upstart, had it been confined within the bounds of common decency. Curiosity leads us to see menageries where tigers, hyænas, and other ferocious and voracious beasts are shewn to the public, and certainly the Corsican *bipeds* have surpassed in voracity and ravenousness all the hyænas, tigers, and birds of prey that ever existed. But to pay any respect to the beasts, our author thinks a high offence, and is therefore not sorry that the culprits fell into the jaws of the animals. In another part of the book he follows up these curious remarks by giving it as his opinion that hyænas and tigers might be rendered more ferocious, than they naturally are, by having some of the Corsican blood injected into them!! Among the many silly observations which our author's immoderate hatred of Bonaparte produces, there are some not without point. At Amiens, he says, a discussion took place between two of Bonaparte's agents, concerning the arrears of the taxes due by the department of *La Somme*. One said that the sum amounted to 60,000 livres, and the other, to 62,000. Bonaparte being instructed by *Chaptal*, who was standing behind him, instantly said, "you are both mistaken; the sum amounts to 65,000 livres." The whole city of Amiens in a moment resounded with the admirable and extensive knowledge of the Corsican *genius*, and all Paris next day was informed of the wonderful abilities displayed at Amiens by the sovereign of France. Upon this Mr. Barré observes that by such tricks, pigmies are made to appear giants, not only at the new Corsican court, but even in many others of long standing. This is perhaps the most sensible remark in the whole book. Among the state papers, the "*Exposé*" of the situation of France, is inserted.

Mr. Barre will have it, that the Corsican not only hates the English, but the French, and almost with equal spite. Bonaparte, monster as he is, does nothing for the good of France, and every thing to degrade and oppress her; he hates the English but loves their cloth. Our author thinks he might have some pretensions to patriotism if his prohibition of English cloth were real. He affirms, therefore, that

it is all a *pretence*, and that secret orders are given to the revenue officers to permit the importation of English cloth into France, solely for the purpose of injuring the French manufactures. Mr. Barré here gives more credit to Bonaparte for wisdom and patriotism than he is aware of, or the Emperor deserves.

The great majority of the French, he says, hate the Corsican rabble, and wish to get rid of them as soon as possible. Any means, he asserts, are lawful for this purpose, and he plainly insinuates in several places, that if Bonaparte cannot be dispatched in any other manner, assassination might be resorted to by Frenchmen who groan under his tyranny. This is an idea very fit to crown such a performance as that before us. A man who can put such language as this work contains on paper, is worthy to preach up assassination.

But enough of a foul and ridiculous tissue of invective, which degrades history by assuming its name. The author does indeed seem at present to be actuated by extraordinary wrath against the Corsican, but he himself mentions instances of French emigrants who instantly changed their tone, after returning to their own country. Some who once railed furiously at Bonaparte, are now as furious in his praise. Is it unfair to conclude that our author, by being so violent as an enemy, only wishes to shew that it may be worth while to make him a friend? If this be his object, he has certainly over-acted his part; for the very extravagance of his apparent rage renders it harmless.

The Reading upon the Statute of Uses of Francis Bacon, afterwards Baron of Verulam and Viscount St. Albans, Lord High Chancellor of Great Britain.—A New Edition, with very full Notes and Explanations, and a copious Table of the Contents. By William Henry Rowe, Esq. Author of "Observations on the Rules of Descent, and of our Laws disallowance of Lineal Ascent." 8vo. Brooke & Clarke.

The intention of the statute of the 27th Henry VIII. chap. 10, was to remedy the inconveniencies and evasions of the common law that had taken place previous to that period. It had been the custom, for different fraudulent purposes, to infeoff persons in estates to the use of others. By the common law the *cestuy que use* had no right whatever, as the legal right was considered to be vested in the feoffee. Abuses, as might be expected, soon grew out of this, and the Court of Chancery interfered in favour of the *cestuy que use* by issuing *subpanas* to the feoffees to account to the *celles que use* for the profits of their estates. As the conveyances to Uses were often perverted to improper purposes, the present statute was passed, which altered the nature of tenures entirely, and vested those rights which, by the common law, belonged to the feoffees in the *celles que use*. This statute seems to have been for a long time ill understood, or designedly perverted. False expositions were given and acted upon at hazard, though not countenanced by any direct rule or weighty authority. When the abuses began to be reformed, several doubtful questions of law arose, many of which were unsettled in the time of Lord Bacon, and this gave rise to

his reading on the statute of uses. The reading is divided into three parts. The first treats of the nature of *uses*, and points out the various ways in which they differ from *possessions*. It then examines the origin and progress of *uses*, both in the course of common law and the course of the statutes, and concludes with a recapitulation of the principal points discussed. After the above introduction to the subject, Lord Bacon in the second part commences with some observations on the time in which the statute was passed, its title, and the precedent or pattern on which it was formed. He then comes to the statute itself, and examines the preamble, the body of the statute, and the provisoes; the first of which states the inconveniences, the second gives the remedy, and the third removes the inconveniences of the remedy. In the third, Lord Bacon considers the state of the assurances of the realm in his day upon *uses*. Here he first examines what persons may be seized to an use, and what not; secondly, what persons may be *cestuy que use*, and what not; and thirdly, what persons may declare an use, and what not.

This Reading was first printed in 1642, forty years after its delivery to the Society of Gray's Inn, and sixteen after the author's death. The incorrectness of the various editions had been matter of general complaint, when the edition of 1785 was published. Many palpable errors were corrected by that edition, and Mr. Rowe, the present editor, has very properly always signified at the foot of the page, wherever such corrections occur, that they were first inserted in the last edition. So much seemed necessary in order to enable the general reader to understand precisely what has been done in the present edition.

Notwithstanding what had been done in the last edition, a great deal was left undone. It was confined to the correction of palpable errors in the text. But a great many corrections were at the same time omitted which are absolutely necessary either to prevent a wrong impression from being made on the mind of the reader, or to render several passages intelligible which otherwise would be involved in impenetrable darkness. The last edition, besides, contains some errors of the same nature with those which it has corrected. What was wanted in these respects has been in a great measure supplied in the present edition. The last edition contained no notes or observations of any kind, to explain or illustrate the text where it is obscure, to shew the points in which the noble and learned author differed from the other great legal characters of his time, or to state in what respects his opinions have been shaken by more modern decisions. This deficiency also has been supplied in the present edition. A table of contents has likewise been added, which will be found very convenient. When the editor has made any alteration in the text, he has always stated in a note, where any occasion for it could exist, the grounds upon which he proceeded. This is very much to be commended, because it affords every person an opportunity of judging for himself whether the arguments justify the conclusions drawn from them. It may be proper to observe, that he has not been rash in his alterations, for he has seldom, if at all, combated a perverted construction, or defended

an alteration of his own, where he is not clearly borne out by the context, or the obvious sense of the passages in question. To mention many of the numerous emendations here made would exceed our limits, as it would be necessary to state their nature, the points where they were called for, and the grounds on which they are founded. But, although we cannot enter upon the verbal alterations, yet it may not be improper to take notice of a few of the notes in order to give a specimen of the manner in which the editor has conducted his work.

Of a material correction of the last edition, the first and sixth notes furnish an instance. Bacon begins his reading by considering "what is the nature of an use." Some have been of opinion that he meant to treat of the nature of an *Use* before the statute, and this was actually stated in the margin of the last edition for the purpose of assisting the reader. The editor here combats this opinion, and maintains that Lord Bacon meant to treat of the nature of an *use* as the term was employed in his day. He points out the source from which the error probably arose, and then proves his position from the context, and the nature of the words themselves. He might have mentioned the second negative where Lord Bacon in the course of his explanation of the nature of an *use*, says that "an *use* is no covin nor collusion as the word is *now* used," for originally it certainly implied covin and collusion. This point is not immaterial, because as the editor shews in the sixth note the proper understanding of the origin of *uses* depends upon it. In examining the precedent for *uses*, Bacon observes, that the use comes nearest to the *usus fructus* of the civil law in name, but that, in fact, it rather resembles the *fidei commissio*. Gilbert, however, considers the *usus fructus* as the proper precedent. The editor in the twentieth note justly remarks, that uses partake of the nature of both. In the *fidei commissio*, the *heres fidei commissarius* had originally no remedy against the *heres fiduciarius*. In the time of Augustus they contrived to flatter him in their trusts, the writing of which began with "*Rogo te per salutem Augusti, &c.*" He therefore appointed a prætor to give remedy in such cases. At last a decree of the senate rendered the *heres fidei commissarius* heir in substance. So far it seems exactly to resemble our *Uses*, which at first had no remedy. They were then relieved by Chancery, till at last the statute brought the possession to the *use*. But there is this essential difference between the *use* and the *fidei commissio*. The latter was a trust of the inheritance, to be given up as soon as possible with the profits to the *heres fidei commissarius*, which, indeed, is intimated in the form, "*Hæredem constituo Caium; Rogo autem te Caie, ut Hæreditatem restituas Scio.*" The former is permanent, and here it resembles the *usus fructus*, which in the civil law signified the enjoyment of the profits by one, while the possession was in another. But there was still this distinction between the *use* and the *usus fructus*. In the former there was a confidence reposed, as the *cestuy que use* had no remedy at law; in the latter no confidence was reposed, as the *usufructuary* had a legal right to the profits. The *use*, therefore, resembled the *fidei commissio* in the confidence reposed, and the

usus fructus, in as far as the possession was in one, while the profits were intended for another. *Coke* ascribes the origin of *uses* to *fear* and *fraud*, that is, fear in times of trouble, and fraud in order to avoid just actions, to evade the Statutes of Mortmain, &c. *Bacon* agrees with him so far, but thinks that the principal cause was the desire of making testamentary devises. It is possible that all these causes may have had some operation in producing *uses*, though it may be hard to determine which of them had the priority in point of time, or whether they might not have begun to operate much about the same time. The opinion of the editor seems to be founded on a strong probability. The clergy were the masters of the civil law, and it is by no means unlikely that the *usus fructus* suggested the *uses* to them as a mode of evading in some measure the statutes of mortmain. Though the feoffees to their use might sometimes betray a trust which the law would not compel them to keep, yet at a time when the thunders of the church were so terrible, this could only happen in a few instances. The evasion of the law, thus begun, would be found convenient in a variety of different cases, and *uses* increased so much that the Chancellor's *subpena* was found necessary. The effect of this with respect to the clergy was, that the legislature was alarmed, and subjected the *uses* to the Statutes of Mortmain.

It is no unusual thing with those who are blessed with no large portion of discretion, or knowledge of themselves, to attempt to controvert the principles and positions of characters of high and established reputation, without having very well weighed the nature and merits of their arguments. The motive is obvious. It is glorious to have overcome a great antagonist, and it is something even to have contended with him; but few could refrain from laughter at the efforts of a dwarf to drown a giant in a puddle not six inches deep. Lord Bacon says, "an use cannot be on an use," for which expressions, a wiseacre insinuates, that his lordship had lost his senses. The editor, who, while he with modest confidence occasionally differs from the opinions in the text, is free from the silly ambition above mentioned, points out the solidity of Lord Bacon's observations. In order to shew the principle on which an use upon an use cannot be executed by the statute, he puts the following case which is sufficiently clear:—Suppose that a feoffment in fee had been made before the statute to *A.* to the use of *B.* in trust for *C.* *A.* was not seised to the use of *C.* but of *B.*—and therefore, all the equitable claims of *C.* were on *B.* When, therefore, the statute came to execute *hereditaments only* to the use, it executed the use of *B.* because there was a person seised to him; but it could not execute the use of *C.* because though there was a trust, nobody was seised to his use. The second use, however, will be enforced in equity as a trust.

Wherever an obscurity arises in the text from the injudicious use of a word or otherwise, the editor always illustrates the real meaning in the notes. Wherever the sense has been attempted to be perverted, he exposes the weakness of the attempt; wherever the opinions in the text have been misapprehended or rashly controverted, he has set the subject in a proper light; and where Lord Bacon's positions have been

overturned by subsequent decisions, he points out the particular cases, and the grounds on which the decisions were founded. Of course the notes are extremely valuable, both because they afford a facility to the just understanding of the text, and because they contain able discussions of some of the most important points in the Law of Uses. These advantages, added to the judicious alterations in the text itself, render the present edition a most valuable present to the profession in general, but more particularly to the student, who will find his way cleared of many impediments which would have retarded his progress, and much light thrown on places where he would have been obliged to pursue his legal journey in darkness. The editor has very properly always placed in the margin the pages of the last edition. It is much to be wished that in all new editions of law books, the pages of the old editions were always marked. It would afford great facility in the way of reference, and be the means of saving much time and labour.

FOREIGN.

Traité d'Economie Politique, &c.

A Treatise on Political Economy; or a simple Exposition of the Manner in which Wealth is produced, distributed, and consumed. By Jean-Batiste Say, a Member of the Tribunate. 2 vols. 8vo. Paris, 1803. London, Debolle.

Political Economy is a science altogether of modern growth, and the knowledge of its principles, and the power of making a just application of them to all the affairs of nations is yet very imperfectly distributed. Of this, after the knowledge of our duty, the most important perhaps of all the branches of science, it is remarkable that the ancients had no conception. The ordinary sense of human nature, indeed, taught them a few practical lessons; and they produced, distributed, and consumed wealth, according to certain rules and plans of their own. But there is no evidence that any one ever thought of exploring the laws according to which wealth is produced, of ascertaining the principles upon which it is distributed and consumed, and the means capable of being employed to make the distribution and consumption contribute most to the happiness of man. This important subject was never regarded in the light of a science; and it is no doubt to the commercial operations of modern times, and to the practical experience of the power of wealth in raising or depressing nations that we owe the first conception of the propriety of ascertaining the principles of nature which preside over this momentous concern.

It was not early even in the history of modern science that any knowledge of political economy was obtained. So long as liberty was banished from the soil of Europe, the science of government, if the barbarian maxims upon which it was then conducted are not ridiculed by the term, was confined to the princes and ministers who exercised the powers of government; these stood ready to punish the first man who dared to think upon a subject which belonged exclusively to them; and no part of the science of the amelioration of human affairs received any improve-

ment in their hands. The different functions of governments were not then clearly distinguished. They were all comprehended in one general and indistinct idea; no classification or distribution was made; they received a coarse sort of mixed attention; and all were ill understood. To render the people, however, subservient to the passions and appetites of their superiors was the first and most interesting concern; and this was together incompatible with the means of rendering them wealthy and prosperous, and the nation, by consequence, at the same time. It is no wonder, therefore, that the science of rendering a nation wealthy and prosperous was not then understood.

After the minds of men, however, were unfettered, affairs long proceeded in the beaten track before any insight was obtained of the laws which regulated their procedure, and of the circumstances on which their prosperity depends. The first general maxims were founded on very partial and fallacious appearances, on the idea, for example, that money and riches are equivalent terms. On this principle was established a system which embraced the whole detail of political economy, and according to which most of the regulations and contrivances of the different states of Europe for advancing the national wealth were framed. By far the greater part of such positive regulations as yet exist are of the same nature; and that system has taken so firm a hold of general opinion that the minds of the greater number of persons with whom you converse are still directed by it; and many even of those who have advanced so far as to perceive the truth of more enlightened principles when they contemplate them in general, are constantly misled by the old system in their practical applications, and reason and act in direct contradiction to the principles which they allow.

If, however, on the quantity and distribution of the wealth of nations depends almost every thing which renders the nation great, and its members happy, and if the knowledge of this subject, of importance so exalted, be thus confined in its distribution, every new work which appears calculated to diffuse more widely the genuine principles of this dignified science, to remove misapprehensions, to correct mistakes, to dissolve objections, and to multiply practical applications, is a work of the greatest importance, and deserves the praise of every man who understands and wishes well to the interests of his species. Such is the object of the work before us; and to the merit of the design are to be added virtues of no ordinary rank in the execution.

Of some particulars in the more recent part of the history of the science the author thus expresses himself.—“Montesquieu, whose genius embraced more objects than he was able to study, disseminated brilliant errors in his *Spirit of Laws*. We owe, however, to that great man the obligation of having introduced philosophy into the business of legislation.”—“Toward the middle of the last century some principles respecting the source of riches advanced by Doctor Quesnoy made a great number of proselytes. The enthusiasm of those persons toward their founder, the scrupulosity with which they have

invariably adhered to the same doctrines, and their zeal in defending them, have made them be regarded as a sect, and the name of Economists has been conferred upon them. Instead of observing the nature of things in the first place, of classing their observations, and deducing from them general principles, they began by laying down general principles, endeavoured to reduce to them all particular facts, and drew from them conclusions. This engaged them in the defence of maxims evidently contrary to good sense and to the experience of ages.”—“It is most certain the economists have done good by proclaiming some important truths, and directing the attention of men to objects of public utility; but it is no less certain that they have done much evil by decrying certain useful truths, and making it appear by their sectarian spirit, by the dogmatical language which prevailed in most of their writings, and by the tone of inspiration which they assumed, that they were only a society of visionaries running after a chimerical perfection.”

“One thing which no one has denied, and which is sufficient to give the economists a title to the gratitude and esteem of mankind, is, that their writings have all been favourable to the most strict morality, and to the liberty which man ought to enjoy, of disposing of his person and effects; a circumstance without which social happiness and property are unmeaning terms. I know not that a single person of bad faith, or a bad citizen is to be found among them.”

“Turgot has been unjustly represented as an apostle of the sect of the economists. He was indeed too good a citizen not greatly to esteem so good citizens; and when in power he thought it useful to support them. They in their turn found it their interest to encourage the idea that so enlightened a man, and a minister of state, was one of their adepts. The truth is, that Turgot had notions of his own; and often discovered wherein those of his friends were erroneous; but he had in common with them the love of the public good.”

Our author next announces the appearance of Smith in the following terms:

“In the year 1776, Adam Smith, reared in that Scottish school which has produced so many historians, philosophers, and men of letters of the first rank, published his book, entitled, *An Inquiry into the Nature and Causes of the Wealth of Nations*. When we read his work, we perceive that before Smith, political economy had no existence. I have no doubt that the writings of the economists were very useful to him; as well as the conversations which, on his visits to Paris, he had with the most eminent and enlightened men of France; but between the doctrine of the economists and his, there is a distance equal to that between the system of Tycho Brahe and the physics of Newton. Before Smith some very just principles had been several times advanced: he is the first who shewed the connection which they have with one another, and how they are necessary consequences of the nature of things: now it is acknowledged that a truth belongs not to him who first utters, but to him who first proves it. He has done more than establish truths; he has given the true method of detecting errors. He has not permitted himself

to make a single assertion, not even a single supposition which is not conformable to the most constant facts. His work is a series of demonstrations which have raised several propositions to the rank of incontestible principles, and which have plunged a much greater number into that gulph in which systems, vague ideas and extravagant imaginations are tossed about for a season before they are for ever swallowed up."

"It has been said," continues our author, "that Smith had great obligations to Steuart, (Sir James, Polit. Economy) whom he has never once quoted, even to expose his errors. These obligations appear by no means evident to me. Smith conceived his subject in a manner very different from that of Steuart. He soars above a region on which the other crawls. Steuart supports a system previously adopted by Colbert, by the English government, constantly followed by almost all the states of Europe, and which makes the riches of a country depend, not upon the amount of its production, but upon the amount of its sales to foreign nations. The economists appeared, who in their turn founded riches entirely upon the productions of agriculture. There is something good in both systems, but great inconvenience in adopting either exclusively. Smith refuted their principles, their conclusions, and their media of proof by experience and reasoning; and demonstrated the real principles of wealth. The obligations which we owe to him are much more evident than those which he owes to others. If he has not refuted Steuart in particular, it is because Steuart was not the head of a school; and because it was his object to expose a system which was at that time general, rather than the doctrines of a writer who maintained none which were peculiar to himself."

After this account of the services rendered to political economy by Smith, our author explains what he himself has endeavoured to perform. However luminous and satisfactory the demonstrations of Smith, the form of his work is not so perfectly didactic as to answer the purposes of the learner in the best possible manner. His arrangement Say considers as leading the beginner into confusion; and his illustrations, though extremely apposite and interesting, are often so long and numerous as to distract the mind of the student, and prevent him from seizing and combining the leading principles. Say accuses Smith of obscurity too in some places. The object of Say himself is to present a view of the principles of political economy as completely adapted to the wants of the learner as possible; to exhibit them in the most natural and exact order; to explain them in the most simple manner, retrenching every thing but what is necessary to convey a clear idea of the point to be stated. By thus exhibiting the outline of the subject, and as much of the detail as might be necessary for the support of the outline, he hoped that a more distinct, and perfect idea might be obtained of this important subject by the great body of readers than from the work of Smith, which so many people read, and few give evidence of having completely understood.

In most of these views we think the author is cor-

rect, and his execution is by no means unworthy of the design.

The business of political economy consists of two principal inquiries—1st, How is wealth produced, or what are the sources from which it is derived; and 2dly, How is it distributed. To the first of these inquiries Smith and Say answer, That wealth is derived from three sources—labour, capital, stock, and land; and to the second they answer, That it is distributed as the wages of labour, the profit of stock, or the rent of land. In the first book of Smith's inquiry, he considers "the causes of the improvement in the productive powers of labour, and the order according to which its produce is naturally distributed among the different ranks of people." The first of those objects here mentioned, "the causes of the improvement in the productive powers of labour," evidently belongs to the first inquiry of political economy stated above, and very properly was placed in the beginning of a work on that subject. But it is equally evident that the second of those objects, "the order according to which the produce of labour is naturally distributed among the different ranks of people," belongs to the second of those great inquiries, and is very improperly placed with the inquiry into the productive powers of labour. In the mode of distribution there is no difference between the wealth which is derived from one source and that which is derived from another. To explain the order of the distribution of that which is derived from one of the sources therefore, without the rest, and before the rest had been spoken of, was improper. To explain it too in the very same place in which he explained the mode of production was to confound the two inquiries of production and distribution together. The confusion hence arising is great. Wealth being distributed both as profit of stock, and rent of land, it becomes necessary to talk of them in the order of distribution, before they have been considered in the order of production. It becomes necessary to give long explanations respecting both "stock" and "land" under the head "labour." It is besides necessary to explain the abstract and mysterious subject of *money*; nay further to discuss the subject of *value*, and illustrate the various acceptations of the term; and all this under the same head.

The arrangement of Say is evidently superior. He begins, as is obviously necessary, with the inquiry into the sources of production. This he keeps perfectly distinct, and concludes it before he proceeds to any other. He explains the manner in which "labour," "capital," and "land," contribute to the production of wealth, he explains the manner in which the productive powers of each of those three agents have been either weakened or increased, he explains what appears to him to be the most useful mode of the application of those powers, he enumerates and exposes the more important errors which still in any degree prevail respecting these particulars, and lastly he treats of production in its relation to population, and the distribution of the inhabitants. This forms his first book, which consists of forty seven chapters.

Having thus seen how wealth is produced, the next object is to know how it is distributed, or portioned out among the different classes of inhabitants.

The great agent of this distribution is money, and without a distinct knowledge of this agent it is impossible to understand the distribution. An explanation, therefore, of money, becomes previously necessary, and the second book is dedicated to this purpose. It consists of seventeen chapters.

In the different operations by which wealth is divided and distributed among any people, certain comparisons are necessarily made of one portion with another. These comparisons determine what is called the relative or exchangeable value of the different commodities, or portions of the national wealth. Value, therefore, is a circumstance which must be understood before the distribution of wealth can be sufficiently comprehended. The third chapter of this work is accordingly occupied with this subject.

The subject of distribution strictly so called comes at last. The fourth book, in which it is illustrated, is entitled of "Revenues." In this the author explains the principles and varieties according to which the various species of labourers, the owners of stock, and the owners of land, receive their respective shares of the annual produce of the nation.

When wealth has been produced and distributed, one thing yet remains to be done; it has to be consumed. The fifth and last chapter of M. Say's work, therefore, treats of consumption. This is a very intricate subject; and concerning it many contradictory opinions are maintained. Almost every thing here is a subject of controversy. There are two species of consumption, that of individuals, and that of the government. All production is intended for consumption, and consumption both by individuals and by government is necessary. But consumption may be either of things necessary or of things superfluous. Is the last good, or is it bad? Is it favourable to production, or is it unfavourable? Both sides of this question have been maintained, in the case both of individuals, and of government. Our author exhibits a view of the controversy, and treats it with good sense. In explaining the nature of the consumption of government, the different sources of its expence are explained, the maintenance of public establishments, the expence of the civil and judicial administrations, the expences of the army, the expence of public instruction, the expence of benevolent institutions. In treating of this subject too, it is necessary to explain the sources of the income of governments, by which their consumption is supplied. The author accordingly treats of taxes, and the other sources, important enough to be mentioned, of public revenue. He explains the different sorts of taxes which have been employed, and endeavours to convey an idea of the advantages and disadvantages of each. Governments sometimes provide the means of consumption by borrowing. It is therefore necessary to explain the nature of public debts. Public debts are founded on public credit, which this requires investigation. And governments have formed sinking funds with a view to the payment of their debts; these too accordingly are explained by our author. He concludes the work by inquiring if it answers any good purpose to amass a national treasure. And thus is a view exhibited of the three great branches of the

science of political economy, the production, distribution, and consumption of wealth.

In the execution of this work very little is to be found which can be considered as original. Not only are all the general principles copied from Smith, but almost the whole of the facts and illustrations. In this last respect the author has copied too slavishly. A new set of facts collected in illustration of the doctrines of Smith, would have been a real acquisition; they would most probably have added to our knowledge of the transactions and arrangements in governments, different from those concerning which Smith has communicated to us information; and thus was a service which it belonged to the man who undertook the task of Say to render to the public. With regard to the illustration of the doctrines themselves, probably no loss is sustained, as nothing can be more apposite and satisfactory than the instances and illustrations of Smith; and it must be owned, in justice to our author, that to give the most clear, concise, and exact view, in his power, of the doctrines of political economy, was the only object which he proposed to himself.

This task he has undoubtedly executed with uncommon ability. In one sense, it is difficult to suppose that any man can read the work of Smith without understanding it, every thing in it appears so natural and luminous. In another sense, however, nothing is so rare as to find among the vast numbers who have read, and, as they are pleased to think, have studied that work, a man who understands it. They almost all mistake the bearings, and application, of the doctrines. They acknowledge their force in general; but are unable, or unwilling to discern the particular cases which are comprehended under them, and to these apply doctrines of a directly opposite nature. How numerous are the opinions we hear, not only in company, but find solemnly delivered in books, by persons who profess to be disciples of Smith, and which are altogether inconsistent with the leading principles which he has demonstrated? Indeed how very seldom is it that we meet with a book which treats of political economy, and in which we do not find propositions advanced, which are inconsistent with the doctrines of Smith, which yet the author admits and professes? In these circumstances it is no inconsiderable praise to say of this author that he understands the doctrines of Smith better than almost any other author, who has yet written upon the same subjects. He has a very clear discernment of the bearings, tendency, and application of those doctrines; in several instances he has very happily extended those applications, and in many others has rectified popular mistakes, and removed misapprehensions.

He has uncommon merit in presenting a neat, concise view of the several topics which are comprehended in his subject. He retrenches every thing which is not necessary to communicate clear ideas of each particular. At least this is his intention, and to a great degree he fulfills it. His mode of expression is much more concise than is common, not only with French authors, but others among whom strength and condensation more prevail. By this means the dif-

ferent parts of the subject are brought more closely in contact; and their connection and mutual dependance are more easily seen. This no doubt is very advantageous in one respect; as rich and varied illustrations are in another. The learner may receive benefit from teachers of both descriptions.

In some particulars, and those too of the greatest importance, as money, and the distinction between productive and unproductive labour, we are of opinion that he has imparted clearer ideas than even Smith; though still he has not afforded perfect satisfaction. We should have willingly communicated some of his thoughts on those subjects. But they would have required explanations too extensive for our limits; and those of our readers who are interested in the subject, we must refer to the work itself.

In other cases, however, he has not been equally successful. With regard to value, to which too he has dedicated a whole book, and on which much obscurity rested, he has not contributed amply to our assistance; and for him it is nearly as much in the dark as ever.

With regard to the nature of consumption in general, whether by individuals or by the state, our author has entered into explanations and discussions which are very instructive. But when he comes to enumerate the different sources both of the expenditure and income of the government, he is short and superficial.

The manner in which our author corrects prevailing errors may be exemplified by what he advances respecting an important case, the relation between consumption and production. "The extent of the demand," says he, "for the means of production in general, (that is for labour, capital, and land) depends not, as many persons have imagined, on the extent of consumption. Consumption is not a cause; it is an effect. In order to consume one must buy; but no one can buy except with what has been produced. Is then the quantity of produce demanded, determined by the quantity of produce created? Undoubtedly. Every man can, as he pleases, consume what he has produced; or at least with his own produce purchase another. The demand then for produce in general, is equal to the sum total of what is produced. A nation which produced only to the value of two millions a year, could not purchase or consume, during the same space of time, to the value of three millions, without taking every year the extra million from its capital. It is evident that the best means of opening a vent to produce, is to increase, not to diminish it. If this conclusion is certain, as I consider it to be, what shall we think of those systems which encourage consumption for the sake of favouring production?"

"It would be unjust to say that the amount of produce cannot exceed that of consumption. Is it not possible to accumulate a part of the produce created each year? Cannot each individual accumulate either a part of his own, or a part of that of other people which he may obtain by exchange? Is not a market afforded by this accumulation, as well as if the same value had been consumed? The amount of production is not therefore limited by that of consumption.

Markets are not shut up by limiting consumption, but new markets are opened by extending production. A nation which is increasing its riches enjoys an advantage similar to that of the nation which is extending its external commerce. It sees new markets opened, and new purchasers presenting themselves. It extends its commerce and raises no wars for that purpose.

"If then production is not limited by the extent of consumption, if a nation may produce more than it consumes, where are the limits of production? They are in the means of producing.

"But if there are commodities, it is said, which find not a vent, there are necessarily more means of producing employed, than there are powers to consume what is produced. By no means. Commodities are never in this manner gorged up, except when the means of production are too much employed in one species of production, and too little in another. In fact, what is a deficiency of vent? It is the difficulty of finding another commodity (whether goods or money) in exchange for what one offers. The means of production then are defective in regard to the first, as much as they are superabundant in regard to the second. An interior province of a country finds no vent for its corn; but if a manufacture is established, and a part of the funds destined to the cultivation of the ground are directed towards another species of production, both species of produce will easily be disposed of, though produce has rather increased than diminished. A want of vent therefore, proceeds not from superabundance, but from an improper employment of the means of production.

"Garnier, in the notes which he has added to his excellent translation of Smith, says, that in old nations such as those of Europe, in which capitals have been accumulating for several ages, the superabundance of the annual produce would obstruct circulation, if it was not absorbed by a proportional consumption.* I can conceive that circulation may be obstructed by a superabundance of certain kinds of produce. This is an evil which never can be of long duration; because people quickly cease to employ themselves in raising a production which exceeds the demand, and becomes too cheap to reward them, and betake themselves to objects which are more in request. But I cannot conceive that the produce of industry in a nation in general can ever be too plentiful, because one commodity affords the means of purchasing another. The mass of produce composes the mass of the riches of a nation; now riches are a thing with which nations are never more encumbered than individuals."

In another place, Say expresses himself in the following manner: "Many people, observing in general that production always equals consumption (for what is consumed must needs have been produced) have imagined that to encourage consumption was to favour production. The economists laid hold of this idea, and established it as one of the fundamental principles of their doctrine. Consumption, said they,

* This opinion is nearly the same with that doctrine concerning consumption, which makes such a figure in Lord Lauderdale's book on Public Wealth. REVIEWER.

is the measure of production; that is to say, the more is consumed the more is produced. And as production enriches, they concluded that a state is enriched by its consumption; that saving is directly contrary to the public prosperity, and that the most useful citizen is he who expends the most.

"This system is well calculated to gain the assent of the vulgar; and accordingly it has many partizans. The manufacturer, the merchant, find the public prosperity only in the sale of their merchandize, in the greatest consumption of it possible. But if any one will consider that doctrine attentively, he will find that it leads to very different results.

"The consumption of each family may exceed its income, it may equal, or it may fall below it. The consumption of all families, or of the nation, may follow the same course; that is to say, a nation may have expended, all things balanced, more or less than its income, or its income exactly."

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"The nation which does not expend all its revenue, but each year augments its capital, is that, and that alone, which every year offers to its produce a larger market. In fact it beholds every year an augmentation in the profits of its capital, in the power of its industry, and by consequence in the amount of its income, that is to say, in its means of consumption, whether directly or by exchange, in other words, in its markets.

"The public then is not interested in the consumption; but it is interested, and that to an extraordinary degree, in the saving which is made. And what appears astonishing to many persons, without being the less true, the labouring class is more interested in it than any other. Those persons think perhaps, that the value which the rich spare from their enjoyments to be added to their funds is not consumed. It is consumed; it furnishes a market to many producers. But it is consumed re-productively, and furnishes a market to such products as are useful and capable of engendering others, instead of being evaporated in frivolous objects."

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"It is a great error therefore into which many people run, who imagine that the poor have no resources except in the expenditure of the rich. The real resources of the poor lie in their industry. To exercise that industry they have no occasion for the consumption of the rich. They have only occasion for their capital."

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"I have dwelt upon this demonstration the longer, because the error which it attacks is one of the most universal. It is shared as well by those who support the commercial system, as by those who support the agricultural, or that of the Economists. All of them view consumption as useful in regard to production, whilst it is so in regard to the enjoyment only which it yields."

After having proved that consumption by the government is, in regard to production, the very same, both in its nature and effects, with the consumption of individuals, our author says; "When Voltaire speaking of the sumptuous edifices erected by Louis

XIV. states that those works were no burthen to the state, and that they served to circulate money in the kingdom, he only proves that those subjects were not understood by our greatest geniuses. Voltaire sees nothing in these operations but the sums of money. And as money forms, in reality, no part either of the annual income or consumption of the nation, the man who sees nothing but that commodity, sees no loss in the most boundless profusion. But let us employ a little attention. It would follow from this mode of considering the subject, that nothing whatever is consumed in a nation during the course of a year; for the mass of its coin is at the end of the year nearly the same as at the beginning. The historian ought to have reflected that the 900 millions of French money expended by Louis the Fourteenth, on the single palace of Versailles, were originally productions painfully created by Frenchmen, and their property; converted by them into money for the payment of their taxes; afterwards exchanged for materials, paintings, and gildings; and under this last form consumed, to gratify the vanity of a single man. In all this, money served only as the auxiliary commodity, fitted to expedite exchanges: and the consequence of this fine circulation was the consumption of a real value of 900 millions, from which France derived no advantage.

"Vauban, a sound-headed man, and a good citizen, who by his duties of engineer had found occasion to visit all parts of the kingdom, and who every where carried his observing genius along with him, had great reason then to declare, as he did; "That if France be miserable, it is neither to an intemperate climate, to the fault of the people, nor the barrenness of the soil that it ought to be attributed; since the climate is excellent, the inhabitants laborious, expert, full of industry, and very numerous; but to the wars by which it has been so long agitated, and by the want of economy which we do not sufficiently understand."

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"Louis XIV. towards the end of his reign, after he had completely exhausted his fine kingdom, created imposts of the most ridiculous nature. Counsellors of the King were made comptrollers of the wood yards, of the barbers and hair-dressers, surveyors of fresh butter, and assayers of salt butter, &c."

"But all these expedients no less wretched in their produce, than pernicious in their effects, retarded but for a very little the fatal events which necessarily await prodigal governments. It is fresh in remembrance that the extravagant expenditure which took place under Anne of Austria, and in the latter part of the reign of her son; with that which took place under our own eyes in the last years of the monarchy, produced the disorders which preceded the regency, the shameful embarrassments of the regency itself, and finally the revolution, that terrible monument, fruitful in great consequences, but at the same time productive of innumerable evils. When reason cannot make herself be heard, says Franklin, she always makes herself be felt."

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But this review would be incomplete without giving

the author an opportunity of expressing himself in his own language. The following are his observations on a very important peculiarity in the state of modern society :

“ Je ne saurais m'empêcher de remarquer l'indépendance que les revenus industriels ont procurée, chez les modernes, à une classe nombreuse de toute société : celle qui ne possède ni terres, ni capitaux.

“ Dans Rome ancienne, il y avait peu de capitaux pour animer le commerce et les manufactures. et quand même on en aurait formé par l'accumulation, le dédain qu'avaient les citoyens libres pour ce genre d'occupation, leur aurait laissé peu d'emplois. D'un autre côté les propriétaires des terres les cultivaient eux-mêmes ou, par les mains de leurs esclaves ; de sorte qu'une grande partie du peuple romain, c'est-à-dire les plebeiens qui n'avaient ni terres, ni capitaux, n'ayant point non plus de revenus industriels, n'en avaient d'aucune espèce. De la l'inquietude et la turbulence des non-propriétaires ; de la leurs emprunts qui n'étaient jamais acquittés : de la le trafic des votes ; quelle pauvre figure fesaient ces maîtres du monde lorsqu'ils n'étaient pas à l'armée ou en révolte ! Ils tombaient dans la misère du moment qu'ils n'avaient plus personne à piller. Ils n'ont cessé de former autour de chaque grand une cour plus ou moins nombreuse, plus ou moins rampante ; jusqu'à ce que la clientèle d'un *Marius* se soit battue contre celle d'un *Sylla* ; celle de *Pompée* contre celle de *César* ; celle d'*Antoine* contre celle d'*Auguste* ; et qu'enfin le peuple romain tout entier ait formé la cour d'un *Caligula*, d'un *Héliogabale*, et de beaucoup d'autres monstres plus méchants qu'on ne pouvait croire l'homme capable de le devenir, et plus vils encore qu'ils n'étaient méchants.

Chez les modernes c'est toute autre chose. Quelles que soient nos formes de gouvernement, tout homme qui a un talent industriel, est indépendant. Les grands dans chaque état ne sont pas les plus riches, parce qu'ils n'ont plus pour cela les mêmes facilités que les chefs des nations de l'antiquité. Ceux-ci, après avoir conquis un pays s'en partageaient les terres, les effets mobiliers et même les habitans : on ne détruit plus ainsi les peuples ; on change leurs gouvernemens, et rien de plus. Le nouveau gouvernement tire, il est vrai, des tributs du pays qu'il a conquis ; mais, passé les premiers momens, ces tributs suffisent à peine pour subvenir aux frais de l'administration et de la défense du pays conquis, lesquels sont beaucoup plus considérables qu'autrefois. Dans un pareil ordre de choses, le gros d'une nation trouve qu'il y a peu de profit à servir les grands, et qu'il y en a beaucoup à servir le public, c'est-à-dire à tirer parti de son industrie. Des-lors plus de clientelles ; le plus pauvre citoyen peut se passer de patron ; il se met sous la protection de son talent pour subsister, et les gouvernemens tirent des peuples les secours qu'ils leur accordaient jadis.

Aussi les nations modernes tout-entières pouvant exister par elles-mêmes, restent presque dans le même état quand leurs gouvernemens sont renversés.”

We should be glad to lay before our readers the whole of a passage on the subject of taxes, but as our limits will allow of only a part being extracted,

we shall not enter into any criticism, which would engage us in too extensive inquiries :

“ L'impôt est cette portion des produits de la société que le gouvernement reçoit pour subvenir aux consommations publiques.

“ Quel que soit le nom qu'on lui donne, qu'on l'appelle contribution, taxe, droit, subside, don gratuit, c'est une charge imposée aux particuliers, ou aux corps, par le souverain, peuple ou prince, pour fournir aux consommations qu'il impose à propos de faire à leurs dépens : c'est donc un impôt.

L'impôt consiste dans la valeur qu'on leve soit en argent, soit en denrée, soit en services personnels. Dès le moment qu'il est levé, cette valeur est perdue pour le contribuable. Dès le moment qu'il est consommé, la même valeur est perdue pour la société.

“ Cette remarque est importante. La plupart des gouvernemens se font peu de scrupule de lever tout autant de contributions que les contribuables peuvent en payer ; ils croient ne faire aucun tort à leur nation parce qu'ils repandent d'un côté l'argent qu'ils levent de l'autre. Ils rendent à la circulation l'argent qu'ils ont reçu, c'est vrai ; mais ils ne lui rendent pas la valeur qu'ils ont achetée avec cet argent, puisqu'ils l'ont achetée pour la consommer, pour la détruire. Ils reçoivent gratuitement l'argent d'un côté, mais ne le donnent pas gratuitement de l'autre. L'opération de percevoir l'impôt fait passer une valeur de la poche du particulier dans le trésor public ; mais l'opération d'acheter avec l'argent de l'impôt les denrées que le gouvernement doit consommer, ne fait pas passer une valeur du trésor public dans la poche du fournisseur de bonne-foi, puisque celui-ci donne valeur pour valeur.

“ Par les mêmes raisons qu'on s'est quelquefois imaginé qu'on pouvait enrichir une nation en l'excitant à consommer, on s'est figuré de même qu'on pouvait accroître son opulence par l'impôt. On a dit que la nécessité de le payer obligeait la classe industrielle à un redoublement d'efforts, d'où résultait une augmentation de richesse. Mais comment n'a-t-on pas vu que la portion de valeur que l'industrie ne produit que pour acquitter l'impôt, n'enrichit pas, puisque l'impôt la ravit et la consomme ? En second lieu l'industrie et les efforts ne suffisent pas pour produire ; il faut encore des capitaux. La production ne peut s'augmenter qu'autant que les capitaux s'augmentent ; or comment tireraient-ils quelqu'accroissement des produits qu'on fait naître, non pour augmenter son bien, mais pour payer l'impôt ? Plus on tire des peuples, disait *Vauban* avec beaucoup de raison, plus on ôte d'argent du commerce ; l'argent du royaume, le mieux employé, est celui qui demeure entre les mains des particuliers ou il n'est jamais inutile ni oisif.” Pretendre que l'impôt enrichit une nation par cela seul qu'il preleve une partie de ses produits, qu'il l'enrichit parcequ'il consomme une partie de ses richesses, c'est tout bonnement soutenir une absurdité.

“ Que si de ce que les pays les plus chargés d'impôts, comme l'Angleterre et la Hollande, sont les plus riches, on concluait qu'ils sont plus riches parce qu'ils payent plus d'impôts, on raisonnerait mal, on prendrait l'effet pour la cause. On n'est pas riche

parce qu'on paye; mais on paye parce qu'on est riche. Ce serait un plaisant moyen de s'enrichir pour un homme que de dépenser beaucoup, par la raison que tel autre particulier, qui est riche, dépense beaucoup. Il est évident que celui-ci dépense parce qu'il est riche, mais qu'il ne s'enrichit pas par sa dépense.

« Il est facile de distinguer la cause de l'effet, quand l'effet précède la cause; mais quand leur action est continue et leur existence simultanée, on est sujet à les confondre.

On voit par-là que si l'impôt produit souvent un bien quant à son emploi, il produit toujours un mal quant à sa levée. C'est un mal que les bons princes et les bons gouvernemens ont toujours cherché à rendre léger par leur économie; ils ne levent pas sur les peuples tout ce qu'ils peuvent lever, mais seulement tout ce qu'ils ne peuvent se dispenser de consommer. Et si une économie sévère est une des vertus les plus rares dans un gouvernement, c'est qu'il est nécessairement entouré de gens qui sont intéressés à ce qu'ils ne l'ayent pas. Les uns font entrevoir par des raisonnemens spécieux que la magnificence est favorable à la chose publique, et qu'il convient à l'état de dépenser beaucoup. Ce qui vient d'être dit suffira peut-être pour apprécier un tel système. Les autres sans prétendre que la dissipation des deniers publics soit un bien, prouvent, par des chiffres, que les peuples ne sont point chargés et qu'ils peuvent payer des contributions fort supérieures à celles qui leur sont imposées. Il est, dit *Sully* dans ses Mémoires, il est une espèce de flatteurs donneurs d'avis, qui cherchent à faire leur cour au prince en lui fournissant sans cesse de nouvelles idées pour lui rendre de l'argent; gens autrefois en place pour la plupart, à qui il ne reste de la situation brillante où ils se sont vus, que la malheureuse science de sucer le sang des peuples, dans laquelle ils cherchent à instruire le roi, pour leur intérêt.

From these observations and examples our readers will perceive that this is a work calculated to yield considerable advantage. It will contribute in no inferior degree to diffuse just notions on a most important subject throughout Europe. Although we, in this country, have long been accustomed to read the same doctrines; though we have had them taught to us not only with great clearness, but with great eloquence, so many of us are still prone to misunderstand them, that a view of them somewhat different from that to which we have been accustomed, may not be without its use. It may give at least to some persons, a more clear idea of their connections and consequences.

Augusteum ou Description des Monumens, &c.
Augusteum, or a Description of the Antique Monuments at Dresden. By William Gottlieb Becker. No. I. Leipzig, 1804. London, Deboffe. Vellum Paper, 2l. 10s. Do. Proof, 3l. Large Vellum Paper, Proof 3l. 10s.

M. Becker is not a little indignant that the collections of antiquities in other parts of Europe have acquired so much more celebrity than those at Dresden. He assures us that it is not owing to the superior merit of the former, and that if the collection at

Dresden were equally well known, it would be equally admired with most others. He certainly takes the best method to make the merits of the Dresden collection generally known, by exhibiting the most striking pieces of it in elegant drawings, accompanied with critical descriptions, and illustrations historical and conjectural. The present number is the first of a series which is intended to be continued until the most striking curiosities of the antiquarian repository at Dresden shall have been illustrated, with the exception of such fragments as M. Becker himself allows to be too inconsiderable to deserve notice.

The two first plates contain two Egyptian Mummies, which appear to be in a high state of preservation. The engraving is extremely finished and beautiful. In the description of these mummies, M. Becker enters into a long discussion on the different tenets of Herodotus and Diodorus Siculus on the process of embalming. From various circumstances he supposes these two mummies to be those of the Greeks under the Ptolemies. A very minute account is given of each of them, and as many learned conjectures deduced from the few data as they can well bear.

The third plate represents a sarcophagus of a mummy in wood. There is nothing very remarkable about it, except that it is composed of several pieces, whereas sarcophagi of this sort are usually formed of only two pieces. On the same plate there is a figure of Isis, taken from a statue two Parisian feet long. The lower part of the trunk, the hands and thighs, are in the Egyptian style, and of black syenite; the other parts appear to have been restored by a Roman artist.

The fourth plate is occupied by the head of a sphinx and a lion, the former of which the author very much admires.

But the piece which most powerfully fixes M. Becker's regard, and calls forth his eulogiums, is a triangular pedestal, the three faces of which are here represented. He supposes this piece to have been the workmanship of a very early period, and to have been employed in some celebrated temple, probably that of Delphi, to support the golden tripod of Apollo. We think M. Becker very right in assigning the pedestal such an important office. When a conjecture is to be made, there can be no good reason why that conjecture should not be preferred which sheds the greatest celebrity around the subject. Even if M. Becker has guessed ever so wide of the truth, there is this peculiar excellence in antiquarian conjectures, that he is in no danger of being absolutely detected: for who knows to a certainty whether this pedestal ever was in a temple or not? The subjects represented on the faces of the pedestal are supposed to relate to the story of Hercules, who, on coming to Delphi to consult the oracle, was refused an answer on account of his not being as yet purified from the murder of Iphitus. The indignant hero carried off the tripod and placed it on the outside of the temple. Apollo hastened to the place to resent the affront; but Latona, or Minerva, or Jupiter, or some celestial personage or other, prevented the god and the hero

from fighting out their quarrel. Hercules was prevailed on to carry back the tripod, and he received his answer. One of the plates represents Hercules bearing off the tripod on his shoulders, and Apollo laying hold of it to prevent him. The other two plates represent a priest and priestess replacing in their proper situation, the tripod and the quiver of Apollo, which Hercules had also carried off. We cannot pretend to follow M. Becker through all the details of this story. The tissue of conjectures is at least amusing, and this is more than can generally be said on such occasions. But the most amusing part of the whole is, that our author himself, after having with much ingenuity, almost brought his reader into a belief of his hypothesis, starts another of a very different nature. Having descanted on the origin of the tripod, and attached some peculiar emblematical meanings to it, he proceeds to find out a new interpretation for the representations on the pedestal. The contention of the god and the hero is now transformed into an allegorical representation of the seasons. Such is the glorious uncertainty of antiquities, and the noble field they throw open for the exercise of the imagination.

A priest, an incomplete figure of Pallas, and some bas-reliefs, occupy the three concluding plates of this number. We cannot conclude without giving our applause to the accuracy and elegance of the engravings. The printing is also executed in a manner highly creditable to the Dresden press.

Nouveaux Elemens de Therapeutique et de Matière Medicale, survi d'un Nouvel Essai sur l'Art de Formuler, &c.

New Elements of Therapeutics and Materia Medica, &c. By J. L. Alibert, Physician to the Hospital of St. Louis. 2 vols. 8vo. Paris. Deboffe, London.

Judging from the vast number of books that have been written on the subject of Medicine, one would be apt to conclude that it was the most advanced of the Sciences. But open most of these enormous volumes, and you will find only vague descriptions, contradictory statements, and monstrous systems, successively overturned by one another; to each of which human credulity had attached a short-lived celebrity. Observe Medicine engaged with disease—What doubt and uncertainty! The most powerful efforts and greatest skill serve only for the most part to sooth the imagination of the sick person, and retard for some instants the progress of destruction.

In adverting to the causes of the imperfections of Medicine, it will be found that its progress must necessarily be extremely slow. It is of all sciences, perhaps, the least independent of others, and the most difficult and complicated in itself. The different systems of organs must be observed and minutely examined, both as they act together, and as they act separately. These various systems may be modified in the exercise of their functions, either by themselves or by the action of others. They are affected externally by chemical and physical agents; internally, by the affections of the mind—such as joy, sorrow, &c. In the infancy of the sciences, Medicine was nothing

more than a collection of isolated observations founded on long experience. Every new discovery was considered as an universal remedy. Now, however, these notions are in a great measure confined to the vulgar, and some degree of order has been introduced, though the science is still in a very imperfect state.

M. Alibert in this work has adopted an excellent method, the idea of which was, perhaps, first suggested by Doctor Pinel, a French physician of celebrity. About seven years ago Doctor Pinel published a work entitled "*Nosographie Philosophique*," in which he classed the different diseases according to the nature of the organs, and the functions proper to each. He had arrived at this classification by comparing a multitude of different observations made in the hospitals, upon different diseases, and by an attentive examination of whatever appeared fixed and constant in the symptoms. The plan of Pinel was followed up by Bichat, in his treatises upon anatomy, and on the membranes. M. Alibert has kept it in view, and endeavoured to establish a method of classifying medicines founded on their relation with the different organs. This has been his object in the present work on the knowledge and proper employment of medicines.

The general mode of proceeding adopted by M. Alibert, consists in considering successively each system of organs, and in pointing out the different animal, vegetable, or mineral substances that act upon the system in a sensible manner, by weakening or exciting it.

For example, in commencing with the system of the vessels for digestion, M. Alibert treats of those medicines which act upon the stomach and the intestines, either by exciting their power, or by counteracting the disorders produced by worms, poisons, &c. &c. In the same manner he examines the medicines that act upon the urinary vessels, either directly or through the medium of other organs. Passing to the system of respiration, he points out the means by which its action may be augmented. He also shews the method of restoring it to its proper state after it has suffered any alteration, and of moderating the intensity of the animal heat which results from it as a consequence. In the same mode he examines successively the system of the circulation; the cutaneous system, under the heads of absorption, transpiration, &c. &c.; the nervous system in general, and as it is connected with the senses of taste, sight, and smell; and in fine the organs of generation.

In an examination of this nature, it is not sufficient to consider the different organs separately. Regard must be had to their mutual dependence, by virtue of which they may be excited by a reciprocal action, or, as the French call it, *sympathiquement*. This is the most important as well as the most difficult part of the work. M. Alibert has, however, treated it with considerable ability, and pointed out many things which will be found extremely useful in themselves, and which may serve to facilitate the progress of the future inquirer who may choose to tread in his steps and carry his plan to a greater degree of perfection.

Before our author enters upon the medicinal properties of any substance, he always gives its natural history, and describes its physical and chemical qua-

lities. These descriptions are remarkable for conciseness, simplicity and accuracy.

M. Alibert in his work has not neglected to treat of certain chemical agents that act with more or less force on what he calls "the system of irritability." The expression, perhaps, is not the most precise in the world; but, however, under this head he treats of the action of Electricity, of Calvinism, and even of *Perkinism*. With regard to this last agent, the author does not appear to have any high opinion of its efficacy. But he might, perhaps, have denied it more strongly. The mass of people are so credulous that it is always necessary to put them on their guard, if possible, against illusions that are not only useless, but very often dangerous.

The second volume concludes with an essay on the art of combining several medicines for the purpose of increasing or modifying their effects.

The style of this work is in general perspicuous and simple, and the meaning of the author is for the most part clearly perceived. This, however, is not always the case; and, perhaps, the author writes in a tone of too much confidence. A work of merit needs no such assistance; it may be well calculated to impose on the vulgar, but when a man is accustomed to talk with too much confidence on obscure points; men of science will always strongly doubt his opinions, even where he happens to be in the right. Some expressions occur in the course of the work that are not very classical; for example, the word *impressionable* is used to signify *susceptible of impressions*. The word does not occur in any good French author, and as there is scarcely any occasion for it, there appears to be no good reason for its introduction.

But some other faults occur which, though only errors of the press, are in a medical book of a serious and important nature. Sometimes one weight is substituted for another. *Ounces* occur instead of *grains*, and *vice versa*. Such things in a work of this kind may be attended with dangerous consequences. Upon the whole, however, this is a valuable performance which proves that its author is possessed of no ordinary share of medical knowledge. It will serve to increase the reputation which M. Alibert has acquired by his other writings.

MONTHLY LIST OF NEW PUBLICATIONS.

Those to which no Critique is subjoined will be reviewed at length.

HISTORY, TRAVELS, &c.

Travels in Europe, Asia Minor, and Arabia. By J. Griffiths, M.D. 4to. 11s. 6d.

The Beauties of Scotland. Verner & Hood. Vol. I. Part I. 7s. 6d. Large paper, 10s. 6d.

The object of this work appears to be to give a full statistical account of the different counties in Scotland. The present volume, which is the first published, treats of the county of Mid Lothian, and certainly contains much valuable information. It is illustrated with engravings which are executed with taste and accuracy.

POLITICS.

Thoughts on the Protestant Ascendancy in Ireland, with an Appendix. 3s. Harding.

This is one of the ablest tracts on this important subject which has yet fallen into our hands. The author draws a strong and faithful picture, by an historical enumeration of facts, of the barbarous and tyrannical policy, which from the time of the Reformation till the present reign has been pursued toward the Catholics of Ireland. He argues the necessity and expediency of a total not a partial renunciation of such a conduct, from the great and universal principles of liberality, from the peculiar situation, and character of the Irish, and from the hopes which have been purposely raised among them by men high in office in this country. He refutes convincingly the objections started from the odious nature of the Catholic religion; and leaves, in our opinion, nothing to be required for the conviction of any man whose mind is accessible to the dictates of reason.

A Letter to the Hon. Charles James Fox, on his Conduct upon Mr. Creevey's Motion respecting Mr. Fordyce, on March 19, 1805. By an Englishman. 1s. 6d. Hatchard.

This letter consists of some animadversions on the conduct of Mr. Fox on the night when Mr. Creevey's motion respecting Mr. Fordyce was brought forward in Parliament. The author blames Mr. Fox for not supporting that motion with that spirit which he ought to have manifested, and his lenity he seems to ascribe to some undue private influence. There were facts against Mr. Fordyce laid open in the report of the Committee of Finance, which, in the opinion of our author, Mr. Fox ought not to have passed over in silence. These facts he states, but they rather make against the government than against Mr. Fordyce. Mr. Fordyce kept balances in his hands for his own advantage, but he did so not only with the knowledge of, but even upon an express agreement with government. Agents were forced upon him by government. They failed, and in such circumstances he could not be answerable.—Indeed, it would answer no purpose in such cases to punish a person in Mr. Fordyce's situation. In order to eradicate the evil you must tear it up by the roots. A minister in want of persons to fill his offices may, perhaps, bribe people to accept them. There may be blame on both sides; but in order to remedy the evil or answer any public purpose, the minister ought to be punished and not the persons who choose to take places on the terms which he prescribes.—In this view Mr. Fox's conduct may be sufficiently consistent.

The Spirit of the Public Journals. By William Cobbett. Royal 8vo. Budd.

The object of this work is to exhibit a selection from the English, American, and French Journals, of the strictures and observations exhibited in them on public affairs, and public men, such as will enable the future inquirer to judge with accuracy of the public tone of sentiment and feeling respecting political matters at the time. This is a circumstance of very great importance; and since the Journals of modern Europe have assumed their present shape, they have been undoubtedly the best depositories of this important information. A contrivance of this sort, to lessen the enormous labour of searching through those voluminous records, which are often too very difficult, if not impossible to be obtained, must be of the greatest utility. We wish that to English, American, and French, Mr. Cobbett had added the Irish Journals, since matters of such importance are in hand in that country. And when we recollect the difficulty which Mr. Plowden found in obtaining a sight of some of the Journals which contained the most valuable documents relating to the rebellion, we cannot

forbear recommending it to Mr. Cobbet to pay particular attention to the Irish papers, even though at present they are so completely under the palm of ministers as not to be worth much. He need not trouble himself with the Scotch papers, unless for specimens of insipidity and slavishness. When the general literature of Scotland is a subject of so much pride to a Scotsman, there is yet one branch of it (it is indeed the lowest) for which he has reason to blush. The political pamphlets of the day are another important source of the same information which Mr. Cobbet desires to embody in this work; and we think he would render it much more perfect by attention to those. Some of the shorter and more valuable might be printed, by the consent of their owners; and a list of all the more valuable, arranged under proper heads, and accompanied with a short character would be highly useful. It might induce many people to purchase and preserve them; and collections of them which would be very desirable hereafter, might thus be not unfrequently provided. Mr. Cobbet deserves praise for the impartiality he has observed in this selection; and the work is really a curious repository, which is interesting to the present, as well as the future reader.

Observations on the Subject of the Debate in the House of Commons, on Indian Affairs, on the 5th April, 1805. By David Scott, Esq. M.P. 1s. Hatchard.

This pamphlet is by David Scott, the late chairman of the East-India Company; and it is the substance of what he meant to have delivered in the House of Commons. The object of it is to shew the policy of the late war with Scindiah and the Rajah of Berar; and that by the result of these wars, and by the subsidiary arrangements with the Peishwa and the Guicwar, and the military posts which we have assumed, we have established a secure authority over the whole peninsula of India, against both native and foreign adversaries. Mr. Scott's details shew that knowledge of Indian affairs which he is known to possess. But we do not consider him as a very far-sighted politician. There are causes of insecurity in the condition of India, of which he seems to have no just idea.

THEOLOGY.

Sermons by Sir Henry Moncrief Wellwood, Bart. D.D. and F.R.S. Edinburgh. 8vo. 8s. 6d.

Sermons, altered and adapted to an English Pulpit, from French Writers. By Samuel Partridge, M.A. F.S.A. 8vo. 7s. Rivingtons.

These sermons are taken from those of *Du Bosc*, and other French divines, with such alterations and curtailments as appeared proper to Mr. Partridge for adapting them to an English pulpit. This plan might answer very well had he confined himself to the delivery of such discourses in the church, but it is certainly doing some injustice to the original authors to publish their works in this garbled manner. He has designedly rejected their rhetoric, and by that means has contrived to render the sermons sufficiently insipid and flat. Whatever merit they might have originally possessed, they now scarcely rise to the rank of mediocrity.

LAW.

The Trial of Mr. Justice Johnson, in the Court of King's Bench, Ireland, containing the Arguments of Counsel and the Opinions of the Judges in the Case of the King v. Mr. Justice Johnson; accurately taken in Short Hand, and published by Authority. 4s. 6d. Murray.

The arguments here turn chiefly upon the construction of the act of the 44th of the King for preventing the escape of offenders from one country to another.—This act

provides that if any person commit an offence in one country, and shall *escape, go into, reside or be in another*, he shall be transmissible for trial, to the place where the crime has been perpetrated. On the one hand it was contended, that as the preamble adverted only to criminals *escaping* from one country to another, the body of the act was to be construed with reference to this; and therefore it was concluded that an *escape* was necessary before the act could bear upon any offender. On the other hand, it was contended that an escape was not necessary, as the words *reside or be* plainly proved ~~that~~ if a person *being* in one country, caused an offence to be committed in another, he was liable to be transmitted. The act is certainly worded with all convenient obscurity, and affords good ground of argument on both sides. The former construction has been adopted by Judge Day, and the latter by Judge Daly and the Chief Justice. The other Judges ~~is~~ not present from motives of delicacy, he being included in the libel. Of course it has been decided by the Court of King's Bench in Ireland, that Judge Johnson ought to be transmitted to Westminster. The Court of Exchequer has given the same decision. From thence the matter has been carried before the Court of Common Pleas, and there it rests for the present. With regard to the general principle of transmitting offenders from one country to another for trial, it is absolutely necessary in the first place, that such offenders should not escape with impunity. The common law was so jealous of locality, that a criminal who escaped from the county where his crime was committed, could not be brought back nor tried in any other, and an offender who caused a crime to be committed in one county while he resided in another, could be tried in neither. This, however, was a monstrous inconvenience, which it was necessary to remedy. Indorsed warrants were accordingly resorted to, and this practice has now been extended to Ireland and Scotland. There is this distinction however, that the laws in the several counties of England are the same, while those of the three kingdoms are different. Still it is necessary to prevent the impunity of criminals, and the question comes to this, is an offender to be punished by the laws of his own country which he has *not* violated, or by the laws of another which he has violated? The question is difficult and involves both ways a variety of inconveniences. But upon the whole, in countries placed under the same executive government and legislature, the mode of transmission may be preferable, supposing that every allowance is made to the prisoner that can be possibly made to a person in that situation. But the law as it stands at present, is monstrously defective on this point. A man transmitted, cannot compel witnesses to come from one country to another, to give evidence on his trial—and in misdemeanours, as a libel, for instance, the offender may be tried first in England, and after the term of his punishment has expired, he may be tried again for the same offence in Ireland, supposing the publication to extend to all these countries. But suppose a case, which though not likely to happen, is still possible. One warrant comes against a man from the Chief Justice of England, another from the Chief Justice of Ireland, and another from the Chief Justice or Chief Justice's Clerk of Scotland, all of them indorsed. What is to be done in this case? The matter can only be decided by a battle between the bearers of the warrants, or by cutting the man into three equal pieces. These are circumstances that demand the attention of the legislature.

SCIENCE, &c.

Important Discoveries and Experiments elucidated on Ice, Heat, and Cold. By the Rev. James Hall, A.M. 2s. 6d.

Nattes's Practical Geometry, or Introduction to Per-

spective, translated from the French of Le Clerc, with Additions and Alterations. Royal 8vo. 10s. 6d. Miller.

This volume may be useful to the learners of drawing. It tells him how to make geometrical figures. But we think it would have been far more useful if it had likewise taught him to understand them, by giving the demonstrations of a few essential propositions. It is a mere book of mechanical directions; but to the person who is to be a mere mechanical operator, that is perhaps sufficient. It is only to be regretted that so many of our artists are of that description.

A Treatise on the External Characters of Fossils.—Translated from the German of Abraham Gottlob Werner. By Thomas Weaver. 8vo. 8s.

POETRY.

Adoc. A Poem. By R. Southey. 4to. 2l. 2s. 0d.

The Sabbath; a Poem. The Second Edition, corrected and enlarged. To which are now added, Sabbath Walks. 6s. Edinburgh, Blackwood; Cadell and Davies, London.

Our attention is again called to this beautiful little poem by some alterations and additions which are made to the second edition. Although we have not had leisure to notice this edition sooner, yet it appeared very soon after the first; a proof that wherever real traits of genius are exhibited the public favour is ever ready to cherish them.

We observe that the author has in several places attempted to amend the versification. In some instances we conceive that the alterations are not improvements.

“No—’tis not only in the sacred fane”—
is altered to

“It is not only in the sacred fane.”

This alteration plainly renders the line languid; perhaps, it might be improved as follows:

“Nor is it only in the sacred fane.”

A few lines after, “The wide expanse of heaven” we conceive to be a preferable expression to “The vaulted firmament.” Whatever renders a poem, eminent for its simplicity, less simple is a defect. “Beyond the empyreal” is a bad line, and conveys an obscure idea to most readers. We notice some trivial defects of this kind, to caution the author against injuring the poem by needless attempts to amend what is already good in it. On all occasions the sense ought to be preferred to the sound, where both cannot be provided for: but the true poet will find little difficulty in reconciling them. We cannot see that the sound is improved by the following emendation, which takes away a circumstance that heightens the picture and substitutes a hacknied expression in its room:

“Where gold-specked fishes play in purest streams,
altered to

“Where gold-specked fishes wanton in the streams.”

“The restless emmet-hill of man” is a quaint expression and by no means so dignified or proper as that which it supplants.

With some few exceptions, however, of this sort, the second edition of the Sabbath has undergone very considerable improvements, even although the short time that elapsed between the two editions, left the author so little leisure for correction. The versification is often rendered more melodious, and several harsh expressions are replaced by others at once more expressive and simple. There are some new passages introduced. The apostrophe to the spirit of William Tell is animated, but rather declamatory. There are some striking circumstances in the description of the present desolation of Switzerland:

VOL. V.

“The dreadful crash is o’er, and peace ensues,—
The peace of desolation, gloomy, still:
Each day is like a Sabbath; but, alas!
No Sabbath-service glads the seventh day;
No more the happy villagers are seen,
Winding adown the rock-hewn paths that wont
To lead their footsteps to the house of prayer;
But, far apart, assembled in the depth
Of solitudes, perhaps a little groupe
Of aged men, and orphan boys, and maids
Bereft, list to the breathings of the holy man
Who spurs an oath of fealty to the power
Of rulers chosen by a tyrant’s nod.
No more, as dies the rustling of the breeze,
Is heard the distant vesper-hymn; no more
At gloamin hour, the plaintive strain that links
His country to the SWITZER’S heart, delights
The loosening team; or if some shepherd boy
Attempt the strain, his voice soon faultering stops,
He feels his country now a foreign land.”

The following apostrophe to Health and Music, is in general conceived in the true spirit of poetry,

“O HEALTH! thou sun of life, without whose beam
The fairest scenes of nature seem involv’d
In darkness, shine upon my dreary path
Once more; or, with thy faintest dawn, give hope
That I may yet enjoy thy vital ray:
Tho’ transient be the hope, ’twill be most sweet,
Like midnight music, stealing on the ear,
Then gliding past, and dying slow away.
Music! thou soothing power, thy charm is prov’d
Most vividly when clouds o’ercast the soul,—
So light displays its loveliest effect
In low’ring skies, when thro’ the murky rack
A slanting sunbeam shoots, and instant limus
Th’ ethereal curve of seven harmonious dyes,
Eliciting a splendour from the gloom:
O Music! still vouchsafe to tranquillize
This breast perturb’d; thy voice, tho’ mournful soothes;
And mournful ay are thy most beauteous lays,
Like fall of blossoms from the orchard boughs,—
The autumn of the spring: Enchanting power!
Who, by thy airy spell, can’st whirl the mind
Far from the busy haunts of men to vales
Where TWEED or YARROW flows; or, spurning time,
Recal red FLODDEN field; or suddenly
Transport, with alter’d strain, the deafen’d ear
To LINDEN’S plain!—But what the pastoral lay
The melting dirge, the battle’s trumpet-peal
Compar’d to notes with sacred numbers link’d
In union, solemn, grand! O then the spirit,
Upborne on pinions of celestial sound,
Soars to the throne of God, and ravish’d hears
Ten thousand times ten thousand voices rise
In slow explosion,—voices that erewhile
Were feebly tun’d perhaps to low-breath’d hymns
Of solace in the chambers of the poor,
The Sabbath worship of the friendless sick.”

To the language in which this passage is expressed, we have, however, some very considerable exceptions. To speak of a sun-beam “limning the ethereal curve of seven harmonious dyes,” is an expression too affected and obscure to be endured in such a poem. “To whirl the mind” from one scene to another does not convey a pleasing image. Nor can we at all reconcile ourselves to “ten thousand voices rising in slow explosion:” an explosion is always employed to denote the bursting out of something with violence, and consequently with rapidity. Affected and unmeaning expressions are the bane of modern poetry. The author of the Sabbath is under no necessity of having recourse to such meretricious aids to spin out his verse, and

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give it the air of something uncommon. Let him, as he has done, diligently select striking and pleasing images, and employ the simplest and most natural language he can find to express his ideas. He will then never fail in affording pleasure to his readers.

To the present edition of the Sabbath are added four short poems called "Sabbath Walks." These little pieces are full of minute and well selected circumstances which mark the four different seasons of the year in which the walks are supposed to be undertaken. They are evidently written by a person who has observed nature with his own eyes. The following extract is from the Summer Sabbath Walk:

"Delightful is this loneliness; it calms
My heart: pleasant the cool beneath these elms
That throw across the stream a moveless shade.
Here nature in her midnight whisper speaks;
How peaceful every sound!—the ring-dove's plaint,
Moan'd from the forest's gloomiest retreat,
While every other woodland lay is mute,
Save when the wren flits from her down-cov'd nest,
And from the root-sprigs trills her ditty clear,—
The grasshopper's oft-pausing chirp,—the buzz,
Angrily shrill, of moss-entangled bee,
That soon as loos'd booms with fullawang away,—
The sudden rushing of the minnow shoal
Scar'd from the shallows by my passing tread.
Dimpling the water glides, with here and there
A glossy fly, skimming in circlets gay
The treacherous surface, while the quick-eyed trout
Watches his time to spring; or from above
Some feather'd dam, purveying 'mong the boughs,
Darts from her perch, and to her plumeless brood
Bears off the prize.—Sad emblem of man's lot!
He, giddy insect, from his native leaf,
(Where safe and happily he might have lurk'd),
Elate upon ambition's gaudy wings,
Forgetful of his origin, and worse,
Unthinking of his end, flies to the stream,
And if from hostile vigilance he scape,
Buoyant he flutters but a little while,
Mistakes th' inverted image of the sky
For heav'n itself, and sinking meets his fate."

The following beautiful episode in autumn cannot be passed over unnoticed:

"But list that moan! 'tis the poor blind man's dog,
His guide for many a day, now come to mourn
The master and the friend—conjuncture rare!
A man, indeed, he was of gentle soul,
Tho' bred to brave the deep: the lightning's flash
Had dimm'd, not clos'd, his mild, but sightless eyes.
He was a welcome guest thro' all his range;
(It was not wide); no dog would bay at him:
Children would run to meet him on his way,
And lead him to a sunny seat, and climb
His knee, and wonder at his oft-told tales.
Then would he teach the elves how to plait
The rushy cap and crown, or sedgy ship:
And I have seen him lay his tremulous hand
Upon their heads, while silent mov'd his lips.
Peace to thy spirit, that now looks on me,
Perhaps with greater pity than I felt
To see thee wand'ring darkling on thy way."

Perhaps there is no descriptive poem from which a passage more full of circumstances characteristic of the fall of autumn, as it appears in Scotland, can be selected.

"As yet the blue-bells linger on the sod
That copes the sheepfold ring; and in the woods
A second blow of many flowers appears,

Flowers faintly ting'd, and breathing no perfume.
But fruits, not blossoms, form the woodland wreath
That circles Autumn's brow: The ruddy haws
Now clothe the half-leaf'd thorn; the bramble buds
Beneath its jetty load; the hazel hangs
With auburn bunches, dipping in the stream
That sweeps along, and threatens to o'erflow
The leaf-strewn banks: Oft statue-like I gaze,
In vacancy of thought upon that stream,
And chace, with dreaming eye, the eddying foam,
Or rowan's cluster'd branch, or harvest-sheaf,
Borne rapidly adown the dizzying flood."

Our limits compel us to conclude with expressing an earnest wish that the author of these poems may pursue his career, and realize those expectations of poetical excellence which his first attempts have excited.

DRAMA.

Confined in Vain, or a Double to Do; a Farce in Two Acts. By T. Jones. 1s. 6d. Jones.

This is a dull piece, without just character, interesting incident, or amusing dialogue. It is preceded by a nonsensical preface respecting the French invasion.

NOVELS.

The Adventures of Cooroo, a Native of the Pellew Islands. By C. D. L. Lambert. cr. 8vo. 5s. Scatchard & Co.

The idea of this story was suggested by that of Prince *Le Boo*. It will be remembered that when the crew of the Antelope left the Pellew Islands with that Prince, Blanchard, a seaman, remained behind. Cooroo, the hero of the present story, is supposed to have been the friend and companion of Blanchard, who taught him whatever he knew, and spoke so much of European customs, manners, arts, &c. that Cooroo, wished strongly to visit Europe. Chance procured him this gratification, for while he and another native of the islands were at sea, the wind drove them out so far that, without the compass, they could not return. They were wrecked on an island, where they met an Irishman who had been cast away on it some time before. A French ship touches at the place and carries them to Europe. Cooroo meets with a variety of adventures in different parts of Europe, but at last settles in England and becomes an eminent merchant. The story is upon the whole very well told, at least when compared with the trash that is constantly issuing from the press. The interest is well kept up, and the manners of the English seamen, particularly, are described with much humour and fidelity.

Deeds of Darkness; or the Unnatural Uncle. By G. T. Morley. 2 vols. 12mo. 8s. Tipper & Richards.

This is one of those common performances that possess nothing excellent, and little that is glaringly faulty. It will answer the end of its creation by running the round of the Circulating Libraries.

The Nua and her Daughter; or Memoirs of the Courville Family. 2 vols. 12mo. 18s. Lane & Newman.

This novel is certainly superior to many publications of the same description. The adventures of some of the branches of the house of Courville, are to be sure not strictly consistent with probability, but a latitude may be allowed in this respect. The style is not unobjectionable. It is too stiff and laboured, and abounds with those affected expressions, especially when death scenes are introduced, which form a prominent feature in the worst works of this kind. The story, however, is told in a man-

ner that indicates a fertile imagination, and excites a great deal of interest.

Resetta: a Novel. By a Lady, well known in the Fashionable World. 4 vols. 12mo. 14s. Wall, Richmond; Longman & Co. London.

This novel written we are told by a lady well known in the fashionable world is in the epistolary form. If this be a picture of the fashionable world, that world is more wretched than its worst enemy could well conceive. The men and women are much alike, that is, uniformly flat and insipid. Their virtues, if it was designed to give them any, are without use or interest, and their roguery without wit or apparent motive. A lady falls in love with her sister's husband, and is therefore extremely interesting in the opinion of the authoress. In order to increase this interest, she is rendered very religious, or what the authoress took for religion, she is made to cant most abominably. The only difference between the men and women is, that the former make use of vulgar expressions, such as "D— fetch me," and others of the same nature, and this probably was what the authoress considered a manly style. The plot is much of the same kind as the characters. The heroine is discovered in the fields, when a child, and brought up by a Welch parson; but there is a certain something about her that shews her to be "of no vulgar parents." She is run away with by a caitiff vile when she grows up, and rescued by the dear man who is destined to possess such a treasure. In short all the stale nonsense of other novels seems to have been culled for the purpose of making up this wretched work. When such a thing as this, by the trick of placing almost every sentence in a distinct paragraph, is spread out to the extent of four volumes, it is surely not too much to say, that it is one of the most miserable catch-pennies that was ever produced to impose on the public.

MISCELLANIES.

The Works, Political, Metaphysical, and Chronological, of the late Sir James Steuart, of Coltness, Bart. now first collected by General Sir James Steuart, Bart. his Son. To which are subjoined Anecdotes of the Author. 6 vols. 8vo. 2l. 2s. 0d.

Thoughts suggested by Lord Lauderdale's Observations upon the Edinburgh Review. 2s. 6d.

Our readers will recollect that Lord Lauderdale wrote a pamphlet accusing the criticism in the Edinburgh review of his book, on national wealth, of ignorance, illiberality and unfairness. The present performance is an answer to that pamphlet. It enters but little into the merits of his lordship's original work, which indeed was but little necessary, from the nature of his lordship's accusation. The controversy turning chiefly upon the exchange of sharp words, it is neither necessary nor proper for us to enter into it.

Academical Questions, Vol. I. By the Author of a Translation of Persius. 4to. 15s.

The Confessions of William Henry Ireland. 7s. 6d.

Critical Observations on Books, Ancient and Modern, N^o XII.—to be continued occasionally. 2s. 6d. White.

This is the twelfth number of a series of tracts on subjects of literature. We do not much admire the plan, if plan it can be called, nor have we much to say for the execution. This is a sort of chronological inquiry, in which some erudition is displayed, but to very little useful purpose.

A Collection of Amusing Little Stories and Conversations: To which is added, an Easy and Progressive Method of Constructing French into English. Designed for the Use of Young Persons beginning to

learn the French Language. By A. Cizos. 2 vols. 12mo. 9s. Longman & Co.

This collection will be valuable to those who begin early to learn the French language. The stories are well adapted to the capacities of children. In the copy which we perused, however, an instance of singular neglect occurred.—Part of a story that belongs to the second volume has, by mistake we suppose, been placed in the first, and a part of what ought to have been there is necessarily left out. If this has happened in all the copies of this edition it is a specimen of carelessness that can by no means be favourable to the work.

New Moral Tales.—Translated from the French of Madame De Genlis. 12mo. 4s. Westley.

These tales are written in that happy manner which peculiarly distinguishes the authoress. Each tale illustrates and enforces some important moral duty, the practice of which is necessary to secure the happiness of domestic life. They all are remarkable for just reflections and useful observations calculated alike to amuse and instruct.

Choix de Literature. Par M. Dufresne. 8vo. 7s. 6d. Longman & Co., Anderson, Edinburgh.

This being a collection of pieces for the use of those who are learning the French language, it is enough to say, that it is very well calculated both for amusement and instruction. We think it has the superiority over the other collections of French pieces for the same purpose which we have seen, and which have in general been made with very little knowledge or taste.

CORRESPONDENCE.

London Literary and Scientific Societies.

If not to some peculiar end designed
Study's the specious trifling of the mind;
Or is at best a secondary aim,
A chase for sport alone, and not for game.
If so, sure they who the mere volume prize,
But love the thicket where the quarry lies.

MR. EDITOR,

It being the peculiar province of a Literary Journal to record the march of science, and to watch with jealous eye all circumstances which tend either to retard or accelerate its progress, no apology is necessary for the matter of this letter, and for so secondary a consideration as the manner of it, I feel little, if any anxiety.

That public scientific bodies have largely contributed, and still contribute, though necessarily in a more limited degree, to extend the boundaries of knowledge, and to the general improvement of civilized society, is a fact which will be admitted with little hesitation by the candid inquirer into their history and transactions.

Societies of this sort have lately multiplied within this kingdom, and to give a short characteristic sketch of each of those which hold their meetings in the metropolis, is the purpose of my present communication.

At the head of all the rest in point of precedence and importance, may be placed the Royal Society. Its chartered origin in 1660, and the fame of the illustrious founders, who first established it in 1645, are too well and generally known, for me to trespass on your time by dwelling any longer on either of them here. At its outset it comprehended medicine,

antiquities, and many other objects, to which it has not latterly, from various causes, extended its attention. To say that this society has in all respects maintained the high character it once possessed, might perhaps be too hardly an assertion; but the zeal, knowledge, and munificence of its president, the high respectability of its fellows, and the care taken not to admit any associates who are not qualified either by talent, rank or riches for that honourable distinction, will secure to the Royal Society a continuance of that pre-eminence it has so long preserved and deservedly enjoyed.

Of the Antiquarian Society I wish I could say much more than that it was founded in 1572 by Archbishop Parker, Camden, Sir Robert Cotton, Stowe, and others, revived in 1717, and incorporated in 1751 by the name of "The President, Council, and Fellows of the Society of Antiquaries of London:" and that it has since 1770 occasionally published a bulky volume of transactions, which seldom tend to elucidate any historical points, except now and then some isolated fact occurs, after tediously wading through reams of inventories and bills of fare, speculations upon abbey seals, and doubts upon the antiquity of a saucepan. It is grating to my national prejudices to compare their labours with those of the old French *Academie des Inscriptions*. While the members of the English society slavishly dig among heaps of rubbish, and seem satisfied with the contemplation of the rust and dross which they explore, those of the French academy never deemed any discovery worthy of investigation but as it tended to the elucidation of history, or formed a land mark in the track of human invention. The veneration which the initials of our society should inspire, is also impaired by the indiscriminate admission of members, without requiring any peculiar bias in them for promoting the purposes of the Institution.

The Royal Academy next claims our attention. This body originated in an association of artists, who long held regular meetings in St. Martin's-lane, where they had opened an academy for drawing from living figures; it gained weight and publicity by connecting itself in 1759, with the Society for the Encouragement of Arts, Manufactures and Commerce; and in 1765 obtained by royal favour, a charter and the name of the "*Incorporated Society of Artists of Great Britain*." Divisions and cabals, the too frequent results of royal interference, ensued. A large minority seceded, and being fortunate enough to interest his Majesty in their behalf, obtained a revocation of the former charter, and the establishment of themselves by a new one, in 1768, at Somerset-house, under the name of the "*Royal Academy*." This body is composed of forty artists, with the title of Royal Academicians, governed by a council annually selected from its own members; it has a school, a gallery and professors. Young students are admitted according to particular rules, and they rise in time to the state of associates, in number not exceeding twenty, who form the body out of which the vacant seats of the academicians are filled. At the expence of a particular fund called "his Majesty's bounty," they are enabled, once in every three

years, to elect and maintain a travelling student; and they have an annual exhibition which receives the admissible works of every regular artist in the kingdom. The demon of discord, which presided at their first institution, seems still to hover over them, and the public has of late been both sated and disgusted with the controversial effusions of these sons of taste who wield alike the pencil and the pen. In the present dearth of mortal, though profitable patronage, some of them have also found leisure to invoke the immortal muse's aid; but the warblings of a Shee, a Hoppner and a Fresham, and the growlings of a Barry, will poorly compensate to the ear of posterity, for the paucity of materials transmitted to its eye.

These until 1800, were the only chartered bodies established for the benefit of science in this metropolis. One unincorporated society instituted for more practical purposes, still remains to be noticed.

The society for the Encouragement of Arts, Manufactures and Commerce, was originally formed in 1753, and the first meeting was held at London, in 1754. It at first consisted only of a few noblemen and gentlemen, but rapidly increased in revenue and importance; the publicity of its premiums and transactions, together with the number of its members, amounting to near 2000, are circumstances which render it almost unnecessary for me to enlarge upon the fidelity with which it has adhered to the useful views of its founders. By its fostering encouragement the polite arts revived, and made a rapid progress in improvement; and to it we are in some measure indebted for the successful labours of a Banks, a Bacon, a Nollekens and a Barry; on this object it expended above £7,000 within the first ten years of its institution, when it was relieved as to any farther pecuniary rewards by the Royal Academy, founded for the express purpose of promoting this department of science. It had also the merit of leading the way in the public exhibition of the works of artists. In agriculture the success of the society has been, if possible, greater in proportion to the superior utility of the object; and to its labours we are indebted for the introduction of the cultivation of madder, and various foreign grasses; practical information on the most expedient methods of culture in general, the invention or improvement of the drill plough, and ploughs for various other material purposes, the machine for slicing turnips and other important utensils subservient to husbandry. In Mechanics their success has been evinced by the improvements in the manufacture of carpets, crapes, chip hats, and marble paper; as also in those important machines, the crane, saw mill (which particularly owes its origin in this country to the Society) stocking frame, tide mill, silk reel, &c. In Chemistry they acquired to England the preparing of verdigrease, varnish, zaffre, smalt, and white enamel, the making crucibles, sulcorating train oil, with many improvements in the arts of dying and tanning. In colonial affairs, their efforts established in our then American colonies, the manufacture of potash and pearl ash, and the introduction of barilla, and the repeated votes of thanks from different provinces, and houses of assembly in America, amply testify their sense of the benefits conferred.

I have selected from a multitude of articles, these few which appeared to me to afford the most striking proofs of the utility of this institution, and I can only add that there appear no symptoms of a decay of zeal or industry in the society. Unincumbered by patronage, and unfettered by a charter, they have in the course of fifty years, nobly expended nearly £100,000 on national purposes, and alike stimulated by honorary and pecuniary rewards the exertions of the peer and the peasant in the common cause, the good of the country. To a society so constituted, the objection to the situation in life of its members does not apply, here the peer and the mechanic feel an equal interest, and borrow instruction from each other on the various subjects submitted to their consideration. As some drawback from this statement of its merits, it may be observed that it too frequently commits itself by a minute attention to trivial objects, and has been occasionally the dupe of fraud and imposition.

I fear I have already too much trespassed on the patience of your readers, and must close my epistle by little more than naming the "Royal Institution of Great Britain" which in 1800, under the auspices of an Anglo-American-Teutonic Count, the *Surintendant des Sciences d'Angleterre*, professed to "direct the public attention to the arts by an establishment for diffusing the knowledge and facilitating the general introduction of useful mechanical inventions and improvements." If this pledge, issued from the school of large promise, and little performance, has in any one instance been performed, or is likely to be accomplished by expedients calculated to acquire a depraved and sicklied popularity, an impartial public will pronounce. Its transactions are too recent to require a comment, I only appeal to the good sense, and not to the *taste, humour, or wit* of this time ten years, as unfortunately the latter qualifications may be of the growth of that ineffable lecturer who engaged to teach how any one of his auditors might become within six months a more accomplished wit than his patron, Josephus Millerus, while in my humble opinion, the *divine* lecturer might, if (as has been asserted) qualities of the mind be hereditary, more probably contribute to the formation of a conceited superficial literary coxcomb *in nine*, than to that of a wit in *six* months.

If I find leisure, and you, Mr. Editor, inclination, another letter or two may be devoted to blazon forth the heraldic honours of the Linnæan Society, and the achievements of those objects of legislative bounty, the Board of Agriculture and the Veterinary College.

In this country of Clubs, Societies, and Institutions, charitable, political and literary, a *catalogue raisonné* of their various names and merits, might prove a useful vade mecum through the streets of the metropolis, in most of which some meeting of the kind occurs.

An institution is now about to be formed in the city, and intended to comprise lectures and a library, on a very extensive scale; but until it has obtained 'a local habitation and a name,' it would be uncandid to prejudice its claims to notice and support.

Yours, &c.

SEVERUS.

MR. EDITOR,

While Mr. Ritson has sometimes, as shown in my last, substituted his own hasty imaginations instead of a right mode of inquiry, so at other times he has as hastily departed from old received truths, without any other evidence than merely his own opinion, of which I will also subjoin one example. I have no wish to depreciate this author, but only to guard readers against the present increasing fashion of rash novelties in literature as well as politics.

In the Dissertation prefixed to his work he condemns "Spelman and Blackstone for saying, that *Conquestor*, when applied to William the First, did not mean *Conqueror* in the feudal language of that and succeeding ages, but only *acquistor* as denoting merely his *accession*; forgetting the old verse *Gulielmus rex anglorum, bello conquestor eorum.*" p. 69. Now it is rather strange, that Mr. Ritson should not see, that *bello* was here forced to be added to *conquestor* to make it obtain the sense of an acquisition by war, or *conqueror*. This then at least proves nothing: and that Spelman was right in his assertion, that *conquestor* meant an acquisition by descent as well as by war, I could have proved to him by fifty old deeds from Edward the Second down to Elizabeth, in which *conquestus* is invariably used to denote *accession* only, whether by peaceable descent, or force of arms also: they are old enticements of town lands, and express the year of each reign by the phrase *a conquestu amini regis Edwardi secundi quarto vel quinto, &c.* and this without any difference whether the *accession* was by peaceable hereditary right or by military force added to legal claims, as was the case with William the First.

Mr. Ritson asserts again at p. 80, in one of his volumes, "that an indenture dated at York in 1343, is the earliest specimen of old English now extant." But he might have found an earlier specimen by a whole century in the *Rot. pat.* in the Tower, in a royal deed, dated in the 3d of Henry the Third. This would be *Ann.* 1259, a whole century before Chaucer. A reference to it may be found likewise in some abstracts of the *Rot. pat.* in the British Museum in these words—43, Henr. 3. Carta regis idiomate anglico, nota digniss. ob vetustum sermonem ap Westm. 18. Octob." As this is a royal deed it is doubtless expressed in the language of that age at court and the metropolis; whereas an indenture at York may be in the provincial dialect of the populace, or of that county. N. B. There were formerly several different books of catalogues at the Museum, and I am not certain from which that reference is copied, but it was from one of them at No. 88. I believe it was from Dewes's abstracts of *Rot. pat.* there. It were to be wished, that some person, who has access to the deeds in the Tower, would give us an exact copy of the one in question.

That William the First was a *Conqueror* in the present sense of that word I allow, and a very severe one also; but the question is only, whether *conquestor* in that age was intended to include any idea of an acquisition by force of arms, or only an *accession* of any kind to the crown.

H.

P. S. I forgot to remark in my last, that the modern sense included under the word Termagant, not improbably arose from the imperious boisterous character of that prime *Terra-gant*, or ancient well-known sorceress Medea.

NOTICES.

LITERARY, SCIENTIFIC, &c.

NATIONAL DEFENCE.—Mr. Macdiarmid has in the press a work entitled, *An Inquiry into the System of National Defence*, which will speedily be published in two volumes 8vo. In this work it is intended to consider the influence which the present system of national defence has on the internal prosperity of Great Britain, as well as the improvements which it may be expedient to introduce into that system.

RICHARD CUMBERLAND.—This respectable veteran in literature is about to publish Memoirs written by himself, containing an account of his own life and writings, interspersed with anecdotes and characters of several of the most distinguished persons of his time, with whom he has had intercourse and connection.

The Earl of SELKIRK will shortly offer to the public "Observations on the present state of the Highlands of Scotland, with a view of the causes and probable consequences of emigrations."

Mr. BRITTON is preparing a work to be published in parts, entitled "The Architectural Antiquities of Great Britain, displayed in a series of engravings representing the most beautiful, curious, and interesting ancient edifices of the country, with an historical and descriptive account of each subject." It is intended to "exhibit specimens of the various styles which prevailed at different eras, in the ecclesiastical, castellated, and domestic architecture of Great Britain; and display different examples of the plain and sculptured semi-circular arches, with their corresponding mouldings, columns, capitals, &c. also the diversities in the pointed or English style, from the earliest examples, to the reign of Henry the Eighth, when a novel variety in building was adopted. From such documents alone, it is presumed, the true history of the rise and progress of the pointed arch can be ascertained."

Mr. M. CALLUM proposes to publish by subscription *Travels in the Island of Trinidad*. It is his intention to show the local and political importance of that island to this country, and to point out the advantages which would result from a population of emigrant Scotch Highlanders. This gentleman seems to have a wonderfully accurate notion of the real interests of this country!

MECHANISM.—A machine has been constructed for expeditiously stripping and plucking the fur from skins, an operation hitherto performed by manual labour.

Two inventions have been announced to the manufacturing world, of machinery for spinning, doubling, &c. threads of various materials.

Two large cotton manufactories are erecting on the river Dee, in North Wales.

DIVING MACHINE.—Mr. Schmidt, a native of Mecklenburg, and tutor to the family of the Prince of Moldavia, has invented a machine by means of which a man may continue a very considerable time under water without communication with the atmospheric air.

KLOPSTOCK born at Quidlimbourg, in the principality of Hallerstadt, of rather indigent parents, was the Homer and the Pindar of Germany. It is not only in his own country that Klopstock is known; he has filled Europe with his name. The muses were the charm and glory of

his life. From his first appearance in the world, his merit was appreciated. The presents of the king of Denmark, and the Margrave of Baden, put him in a condition to live independent, and have no other pursuit than that to which he was directed by his genius. Nature had endowed him with an easy and pleasant disposition, and an unalterable serenity of mind. He lived in the midst of a family by which he was adored, and with friends who were worthy of his esteem. His old age was happy and honoured. He preserved to a very advanced period of life all the fire of his genius. For more than fifty years, the lyric enthusiasm glowed in his soul with an ardour almost always equal. At his death he preserved the sweet illusions of the poet. In his last moments the poetical beings, created by his own imagination, appeared to him. He saw them, and called them by their names. He felt himself transported into a peopled world, embellished with all the charms of his fancy. This poetical delirium brings to our recollection that *Rivarol*, upon the point of expiring, called for some attic figs and nectar. Klopstock terminated his mortal career at Hamburg, in the 79th year of his age, on the 15th of March 1803. He who is possessed only of fortune and power has, at his death, neither friends nor admirers. It is not so with the man of genius. The obsequies of Klopstock were celebrated with the greatest possible pomp. The senate, the *corps diplomatique*, professors and founders of schools, philosophers, and a great many other persons of Hamburg and Altona, accompanied his bier (Kant has since received the same honour at Königsberg). The retinue being arrived at the temple, the poem of the Messiah was put on Klopstock's coffin; a crown of laurel was placed on the book which was open, and the twelfth Canto of the work was read. The odes of the poet merited the same honour; for, perhaps, they are his *chef-d'œuvre*. The picture of the transfiguration was exhibited near the bier of Raphael. This mode of rendering homage to genius through the medium of its grandest conceptions, has been before employed. Archimedes wished to have his tomb adorned with his most famous discovery. *Bernouilli* expressed the same desire. The ashes of Klopstock were buried according to his directions in the church yard of the village of *Ottentzen*, under the thick foliage of a superb young Elm. He reposes under the tree which he had planted on the grave of his wife, and under which he had always a melancholy satisfaction to go and meditate.

Klopstock has composed a number of odes that form two volumes in 8vo. Part were published in 1747, and part in 1787. They insure immortal glory to their author. This is perhaps the most perfect of Klopstock's works. Some of these odes have been imitated in French. He has dedicated his Messiah a poem in twenty cantoes to his illustrious patron Frederick the fifth, king of Denmark and Norway. The first cantoes of that work appeared in 1749. A few years after the *Messiah* was published, *M. Junter* and *M. Anthelmy*, professors in the military college, translated the first 6 cantoes into French. It has since been translated entire into English, Dutch, Italian and French. This work is rich in sublime conceptions and magnificent images. After the *Paradise Lost*, and the *Jerusalem* delivered, the *Messiah* is the epic poem among the moderns that has furnished most subjects to the painter, and the sculpturer, for the grand and sublime.

The great merit of Klopstock's works is in the diction. He enchants by his noble and energetic style.—He charms by the melody and harmony of his verses. But his works resemble those liquors that lose their flavour when poured from one vessel into another. The beauties cannot be preserved in a translation, and it is in Germany alone that they can be sufficiently appreciated. But though a German alone can be the best judge of his merits, men of letters

of all countries will do homage to his talents, and proclaim him one of the most sublime geniuses that the 18th century has produced.

THE LATE DR. BUCHAN was born at Ancrain, a village near Jedburgh, in Roxburghshire, in the year 1729. His father possessed a small landed estate there, in addition to which he rented a farm appertaining to the Duke of Roxburgh. He used to say, that he had heard his grandfather tell, that he remembered having entered through a window in the paternal mansion, on purpose to bring out the provisions belonging to the family, at the time the house itself was garrisoned by the King's troops, and its inhabitants driven into the fields. This probably alludes to that unhappy period of the history of Scotland (about the year 1678,) when the Duke of Lauderdale reigned in the name of Charles II. under the appellation of his Majesty's Commissioner. The Doctor, at an early period, had a turn for medical studies, and even while a boy at the grammar-school, was accustomed to act in the capacities of both surgeon and physician to the whole village. He repaired, however, to the University of Edinburgh, with a view to the study of divinity. But his theological pursuits were soon interrupted by a predilection for mathematics, which proved more congenial to his mind. He at the same time obtained considerable proficiency in botany, which delightful department of science continued to furnish a source of amusement for many years of his life. Dr. Buchan at length dedicated himself wholly to medicine. In consequence of the invitation of a fellow student, who had settled in Yorkshire, the doctor joined him for some time in the practice of his art. A new incident tended not a little to extend his fame and improvement. On a vacancy for a physician to the Foundling Hospital, then established and supported by parliament, at Ackworth, he declared himself a candidate, and was elected, after a public competition or trial of skill with ten professional men. While here, he laid the foundation of that knowledge of the diseases of children, which afterwards formed the subject of his inaugural dissertation, when he returned to Edinburgh to take a degree as doctor of physic. The Doctor remained at Ackworth until the institution itself was annihilated. Parliament being at length convinced, that foundling hospitals did little or no good, withdrew the sixty thousand pounds annually voted for its support, in consequence of which the whole fabric tumbled to pieces. On this, our young physician returned to Edinburgh, where he practised for several years with success, and occupied his hours of leisure in composing the "Domestic Medicine: or a Treatise on the Cure and Prevention of Diseases by Regimen and Simple Medicines.—This was first published in 1770, and dedicated to Sir John Pringle, then President of the Royal Society, with whom he was in some measure connected by his wife's family. On the death of the late Dr. Gregory he became a candidate for the vacant chair; but the system of rendering professorships hereditary, which, though fortunately successful in that particular instance, must inevitably terminate in the ruin of whatever university adopts it as a rule of conduct, presented an invincible obstacle to his success. A bequest from a scientific man, equally honourable to both parties, now pointed out a new career. The celebrated Fergusson, for many years a lecturer on natural philosophy, on his death bequeathed his apparatus at that time considered as the best in Great Britain, to the Doctor; and if not absolutely a legacy, yet on terms so beneficial, that he considered it prudent to accept of it. Immediately after this, he himself delivered two courses of lectures annually for three years, with the assistance of his son, who performed the experimental part, to very crowded audiences; the apartment, which held about two hundred persons, being always full. The very general diffusion, as well as great

celebrity of his work, having rendered the Doctor's name by this time exceedingly popular, he determined to try his fortune on the wider theatre of London. His success was at first very flattering; and could he have withstood the allurements of company, which his convivial talents always enlivened, and considered the healing art merely as a lucrative profession, he might have undoubtedly amassed a large and ample fortune. But he too frequently preferred the society of an agreeable friend to the calls of business, the importunities of patients, and the pursuits of wealth. He, however, exerted himself at times; and a little before the memorable revolution, he repaired to Dunkirk, where he restored a rich merchant to health, after his case had been relinquished as hopeless by all the French physicians. His *magnum opus*, the Domestic Medicine, has experienced a sale far exceeding that of any other medical work ever published before in this island. It has gone through no less than 19 editions, many of which consisted of six and seven thousand copies each, and still enjoys as extensive a circulation as ever. In addition to this, it has been frequently published in America, and has been repeatedly imitated, copied, and pirated, in various ways, as well as under different forms, both in Ireland and in this country. It is translated into every language of Europe, and even into the Russian. The reputation of the author appears to have been still greater on the Continent than in his native country. From the late Empress of all the Russias, the munificent rewarder of every species of merit, he received a large medallion of pure gold, which has been seen and admired by the author of this article, with a complimentary letter, written at her Imperial Majesty's express desire, by the Chancellor D'Ostermann. He also received many other complimentary letters, some of them accompanied with liberal presents, both from individuals and societies in several parts of the West India islands, expressive of their sense of the many and great advantages derived from this work.

In addition to this, he has published a Treatise on the Venereal Disease, which has passed through three editions. His last work is entitled, 'Advice to Mothers on the subject of their own Health, and on the Means of promoting the Health, Strength, and Beauty of their Offspring;' and on this, as on all other occasions, he pleads the cause of the best interests of humanity. We understand that he has left a considerable quantity of manuscripts, and some written memorials of his own life, which will probably be edited by his son, who has lately published a medical treatise.

The leading trait of the Doctor's character was benevolence and good will to men of every description, if we except the apothecaries! That class of people he considered as degrading the science of medicine, by converting it into a sordid calling, and too often preventing any good that could be expected from it, by loading the stomach of the patient with drugs, without having previously formed any just idea of the nature of the disease. This benevolent temper, which could never resist the call, or even the appearance of distress, greatly injured the Doctor's pecuniary circumstances; although it is now ascertained, that, even in his latter years, he was in the annual receipt of considerably more money than any person imagined.

The disorder which proved fatal, indicated symptoms of water in the chest. He never once complained, or shewed any apprehension of death, of whose approach he was, however, sensible, and frequently spoke of the event without emotion. He was abroad on the day previous to his death, which occurred on the 25th of February, 1805, at nine in the evening, in an attempt to reach his bed from the sofa, where he had just been reclining, and talking in his usual placid manner. He had no previous confinement, was in the full possession of all his faculties, and died

without any considerable degree of pain, and almost without a groan, in the 76th year of his age.

NATIONAL INSTITUTE OF FRANCE.—The following account of a late transaction in that body, deserves particular notice, as it decisively marks the present state of freedom of opinion in France. It is extracted from a German Journal published rather beyond the range of the French dominion; and it is to be observed, that no mention whatever is made of the transaction in the French journals, which merely state the prize-question now adopted:—“The class of Ancient Literature and History of the National Institute, which particularly represents the late Academy of Inscriptions, had, at one of its late sittings, pitched upon the following question as the subject of the next prize-essay: ‘To determine from the writings of ancient authors what their opinions were with regard to the representative system, how it was conducted among different ancient nations, as also the regulations respecting individual or personal freedom, and the means employed to establish and secure both.’ “It may easily be perceived,” continues the German journal, “that a question of this sort could not be very acceptable to the present French government, although it was proposed by the Abbé Gregoire and adopted by his influence. It is said that a letter was immediately written by the minister of the police to the president, desiring him to have another question substituted in the room of this obnoxious one. Our correspondent does not positively assert whether such a letter actually was written or not; but it is at least certain, that in the next sitting, the original question was laid aside, and the following one adopted in its stead; ‘What influence has Mahomet had on Civilization and Freedom?’ It would not be amiss for a competitor, in allusion to the last word (*freedom*) to take for the motto of his essay, *De mortuis nil nisi bonum.*” The German Journal states this intelligence to have been procured by a letter from Paris, dated February 28, 1805. If indeed it be true, of which we see no reason to doubt, it must be considered as of much importance in regard to the state of opinion in France. It is in vain that Bonaparte endeavours to dazzle the people by the idle mummery of the days of Charlemagne. Freedom, however imperfectly understood, has got possession of the minds of the people. If they dare not talk about it, or apply it in the present state of things, their attachment to it will be displayed by making it the subject of their researches into antiquity. If they are not permitted to inquire how Greece and Rome cherished freedom, they will at least expose how Mahomet trampled it under foot. These sentiments cannot long exist in the same country with a military despotism.

DANISH LITERATURE.—The Danish press, like that of other continental kingdoms, has for some time groaned under the most pernicious restraints. The edict of the 27th September, 1799, was particularly calculated to paralyse all literary efforts and all freedom of discussion. Since that period till lately scarcely any work deserving of the least notice has appeared in Denmark. A clause in that edict forbade the publication of all anonymous works whatever, whether the matter contained in them were exceptionable or not. No man could therefore commence his literary career without at once disclosing his name to the public; and the diffident were thus completely silenced. Of late some authors have not only begun to publish, but to express such sentiments in their writings as are ever cherished secretly in the human heart. One of the most distinguished of these authors is *Nicolai Fullesen*, who first published a theological magazine, containing extracts from various foreign publications, and has now commenced a work entitled, “*Theologisk Maanedsskrift for Faedrelandets Religionslaerere*,” the Monthly Theological Repository for Denmark. This publication contains a number of original

Danish compositions, and is likely to prove of great consequence to the theological knowledge of that kingdom. The publication commenced in January 1803, and four volumes of it have already been completed. They contain much information with regard to the state of religious knowledge of Denmark and in other countries, and many learned essays on the original languages of Scripture and on Church History, a translation of several of Blair's Sermons is also inserted in them. In the third volume we remark an account of the Roman Catholic religion in Denmark. The Roman Catholics have churches at Copenhagen, Altona, Fridericia, Gluckstadt, Elsinour, and Kiel. The salaries of their common regulars in Copenhagen amount to between 4 and 5000 rix dollars, while the Protestant preachers there have only 300 rix dollars each. At Elsinour the institutions of celibacy are said to produce a number of converts to the Roman Catholic religion. Is the progress of Catholicism to be wondered at in a country where the press is gagged, and the free circulation of knowledge restrained.

LITERARY PROHIBITION.—The police at Paris has prohibited the last new novel of Pigault Lebrun, entitled *Jerome*.—It is also reported that the works of M. Von Muller, counsellor at Berlin, have been prohibited in the Austrian states.

NATURAL HISTORY.—The Royal Academy of Sciences at Gottingen have received from one of their foreign associates, M. Thunberg at Upsal, distinguished for his researches in natural history, a communication entitled “Illustrations of some Genera of *Coleoptera* Insects.” M. Thunberg has here separated four genera of the beetle kind, chiefly from South America, which had hitherto been confounded together. He has distinguished them by the following characters.

- I. *Macrogaster*: Antennæ lanceolatae, medio crassiores. Elytra abbreviata.
- II. *Macropus*: Antennæ setaceæ, thoracis spina lateralis, solitaria, glabrosa, mobilis.
- III. *Pachymerus*: Antennæ filiformes, serratae. Femora postica inaccessata.
- IV. *Chalepus*: Antennæ moniliformes. Thorax teres, immarginatus, antice angustatus. Elytra rugoso-scabra.

NATURAL HISTORY.—The assessor Schobz of Haynau in Silesia, has in his possession a water animal, half toad and half fish, which was taken out of a well at Muehlsdorf. It has a grisly head, a flat, broad, smooth belly, projecting sides, and hind legs like a toad; the back in colour and shape resembles a gudgeon; and its tail and size exactly correspond with that fish. The lower part is much shortened and has no fins. The mouth resembles a fish more than a toad. This animal has been preserved in spirits by Dr. Laube of Haynau.

JOHN N. FISHER, celebrated for his mathematical and astronomical knowledge, died on the 21st of February, at Wurzburg, in the 56th year of his age. His life was a series of vicissitudes and misfortunes. He was born at Miesbach in Bavaria, after the suppression of the order of the Jesuits, to which he always bore an aversion. In 1779, he became teacher of mathematics at Ingolstadt, he was afterwards astronomer to the Observatory at Mannheim, and since September 1803, was a public teacher at Wurzburg. Always accustomed to declare his opinions freely and boldly, he strenuously opposed the followers of wild doctrines, and was in consequence obliged to take refuge in England in 1793. Here he lived respected for his literary acquisitions till 1803, when he returned to his newly arranged native country. Among his manuscripts, which he was diligently preparing for publication, there are important disquisitions on the state of Great Britain and other countries.

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Academical Questions. By the Honourable William Drummond, K.C. F.R.S. F.R.S.E. Author of a Translation of *Persius*. 4to. 18s. Cadell & Davies.

IF the reader judges of the object of this work merely from its title, perhaps he will not be able to form any very definite idea of it. It embraces, or may be made to embrace, such a variety of topics as tends rather to perplex the mind, than to exhibit a distinct general view. But the learned reader perceives that it relates to such questions as were agitated in the Academy of Plato. The specific object is developed in the preface. It is the cultivation of the *first philosophy*. This in the language of Aristotle is equivalent to the term *Metaphysics* or the *Philosophy of Mind*. Of the utility of the study there can be no doubt, at least in as much as it regards the philosophy of the human mind. The powers of the human mind are the instruments which we employ in the pursuit of science. But if so, the analysis and classification of these powers, with the knowledge of their limits and extent, must be of the first importance. The study, however, is far from being inviting at least in the first stage of progress. The difficulty of abstracting the mind from material objects, the intricacy and obscurity in which the subject is naturally involved, and the still greater obscurity in which it has been involved by the sophistry or misconception of real or pretended philosophers, are obstacles which it requires much knowledge as well as much industry to surmount. For this reason, joined with some others, arising from mistaken views of the subject, there exists, among many people, an almost invincible prejudice against the science of *Metaphysics*. This prejudice, the author of the present work combats and refutes in his preface, by showing the true object of metaphysical science, and the advantages which result from it; he laments, however, at the same time, that the study is so little cultivated by men of talent. In one of our Universities the advantage resulting from classical knowledge is highly estimated; in another, a profound acquaintance with mathematics: but the science of mind and the study of nature are discouraged as dangerous, or neglected as useless. Convinced, however, of the importance and utility of the study, our author resolves to devote himself to the prosecution of it, alike regardless of the contempt of the pedant, and the sneer of the coxcomb.—We shall proceed to give such an analysis of the work as is consistent with our limits.

There is a preliminary observation, however, which we have to offer with regard to the order or distribution of the parts of the subject. This is certainly very far from being perspicuous. The present volume is indeed divided into two books, and each book into several chapters; but what the specific object of the book is, or of the chapters which it contains, it is impossible to tell till you have read the whole. There is

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no title to either book or chapter, and consequently no apparent utility in the division. What is the object of dividing a work into books and chapters? Is it not for the purpose of distinguishing such parts of the subject as are really distinct in themselves, and of conveying to the reader a general idea of each before he enters into the particular detail? But this object cannot be attained unless the subject of each division is briefly stated at its commencement, and unless the division itself arises naturally out of the subject. And for any reason that we can see to the contrary, the present volume might just as well have been divided into ten books as into two. At the hundred and thirty-fifth page we are indeed introduced into the second book; but why at this particular period, it is not easy to discover. It indicates no particular æra in the philosophy of mind, and proposes as its object no particular department of the science. Reviewers have sometimes been accused of consulting only the index of a book, or its table of contents, in order to facilitate their labours, and spare themselves the task of toiling through a dull or tedious performance. But the author of the present work has taken special care that nobody shall know what its contents are, except at the expence of an actual perusal.

BOOK I. Chap. 1.—Men, says Mr. Drummond, have generally supposed the mind to be an incorporeal substance endowed with numerous qualities and faculties such as perception, memory, imagination, will. But before accounting for all mental phenomena by supposing the existence of a number of intellectual faculties, it might, he thinks, have been, perhaps, worthy of philosophical accuracy to have examined and to have explained the nature of power—Of the propriety, or rather practicability of this mode of procedure, we entertain some doubts. The existence of power is inferred only from its effects. It is the effect, therefore, or exertion of power which first attracts the attention of the mind, and not the abstract idea of power itself; consequently the nature of power in the abstract was not likely to become the first object of philosophical inquiry, but rather its modes of operation. And if philosophers had made this their first object of inquiry, we think they would have been very fruitlessly employed. The nature of power must remain, perhaps for ever, as profound a mystery as the nature of substance. Our conceptions of both are merely relative: of substance, to its qualities; and of power, to its effects.

But the difficulty of the inquiry does not intimidate Mr. Drummond. Is power, he asks, a cause or an effect?—Power must be considered as the cause of all action, and the power of every created being must be considered as the effect of its creator's. Power, therefore, according to the light in which it is considered, may be regarded either as a cause or an effect. But this answer will not satisfy Mr. Drummond; for it

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appears in the course of his discussion that he means to ask, whether power be the first cause of all things, or the effect of the first cause. All that can be said is, that considered in this light, the question is founded upon a misconception of the subject, and the only reply necessary is, that it is neither the one nor the other. Power could not be the first cause, because power is not an intelligent being; and the power of the first cause could not be an effect, because every effect supposes the previous exertion of power. Power, therefore, was not the first cause, nor the effect of the first cause, but an attribute of the first cause.

But, says Mr. Drummond, if power be an attribute of substance, then to predicate the existence of power is to predicate the existence of substance. Now, what is substance? If perception, imagination, and memory, are powers of the soul, what is the soul itself? I shall be told, says he, that it is that in which all those qualities inhere, and I am told of material substance, that it is that in which certain qualities exist; but this does not enable me to distinguish the one from the other; therefore, spiritual substance is not well described as that in which certain qualities inhere.—We do not pretend to say, that it is well described. It is, however, all the description that can be given of it, for our knowledge of mind is relative merely to its qualities. But if we allow power to be the first cause of all things, which seems to be here represented as the most probable opinion, will Mr. Drummond, therefore, tell us what power is?—He will find himself just as much puzzled in describing power as others are in describing substance.—But if we are not to believe the existence of qualities till we shall comprehend the nature of substance, we shall believe very little indeed. A man may certainly believe that matter is extended and divisible, although he cannot tell what matter is. Consequently, he may believe also that the soul possesses powers, although he cannot tell what the soul is.

Mr. Drummond, however, is so far from attempting to describe power, that he thinks we have not even a notion of it. Mr. Locke had said that we obtain an idea of power from observing the motion which external bodies communicate to each other, and from attending to the influence of volitions over our thoughts. In this way we certainly acquire it, though not exactly as described by Mr. Locke. Mr. Drummond says no. "While impulse imparts impulse, I may be sensible of a repeated effect, which I may conclude is produced by a repeating cause; but I have no perception of the cause. The *vis movendi* is no object either of sense or of understanding." We can acquire no notion of power, therefore, by observing the motion of external bodies. But neither do we acquire it from attending to the volitions of the mind. A volition is a modified desire, and a desire is the indistinct perception of an agreeable idea; but desire implies not power, because the idea which causes it cannot, at the same time, be caused by it. Consequently, we derive no idea of power from attending to the phenomena of volition.—After the overthrow of Hume's arguments on this subject by Dr. Reid, we did not expect to see such a flimsy superstructure erected on the old foundation. If we may conclude that a repeated

effect is produced by a repeating cause, we may and must conclude at the same time that there exists in that cause an energy sufficient to produce the effect. This is our notion of power. But it may be attained also from attending to the volitions of the mind. To confound together volition and desire is altogether unphilosophical. For whatever Dr. Priestley may have said on the subject, and whatever Mr. Drummond may believe, they are distinct and often independent operations of the mind. A man may desire what he does not will, and will what he does not desire. Mr. Drummond might with propriety say, that he desires to discover the longitude, but what would people think of him if he were to say that he willed it. A man may will to drink a nauseous draught, and may actually drink it for the good of his health, and all without any desire to do so. But in order to obtain the idea of power by attending to the volitions of the mind, it is not necessary that ideas should present themselves to the mind in consequence of volition. It is enough if we can arrest and detain such ideas as we please, and exclude or discard others in consequence of an act of the will. But every man must be conscious that he can do so, and hence he derives the notion of power.

It is worth while observing that Mr. Drummond, although he affects to deny that men can have any notion of power, expresses himself at the same time, in such a manner as to make it appear that he fancied he had a notion of it himself. "There can be no such thing as a power which is contingent." But if Mr. Drummond has no notion at all of power, how does he know that there may not be a power which is contingent?

From this specimen of Mr. Drummond's philosophy the reader will, perhaps, be inclined to think as we do, that it is not likely he will throw much light upon the subject of Metaphysics. We shall consult, however, a few more of his chapters.

Chap. 2.—Mr. Drummond takes notice of the inaccuracy of the division of powers into active and passive. It has been suggested, he thinks, by the changes which *seemingly* take place in the objects around us, but which are, in fact, only sensations in our own minds. "We can speak with certainty of nothing but of our own sensations, and it would be absurd to say, that a difference in our sensations is a difference in an external object. The heat is not in the fire, the colour is not in the rose. They are merely sensations in the mind.—But the division of powers into active and passive may be false, and yet the distinction between action and passion may be true. If our sensations undergo changes, these changes must proceed from a cause. And if the sensation be changed, the cause must also be changed. If a bar of iron burns Mr. D.'s finger, when applied to it, which did not do so upon a former trial, will he believe that the bar has undergone no change; or that the change exists merely in his sensations? He will believe, and he will find that the qualities of the bar have been changed by the accession of a degree of heat which it did not formerly possess. Mr. Drummond's mistake on this subject proceeds from his adopting the doctrine of Locke in its utmost latitude, concerning the

secondary qualities of matter, and from confounding the quality with the sensation which it produces, because the same term happens to express both. But the consequences of Mr. Drummond's doctrines go a much greater length than this. They involve even the existence of the material world itself. But after the failure of the attempts of Berkeley and of Hume, we have not much to fear from Mr. Drummond's attack.

Chap. 3.—In the first chapter Mr. D. maintained that we have no idea of power, in this, he maintains that we have no idea of substance. He shows that we cannot have it in the way that Locke supposed, and seems to think that, therefore, we cannot have it at all. Sensations, he says, can only convince us of their own existence, and consequently can give us no idea of the existence of substance. But if sensations can give us no ideas of substance, why will not Mr. Drummond allow us to have the assistance of some other operations of the mind—such as perception and reasoning. By these we conceive that the mind may arrive at the idea both of the qualities of external objects, and of a substance in which they inhere. Our notion of substance must, indeed, be always obscure, because it is not direct but relative: but still it is a notion about which we can discourse intelligibly. "Of the beings of whom we can form no notion," says Mr. D. "the Deity is undoubtedly one." But if men have no notion of the Deity, how does it happen that they use such a term? Have they no meaning at all when they speak of the Deity?—Mr. D. admits that the existence of the Deity is probable. But does not this admission imply that he entertains some notion of the Deity?—When men reject the dictates and direction of common sense, there is no saying into what errors and absurdities they may fall.

Chap. 4.—This chapter professes to refute the opinions of Plato and of Aristotle concerning the primary matter. But allowing Mr. Drummond's refutation to be good, it will not follow that matter does not exist, or that we have no notion of it at all.

Chap. 5.—This chapter relates to the opinions of philosophers concerning the primary and secondary qualities of matter. Mr. Drummond agrees with Mr. Locke, in considering the secondary qualities of bodies to be nothing else than sensations in the mind, which exist only as they are perceived; but thinks that the primary qualities should be considered in the same light. In short, he adopts the opinion of Berkeley upon the subject, whose arguments he does not pretend to consider as conclusive, but as unanswered. The arguments of Berkeley have been as completely answered as any arguments can be, by Dr. Reid in his *Essays on the Intellectual Powers*; and we think Mr. Drummond might have found that his own arguments are answered in the same *Essays* by anticipation. But in order to remove the stumbling-block of modern philosophers, Mr. Drummond pretends to controvert the arguments of Dr. Reid, and he maintains that, "Our senses give us a direct and distinct notion of the primary qualities of bodies, and only a relative and obscure notion of the secondary qualities." For, says Mr. D. if the senses do not themselves feel and perceive, how can they be said to

give us notions or ideas. It may be answered that the senses are the instruments by which the mind feels and perceives, and without which it could have no sensation or perception. Dr. Reid's expression, therefore, is perfectly just. They inform the mind of distinctions, but do not themselves distinguish. The pencil in the hand of a painter knows nothing of the picture which it forms. But Mr. D. thinks that Dr. Reid must have committed an inaccuracy in this instance, employing the word senses for sensations. Dr. Reid was just as far from supposing that sensations give us ideas as Mr. Drummond can possibly be; but he maintained that we derived them from the senses by means of perception. But, says Mr. Drummond, allowing that the senses do give us notions, the feelings of all men will convince them that their perceptions of heat and colour are just as direct and distinct as those of solidity and extension. The fallacy lies here in the meaning of the word perception. For if it means any thing in its present application, it means sensation. But sensations are not notions. Dr. Reid's argument, therefore, is not affected by Mr. D.'s reasoning. But Dr. Reid is not the only modern philosopher whose arguments on the subject Mr. D. affects to criticise. He pretends to controvert also the opinions of the author of *Ancient Metaphysics*. Lord Monbodo distinguishes primary from secondary qualities by saying that the former are those of which science can be made. But, says Mr. D., of words and reasonings we make two sciences, one which we call Logic, and another which we call Metaphysics; and yet words and reasonings are not primary qualities.—But it may be true that primary qualities are things of which science can be made, and yet it may not be true that all things of which science can be made are primary qualities.—Berkeley has attempted to show that primary qualities can have no existence. Mr. Drummond does not profess to undertake quite so much. He contents himself with endeavouring to explain in what manner they are contemplated by the mind, under the heads of solidity, extension, and motion.

Chap. 6.—Locke says that solidity is the idea belonging to body by which we conceive it to fill space. The Peripatetics maintained that solidity is constituted by what they called the first simple form. With these accounts of solidity Mr. D. declares himself dissatisfied (though we see no good reason why he should be dissatisfied with Locke's account since he reduces it to an idea), and thinks it is not much elucidated by giving it the name of impenetrability; because there seems to be reason to conclude, either that impenetrability does not exist; or, if it do, that its existence cannot be proved. This is a hard saying, and will admit at least of some dispute; but without waiting to debate the subject at present, let us see how solidity is explained by Mr. Drummond. "It is a simple mode of which resistance is a simple idea." Hardness is a relative idea of resistance, and solidity consists in such a repetition of our idea of hardness as is distinctly perceptible to our minds." By this mode of elucidation Mr. D. has involved a very evident notion in a very great deal of obscurity. For with all his sophistry of explication, a simple mode is still

quality of substance, and there is just as much impropriety in calling resistance an idea, as in calling solidity an idea. Resistance is a quality of matter of which we may form an idea, but cannot be itself an idea. And we are afraid that Mr. D.'s reader will be but very little edified by being told that solidity consists in the repetition of the idea of hardness. Solidity is that quality of body which suggests the idea of resistance, and which excludes other bodies from occupying the same space at the same time. This account of solidity will be perfectly intelligible to every man who will be at the trouble of grasping in his hand any hard substance.

Chap. 7.—This chapter contains one of the most complete riddles that ever was invented. Mr. Drummond maintains that it is a contradiction to call extension a property of matter, and for no better reason, it would appear, but because the accounts which some philosophers have given of it are contradictory, and because several difficulties seem to follow from its being admitted to be a property of matter. He admits, however, that we form notions of extension, and endeavours to explain the manner in which we form them. "As it is by the sight and the touch that we acquire our notions of extension, and as it is also by the comparison of such ideas that we learn to distinguish the relative proportions of magnitudes; so we may not improperly term extension a simple mode of duration."—This is the riddle. Now for the solution. "Let any whole visible extent answering to the whole visual angle, at which all the rays of light falling upon the retina are concentrated, be denominated a continuous quantity. Again, let any apparent disunited quantities, equal to particular objects, and making parts of continuous quantity, be called discrete. Continuous extension will be equal to what I term the simple mode of duration, and discrete quantities to particular combinations of the same simple idea. But the objects which I see before me with their different distances and relative magnitudes, being as it were summed up, make me perceptive of the simple mode of duration which has been called continuous extension." There is here a great show of logical and mathematical argumentation, but we confess ourselves to be just as much puzzled with the solution as with the riddle itself. We cannot comprehend how extension is to be manufactured out of duration, or how the idea of time can suggest the idea of space.

Chap. 8.—If motion, says Mr. Drummond, be any thing which may exist when unperceived, I ask what it is?—Aristotle's definition he considers as unintelligible; and so it certainly is, and the definitions of Des Cartes, Borelli, and Newton, as defective and unsatisfactory. But Mr. D. should remember that motion is one of those simple ideas of which it is impossible to give a strictly logical definition. It is in vain, therefore, to look for a definition which shall be altogether unexceptionable. Newton's is as follows: *Motus absolutus est translatio corporis de loco absoluto in locum absolutum, relativus, de relativo in relativum.* But this, says Mr. D. is the effect of motion rather than motion itself. It must be acknowledged that the remark is just; but we are afraid that the case admits of no remedy. Mr. Drummond, however, is not

without hopes of giving us both an intelligible and an unexceptionable definition of motion. After a great deal of reasoning, of which we cannot give an analysis here, he concludes that the motion may be defined—*Mutation in the combinations of our ideas of extension.* The definition, however, is liable to the same objections which Mr. Drummond urges against Newton's; Mutation, if we understand the meaning of the term, signifies change. But change is not motion. It is the effect of motion. Mr. Drummond, however, endeavours to make all very plain by the help of a little analogical illustration, the result of which is, that he involves the subject in the most palpable darkness.

Chap. 9.—In this chapter Mr. Drummond considers the opinions of philosophers concerning the intercourse which is carried on between mind and matter, and then proceeds to make some remarks upon the different external organs of sense, from which he is to draw conclusions which may at first, he thinks, appear to the unphilosophical reader to be a little extraordinary, but which will perhaps obtain his assent in the end.

In describing our organs of smell, he gives an account of their anatomical structure, which must certainly be allowed to be relevant to the subject. But in explaining the manner in which smells or odours act upon the organs, we do not think it was necessary to give a chemical analysis of vegetable substances with a view to illustrate the nature of *aroma*, or to tell the reader that the elements of all vegetable substances are probably carbon, hydrogen, and oxygen, with a mixture of phosphorus and azote, which in the common state of the atmosphere remain *in equilibrio!*—But this it seems was to prove that nothing can be more different than our sensations of smell and their nominal causes. We have no difficulty in acknowledging the existence of the distinction. A sensation can never be the same thing with its cause. But, says Mr. Drummond, an eminent metaphysician declares that he has not the least difficulty in conceiving the air to be perfumed with aromatic odours even in the deserts of Arabia, where human foot never trod, and who decides that the man who maintains smells to exist only in the mind must be mad, or guilty of an abuse of language. This eminent metaphysician is Dr. Reid; and in his view of the subject there can be nothing more just; but if smells are sensations only, there can be nothing more absurd. It is ascertained, however, that the sensation of smell is occasioned by some subtle and insensible effluvia which issue from odoriferous bodies. This sensation has obtained the name of smell, and in common language so has the effluvia. Where then is the impropriety of supposing this effluvia to be dispersed through the air even where there is no sentient being to perceive it. This is Dr. Reid's meaning. But if smell is merely a sensation in the mind, and nothing else, what is to be made of the effluvia.

Mr. Drummond next proceeds to consider the other organs, and labours hard to prove that the qualities of external objects of which they have been supposed to inform us can be nothing else but sensations in the mind. For, says he, other beings might have been constituted with organs so different from ours, as to have drawn conclusions directly contrary to those

which we make concerning the qualities of external objects. Beings might certainly be so constituted, but this proves nothing to Mr. D.'s purpose. For the cause of their sensations, is still understood to exist in the external object. Even as we are constituted, all qualities do not affect all men alike. What excites an agreeable sensation in one mind may excite a disagreeable sensation in another; and yet the quality of external objects which is the cause of it may remain the same. Mr. D. says, that it cannot be so. To one man an apple seems sweet, to another the same apple seems sour; therefore, neither can pretend to assert that there exists in the apple any property whatever which causes taste. This argument is so excessively trifling and absurd, that it scarcely deserves a serious refutation. The two persons perceive the quality through different mediums; for the organs of both cannot be supposed to be exactly in the same state. Their difference of sensation, therefore, is just the effect that should follow, even while the quality of the apple remains the same.—So he argues with regard to our sense of hearing. If there were any such thing as external causes of sound, all sounds would be alike agreeable or disagreeable to all persons. But this would require all men's ears to be formed equally perfect, and to be placed in the same situation with respect to the sonorous body.—But Mr. Drummond reserves his strongest argument till the last. This is the argument derived from our sense of sight, which he considers as decisive of the non-existence of external objects. If, says he, you see the real external object, must you not see it in its proper place? But you who look at the rising sun do not see it in its true place, for it is actually below the horizon. It is its image then and not the sun itself which you see. But if I can reduce you to an image, perhaps, I may reduce you at last to nothing at all.—We answer that we see the sun itself at its rising as much as we do at any other period of the day, at least in this quarter of the world, since the rays of light must always be refracted, except where the sun is perpendicular. And Mr. D. might just as well have said—If you see the real external object, must you not see it always in a straight line?—All that can be said is, that it has been discovered that we do not always see objects in this way. We see objects by means of the rays of light which they emit or reflect. But it has been found that these rays are refracted in passing through mediums of different density. The existence, however, of the object from which they are emitted is as incompletely ascertained by means of the refracted ray as of the perpendicular.

BOOK 2. *Chap. 1.*—Before proceeding farther in the development of his system, the author proposes to review the opinions of several eminent philosophers who have flourished since the revival of letters. He wishes to inquire whether there be any system which has clearly and consistently accounted for intellectual phenomena, while the philosophical doctrine of substance, with its powers and attributes, has been admitted. If error and contradiction be the result of the hypothesis, he presumes he will be justified in rejecting it altogether. This is a sad enunciation for people who are credulous enough to believe that there

exists a material world or a substance called spirit; but we exhort them to be of good cheer, and to rest assured that the substances of matter and of mind will suffer no detriment whatever from Mr. Drummond's attack.

The first system to be examined is that of Des Cartes. Des Cartes had the merit of being the first to detect the defects, and to reject the authority, of the doctrines of Aristotle. Disdaining the yoke of authority, and daring to think for himself, he not only demonstrated the errors of ancient systems, but erected a new one of his own. It was not to be supposed that his system should be altogether free from error, or that he could all at once disengage himself from the prejudices of his early education. His determination to doubt of every thing that could not be clearly proved is not quite so philosophical as he imagined, and his *cogito ergo sum* is not quite so good a foundation for the fabric of human knowledge as he believed. This principle Mr. D. attacks and shews to be absurd, which is, indeed, not difficult to do. He exposes also the weakness of some other of his arguments, but does not exhibit the merits of his system in their proper point of view. Indeed, this was scarcely to be expected. The parts of the system of Des Cartes which are most impregnable, are those which militate most against the peculiar opinions of Mr. Drummond. It suited his purpose best therefore to pass them over unnoticed.

Chap. 2.—This chapter professes to treat of the metaphysical opinions of Lord Bacon; but contains at the same time a sketch of the opinions of almost all the ancient philosophers. The chief ground of Mr. D.'s censure as directed against Lord Bacon is, because he admits "the doctrine of the rational soul being a substance which possesses certain powers or faculties." This to Mr. D. is one of the most obnoxious of all metaphysical doctrines, and, meet with it where he will, he gives it no quarter. Accordingly, he employs a great deal of argumentation in this chapter to show, that the soul cannot possibly be possessed of any such thing as powers or faculties. But to attempt to refute it would only be to repeat arguments which we have employed already. He contrives to interweave with the subject the doctrine of liberty and necessity; but it would lead us into too wide a field to enter into the discussion.

Chap. 3.—Mr. Drummond comes next to the examination of the opinions of Newton. One would not have expected to find Newton included in the number of metaphysical authors whose systems are here to be examined. But the system of Newton supposes the existence of matter and of mind endowed with certain powers and properties. This, therefore, is a sufficient fault, and even the great and illustrious Newton himself, must submit to the fiery ordeal of Mr. D.'s examination. On his first reading of the system of Newton, Mr. Drummond became a convert to the Newtonian theory. He was dazzled with the glare and magnificence of the vast superstructure, and willingly paid that tribute of admiration to its author which he considered as his due; but having since dipped a little deeper into the abyss of Metaphysics, and explored its latent recesses, he begins now to suspect or reject the doctrines of Newton.

In some of his foregoing chapters, Mr. Drummond reduces all our knowledge to that of mere sensation, abolishes the material and spiritual world, and thinks that the existence of a Deity, is at best, only probable. And yet in this chapter he attacks the Newtonian theory, because, he says, it is irreconcilable with the belief of a God. Now, nothing but the utmost perversity of intellect or misconception of the subject could ever have deduced this inference from the theory of Newton. On the contrary, it exhibits the sublimest and most undeniable proofs of the existence and attributes of the Deity that ever were imagined. But, says Mr. D., Newton has told us that we are not to seek for more causes of an effect than are necessary to explain the phenomena. Now, according to Newton, the continued motion of the celestial bodies results from a *vis insita*, and from their mutual gravitation. It is, therefore, quite unnecessary to account for it by supernatural causes.—It ought, however, to be remembered that Newton does not suppose the *vis insita*, and the gravitation of matter, to be absolutely essential to its existence, so as that the one cannot be conceived to exist without the other, but only to be the effect of laws originally imposed upon it by its creator. This part of his theory at least, then, is perfectly consistent with the belief of a God. But, says Mr. Drummond, Newton's theory is inconsistent with itself. He first establishes his philosophical law, and says, *Actioni contrariam semper et equalem esse reactionem*; and then his religious law, *Universa in Deo moventur, sed sine mutua passione*. These propositions contradict one another.—The first is the result of experiment and induction, and regards only the action of matter. It may be considered as a general law. But the second is rather an *hypothesis* than an axiom, and is inferred from the known difference of properties belonging to matter and mind, rather than established upon the basis of experiment. Of the manner in which body acts upon body, or mind upon mind, and of the manner in which mind and body act upon one another, we know nothing, but by observing the laws of their mutual action. If Newton has said that action and reaction are equal and contrary, it is because the phenomena attending the action of one piece of matter upon another authorise him to draw that conclusion. But the action of mind upon matter does not exhibit the same phenomena. He is not therefore at liberty to form the same conclusion.

Chap. 4.—In this chapter Mr. D. considers the opinions of Spinoza; who, he thinks, was indebted for any success his writings may have had, rather to the rash concessions of his adversaries than to his own abilities. Accordingly, the arguments of Spinoza, and of his adversaries, are stated in a dialogue between Hylus and Theophilus, in which the former delivers the sentiments of Spinoza, and the latter of his opponents.

Chap. 5.—Here Mr. D. examines the system of some mechanical philosophers, who suppose the vital or animal spirits to be the immediate instruments by which the soul holds communication with the external world. Among these he includes Hippocrates, Erasistratus, Asclepiades, Galen, Des Cartes, Newton, and Leuwenhoeck, with some others.

Chap. 6.—The system of Dr. Hartley is examined in this chapter, who considered the medullary substance of the brain, the spinal marrow, and the nerves, to be the immediate instrument of sensation, acting by means of vibrations excited in the nerves by the impulse of external objects.

Chap. 7.—The opinion of Abraham Tucker concerning the intercourse carried on between the body and the mind is the subject of this chapter, in which Mr. D. digresses from the philosophy of the author to his style, and takes the opportunity of making some observations upon the style which best suits philosophical compositions, and of recommending some examples which may be followed with advantage.

Chap. 8, 9, & 10.—The eighth and ninth chapters are occupied with the examination of the systems of Leibnitz and Kant; the former famous for his *monads*, and pre-established harmony; the latter for his *transcendentals*. These as well as the preceding systems, Mr. D. fancies he has utterly demolished. His task, however, is not yet completed. His labours are not yet at an end. One great and formidable adversary still maintains his ground, and remains to be subdued. Against him, therefore, Mr. D., collecting all his force, and exerting all his prowess, aims his last and most fatal blow. The reader will perceive that this adversary is Dr. Reid. In his *Essays on the Intellectual Powers of Man*, he has attacked with much acuteness and strength of reasoning the ideal Philosophy, and shown it to be totally without foundation. He has not, however, convinced Mr. Drummond, who not satisfied with having aimed a few blows at his antagonist in the beginning of the combat which this volume exhibits, returns again to the attack, decked in the laurels which he fancies he has won by the overthrow of so many preceding systems. Dr. Reid maintains that along with our sensations we have also at the same time a perception of the existence of external objects which are the cause of them; and that of this perception, no other account can be given but that it is the work of nature. Mr. Drummond says, that we have no such perception, and no knowledge of any thing but of our own sensations. For this doctrine he contends with all his might; but we believe very few readers will be persuaded that the arguments of Dr. Reid are weakened by Mr. Drummond's objections. And if so, we can scarcely believe that they will be convinced by his own. He certainly does not possess the talent of representing his arguments in the clearest light, if it be possible to represent in a clear light the arguments which he employs. The general character of his reasoning is certainly that of obscurity, though it does not seem to proceed from the expression, but from the thought. His style must be allowed to be much above mediocrity; but he too often forgets the advice which he gives with regard to that style which is best suited to philosophical discussion, and loses sight of that simplicity which gives dignity to language. We regret that the time and talent, which Mr. Drummond possesses, should be thrown away in an unavailing attempt to revive the ideal philosophy; or to introduce a philosophy of his own, which is at least as void of foundation; but for the establishment of which, he fancies he has now paved the way by the

abolition of all former systems which seemed to oppose it. The further developement of his views he promises in a second volume, and seems to entertain strong hopes of effecting a complete revolution in metaphysical science.

The Life of George Washington, Commander in Chief of the American Forces during the War which established the Independence of his Country, and First President of the United States. Compiled under the Inspection of the Hon. Bushrod Washington, from Original Papers bequeathed to him by his deceased Relative. To which is prefixed an Introduction, containing a Compendious View of the Colonies planted by the English on the Continent of North America. By John Marshall, Chief Justice of the United States, &c. &c. Vol. III. 8vo. pp. 570. London, 1805. Phillips. 10s. 6d.

In the separate reviews which we have given of the first two volumes of this history, we have expressed so fully our opinion of the character, of the plan, and execution of the work, that little remains for us to add with regard to this additional volume. It is not a composition executed with the highest degree of care, either in regard to the search of materials, or the perfection of style. The most common and vulgar documents, such for example, as the English Annual Register, seem on most occasions to have been thought perfectly sufficient. With regard to the transactions more peculiarly American, it can hardly be said that we have any authorities at all. The story is told from Mr. Justice Marshall's own knowledge; and on this it is understood we are to rely, with implicit confidence. Some few passages from the letters of General Washington to the Congress are transcribed, in which some particular points are urged. But these are often very little connected with the main story, and in no sense can be considered as authorities sufficient for it to rest on. We are told, indeed, in the title-page, that Mr. Marshall has had the advantage of using the papers of the deceased President. But of what use he has made of them we are altogether ignorant; whether it has been fair, or unfair; whether it has been sensible, or foolish. The principal documents from which the plans and views of the warrior and statesman have been deduced should have been submitted to us in an appendix. But they are not even referred to. The general outline of the story must be correct; because the leading facts are so recent, and so well known, that it is impossible we can be deceived in them. But in a work drawn up from the papers of General Washington we had a right to expect information far more minute and satisfactory. We do not mean minuteness in military details, in the marching, encamping, the feeding, and clothing of troops. Because of this we have quite enough. But we mean minuteness in the views and schemes of the great actors; in the virtues they put in exercise, and the errors and faults of which they were guilty.

The second volume of the work brought down the history of Washington to the end of the second campaign of the war which established the independence of the United States. The present volume continues

the story from that period till the time the French took an open and active part in the contest, and till the time when General Howe resigned the command of the British forces.

The author during the whole period keeps us confined almost unremittingly to the camp with General Washington. And as his army was extremely feeble, and extremely ill appointed, so that he was obliged to act almost always on the defensive, while the cautious maxims of the British general preserved him from the attempt of any bold measures against him, we are tied down to a succession of petty movements, till our patience is exhausted. In truth a whole volume of military details, without any variety, would be tiresome, though the operations had been much greater and more interesting than those here related. We can enjoy the accounts of the marches of soldiers, of their occupying this post, and relinquishing another, of their skirmishing, and coming to action, and losing numbers on either side, when these come upon us only now and then. But our pleasure soon draws to an end, if we are presented with no objects but these. In fact, whatever variety there may be in actual war, there is very little variety in the description of war scenes. They appear, upon paper, very nearly the same thing always over again. Accordingly, the best historians, even those whose business it is most peculiarly to describe warlike operations, as Cesar for example in his Commentaries, make those descriptions occupy a very small portion of their narrations. The views of the principal actors are explained; the character and manners of the different people and nations engaged, with the motives which impelled them to action, are delineated; even the external scenes, the face of nature in the place where the events are achieved, are described. All this is highly necessary to convey just ideas even of the military operations; and all this forms a varied and interesting narrative which we peruse with the utmost delight. In this volume we may almost with literal exactness be said to receive no information but of the movements of General Washington's troops, and so much information of the movements of his adversaries as serve to make the former intelligible. The movements, indeed, of the troops in the northern states, where Washington was not present, are also related. But this, it is evident, makes no difference in the complection of the volume.

Yet various circumstances of great importance naturally called for attention. The plans and operations of Washington depended in an extraordinary degree upon the character, and views, and proceedings of the Congress. With not one word are we favoured on this subject. Scarcely ever is the congress mentioned, except on one or two occasions where Washington found it necessary to send remonstrances to it. This total neglect of the political movements and proceedings in the nation is not to be pardoned; because the author unquestionably might have communicated to us a great deal of important information. The members of that representative body were placed in a new and extraordinary situation; and all their sentiments, and every part of their conduct are, in the highest degree interesting. With those sentiments and that

conduct the fortune and fate of Washington, from this time to the end of his life, were most closely implicated. Why then do we receive no information respecting this important subject from the historian of Washington?

Not only were the tone and sentiments of the Congress, but those of the people at large in America, of the utmost consequence on all public operations, at this extraordinary period. Why are we left equally in the dark with regard to this most important particular by Mr Chief Justice Marshall? Why are we not informed of the changes which from time to time it underwent; and why are we not informed of the circumstances which preserved it in its original state, in so far as it continued unchanged?

Several important circumstances, not directly military, happened in the period included in this volume. The emission of the paper-money of the States, a measure attended with so many consequences, took place. And the government of France was induced to join its powerful arms to those of the resisting colonies. Some account is given of both those events; but nothing can be more meagre and unsatisfactory.

After these well merited censures, however, it is but justice to say that the military operations are uncommonly well described. The author communicates the clearest ideas of the meaning and intention of every thing. You see to what purpose every movement is directed: you see the views on which the probability appeared of its answering the end desired; you see the circumstances which forwarded or obstructed its success. To a military man we should suppose the book would be very instructive. Its fault is, that it will very imperfectly instruct any other person, and not even him so much as it would have done had it contained those other essential communications which ought to have been joined with what is here found.

One thing more is to be stated in its praise; that very perfect candour and fairness appears in representing the character and conduct of the British officers and army. No improper motive is ever rashly ascribed to them; many of the aspersions thrown upon them both in their own country and in America are shown to be unfounded. General Howe, in particular, the author treats with great respect, in regard both to talents, and honour.

The statements here, being so purely military, suggest but few reflections of a general nature. We are compelled to wonder at the resistance which the Americans were enabled to make with means so ill calculated to support military operations. During the whole period included in this volume, the miserable state of the American army in numbers, in discipline, and in every species of appointment was remarkable; and must lead us to form the highest idea of the firmness, and courage, which could forbear to despond in such unfavourable circumstances; and of the abilities capable of preserving together so disjointed a force. The following account of the defects in the structure of the American army presents a picture of some of the difficulties with which its leader had to contend:

“The condition of the American army, and the defects of its interior organization, have been occasionally noticed

in relating the events of the war. A minute detail of all the errors in the military system of the United States would indeed display, but without affording instruction or amusement, the immense difficulties surmounted by the superior officers generally, and especially the commander in chief. A nation totally unskilled in the science of war, if even divested of prejudices which experience only can remove, would certainly, in creating an army, omit many essential parts, the indispensable necessity of which, time would shew. In no instance can this proposition ever be more completely verified, than it was during the war which terminated in the independence of the United States.

“But there were certain cardinal errors which may be repeated, when the dangers they produced, and by which they were corrected, shall be forgotten. Of these the most material, and that which has been unavoidably most noticed, because it forms a most essential part of American history, was the too great reliance on the militia, and the consequent short enlistments of the regular troops. Militia were not merely depended on as auxiliaries, and as covering the country from the sudden irruptions of small parties, for which purposes they ought certainly to be competent, and with a view to which they will ever be important, but they were also relied on, as constituting the main body and strength of the army. Their absolute incapacity to maintain this station, in the military arrangements of any country, engaging in war with an enemy of nearly equal strength, employing a permanent force, at all times capable of being used to the utmost extent, was demonstrated to the conviction of scepticism itself; and, under the weight of this conviction, every effort was made by Congress, though almost too late, to remedy the extensive mischief which this fatal error had already produced, and not the least of these was the difficulty attending all attempts to cure it.

“Men unaccustomed to submit their actions to the controul of others, bear impatiently that degree of authority, and submit reluctantly to that subordination so indispensably necessary to their own safety; and without which an army, to use the expression of General Washington, when struggling to reform abuses of the most dangerous nature, ‘is an armed mob,’ incapable of being applied to the purposes of its creation.

“Raw soldiers, too, can seldom be induced to pay that attention to cleanliness, to their persons, their lodging, their food, and to many other minute circumstances, on which the health of a large body of men collected together essentially depends. They are, therefore, found to be infinitely more exposed to disease, and to be swept off by sickness in much greater numbers, than those who have been taught by experience the value of attending to those circumstances, which the young recruit never sufficiently appreciates. Of this, the unexampled mortality of both the northern and middle armies furnished evidence as conclusive as it was melancholy.

“The total change experienced too in their situation, their duties, and mode of living, contributes not a little to render the military life, in the first instance, unpleasant to those who engage in it.

“Habit conquers these impressions, and removes many of the causes which produced them. We, therefore, often see the veteran attached to the camp. But regulars engaged only for a short time, and militia engaged for a still shorter time, receive all these unfavourable impressions, without remaining long enough for them to wear off. They consequently acquire a distaste for the service, and on their return home, not unfrequently spread among their friends and neighbours the prejudices inbibed by themselves.

“These impediments to recruiting an army would probably, after the war had been prosecuted for some time, occur in any state of things, where the facts producing

them existed; but in America, other adventitious circumstances added greatly to their influence.

"Two winter campaigns had been made, in the course of the last of which, the soldiers, exposed, half naked, to a climate of extreme rigour, suffered excessive hardships, to which were attributed the diseases under which a large portion of them perished. Old clothes had been collected for them in Philadelphia; but these supplies were late, and inadequate to their wants.

"These causes checking the ardour at first felt by the youth of America for the service of their country, produced another effect, which, in its turn, operated as a powerful cause to prevent enlistments, to serve during the war. When, from the defect of regulars, repeated calls were made on the militia, it was soon perceived, that many of those whose routine of duty was to be performed, either from the interruption which a short absence would give to their domestic affairs, or from some other cause, were extremely unwilling to take the field; and chose rather to give a small sum of money to a substitute. In a short time more money was given for a month's service in the militia, than was offered to a soldier to engage in the regular service. This practice soon taught those who would otherwise have enlisted, the superior value of their services, when they retained the disposition of themselves; and disinclined them to engage permanently in the army. The longer the war continued, the higher was the price of a substitute, and, of consequence, an increased bounty became necessary to induce a man to enlist. Such was the effect of these, and other causes, that by the time Congress became convinced of the error which had been committed, the ability to correct it, if not entirely passed away, was certainly very much diminished.

"The immense loss of arms, resulting inevitably from their being placed in the hands of troops who were soon to return home, and who could not be subject to discipline while in camp, was also a very serious mischief.

"Connected with short enlistments, and with the organization of civil governments in America, were other defects in the structure of the army, which produced no inconsiderable degree of embarrassment. It has been seen, that in the commencement of the war, the troops were raised entirely by the local authorities, who, without concert, established military systems of their own, and appointed officers, whose relative rank, and right of promotion, it was not very easy to adjust. The officers, like the men, were engaged only for one year, and at the expiration of that time, were to be recommissioned. Congress appointed the general officers, and took the armies raised by the respective colonies into continental pay. With considerable difficulty, a new army was formed out of these materials, in the face of the enemy, during the blockade of Boston. This work was to be repeated, with infinitely more difficulty, during the active operations of the campaign of 1776. The attention of Congress was very early called to this interesting subject by General Washington; but that body performed its most important duties through the agency of sovereign states. Those states were to nominate the officers, and were requested to send commissioners to camp to attend to this object. So many delays were experienced, that the dissolution of the army approached, before officers were appointed to recruit that which was to take its place. At length Congress resolved that General Washington should himself be empowered to appoint the officers of those states which had failed to depute commissioners for that purpose. The manner in which appointments were made unfortunately brought into the service, as officers, men without capacity, or sufficient weight of character to preserve the respect of the soldiers, and that discipline which is essential to an army; and the

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repeated re-organization of the troops gave continual discontent.

"The various independent authorities, employed in raising the army, gave occasion to other very embarrassing circumstances. In order to complete their quotas, some of the states engaged to allow those who would enlist in their service additional pay to that promised by Congress. The discontents excited by a disparity of pay among soldiers in the same army, will readily be conceived. The interference of the general with the state governments, to produce a departure from this pernicious plan, became absolutely necessary.

"From the same motives, some of the states gave large additional bounties. This, it was supposed by Congress, would effectually destroy the recruiting business in other states where the same liberality was not used, and therefore a resolution was passed, recommending, and insisting on a strict adherence to the precise system which had been proposed by the continental government.

"A defect in the structure of the army, which was very seriously felt, was the want of engineers, artillery, and cavalry. During the campaign of 1775 and 1776, there existed but one regiment of artillery, no corps of engineers, and not a single troop of horse. General Lee, who commanded in the southern department, and whose experience of the utility of horse was not now to be acquired, very early pressed the necessity of employing troops of that description, and, at his suggestion, a regiment was raised in Virginia, to be commanded by Colonel Bland. The active and extensive operations of 1776 disclosed fully to the commander in chief the disadvantages to be combated by an army composed almost entirely of infantry."

There are one or two occasions on which, in this volume, the calm and mild behaviour of Washington appears in a very respectable light. One is, when a party was formed against him in the States, and an opportunity was taken from the success of Gen. Gates in the north, and his own ill success in the south, to detract from his character, and endeavour to remove him from his command. The coolness with which he bore the unjust attacks which were made upon him, and the prudence with which he repelled them, without allowing them to interpose with his services to his country, are greatly to the honour of his memory. Another occasion on which his conciliating and moderate temper, was of the greatest service, was in allaying the jealousy, and ill temper which threatened to have place between the American and French soldiers, after the latter arrived in America. The unfavourable sentiments with which the Americans looked upon those strangers, even when they were assisting, is very remarkable. They never heartily coalesced.

The Speech of Mr. Deputy Birch, as delivered at the Court of Common Council, in the Guildhall of the City of London, on Tuesday the 30th of April, previous to his Motion to Petition both Houses of Parliament against the present Application of the Roman Catholics. 8vo. 2s. Rivingtons.

We have delivered our sentiments at some length, in various parts of the LITERARY JOURNAL, on the important question to which this speech, as it is termed, relates. But the great number of publications which have lately appeared on the same subject, and the concentrated interest which at this juncture is

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excited towards it, render it necessary for us to say something more. As the present piece has been ushered into the world with rather more ceremony, with more pretension, with more of the pomp of importance than any of the other performances, on either side of the Catholic question, we will so far comply with these claims to attention, as to make it the principal subject of the remarks, imperfect as those must be which the nature of our work permits us to introduce, upon a question of such magnitude.

We shall not trouble ourselves to inquire whether or not the town is right in reporting that this speech was written for the speaker by a certain theological doctor, who is scarcely less distinguished as a politician than as a divine. We see nothing in it that is unworthy of the varied talents of Mr. Birch. We know too that there are many divines, as well as persons in the more active circumstances of Mr. Birch, who are perfectly qualified to write such a thing. Mr. Birch is no doubt most profoundly acquainted with the history of Christianity; and has spent many a laborious hour in the study of the various forms which it has assumed. He has been accustomed, with deep and persevering reflection, and after the most laborious researches, to trace the progress of human nature, from the enlightened days in which Christianity first appeared, through the long and intricate descent to the regions of darkness, and up again by a slow and laborious march to the realms of light; and he knows exactly what were the circumstances which obscured Christianity, and intercepted the light of reason; he knows too, exactly, the number and force of those circumstances by which the light of modern times has been produced; and has the precise measure in his hand, of the extent to which they have operated in all countries, and in all religions. From these glorious preparations he is qualified to come forward and to declare what ought to be done with this religion or with that; and we ought all to be filled with gladness at the thought of possessing such an instructor.

From the year 325, when Constantine mounted the throne of the Cæsars, and exalted the more eminent of the Christian teachers, by imperial favour, into persons of weight and consequence in the empire, the hierarchy continued gradually to rise in power and authority till the time of Hildebrand, whose abilities, aided by the profound ignorance of the times, raised the Pontificate to the summit of unlimited power, over temporal as well as spiritual things. The extravagant pretensions which, after this, were advanced by the Popes, the scandalous lives which they led, the accuracy with which their example was followed by the whole gradation of inferior clergy, and the various corruptions which were introduced, soon made an impression even on the ignorant minds of that period: the progress of the corruption, and the progress which began to be made in knowledge, gradually strengthened that impression; till, before the time when Luther appeared, there was a general cry excited for a reform in the church, both in the head, and in the members. These are the terms which were then consecrated by frequency of use.

Who is ignorant that at the time when Luther's voice raised so great a sensation from one end of Europe to the other, the whole was Catholic? Who is ignorant that Luther himself was a Catholic monk; and that when he first began his complaints against existing abuses, he was as far from the thought of renouncing Catholicism as the Pope himself? Who knows not that his chief coadjutors were in the same situation? Who, then, says that the Catholic religion is inconsistent with all ideas of improvement and change in its votaries? Whence came it that so many, not to say individuals, but whole nations, nursed in the bosom of Catholicism, became sensible of the necessity of a reform; became sensible of it to such a degree, that when the reform was invincibly opposed by those who derived advantage from the abuses, they determined no longer to adhere to Catholicism, but to form a new church to themselves?

The progress which was made by improvement prior to the reformation of Luther, and that progress was considerable, was necessarily all made among the members of the Catholic church, because there were none but Catholics among whom it could be made. The Catholics, therefore, did benefit by the progress of knowledge before the reformation. But, says Mr. Deputy Birch, all the progress which knowledge has made since the reformation, has passed over their heads in vain. While they could have it all to themselves, they did indeed improve by it; but when it was to be shared by others, then it would have no effect upon them; and while all other people in Europe have ameliorated in so extraordinary a manner their sentiments and views, the Catholics remain in that wretched condition in which they were in the beginning of the 16th century.

One of the first things which strikes us in the speech, is, "That to grant the claims of the Irish Catholics would destroy the Bill of Rights." If Mr. Birch has never read the Bill of Rights, yet if he has read Goldsmith's abridgment of the History of England, he ought to know, that the object of the Bill of Rights was to secure the rights of the subject, against the encroachments of the crown. But does Mr. Birch think that those, whose example or instigation he has followed on the present occasion, are afraid of an increase of the power of the crown from removing the disabilities of the Catholics? Is this their apprehension? Is this the motive of their conduct? Are they the persons who ever shew any jealousy of the power of the crown? who oppose its aggrandizement? Does Mr. Birch himself think that the giving of satisfaction to the Catholics of Ireland would strengthen the power of the crown to destroy the liberties of the people? And is the preponderance of the crown, and the degradation of the people, the evil which he apprehends from the Catholic emancipation? If Mr. Birch does not know the reason why the term "Bill of Rights," was put in here, we will tell him. It is a term of good reputation; most people like it; it was therefore thought by asserting boldly a contrariety between it and the Catholic Petition, that an odium, with at least some people, would be thrown upon the latter. And, if we are

not misinformed, the stratagem succeeded wonderfully; for we are assured that many of the persons, whom Mr. Birch addressed, did believe on Mr. Birch's word, that there is a contrariety between the Bill of Rights and the Catholic Petition.

But the Bill of Rights is not all. "Every thing," says Mr. Birch, "is at stake—our religion, our laws, our liberties, placed on a rock by the virtues of our ancestors." Indeed! Why then Mr. Birch does well to be full of alarm. Our religion, our liberties and laws, he says, however, are placed on a rock, by the virtues of our ancestors. Surely he does not think that rock a very secure one, when he supposes, that allowing 4,000,000 of Catholics to share in the same privileges with the rest of us, nearly 16,000,000, or four to one, would so immediately overturn the rock.

Before Mr. Birch proceeds to give us his reasons for this opinion, he takes occasion to thank his Maker for that liberty of conscience which we all enjoy. And he adds, "The mild spirit of Christian benevolence, universal toleration, and liberality of sentiment, never arrived at its acmé till the Protestant reformed religion, as by law established, was interwoven with the state." Does the author mean to say that the mild spirit of Christian benevolence, universal toleration, and liberality of sentiment was carried to its acmé, toward the Roman Catholics of Ireland, when they were struck off from all the advantages of society; when they were rendered incapable of inheriting, or purchasing land, of becoming members of any corporation, and by course, of carrying on any business in a corporate town, when they were even debarred from the profession of the law, expressly excluded from the army and navy, and from every office of trust and emolument, from any place in the legislature, or even in the choice of representatives; when they were denied the right of educating their children, nay of exercising their religion; when priests who celebrated mass were to be transported, and if they returned were to suffer death; when, to sum all in one word, the most complete proscription, that the wit of man could devise, was established against them? Is this what Mr. Deputy Birch calls the acmé of the mild spirit of Christianity, universal toleration, and liberality of sentiment? Hear the sentiments of a man of a different stamp from Mr. Birch, on this system, the Right Honourable Edmund Burke. "By the total reduction," says he, (Let. to Sir H. Lang.) "of the kingdom of Ireland in 1691, the ruin of the native Irish, and in a great measure too of the first races of the English, was completely accomplished. The new interest was settled with as solid a stability as any thing in human affairs can look for. All the penal laws of that unparalleled code of oppression, which were made after the last event, were manifestly the effects of national hatred and scorn towards a conquered people, whom the victors delighted to trample upon, and were not at all afraid to provoke. They were not the effects of their fears but of their security. They who carried on this system, looked to the irresistible force of Great Britain for their support in their acts of power. They were quite certain that no complaints of the natives would be heard on this side of the

water, with any other sentiments than those of contempt and indignation. Their cries served only to augment their torture. Machines, which could answer their purpose so well, must be of an excellent contrivance. Indeed at that time in England, the double name of the complainants, *Irish and Papists*, (it would be hard to say singly, which was the most odious) shut up the hearts of every one against them. Whilst that temper prevailed in all its force, to a time within our memory, every measure was pleasing and popular, just in proportion as it tended to harass and ruin a set of people who were looked upon as enemies to God and Man, and indeed as a race of bigotted savages, who were a disgrace to human nature itself." "You hated it, (the penal code against the Catholics,)" he adds, in the same letter, "as I did, for its vicious perfection. For I must do it justice. It was a complete system, full of coherence and consistency, well digested and well composed in all its parts. It was a machine of wise and elaborate contrivance; and as well fitted for the oppression, impoverishment and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man." The same great man, speaking of a particular article of the same *unparalleled code of oppression*, that for prohibiting the intermarriages of Protestants and Catholics, calls it "one of the worst parts of that truly barbarous system, if one could well settle the preference, where almost all the parts were *outrages on the laws of humanity and the law of nature*." (Letter to a peer of Ireland.) In the same letter, he thus further expresses himself; "From what I have observed, it is pride, arrogance, a spirit of domination, and not a bigotted spirit of religion, that has caused and kept up those *oppressive statutes*. I am sure I have known those, who have oppressed Catholics in their civil rights, exceedingly indulgent to them in their religious ceremonies; and who wished them to continue in order to furnish pretences for oppression; and who never saw a man by conforming, escape out of their power, but with grudging and regret. I have known men, to whom I am not uncharitable in saying, though they are dead, that they would become Papists in order to oppress Protestants; if being Protestants, it was not in their power to oppress Papists. It is injustice, and not a mistaken conscience, that has been the principle of persecution, at least as far as it has fallen under my observation."

To the sentiments of this extraordinary man, who assuredly was no enemy to the Bill of Rights, we will add another most respectable and impartial testimony, that of an enlightened foreigner, a distinguished member of our King's College of Göttingen, who has lately given to the world the most perfect exposure of the vices of the Papal system, that has ever yet been written. "The reformation," says this eminent author, "which to other countries has been the source of so many blessings, has been to unhappy Ireland a most disastrous scourge. Treated as a conquered people, and long at the discretion of England, the Irish obstinately remained Catholics precisely because their oppressors were Protestants. Their chains were on that account rendered the

heavier. Their island was filled with rapacious Englishmen, by whom nearly all property was grasped. The despair of these unfortunate men at last broke out with fury in 1641. A massacre throughout the island ensued, of more than a hundred thousand Protestants. Cromwel afterwards took vengeance on them, and delivered up almost the whole island to his soldiers. William III. established there a legal and constitutional tyranny. The Catholics were deprived of political existence, of property, and even of education. It pleased England to make of them a horde of gross and barbarous mendicants. It is like barbarians, accordingly, that they have taken vengeance on every occasion which has presented itself." (*Mill's Translation of Villers on the Spirit and Influence of the Reformation of Luther. p. 240.*) Is Mr. Birch still of opinion, that while this system lasted, "the mild spirit of Christian benevolence, universal toleration, and liberality of sentiment attained its acmé," even though "the Protestant reformed religion as by law established, was interwoven with the state?" Did he mean to insinuate too, that this interweaving of the Protestant reformed religion, as by law established, with the state, was the true cause of bringing the mild spirit of Christian benevolence, universal toleration, and liberality of sentiment to its acmé? However many and great the advantages which we are persuaded flow from the establishment, this is one of the last effects which we should have ascribed to it. As no earthly institution is attended with pure good, we considered that the influence of the establishment upon liberality of sentiment, was one of those circumstances which had to be counterbalanced by consequences of a different sort; and Mr. Birch and his friends are no bad confirmation of our opinion.

After these observations on Mr. Birch's digression concerning "the mild spirit of Christian benevolence, universal toleration, and liberality of sentiment," we will proceed to consider the cause of his fears for the "rock on which our religion, our laws, and our liberties were placed by the virtues of our ancestors." He will not probably take our assurance that this rock is much more steadfast than he seems to think. But if he be willing to listen to reason, he may, perhaps, be brought to see, that the storm with which he fancies it is about to be assailed, will be very slight, and very little formidable.

Catholics, says Mr. Deputy Birch, are, and ever must be bad subjects of a Protestant government, must ever employ all their efforts to overturn it. The Catholics of Ireland assert that they are willing to become good subjects of the government of Great Britain, and if permitted to share equally in its advantages, to exert themselves to the utmost for its prosperity. These declarations, says Mr. Birch, are all deceitful; they are intended to betray; and are never even meant to be acted upon. This is undoubtedly a strange assertion to be made against men who are found to maintain the relations of civil society.

Mr. Birch presents two reasons for this opinion, conceived exactly in the mild spirit of Christian benevolence, universal toleration, and liberality of

sentiment: "The Catholics believe in the infallibility of the Pope: And they hold that no faith ought to be kept with heretics." Evidence so completely satisfactory has been adduced on this head, that it might be sufficient to answer, the Catholics do no such thing; and, it is melancholy, Mr. Birch, to observe a man, who would probably revolt at the thought of calumniating an individual, consider it very proper to calumniate a whole body of his fellow creatures. We may add, what every man acquainted with the history of the church very well knows, that these never were tenets generally adopted in Catholic countries, or acted upon, but rejected, and disapproved. They have been advanced by hot-headed controversialists; and in a few instances courts have employed them as pretexts for the wicked measures which they wanted to pursue. But it is only prejudice which in Protestant countries has made them be regarded as prominent, or fixed principles of Catholic faith. With regard to the infallibility of the Pope, one instance will suffice. In the year 1713, Clement the Eleventh issued the famous bull *Unigenitus*. "The dissensions and tumults," says Mosheim, "excited in France by this edict were violent in the highest degree. A considerable number of bishops, and a large body composed of persons eminently distinguished by their piety and erudition, both among the clergy and laity, appealed from the bull to a general council. It was more particularly opposed by the Cardinal de Noailles, archbishop of Paris, who equally unmoved by the authority of the Pontiff, and by the resentment and indignation of Louis XIV. made a noble stand against the despotic proceedings of the court of Rome." Equally far are the Catholics from believing in the infallibility of general councils. What an admirable exposure of the vicious motives which directed the leaders and parties in the famous council of Trent have we from a Catholic, the celebrated father Paul, who is so far from ascribing infallibility to its decrees, that he considers them as almost all wrong? The truth is, the infallibility which Catholics ascribe to the Church in general is something so very vague, that it has hardly any meaning at all. They conceive that the Church, in its universal capacity, is endowed with infallibility; but where that infallibility resides has never been determined. The Popes have claimed it, and councils have claimed it. But these claims have always been resisted as often as it was any person's interest to resist them. To talk of the infallibility of the Pope, as the Pope is now circumstanced, after what the last century has seen of the humiliation and subserviency of the successors of Hildebrand, to represent that infallibility as a principle of the smallest efficacy in the Catholic world, after the progress which knowledge has made, is to give us occasion for laughter, did we not see the language directed to no laughing end.

That no faith is to be kept with heretics was decreed, says Mr. Birch, in the councils of Constance and Lateran. And ninety-nine Catholics in every hundred, in all the more enlightened parts of Europe, are ready to allow that those councils acted exceedingly wrong. How very few transactions of Catholics, either public or private, can be pointed out, in which

this abominable maxim had any direction? How many important and confidential transactions has our government had with the most bigotted Catholic governments, with that of Portugal, that of Naples, Vienna, &c.? Did it ever find advantage taken of this maxim to deceive and betray us? Did it ever find those governments less steadily to be depended upon than Protestant governments? Did it ever so much as entertain a fear that use would be made of that maxim against us? Is not this proof decisive? What can be the reason why we are called upon to overlook these great facts, and to fix our eyes only upon the foolish decrees of the councils of Lateran and Constance? Who that has ever associated with Catholics in the different parts of Europe, or is acquainted with the practical tone of sentiment which prevails among them, will dare to say that he has perceived a single symptom of that abominable principle? Are there not various parts of Europe, where Catholics and Protestants enjoy equal privileges, and are nearly in equal numbers; and yet form as happy a mixture as that of any other religionists?

The fact is; the times of the councils of Lateran and Constance were times of bigotry and ignorance; and Mr. Birch's researches and studies have surely taught him that the Catholics carried the intolerating and persecuting spirit only some degrees beyond the Protestants. That the Protestants are not yet perfectly purified from this spirit, we believe the conduct of Mr. Birch and his friends will to most people be a sufficient proof. That the Protestants, however, have, to a very great degree, improved their sentiments in this respect is abundantly certain. And we are well assured that no man who is capable of taking a comprehensive view of the affairs of the world, who can judge of the nature and diffusion of improvement in a state of society like that in which we are now placed, can hesitate for a moment to ascribe a similar amelioration of sentiments to the Catholics.

But, says Mr. Birch, these decrees have never been repealed. Does Mr. Birch know nothing about the effects of desuetude? How many statutes crowd the volumes of English law, which have never been repealed, but are never acted upon? How many statutes are of such a nature that to execute them would be intolerably oppressive, and yet they have never been repealed? In a body so constituted as the Catholic church, and with such pretensions, to repeal any decree is a matter of no ordinary delicacy; and it almost always appears easier and more adviseable to neglect, without repealing, any thing which may be considered exceptionable. It is well known that councils have been called to review, and alter the decrees of other councils. But any man who is capable of judging of the difficulties which must have attended the calling of a general council, amid the opposite interests of so many princes, in modern and recent times, will not wonder that oblivion has been allowed to do the work of repeal.

But we have not yet heard all Mr. Birch's wonderful statements. He next assures us that the Catholic religion is always, and every where, the same. It is difficult at the present day to conceive any man, fancying himself capable to teach others, so ignorant as

to make an assertion like this. At the beginning of the 16th century the faculty of theology at Paris declared before the Parliament assembled, *That Religion was undone, if the study of Greek and Hebrew was permitted.* Was the Gallic church of this time the same with the Gallic church of the 18th century, so eminent for learning and science? The Catholic religion never was during any two centuries the same, as is well known to every man who is in the smallest degree acquainted with its history. Neither was it ever the same at any two places at once. How much does the Catholicism of Madrid, for example, differ at this moment from the Catholicism of Paris; and that of Rome from that of Vienna? How much, at the time of the Reformation did the Catholicism of England differ from that of Italy; that of Saxony, Holland, &c. from that of Spain and Portugal?

"At the present period," says the same enlightened foreigner whom we have already quoted, "after ages of humiliation, of pillage, and even of persecution, have expiated ages of pride, avidity, and intolerance, it would be cruel to impute to the posterity the crimes of their predecessors. The clergy of these times are not the clergy of former times. How desirable to be even able to think that the former spirit, which, after the days of vain glory, produced so many days of reproach to the church, were altogether extinguished among her ministers! At any rate we ought to believe that the greater part of them participate in the illumination of their cotemporaries; that the strictness of modern orthodoxy has given place to a spirit, milder, and more conformable to the ancient spirit of the gospel. It is not on the latter pontiffs, therefore, who have displayed virtues truly apostolical in the holy chair; it is not on a multitude of learned and modest priests, that judgement is pronounced in the merited exposure of the vices and conduct of the pontiffs and priests of the fourteenth and fifteenth centuries. Who will impute to Marcus Aurelius the crimes of Nero, or to Pius VII. the enormities of Alexander VI.?" (Viller's Reform. of Luther.) This is the language of a man profoundly acquainted with the history of the Christian church, and capable to judge with accuracy of the various appearances which it has exhibited in different times and places. Speaking of the effects of the Reformation upon the Catholic church herself, "So considerable a portion," he says, "of the riches and authority of Rome having disappeared, her excessive luxury, her flatterers, and parasites, disappeared also by degrees. This paved the way for a reformation of morals; for a change of life become altogether indispensable, among the Romish clergy. The clergy of the Protestant church were in general poor, learned, and exemplary. So many eyes directed to the contrast between the two parties created an imperious obligation to diminish, and even to extinguish it. The Popes, besides, and all the other Romish clergy, living in the age to which they belonged, and partaking of its knowledge, would themselves have blushed at a conduct resembling that of so many of their predecessors. Those in particular who have held the office of pastors in the times nearest our own have commonly lived in the exercise of the most eminent virtues. The clergy of the Romish

church, both head and members, have become anew what they ought always to have been. This church has, it is exceedingly true, executed on itself a reform; but it is equally true that this reform is nothing but an immediate, and perhaps, a forced consequence of that accomplished by Luther, who in this light ought to be regarded as the Reformer of the Catholic clergy themselves." This is the language, and these are the sentiments, of every instructed Protestant on the continent of Europe. Is it possible that bigotry and intolerance are to obtain their last asylum in Great Britain? Another eminent Protestant of the Continent, whose name is an authority, who for fifty years has been the light of Europe in matters of Ecclesiastical History, Mosheim, thus expresses himself:

"The church of Rome has been governed, since the commencement of this century, [18th] by Clement XI, Innocent XIII, Benedict XIII, Clement XII, and Benedict XIV, who may be all considered as men of eminent wisdom, virtue, and learning, if we compare them with the Pontiffs of the preceding ages. Clement XI. and Prosper Lambertini, who at present fills the papal chair under the title of Benedict XIV. stand much higher in the list of literary fame, than the other pontiffs now mentioned; and Benedict XIII. surpassed them all in piety, or at least in its appearance, which in the whole of his conduct was extraordinary and striking. It was he that conceived the laudable design of reforming many disorders in the church, and restraining the corruption and licentiousness of the clergy; and for this purpose held a council in the palace of the Lateran, in the year 1725, whose acts and decrees have been made public. But the event did not answer his expectations; nor is there any probability, that Benedict XIV. who is attempting the execution of the same worthy purpose, though by different means, will meet with better success.

"We must not omit observing here, that the modern bishops of Rome make but an indifferent figure in Europe, and exhibit little more than an empty shadow of the authority of the ancient pontiffs. Their prerogatives are diminished, and their power is restrained within very narrow bounds. The sovereign princes and states of Europe, who embrace their communion, no longer tremble at the thunder of the Vatican, but treat their *anathemas* with indifference and contempt. They, indeed, load the *holy father* with pompous titles, and treat him with all the external marks of veneration and respect; yet they have given a mortal blow to his authority, by the prudent and artful distinction they make between the court of Rome and the Roman pontiff. For, under the cover of this distinction, they buffet him with one hand, and stroke him with the other; and, under the most respectful profession of attachment to his person, oppose the measures, and diminish still more, from day to day, the authority of his court. A variety of modern transactions might be alledged in confirmation of this, and more especially the debates that have arisen in this century, between the court of Rome and those of France, Naples, Sardinia, and Portugal, in all which that ghostly court has been obliged to yield, and to discover its extreme insignificance and weakness."

Surely, any thing more is unnecessary to prove that the practical exercise of the Catholic religion is greatly ameliorated since the time of the Reformation. Yet, Mr. Birch tells us, that Dr. Troy has said in a Pastoral Letter, that, **THE RELIGIOUS PRINCIPLES OF ROMAN CATHOLICS BEING UNCHANGEABLE, THEY ARE APPLICABLE TO ALL TIMES.** What, in the name of wonder, does this prove against Dr. Troy, till it is ascertained what Dr. Troy considers to be the religious principles of Roman Catholics? He will deny that the infallibility of the Pope, or the maxim that no faith is to be kept with heretics, ever were the principles of Roman Catholics; and he will do so with perfect truth. What, in all sober, and rational interpretation, ought to be understood, by "the principles of the Catholics?" What but the more general dogmas and services which have been sanctioned by the universal approbation of the church? And who knows not of what a wonderful latitude in the practical exercise these in the case of any religion admit? The principles of the church of England are the same now as they were in the days of the Stuarts; but what a difference is there in the practical state of that church? The principles of the church of Scotland are the same now as in the days of the solemn league and covenant, but no difference can be greater than that between the spirit of this national church at that and at the present time. Mr. Birch must give us the declaration of a layman to the same purpose. Mr. Plowden says, "If any one says, or pretends to insinuate, that the modern Catholics, who are the late objects of the bounty of parliament, differ *IN ONE iota* from their ancestors, he either deceives himself, or wishes to deceive others."—*Semper eadem* is more emphatically descriptive of our religion than of our jurisprudence." It must be allowed, if these gentlemen are conscious of any thing bad in the principles of their religion, that this is a very candid and open conduct. People whose principle it is to keep no faith with heretics would, one would naturally suppose, have forbore to force into notice these dangerous sentiments. Is not this a complete proof that Dr. Troy and Mr. Plowden, when they talk of the principles of their religion, and state them as being always the same, look only at those great and general principles which were early established, and long universally received in the Catholic church, principles which, however some of them may discord with enlightened reason, and be even injurious to its progress, are in no respect inconsistent with the peace of society, or incapacitate those who hold them from coalescing with Protestants in a happy civil establishment.

The Catholics of Ireland may well appeal to their conduct against the calumnies of their enemies. "You tell your countrymen," they may say, "that admitting us to a participation in all the benefits of your constitution, would enable us to subvert your church and constitution: You tell them also that it is one of our principles that no faith is to be kept with heretics: Do you perceive no inconsistency between these two declarations? We might obtain that participation by taking the oaths which you require; and these oaths would enable us to overturn your church. Why do we not take them, if oaths given to heretics

are not binding? The fact is, both propositions are untrue. Giving us a participation in all the advantages of your constitution would give us no power to injure your establishments, either ecclesiastical or civil, even if we should desire to do it. We are too insignificant in numbers and power. And our own interest may be considered by you a sufficient security that we should never desire to do it. Nor is the other proposition less devoid of truth. From all the penalties and disabilities under which we have laboured we might have been exempted, had we taken the oaths you desire: What should have hindered us, had we regarded false oaths to heretics as no crime? We endured all the disadvantages under which we were placed, we endured them with great dissatisfaction, and impatience. But have we taken the oaths which would have delivered us from this painful, and degrading situation? Can men afford a stronger proof that they regard false swearing to Heretics and to Catholics as equally criminal?"

The dangers, which are painted in such dreadful colours, to the church and our constitution, are worthy of the attention of a wise man. By the emancipation of the Catholics of Ireland, not more than one, or at most two peers of that persuasion, could be introduced into the House of Lords; the gentlemen of property who could find their way at one time into the House of Commons cannot possibly be reckoned at more than ten. After these there are about 100 or 120 gentlemen who might aspire to places of rank and emolument in the civil or military departments of the state, along with the innumerable candidates of a different description. From these extraordinary circumstances, the alarming danger to our church and state arises. Is it not something well entitled to call forth the zeal and patriotism of Mr. Birch? Is it not with reason he tells us that "every thing is at stake—our religion, our laws, our liberties, placed on a rock by the virtues of our ancestors?"—With what admirable propriety did he burst forth into the following noble effusion; "Allow me then, my lord, in conclusion, most earnestly to conjure the court by that boasted freedom which we enjoy under the most perfect constitution ever established in the world—by the security of its inheritance to those who are to follow us—by the pious memory of those virtuous and noble characters who formed it, who foresaw our danger and provided for our security—by all we hold dear in public and private life—and by the value we place on the important oaths we have all taken when we were seated here as guardians of those freemen who have committed their immunities and safety to our trust—let me conjure them to be steady and determined in using, on so important an occasion as the present, that high privilege of our charter, to present our petition at the bar of the legislature, against a measure so mischievous in its tendency." Is not this being very much in earnest? And for what? Why for the maintenance of groundless prejudices, for the abuse of power, for illiberality, and intolerance. How unworthy of a great, and high spirited people like the British, to think it necessary to retain in any species of chains, a mere handful of people out of fear! What have we to dread alive, and with our

eyes open, from such a pittance of individuals whom we surround? Shall we not see, and hear, and superintend them with all our senses? It cannot be a dangerous experiment fairly to make the trial what can be done by emancipation. Let us reason a little with those Anti-Catholic gentlemen. "The Catholics, you tell us, are bad subjects; they mean to do us harm." Yes. "They exert themselves all they can to hurt us now?" They do. "Whether are people most inclined to do harm when they receive injury or when they receive benefits?" When they receive injury, to be sure. "Do the Catholics think they receive any injury by their present disabilities?" They do. "Would they not, for the same reason, think they received a benefit, by the removal of those disabilities?" No doubt they would. The Catholics then would undoubtedly have one reason more for being good subjects, and one reason less for being bad, after the removal of their present disabilities. They are at present as bad subjects as the Catholic religion can make them; that you allow; and they have an additional reason for being so, by the hardships imposed upon them. They do us all the evil therefore in their power at present. We find ourselves very able to guard against that evil. Would all the power, all that insignificant accession which they would receive by the disputed grant, make them too powerful to enable us to guard against them any longer? It is not credible. You yourselves, cannot, in sober thought, believe so. If then we should be just as able to guard against them at that time as now; and if the compliance with their claims affords us but a chance of converting them into good subjects, ought not the chance of obtaining a great good, without any risk of evil to be eagerly embraced, instead of bigotedly rejected? But why do we speak of a mere chance of obtaining this unspeakable advantage? We may safely assert that there is more than a probability, there is a certainty as great as can be predicted of any events that depend upon the will and passions of men. What is it on which you depend for the fidelity to your government of any set of men in the kingdom? Is it not on their interest? Is it not because you know that by far the greater number of every class consider the laws and regulations, under which they are placed, as more favourable to their happiness, than any other which they are likely to procure by urging forward a change? Were you to give the Catholics a full participation in all the benefits of your admirable and most prosperous polity, could they, on looking round to all the other countries in the world, perceive one in which they would be surrounded with so many happy circumstances? Are Catholics blind and senseless? Would they not perceive this? And perceiving it, would they not be glad to preserve those circumstances? Would they not rather be happy in a country of Protestants, than wretched in a country of Papists? "Zeal," we are told, "would blind them." Do you really think so? Does zeal appear to be so active a quality in the world at this moment? The truth is, we have never seen zeal a very powerful quality against interest in any period of the world. Wherever you find zeal to have produced any great effects, you always find a very

strong view of interest to have gone along with it, and supported it. Was not this the case with the zeal of the Roman Catholic clergy, when the power of the See of Rome was unlimited, when their provision in their own country was independent of its government, and when all honours and emoluments were dispensed by the hand of the Pope? Will not the case of a clergy be very different whose provision is dependent upon the government, and when the Pope has no honours and emoluments to bestow? The hopes and fears of all the Roman Catholic clergy, and of all the leading men of the persuasion, may be easily made to hang entirely upon the government, and can in no respect hang upon the Pope. Is it not then perfectly evident to which of those powers they will be most subservient? To talk of any thing peculiar in the zeal of Roman Catholics, betrays so much ignorance, or so much of the blindness of prejudice, that it is almost below notice. What peculiar zeal appeared in France, a country overspread by infidelity, according to those persons who talk most about Catholic zeal? Have either clergy or people there shewn much of the bigotry of Catholicism? Never have the Catholic clergy, or people, shewn more zeal than any other clergy or people. Wherever they were placed in circumstances where their subsistence, or their honours, depended upon their zeal, there they showed it; wherever they were placed in circumstances where their subsistence and honours did not depend upon their zeal, they have always, like the clergy of every other persuasion, shewn very little. The Roman Catholic religion was at one time more persecuting than any other religion. But the Roman Catholic religion was at that time much more powerful than any other religion ever was in Europe; and he who knows not that the effect of this is extraordinary in such a matter, is a very imperfect judge. It was in an ignorant age too, that the Roman Catholic religion was persecuting; and it is only in an ignorant nation that it has ever exhibited that character. The revocation of the edict of Nantz was the act of a king, not of a nation. Does the zeal for the Catholic religion appear to be gaining ground in Europe? Is there a man in this country, whether well or ill informed, who will advance such a proposition? Is there a man who is acquainted with the circumstances of Europe, who will not say that the Roman Catholic religion is daily losing ground, is losing it with rapidity? Is there a man who can judge of the circumstances into which Europe is now brought, who will not say that it is necessary that it should lose ground; who will not say that those circumstances are such that the Roman Catholic religion must at a period, in all probability not very remote, be brought to extinction? Who sees not that reason, that liberality, and knowledge, have now acquired an ascendancy, such as that their progression is no longer subject even to risk. They are advancing; and they must advance. In such a state of things, is any thing to be feared from the increase of Popery in a country so enlightened as Great Britain? In Great Britain itself Popery may be said to be extinct. Some of the greatest families who adhered to it have lately renounced it; and very few

persons of any description remain. Why should not the same effects take place in Ireland, when you open up the most perfect communication in your power between the Catholics and the Protestants, and when you remove every circumstance which can raise prejudices against you? Too long have the days of hatred, of suspicion, and seclusion, lasted among Christians. What have they to do with the acts of their neighbour's conscience? What right has any man even to inquire into my opinions respecting a future life; if all my actions and principles with regard to this life, are those of a good citizen? Why should we desire to fetter another man's thoughts, till men are prompted to resist this act of tyranny, for its own sake, and independent of its consequences; and hence the uniform efficacy of persecution in propagating the opinions it is meant to subvert. If there is nothing in the opinion which deserves to be defended, there is something in the right to think as one pleases. While governments act not upon the principles of justice, they may be assured they act not upon the principles of wisdom; and while they act not upon the principles of perfect fairness and impartiality among all denominations of the people, they may be assured they will have discontent in the one set, without patriotism in the other.

A Tour in Zealand, in the Year 1803; with an Historical Sketch of The Battle of Copenhagen. By a Native of Denmark. sm. 8vo. 5s. White.

Denmark is a country which for nearly a century, as it were, disappeared from the political theatre of Europe. A peace which had continued uninterrupted for eighty years was at length broken by an attempt to deprive Great Britain of her maritime superiority, which Denmark, in conjunction with the other northern powers, was rash enough to undertake. Nothing could have been more imprudent than the manner in which this confederacy was entered into and conducted. At a time when the British fleets were triumphant in every sea, and when it was known that we could without any risque detach to the Baltic a fleet sufficient to sweep that sea of the united navies of Sweden, Denmark, and Russia; when it was perfectly well understood that such a fleet could enter the Baltic in a few weeks, and that it was altogether impossible to guard the Sound, a passage four miles broad, which had formerly been passed by the Dutch Admiral Opdam in spite of every opposition: with all these circumstances before their eyes, the powers of the Baltic ventured on a rupture. Yet so very ill were they prepared to support their pretensions, that the British fleet had actually appeared off the Sound, before any measures were taken to prevent the capital of Denmark from being bombarded.

The submission of the confederacy, which soon after followed, was the consequence to be anticipated from the rashness and negligence of the powers concerned in it. But although the Danes were attacked in the harbour of their capital, and compelled to accept of very different conditions from their original pretensions; yet the conduct of that people during the battle of Copenhagen, displayed a national character very different from what was generally expected, and

has again brought them more conspicuously forward among the nations of Europe. The long and uninterrupted peace which that people enjoyed during a period of eighty years, instead of having rendered them effeminate and timid, seemed rather to have matured among them that energy of character which renders a nation particularly well calculated to cope with its enemies. They found themselves somewhat inexpert in the use of the great guns when they crowded to man the batteries and guard-ships: yet in the few days that the British fleet was prevented by contrary winds from advancing, their ardour to learn had so far supplied the place of longer experience, that they were able to give Lord Nelson a warmer reception than, perhaps, he encountered even at the battle of the Nile. The Danes might have been deficient in skill; but they met death with a boldness not even surpassed by their enemies; and all ranks seemed to hasten with equal eagerness to bleed for their country.

This conduct on the part of the Danes was so very opposite to the theories of those who think that nothing less than perpetual war can maintain a warlike spirit among a people, that it became a matter of curiosity to know how this bravery came to be preserved among them during a peace of nearly a century. The accounts of the different German travellers threw little light on this subject. These men saw nothing among the Danes but a rude and barbarous people, occupying the peninsula of Jutland, and a few neighbouring islands; and incapable of coping in any respect with their more powerful neighbours. The author of the little work before us had observed the false idea of his countrymen, which was propagated by these ill-informed German travellers. He therefore resolved to give such a picture of his countrymen to the world as he had been led to form from a long residence among them, and an acquaintance with the state of their manners and circumstances. In an account of a country written by a native, and with a view to vindicate its character from misrepresentation, we naturally expect a considerable leaning towards the favourable side. Yet, although his natural partiality to his country be sufficiently visible in every page, it is impossible to withhold our belief when he assures us that it is his intention to give a true and faithful representation of things within his knowledge. The facts which he relates carry with them an air of truth; and the tinge which patriotism induces him to throw over them is what we should expect, and what indeed we should not pardon the want of, in an English traveller who had undertaken to describe the state of his native island. We are the more inclined to give credit to the representations of our author, as the view he gives of the present state of the Danes, and the circumstances which led to it, correspond very completely with the qualities they exhibited at the battle of Copenhagen.

The description is confined to Zealand, the chief of the Danish isles, in which the capital, Copenhagen, is situated. It is given in the form of a tour or walk around the island. But instead of fatiguing the reader with dry and uninteresting incidents by the way, the narrative merely serves as a connection to the various

circumstances descriptive of the present state of Zealand which are introduced.

The first circumstance which attracts the attention of our traveller, is a monument erected without the western gate of Copenhagen, in commemoration of the emancipation of the peasants. To this memorable event the author pays the attention it deserves; and to the vast accession of liberty and independence which arose from this event he justly ascribes much of that spirit, energy, and patriotism, which the Danes displayed in defence of their country:

“Those who are acquainted with what the state of this country was twenty or thirty years ago, must exult at the change time has made for the better. To those who are not, it may not, perhaps, be uninteresting to know, how changes so beneficial could have been produced in so short a period.

“Formerly, when you met a peasant driving his waggon to market, the appearance of himself and every thing about him, gave you an idea of forced obedience. Instead of alacrity, you saw sullenness on his brow; instead of the cheerful husbandman, whistling with the fruits of his labour, to a market, you beheld a slave toiling for a merciless master. Encouraged by no one, but oppressed by many, he dragged his unwilling steps slowly along, reluctantly yielding to the strong necessity which robbed him of his best produce, to satisfy the unfeeling claims of those, whose only merit was the accidental superiority of their birth; so that the fruit of his toils was certain ruin. If he dared to remonstrate, he was chastised; if his lands did not thrive he was called lazy, and turned out of his farm by the lord of the manor. If industrious, and his farm improved, he was dismissed by my lady, who always found out some deserving favourite to reap the rewards of this poor man's industry. His old age was uncheered by the fruits of those trees he had planted in his youth; and his death-bed unconsolated by the comforts he might have left his children.

“Such, and numberless other, abuses, at length made the peasant supine, spiritless, and unfit for enterprize. The gloom extended to every thing around him, the houses, lands, cattle, all were tinged with his wretchedness.

“When I, therefore, reflect on his miserable lot, I cannot sufficiently respect and admire those proprietors of lands whose philanthropy was aroused in his behalf. I pass with silent reverence every stone by which the freed peasants mark the blessing, and their gratitude to their deliverer. Such an one is now just before me; it was erected in honour of M. Lassen, Councillor of Justice, and proprietor of Cathrinebjerg.

“Vassalage was abolished. The lands were parcelled out in lots, upon which farm houses were erected, and those peasants only remained in the village whose lands were contiguous. This arrangement made the peasant his own master. He could now act according to his own judgment; he had merely his own benefit to consult, not that of others; still, when it is considered, how prevalent the influence of ancient usage is over the mind, it will not be difficult to suppose, that in this alteration, evils, at least imaginary, obtruded themselves. The change, therefore, rather depressed than encouraged the peasant, who found himself in a dilemma from which he knew not how to extricate himself. He was transplanted, as it were, into a different soil. He quitted a farm of which he knew the good and bad qualities, and was invested with, perhaps, some sterile spot, or an allotment of a common. But now an agricultural society was formed, which rewarded individual exertions in husbandry.

"This respectable body brought the peasants to a sense of the solid advantages they possessed in the change, and made them comprehend, that the welfare and comforts of every man were within his own power. The peasants were aroused from their torpidity; activity and diligence took the lead, and aiming at success, they attained it."

Along with the emancipation of the peasantry from slavery, the means taken to promote knowledge among them have tended no less to produce the improvement of the national character:

"The body of the peasant was, till lately, enslaved, and so was his mind. The scourge of the Lord of the Manor subdued the one, and ignorance the other. In former times, the masters appointed to country schools were mostly students, whose extravagance had deprived them of the means to pursue their course of studies at the university. Thus men, nurtured in idleness, vice, and debauchery, were appointed to inculcate morality on the unformed mind of youth; men, whose necessities alone induced them, for the sake of subsistence, to accept the office.

"But when the gloom which had so long clouded the prospects of these poor rustics was dispelled, the sun of information, as it were, instantly shot forth its cheering rays, and men of the first abilities came forward to offer their assistance in support of so laudable a cause. A seminary was founded to supply schools with able and exemplary masters. In this institution Riber took the lead. It was enacted, that no person should be qualified for the situation of school master, who had not attended this seminary three years. It was open to every one, and that men in straightened circumstances, as the sons of peasants, with abilities, might not be precluded from its advantages, the price for maintenance and instruction was fixed at the rate of forty dollars yearly. Independent of reading, writing, and accounts, they are instructed in astronomy, mathematics, geography, natural history, gardening, and every requisite to diffuse useful knowledge among their pupils.

"Mr. Riber only lived a few years, but he had the satisfaction to see those plans prosper to which he had devoted his principal attention. He was succeeded by Mr. Guldberg, (nephew of the Rev. Mr. Hoegh, in Gientofte) who is by birth a nobleman; but, though fortune favoured him thus highly, nature was still more bountiful; she endowed him with a genius which led him to superior honours. He courted the sciences, and when study had perfected the gifts of nature, and the efforts of his poetical genius had rendered his name public, he accepted this situation. No higher eulogy can be passed on this man, so truly noble, than the following expression of an author, whose name has escaped my memory: 'Mr. Guldberg, whose birth entitled him to play at cards at court, now sits down quietly on Blaegaard, teaching peasant boys to read and write.'

In addition to such very powerful causes, the character of the present Prince Royal, who holds the reins of government, and the general attachment which his behaviour has produced towards his person, seem to have greatly contributed to stimulate the patriotism of the Danes at the battle of Copenhagen. A steady adherence to his word is mentioned as one of the most striking points in his character. He also studiously encourages the preservation of the Danish language and the Danish manners. He calls his consort *Kone, wife*, in plain Danish; instead of *Gemalinde*, from the German *Gemahlin*, the title usually bestowed on a great man's wife. He has given much satisfaction by denominating a favourite country seat *Sorgenfrie*, instead of following the example of the King of

Prussia who expressed the same idea in French when he called his favourite palace *Sans Souci*.

There are many persons of rank and fortune diligently employed in promoting the improvement of agriculture. It is gratifying to a native of Great Britain to observe, that it is from this country in a particular manner Denmark is deriving the means of her improvement. The breed of her sheep and horses, her improvements in agriculture and manufactures are derived from Great Britain. It would appear that the greater manufactures of Denmark are nearly carried on by British capital, and under the superintendance of British overseers. The active natives of this country seem to carry industry and wealth wherever they go. The following description of Elsinour will shew the effects which their residence produces in Denmark:

"Elsinour is the second town in our island, and if the spectator were to calculate on the activity and bustle visible in every corner of it, he would estimate its number of inhabitants at many thousands. The fact, however, is, they scarcely exceed five.

"It needs little penetration to discover to whom this town chiefly owes its prosperity. Every thing tells you, and if it were not for the flag on the castle which informs you it is Denmark, you would fancy yourself in England. This resemblance in the exterior is verified with still greater exactness in the interior. Many of the inhabitants are Britons born, they naturally retain the manners and customs of their country, and those who are not, take peculiar delight in wishing to appear like Englishmen.

"In order to form a clear idea of the business transacted at Elsinour, you must repair to the bridge, which is constantly filled with merchants, clerks, and boatmen, on the look-out for every new arrival. The alacrity prevalent here is wonderful; the moment a vessel is discernible, the boatmen put off, contending with each other who shall first reach the ship, but they often labour in vain, when the captain chuses to go ashore in his own boat. On his arrival at the bridge there is as much contention among the merchants to get the first sight of him, to welcome him, and to entreat the management of his affairs, should he not be recommended to any particular house."

Several interesting pictures of Danish manners are presented to us by the author in the course of his tour. He is, however, an enthusiast for what may be called the agricultural state, and finds much fault with the influx of luxuries to which manufactures and commerce are beginning to give rise. He represents the Danes as a frank, hospitable, generous people. He informs us that no traveller needs to dread a robber in Zealand, even in the neighbourhood of the capital. The following paragraph seems to justify what the author asserts of the morals of his countrymen:

"My friend took it into his head to return to Copenhagen by sea, we, therefore, crossed all the fields down to the Limokiln, where we hired a boat. Just as we were passing the most remarkable field about Copenhagen, I begged him to accompany me a few paces out of the way, that I might shew him something worthy his observation. Immediately on the shore stands a small stone with this inscription, *Justitz-Stedet*, [Place of Justice] the sight of which cannot fail to excite agreeable sensations, when we consider how seldom it is frequented. The last execution took place in the year 1797. I shall not turn casuist on this

occasion; whatever the cause—effects combine to render this stone an honorable monument of the national character.

“MAY THE LAWS OF OUR COUNTRY HAVE NO OCCASION TO DISTURB THE GRASS WHICH SHADES THIS SPOT!”

The author delights to insert several traits both from history and observation of gallant and generous deeds atchieved by individuals. To the honour of humanity be it said, such deeds are found in the annals of every people. It is honourable to the Danes that those who perform them are esteemed and rewarded.

The battle of Copenhagen has already been described in various narratives. In this country, however, we have generally been accustomed to read only the accounts given of the affair by our own countrymen and as it appeared to them. It will therefore probably be not uninteresting to know the light in which this scene was viewed by a Dane. The British fleet were prevented by contrary winds from passing the Sound for seven days, during which time the Danes were eagerly preparing for their defence, every moment expecting the attack.

“On the morning of March the 30th, about seven o'clock, the thundering peals of Cronborg put an end to suspense. Very shortly after, we could discern the fleet, which approached rapidly. The tremendous cannonading from the fort gave us an idea of what it might effect, if it could reach its object. His Majesty of Sweden (who observed the passage of the fleet from Helsingborg) appeared sensible of this, and after the cannonading had ceased, dispatched an officer to compliment the governor of Cronborg.

“As the gale was blowing fresh, the British soon advanced within seven or eight miles of the city, where they came to an anchor. A frigate, a lugger, and a brig got rather nearer; but the battery of the Three Crowns, and the fire from the block ships, compelled them to retire. The magnificence of this spectacle naturally left various impressions on our minds, but whether favourable or unfavourable, they were soon forgotten in the enthusiasm and unanimity which prevailed among all classes. The question was not, Who is the enemy? But, Where is the enemy? It was a moment of impending danger; the duty we owed our country, therefore, inspired us with only one sentiment. The noble spirit displayed by the students at the siege in 1658-60 was now equally conspicuous in their successors, who with one hand and one heart, associated themselves into a corps of twelve hundred, while those sons of the muses whom age or infirmity prevented from rallying round the standard of patriotism, did all in their power to encourage and confirm so laudable an effort. Chamberlain Lindenkrone sent a thousand dollars to the aid of those students whose private means were unequal to the expence of their public duties.

“The first and second days passed quietly over, but on the morning of April 1st, we could perceive an unusual bustle among the English shipping. Some frigates and lighter vessels got under weigh, and were employed in sounding. Towards evening twelve sail of the line, all the frigates, and most of the smaller vessels weighed, and with a northern breeze passed through the Hollander deep. Admiral Parker, with eight sail of the line and two small vessels, preserved his station, while Admiral Nelson anchored, with his division, beyond the fire of our outermost ships.

“Conjecture was now at an end. A change of wind to the southward would enable Lord Nelson to bear down with his division, and we anxiously awaited the awful ru-

ment. Our ships were moored with four anchors, and manned, indiscriminately, by people of all descriptions, hastily collected for the present emergency; they had been constantly on the alert during the former two nights, a third was now added to their fatigue; and when it is considered, that these people were unacquainted with the exercise of great guns, that they were all day employed in practising, and all night in watching, the compliment paid them by Mr. Bardenfeth, first lieutenant on board the Charlotte Amelia, in his professional account of the battle, will not be deemed superfluous.

“He says, ‘The spirit which animated all hands on board, and not their real strength, enabled them to perform what they did.’

“The morning of April 2 dawned—and the wind blowing southerly, our Commodore made a signal for the whole line to lay their broadside to the enemy.”

The author here enumerates the force of the vessels and batteries opposed to the British. Three ships of the line and two brigs stationed in the inner harbour did not come into action. The fire of some batteries also fell short of the British squadron:

“Between nine and ten, both divisions of the British weighed, and our Commodore hoisted the flag of defiance from the Danbrog. Admiral Parker, with the zeal characteristic of a British seaman, beat up against wind and current, towards the battery of the Three Crowns, proposing to awe our ships in the inner roads, while the Hero of the Nile bore right down upon our line.

“The Edgar led the British van, advancing in a most gallant style against the Proevesteen, (58 guns), which opened her fire on the former, five minutes after ten. The Vagrien (50 guns), then poured in a broadside, just as the Edgar was upon the tack to take her station; a second broadside was discharged from the Proevesteen, when the whole of the British line gained rapidly on ours; in a few minutes two-third parts of our ships were in action. As our line was not broken, only one half of the force, on either side, was, consequently, engaged.”

“Our foremost ship, the Proevesteen, was exposed, during the whole of the action, to the fire of the Polyphemus, of 64 guns, the Russel, and the Bellona, which two latter ships ran aground at the commencement of the battle; but this misfortune (as Lord Nelson observed) did not impede their service. The Proevesteen was, at the same time, raked by the La Desirée, of 40 guns, and a gun brig.

“Great as was the distinction which Commodore Fischer, in his report, conferred on the Proevesteen and her gallant Captain Lassen, ‘Notwithstanding my high sense of Danish bravery, it was heightened by the conduct of the Proevesteen, which continued to fight till all her guns were dismounted,’ the compliment of Lord Nelson, is in my opinion, still greater.”

“Captain Riisbrigh stood, on this occasion, as undaunted upon the quarter deck of the Vagrien, as when a lieutenant on board the Formidable, under the gallant Rodney, on the 12th of April, 1782. For England he assisted to acquire glory and success; for Denmark he obtained only the former.

“Soon after eleven o'clock the Danbrog, (64 guns), Captain Braun, took fire, which compelled Commodore Fischer to shift his broad pendant to the Holstein, but Braun continued to fight her till he lost his right hand. Captain Lemming succeeded in the command, and although

* “No. 1, 2, 3, and 4, being subdued, which is expected to happen at an early period, the Isis and Agamemnon are to cut their cables, and immediately make sail, and take their station ahead of the Polyphemus, in order to support that part of the line.”

the flames blazed around them, threatening immediate destruction, the Danbrog maintained her fire till the close of the engagement, against her powerful adversary, the Glatton, which latter mounted 68 pound carronades on her lower deck.

"When Commodore Fischer, famed for the coolness and perspicuity of his judgment in the hour of trial, left the Danbrog, the battle raged with the utmost fury. The British finding that our foremost ships were far from slackening their fire, now extended their line, and at noon all our ships, as well as the battery, were strenuously engaged in the awful contest.

"Captain Thura, of the *Indfødsretten*, (64 guns) fell at the beginning of the action; and all the subaltern officers were either killed or wounded, except a lieutenant, and a marine officer. In this state of confusion, the colours were, by accident, struck; the British, however, made no attempt to board the *Indfødsretten*, she being rather dangerously moored athwart our battery. A boat was dispatched from the ship to carry the tidings of her Commander's death to the Prince Royal, who had from the dawn of day, taken his station upon a battery. Here, amid showers of shells and cannon balls, Frederick, the wise, the good, and the brave, superintended, calmly and actively, for the assistance of the ships engaged. By shewing how a Prince ought to meet danger, he taught others to despise it.

"When the Prince received the message from the *Indfødsretten*, he turned round, and with an air that gave confidence to all about him, said, 'Gentlemen, Thura is killed; who of you will take the command?' 'I will,' replied Mr. Schroedersee, in a feeble voice; and hastened eagerly on board. This gentleman had been a captain in the navy; but on account of ill health had lately resigned. The hour of necessity seemed to invigorate his wasted form, and in hopes to serve his country, he forgot himself.

"The crew perceiving a new commander coming along side, hoisted their colours and fired a broadside. When he came on deck he found great numbers killed and wounded; and, therefore, instantly called to those that had rowed him to get quickly on board. It was his last effort—a ball struck him—and Schroedersee was no more. Mr. Nissen, a lieutenant of the navy, who attended this gallant tar to his noble fate, next took the command; and continued to fight the ship for the remainder of the day.

"The engagement had now lasted upwards of three hours, without any glimpse of victory on either side. A determined perseverance appeared to inflame both parties. Our line, steadfastly preserved its original position, and every ship maintained its station except the *Rendsborg*, prame, which drove ashore, her cables having been shot away at the commencement of the attack; and the *Elven*, a repeating sloop of war, which had sheered off a little after twelve, her masts being very materially damaged.

"When the British fleet first bore down upon us, the eleven gun boats retired.

"About two o'clock the fire from the respective fleets abated considerably; and our ships appeared very much disabled. The damage sustained by the British, was, apparently, trivial, from our ships having constantly directed their fire at the enemy's hulls. This was, undoubtedly the slowest method of disabling an adversary; yet it was the surest, and certainly is, at all events, preferable to chance.

"Considering the exposed situation of our men on board, it was a matter of real surprise, that so few, comparatively, suffered from the immense quantity of shot which had been poured in upon them.

"Had every ball that struck our masts, wounded our hulls, there would, in all probability, have been no prisoners of war.

"At two o'clock the *Nyeborg*, prame, having her main, mizen masts, bowsprit, and foretop mast shot away, and the captain perceiving her almost ready to sink, ordered the cables to be cut, and the foresail to be set, that they might steer for the inner roads. As he passed the line he descried the *Aggershuus*, a vessel of the same description as his own, in the most miserable plight, her masts having all gone by the board, and the hull on the eve of sinking. Captain Rothe shewed himself a true seaman, who not only resolutely meets his own dangers, but also cheerfully shares in those of others. Having made fast a cable from his stern to the stem of the *Aggershuus*, he towed her off; and thus obtained as glorious a triumph as if he had come in with an enemy's ship.

"Soon after two o'clock Commodore Fischer removed his broad pendant from the *Holstein* to the Battery of the Three Crowns, whence he commanded during the latter part of the engagement.

"At this moment Lieutenant Lillienkiold finding his ship, the *Hjelperen*, surrounded by a superior force, cut his cables, and brought her safe into the inner roads. Mr. Lillienkiold was no stranger to the business of the day; he had in the year 1799, fought in the West Indies, with a privateer, and both contended so obstinately, that they were obliged to separate for want of powder.

"Last, though not least, is Mr. Villemoes, a second lieutenant, who commanded the floating battery, No. 1. Much has been said about his skill in manœuvring his raft, which consisted merely of a number of beams nailed together, on them a flooring was laid to support the guns. It was square with breast work, full of port holes, and without masts. I shall not take upon myself to argue how far it were possible to manage such a log, but merely say, the manner in which Villemoes manœuvred his guns, and ultimately saved his raft, attracted the notice of Lord Nelson, whose ship lay for some time opposite the floating battery. The Admiral is said, in the handsomest manner, to have noticed to the Prince Royal, how much the country, on future occasions, might fairly expect from the abilities of young Villemoes. This trait of his lordship I consider as a never fading flower in the wreath which military talents and success have twined around his brows.

"At half past two, our fire had nearly subsided; but the *Jutland*, the last ship that returned the enemy's shot, was still engaged, as was the *Provesteen*. However, the Three Crowns had just opened its batteries with a dreadful effect, when the white flag was unfurled from Lord Nelson's main top.

"An English boat, with a flag of truce, came along side the *Elephant*; the captain of which sent an officer in his boat to accompany it ashore. The battery, in the mean time, kept up a heavy cannonade, as did the *Elephant*. As the wind had been south south-west, south, and south south-east, the whole day, with a strong current, Admiral Parker's division advanced but very little, insomuch, that a broad-side from the *Ramilies*, a 74, (his foremost ship) fell very short of the battery.

"The flag of truce having delivered a dispatch to the Prince Royal, returned, and soon afterwards orders were sent to the commander of the battery to cease firing; their guns had, in the interval, been pointed with the utmost effect on the *Monarch* and *Ganges*, which ships were awkwardly situated on the shoal of the battery.

"Two flags were then dispatched from shore to Admirals Parker and Nelson; while the British took possession of eleven of our ships."

The author very naturally loves to dwell on the patriotism with which all classes hastened to the relief of those who had suffered in the defence of their country. He gives some account of the several

poems written in commemoration of the heroism of the Danes. At the same time he does every justice to the valour of the British. We cannot refrain from inserting the following account of the reception of Lord Nelson at his landing in Copenhagen on the day succeeding the battle:

"In the course of the forenoon, Admiral Nelson came in his barge into the inner roads, and went on board of the Denmark, where he partook of some refreshment, and then proceeded ashore. On his landing he was received by the people, neither with acclamations nor with murmurs; they did not degrade themselves with the former, nor disgrace themselves with the latter. The admiral was received as one brave enemy ever ought to receive another—he was received with respect. A carriage was provided for his lordship, which he, however, declined, and walked amid an immense croud of persons anxious to catch a glimpse of the British hero, to the palace of the Prince Royal. After dinner the Admiral was introduced to the Prince, and the negotiation commenced. The next day his lordship came again on shore, and dined with the Prince Royal, as he did frequently till the ninth of April, when the armistice was finally concluded.

"On one of his visits to Copenhagen, Lord Nelson inspected our Naval Academy, to which he, in a manner highly honourable to himself, and to us, presented some gold medals of value to be distributed among the most skilful of the midshipmen."

Upon the whole, this little volume is amusing and instructive. Although, indeed, we could have been satisfied with a much less sprinkling of sentiment than is sometimes interspersed. The author apologises for his language on account of his having been only two years in England. If his style has not been corrected by a native, we must compliment him very highly on his progress in so short a time.

Reflections on the Commerce of the Mediterranean.

Deduced from actual Experience during a Residence on both Shores of the Mediterranean Sea. Containing a particular Account of the Traffic of the Kingdoms of Algiers, Tunis, Sardinia, Naples, and Sicily; the Morea, &c. &c. &c. With an impartial Examination into the Manners and Customs of the Inhabitants, in their Commercial Dealings. And a particular Description of the British Manufactures properly adapted for each Country. Shewing also the Policy of increasing the Number of British Consuls; and that such Advantages may result to the English by holding Possessions in the Mediterranean, as nearly to equal their West India Trade. By John Jackson, Esq. F.S.A. 8vo. 232 pp. 6s. Clarke & Sons. 1805.

The object of this book is to prove that the commerce of the Mediterranean might be rendered one of the most important branches of the business of this country; to point out some of the regulations which would most powerfully contribute to that great end; and to convey some particular information respecting the commodities found or in demand, and respecting the means and modes of conducting business in that part of the world. All these are subjects of great importance, and on some of them our author affords considerable information.

He begins with an account of the magnitude and importance of the trade of the Mediterranean. In the year 1797, he says, the French merchants, from the

port of Marseilles alone, loaded in the different parts of the kingdom of Tunis above 300 sail of merchantmen of various descriptions, being usually from 80 to 300 tons burthen. The cargoes for these ships were in a great measure obtained from the proceeds of sales of French manufactures, with a small proportion of other goods; though British manufactures, staples, and colonial produce, he says, would have been preferred. If it be considered that this great traffic by France is only that carried on in one part of the Mediterranean, an idea may thence be drawn of what might be done on the whole range of its shores. The French always attached the highest value to this branch of their trade. In the proceedings of the board of commerce, established at Marseilles, it is seen that they paid more attention to this than to any other part of the national traffic. The violent attachment the French government has shewn to the possession of Malta is no doubt in some degree to be accounted for by the same cause. This is the substance of all that our author advances to prove the great importance of the commerce of the Mediterranean, in the chapter where he professedly treats of that subject. Much more however appears in favour of this conclusion in the accounts which he afterwards gives of the commodities which may be obtained, and the commodities which may be disposed of in the Mediterranean, and the terms of those exchanges. In his conclusion we most heartily concur, though we cannot compliment him with saying that he has shewn much skill in establishing it. When we consider the natural riches of the countries bordering upon the Mediterranean, the multitude of nations and of people who inhabit those shores, the variety and extent of their wants, we cannot but see that an incredible quantity of exchanges might be made, that an incredible quantity of goods is there to be obtained, and an incredible quantity of goods might be disposed of. We know how great a commerce was carried on upon those seas at a time when the people on the shores were in a much worse situation with regard to trade than they are now, bad as that situation still is. Were that commerce animated by the full operation of British capital, and the exposure of British manufactures and colonial produce, it is reasonably to be concluded, that it might be raised to a very great magnitude. The quickness of the returns too is a circumstance of great importance. The countries in the Mediterranean are comparatively in our neighbourhood, and two cargoes may there be disposed of, in the time that one can be so with the same capital, in the more distant trades. Of course this traffic is doubly advantageous.

Mr. Jackson heartily, and with great reason, deplors the little attention which has been paid to these important circumstances in this country, which thus has sacrificed and lost the greatest advantages. This he remarks has been in a great measure owing to the false importance ascribed to the West India trade, and to the great protection and encouragement which, by an unenlightened policy, government has afforded to that branch of business, which thus has diverted the attention of merchants, and drawn their capital into a channel, by no means the most advantageous to the country.

Another circumstance, and which is in some measure a consequence of the former, is that sufficient knowledge of the business of the Mediterranean is not possessed by our merchants, and they do not carry it on in the way that would prove most beneficial to them. He recommends to the merchants that would trade in the Mediterranean to make themselves acquainted with the general turn of mind, and the habits of the people who reside on its shores; and treats with proper scorn the observations of those self-important gentlemen, who think knowledge only becoming certain classes of the community, and that the mere drudgery of business is all that ought to occupy the mind of a merchant. The most extensive and minute acquaintance with the habits and manners, with the general spirit of the laws and institutions, and with the interests and views, both public and private, of the people with whom he deals, is not more than is necessary for the merchant; and he who is most completely furnished with this information will always possess important advantages over others.

The author communicates a few of those particulars which he thinks of more peculiar value to be known. An important distinction is to be made between those races of people which have a flag, recognized by the different nations, and those which have not. The former are anxious to throw no stain upon their national emblem, and may be expected to transact business with a considerable degree of fairness and honesty. Those who have no flag, having no character to lose, are always upon the alert to cheat, and ought to be vigilantly watched. The Jews are very numerous in the Barbary States, and the persons who chiefly carry on the business. They are found in various other parts of the Mediterranean. Our author mentions several precautions which are necessary to be observed in transacting business with them. The Greeks are another class in whose hands is a great part of the business of the Mediterranean. They have a flag for their merchantmen, but that is not considered as an independent flag by other nations, and whatever insult may be committed against them at sea, they cannot easily obtain redress. They have no other power, at whose hands to seek it except the Porte, to which they are subject, and their complaints have very seldom been attended to. Of course they seek to protect and avenge themselves by cunning and duplicity; and very often act the part of corsairs. "They are more barefaced and less cautious," says our author, "in their impositions, than the Jews."

"This," he adds, (and the observation, however common, cannot be too often repeated till it is more attended to,) "shews in a very strong light how far the minds and principles of individuals, and even a whole nation may be reduced from the highest degree of refinement, the most amiable virtues and accomplishments, to the very lowest ebb of human depravity, when deprived of all political influence."

The Arminians are another set of people on whose share in the trade of the Mediterranean our author makes some observations, and on the character which they also bring into business, a character but too much resembling that of the two classes of people already mentioned. The character of the Spaniards,

which was once so high, is now, he says, greatly degraded, and the basest treachery is always to be guarded against in your intercourse with a Spaniard. Such is another instance of the effects of despotical government. *Sævius haud illo monstrum, &c.* In the same miseries, and the consequent depravity, the Venetians have largely shared.

One of the principal means which he recommends for guarding against the inconveniences to be experienced in the Mediterranean trade, and for deriving the advantages which it is calculated so largely to yield, is the judicious appointment and distribution of a sufficient number of consuls, or commercial agents. "In England," he says, "this subject has never yet met with that attention which it certainly requires. In France it has always been a principal object, both in the time of the monarchy and the republic." He observes too, that even of that small number of consuls which the British government are pleased to appoint, by far the greater part are not merchants, but naval or military officers destined in this way to obtain a maintenance which government owes them. These gentlemen are not acquainted with the business of commerce, and therefore cannot be expected to be of any great use in carrying it on. Besides, they have, as our author adds, been always accustomed to look upon the merchants as moving in a sphere greatly beneath theirs; and this sentiment is necessarily attended with great disadvantages. Another unfortunate circumstance is that a considerable proportion of the British consuls and vice consuls in the Mediterranean are not British subjects, and by no means interested in the protection of British property, but eagerly bent upon defrauding their British employers. As an instance of the scarcity of those agents, he observes, that notwithstanding the extent and fertility of the island of Sardinia, there has not been an accredited British consul there for a great number of years.

The benefit which might be derived from a sufficient number of well qualified persons properly employed in the Mediterranean as commercial agents, is illustrated by several striking facts:

"His Majesty's ships, as well as the merchants, labour under many difficulties, from want of a greater number of proper accredited British consuls; and the losses that are sustained finally fall upon the country. The vice-consuls are usually Greeks or Italians, and therefore will always practice their impositions upon all strangers that employ them. When a man-of-war goes into any port for supplies, and there is no British consul, the vice-consul will not even assist them with the necessary supplies, unless he has a prospect of gaining thirty-five per cent. exclusive of the usual commission, which only serves as a cloak for their more exorbitant charges. We have known an instance, where one of his Majesty's ships was supplied by an Italian vice-consul, who charged the man-of-war in the proportion above-mentioned; we discovered this imposition by going into the market and purchasing provision for some English merchantmen. Some of the vice-consuls act in that barefaced manner, as if they really thought themselves entitled to make these extraordinary charges in time of war; these impositions alone will amount to many thousand pounds; most certainly more than would pay all the consuls' salaries in the Mediterranean: but the impositions practised upon his Majesty's ships is but very trifling, when compared with what the merchants lose in a similar manner. A

merchant either charters, or sends a ship of his own, to a port in the Mediterranean, where there is no accredited British consul. The merchant must write to a vice-consul, or some merchant there, who, in all probability, will be either a Ragusee, Greek, or Italian. The merchant orders a particular cargo to be put on board. The correspondent will, in consequence, purchase a cargo, however high the price may be, and he will ship the cargo as soon as he finds it convenient to himself, frequently detaining the ship at a very heavy demurrage, which will always add to his disbursements, out of which he generally clears thirty-five per cent. besides his commission. This is one of the greatest inconveniences that merchants at present labour under in the Mediterranean trade. When the cargo is on board, and the bill of lading signed by the master, the shipper immediately draws for the amount of the invoice; and as soon as the British merchant receives the bills of lading, he will seldom hesitate to accept bills of exchange for the whole cargo. In all countries where a correspondence cannot be kept up regular and frequent, bills of exchange will be always negotiated at a considerable loss, however respectable the house may be in England: and however great the loss may be upon the bills of exchange, the shipper will always immediately more than reimburse himself, though he may not pay for part of the merchandise for six months after it is shipped. This is frequently the case with people residing in the country; local strangers can seldom have that indulgence.

"It is a very common observation in Leghorn, that an Italian house will be enabled to support itself in a genteel manner, keep a coach and equipage, and a handsome box at the theatre, out of the profits they make on the sales of two Newfoundland ships' cargoes, yearly. All this cannot be done out of the usual commission, which is very moderate."

Besides the appointment of consuls, our author thinks it would be a matter of great importance to establish an emporium in the Mediterranean for British commerce, to which the goods destined for the British market might be carried, and from which the goods brought from England might be conveyed, by the coasting vessels of the Mediterranean. This would save the British vessels the immense waste of time they suffer in travelling to different places to dispose of cargoes, or to pick up the goods which they want to carry back. They would then proceed directly to the place of deposit, where the cargoes they brought out would be either immediately sold, or entrusted to proper agents, and where they would always find cargoes ready to take home. For this purpose he considers Malta as admirably well adapted, both from its situation and its harbours. Even the coasting trade of the Mediterranean might, he thinks, be, in this manner, engrossed by the British shipping. He observes, that

"In the Morea, Levant, &c. the ports are not very numerous where a large cargo of merchandise could be disposed of all together to any considerable advantage, and it is generally very inconvenient taking large ships from port to port. An immense number of small fast-sailing vessels, well armed, about one hundred tons burthen, might be constantly employed in disposing of British goods and manufactures, at the same time they might easily procure cargoes in return, proper for the British or other European markets, and take them back to Malta; whether these vessels were kept in quarantine, or had obtained prattick,* they need not be detained in port above a week, both to dis-

* Freedom from quarantine.

charge and take on board a fresh cargo; thus they might be constantly employed, without losing much time: by these means the whole of that intricate navigation in the Archipelago would very soon become perfectly familiar to our seamen; the coasting trade of the Mediterranean would soon be better understood, and open such an extensive trade, that very few merchants at present have any idea of. It has been at all times acknowledged, that, by the shipping lying long in port, is always prejudicial to seamen, and even to the shipping, as well as to all concerned. In a very little time this valuable commerce would be perfectly understood; and more particularly when the merchants themselves, or British supercargoes sailed in these trading vessels, they would readily acquire a knowledge of the various languages, as well as much useful information.

"We certainly are of opinion, that upwards of one thousand of these small vessels might be constantly employed in disposing of English merchandise, and procuring other cargoes. This is, exclusive of a considerable number of large ships, more proper to load in than ports, where they can obtain a full cargo, without being under the necessity of weighing anchor.

"No foreign commerce, of whatever nature it may be, can ever succeed and be lasting, unless the shipping is very materially benefited by it; and long detentions in harbours is one of the greatest evils that shipping labour under. In pursuing a system similar to what we have here stated, this inconvenience will, in a great measure be remedied, either in peace or war. Several good sized ships, from two to three hundred tons, may, by these means, be constantly employed from England to Malta, where cargoes would be already prepared. To discharge one cargo and take on board another, there would be no necessity to detain the ships above a month in port.

"When the supplies are sent out regularly, and the return cargoes procured at their proper seasons, and deposited at Malta, it will make a very material difference to the merchant; besides obtaining a better price for his merchandise, he will be able to procure his homeward-bound cargoes for thirty per cent. less. This is the most probable way to supplant the French in the most valuable part of their commerce. Every intelligent merchant, and even his Majesty's ministers, by giving this subject their serious attention, will very soon be convinced of the great benefit the nation will derive from it."

If the more enlightened inquirer overlooks the vast importance here ascribed to the mere employment of shipping, and adverts only to the accommodations which the general commerce of Great Britain with the Mediterranean would derive from the regulations proposed, we believe he will be pleased with the passage, notwithstanding the defects in composition, which it betrays.

After these illustrations of the nature of the commerce in the Mediterranean, and of the improvement which, in regard to Great Britain, it might receive, our author states his opinion of the magnitude and importance to which it might be carried in the following words:

"When the trade of the Mediterranean is properly encouraged, and carried to the greatest extent that it is capable of attaining, it will then be nearly equal to the whole of our West India trade. Those who are little acquainted with it may perhaps say, that this is extending the subject too far; and we consider it always the best way to support our opinion by giving examples. We think it but reasonable to say, above one hundred good sized ships, say, above 200 tons, may be employed between the Baltic and the Mediterranean. Not very long ago, the Dutch employed

a greater number. Two hundred ships of the same burthen may be constantly employed in carrying corn only in the Mediterranean. They might sometimes go to Lisbon and Madeira; and it may be considered that we do not exaggerate, when we say, there is sufficient employment for two hundred sail of ships of two hundred tons and upwards, between the Mediterranean and the British empire, exclusive of those usually employed in the fish trade; these are exclusive of the great number of smaller shipping we have mentioned, that may be employed in the coasting trade, and attending upon the merchants; besides many foreign merchants will always prefer employing British ships.

"We have made these calculations without including the trade of the *Black Sea*; the English have hitherto done very little business there. This is now a very favourable opportunity of entering into it. The great length of the voyage, the want of consuls, agents, or correspondents, in any of the ports in the *Black Sea*, must have been the principal cause of that trade having been hitherto neglected, though the profits upon a cargo of merchandise between the *Black Sea* and some of the ports in the Mediterranean only, are almost incredible. Including the fish trade and all those ships we have before enumerated, we may sum up the whole of the merchant shipping, of all descriptions, that may be employed to advantage in the Mediterranean trade, to be nearly two thousand sail. Considering that this is a commerce carried on with foreign nations, England will receive more than double the benefit she could derive from the same quantity of trade carried on with her own colonies; and the consumption of British manufactures will nearly equal the whole of our West India colonies. The consumption of earthen ware is far greater, as also woollen goods, and that of cotton goods nearly equal; besides the raw materials, that might be imported for the use of our manufactories, would far exceed that of our West India colonies, except in the article of cotton; and there are many articles that we cannot do without, which must come from the Mediterranean; such as olive oil, sulphur, barilla, and a great variety of drugs that are not to be had in any other part of the world. The nation will also receive material benefit in having so great a number of seamen employed in a healthy climate. We do not consider it very necessary to continue any longer upon this subject, being persuaded we have stated sufficient to support what we have before asserted, and to convince any reasonable man that it is of the greatest national consequence to hold possessions in the Mediterranean; such as Malta, Minorca, &c. where our merchant shipping may always find protection."

There are here some very foolish opinions implied with regard to the importance of foreign commerce above that with colonies merely because they are colonies, and with regard to the importance of a carrying trade. But the assertion, on probable grounds, that the consumption of British manufactures in the Mediterranean, by fair trade, might equal the forced consumption in the colonies, is not a matter of small consequence; and the proof, such as it is, that nearly two thousand sail of British merchantmen might be employed in the Mediterranean, deserves the attention of those theorists, who are for confining the trade of the colonies to the mother country, for the sake of feeding the British navy with seamen.

After this the author enters into a practical detail of the commerce of the principal States of the Mediterranean, such as Algiers, Tunis, Sardinia, Naples, Sicily, the Morea, &c. He explains at some length the disposition of the inhabitants, and their modes of

traffic; he enumerates the principal articles of their exportation and importation; and explains the denominations of their money, weights, and measures. From all this considerable information is derived.

Agreeing heartily with our author in his opinion of the vast commerce which this country might carry on in the Mediterranean, and the advantages she might derive from it, we hope that his book will attract attention; and that other men whose opportunities have enabled them to acquire additional information on the same subject, will be induced to impart it. It is needless to make any animadversions on the style of the author. It is defective even in grammar. But his meaning is always clearly seen; and that meaning is often very good.

Travels in Europe, Asia Minor, and Arabia. By J. Griffiths, M.D. 4to. 416 pp. 1l. 5s. Cadell & Davies. 1805.

In examining the merits of any work, it is proper to attend to the object which the author proposed to himself, and the manner in which the design has been executed.—It does not certainly add to the value of a book that the author has had no opportunity to make it better. But in such a case, a sort of excuse is made for the defects of the work, which may be considered as possessed of as much merit as under all the circumstances could be expected. Upon this principle we proceed to examine Dr. Griffiths' publication. The pretensions of the author are not high. He cautions his readers against entertaining very great expectations, and requests that they will keep in remembrance that "his are merely the sentiments of a traveller describing such things as he saw, the scenes in which he participated, and offering to the public those reflections that resulted from the impressions he received; not the labours of an historian tracing through all their gradations the civil and political connections of an empire, or patiently and carefully elucidating every circumstance that might tend to establish the opinion of its magnificence, or expose its inferiority."—Though these words are not remarkable for their precision, yet it may be fairly concluded that the object of the author was merely to detail such facts as fell under his own observation, and such hasty reflections as occurred to him at the moment, leaving the reader to apply the former, and judge of the soundness of the latter. With this view of the author's design, the execution remains to be considered.

The work commences with an account of the motive by which the author was actuated in undertaking this journey. This he describes to be a *natural and irresistible inclination to visit distant and unfrequented countries*. Of the means by which this inclination was originally produced, we are told nothing; nor, indeed, did it enter into the author's imagination that such a thing could be done; for he seems to be of opinion that it was born with him. This opinion is not very correct; but the matter, however, in the present instance may be of little importance. In consequence of this *natural inclination*, our author embarked at Gravesend in June, 1785, for the Mediterranean. Some observations here occur on the carelessness and extortions of the pilots in several English

ports, which are well worthy of attention. After an agreeable passage of three weeks the vessel arrived at Nice. The situation of the town, the manners of its inhabitants, and its commerce, are slightly touched upon. From Nice, the author proceeded to Genoa. After some observations on the magnificence of this city, and the consequences of its subjection to the French, he mentions one fortunate effect that has resulted from the loss of Genoese independence. The disgraceful system of torturing the Turks and Africans, taken prisoners by the vessels of the republic, is no longer practised; and throughout all the states subject to Gallic influence, the horrible persecutions, to which these unfortunate victims were exposed, have totally ceased. This shews, at least, that however unfortunately the French revolution may have terminated, and however atrocious may have been the crimes that marked its progress, the spirit of freedom and liberality in which it originated still operates to a certain degree. Let it not be thought that it is here intended to justify the excesses of that revolution. But it was just and proper for the people to rescue themselves from slavery, if possible. Their crimes and ill success were the effects of the depth of their former bondage, which rendered them unable to distinguish rational freedom from unbounded licentiousness.

The Turks, however, are still treated with no great degree of humanity, either in the prisons or on board the galleys. Notwithstanding the wretched life of a galley slave, our author informs us that some voluntarily enter upon this sort of service. Government, however, have adopted a notable plan for preventing a deficiency in this respect. To many of those criminals who have been condemned to the galleys for seven years, it allows some trifling assistance by way of loan. These poor wretches are not able to pay, and therefore they are forced to work for an additional seven years in order to discharge the debt. From Genoa our author proceeded to Leghorn, and after a slight description of the commerce of that city, he takes occasion to extol in high terms the hospitals for the poor established in different parts of Italy. The grounds of these praises are the numbers contained in the establishments, and the facility of admission. It is well known how oppressive the Poor Laws in England are upon the landed interest, even while repeated complaints are heard of the inadequacy of the rates to answer the calls upon them. Though they should be raised to twenty shillings in the pound, the demand will always press hard upon the supply; for when people can find other resources than their own labour, they will generally resort to them. Instead of looking to their own industry while vigorous and healthy, for supplying the necessities of approaching old age, or accidental sickness, they will leave all to be provided for by those who are compelled by law to make such provision. They will marry without considering whether they are able to provide for a family.—The rates are a certain resource, and the higher they are raised, the more is the evil encouraged, and the more difficult to remedy it becomes. The capital that might have promoted industry and wealth is wasted on those who are poor and sick, in consequence of their own idleness and im-

prudence. Wretchedness increases, and probably will go on increasing, till a violent convulsion puts an end to it by rooting out the system on which it is founded. But in England the progress of the evil is considerably retarded by that independence of mind which the constitution gives to the people, who are of sufficient importance to feel ashamed of bringing themselves and their families on the parish. If, notwithstanding this, the bad effects of the system are still so severely felt in England, the natural conclusion is, that it can scarcely exist for any length of time in a place where it prevails in its worst form, without any circumstances to counteract or check its operation.—The inaccuracy and deficiency of the author's information on this point, however, renders it impossible to come to any certain conclusion on the subject. It is possible that the indiscriminate admission is counteracted by bad treatment. Without this, or some other restraint, the numbers of the poor and idle must be multiplied to such a degree as to swallow up the revenues of the whole country.

From Leghorn, Dr. Griffiths proceeded to Smyrna. His description of this city is superficial, though rather more particular than that of the Italian cities. The inhabitants are composed of Turks, Christians, and Jews. The Turks, even here, where commercial transactions compel them to associate frequently with Christians, still maintain their rooted prejudices. The European merchants live in the style of Asiatic luxury, and are extremely hospitable. The import trade from England consists principally of woollen cloths, camlets, lead, tin and other metals, with an infinite variety of articles that come under the denomination of hard ware. For these, are exchanged, cotton, coffee, mohair, drugs, galls, raisins, figs, &c. &c. From Smyrna our author proceeded in a Turkish *kaick* to Constantinople. A storm happening to arise, the master insisted that the cause of it was his having on board so many *infidels*, who certainly had a piece of *mummy* concealed among them. He therefore ordered the piece of *mummy* to be produced, that it might be thrown into the sea. No *mummy*, however, could be found, and the storm continued in such a manner that the bark was compelled to seek the shore, and with much danger reached a small port to the northward of *Rhatium*. Here our author went on board a Russian vessel, by which he was conveyed to the metropolis of the Turkish empire. In addition to the above instance of Turkish superstition, our author mentions one which he observed at a funeral, where he was present. Two sprigs of cypress were planted, one on the right hand, the other on the left of the deceased. If the former or both flourished, it was a certain indication that the deceased would enjoy the bliss of the *Houris*, and all the happiness promised by Mahommed to the true believers. If the latter only flourished, he was considered as deprived of the bliss of the *Houris*; and if both failed, then he was understood to be tormented by black angels, till, through the mediation of the prophet, he should be rescued from their persecution.

A very considerable portion of the work is occupied in the description of Constantinople, and the Turkish revenues and government. The author is,

however, by no means uniformly happy in the precision of his views, and in selecting those circumstances that are most important, in order to give a complete idea of his subject. He dwells much more than is necessary on the advantages of the situation of this city, its mosques, and other public buildings. These have been much more completely described by others. If he intended to treat of a variety of subjects, his best plan would have been to confine himself particularly to those things that had either escaped the attention of former travellers, or had been but slightly touched upon and inaccurately examined. Unless he chose to follow this plan, if his object was to communicate valuable information, he ought to have attended to some one principal point, so as to enable himself to give a full and complete view of it. The facts would then be before the reader, and he could draw his own conclusions. The author's reflections and observations would be valuable, because it would be at once perceived that they came from a person who was master of his subject, and acquainted with all its various bearings; and the reader having before him the grounds on which they proceeded, could easily discover whether they were well or ill founded. General sketches, where a variety of topics are touched upon and none completely discussed, are for the most part extremely useless, and sometimes pernicious. The facts have a tendency to mislead, because the circumstances by which they may be explained and modified are not attended to. The observations are worth nothing, because, from the above-mentioned defect, the foundation on which they rest must in general be rotten. This habit of drawing hasty conclusions from imperfect views of a subject, may afford an explanation of the constant contradictions and misrepresentations that are found to prevail in different books of travels, where the situations of the authors were so similar, that it might be expected they would perfectly agree on material points. The sketch here given by Dr. Griffiths, then, would, it may be supposed, be of little value if it stood by itself. Something however may be made of it by connecting it with other writings on the same subject. With this caution to the reader, we proceed to mention some of the principal facts detailed by our author. At one of the gates of the imperial residence, he observed *three heads* with labels near them, sent to the *Sultaun* from a distant province, as a proof that there *justice* was carefully administered. What the labels imported we are not told; but if it were possible to believe that the simple circumstance of cutting off three heads was considered as a proof of justice having been carefully administered, it would follow, according to the Turkish notions of jurisprudence, that the most just thing in the world would be to cut off all the heads in the Ottoman dominions.

The houses in Constantinople are built of wood, and hundreds are often destroyed at once by fire. These are again replaced by others built of similar materials, without any precaution for avoiding such calamities for the future. In cases of conflagration the Vizier and high officers of state repair to the spot; and however inconvenient it may prove, the *Sultaun* himself, is, by ancient custom, expected to attend in

order to distribute money and excite the efforts of the firemen. If the character of a people could be fairly estimated by isolated facts, the manner of proceeding in these occasions would induce us to consider the Turks as the most foolish race under the sun. The firemen, it seems, are very expert, but the liberality of the *Sultaun* is so managed, that it is most excellently calculated to render this advantage of as little use as possible. The money is distributed during the conflagration. The firemen, therefore, know their own interest better than to do much before the *Sultaun* arrives. He comes at last, and the firemen begin their labours; but they are fatigued all of a sudden. The *Sultaun* throws money among them, and they are again active. Their efforts however, quickly relax, and are again roused by the piastres. The worthy firemen cannot be so inattentive to the good of their body, as to put a speedy end to so profitable a conflagration. Some of the most zealous will no doubt throw burning faggots among the neighbouring wooden houses, in order to extend the destruction which is attended with so much emolument to themselves, both in an individual and corporate capacity. Such is the Turkish method of extinguishing the frequent fires to which Constantinople is exposed. But idiots are the favourites of Mahomed and the *Houris*. These conflagrations are a sort of *Saturnalia*, for then only the rulers are forced to hear something of the truth. The ministers, the oppressive acts of government, and even the *Sultaun* himself are loudly censured. Fires, therefore, are encouraged in three ways, first by the materials of which the houses are constructed, secondly, by the method of animating the exertions of the firemen, and thirdly, by the freedom of speech enjoyed on these occasions. In fact, it is presumed that the fires have often their origin in the political disputes of parties, and in the hope of redress in cases of peculiar grievance.

A variety of further particulars are related by our author relative to the religion of the Turks, their brutal and unfeeling oppression of the Christians and Jews, their nastiness and rapacity. He denies the truth of the notion that has been entertained of the muscular strength of the Turks. A Turkish porter from habit is enabled to carry a greater load than an English sailor. But Dr. Griffiths mentions exertions in this way, on the part of the English, to which he thinks the Turks would by no means be adequate. He accounts for this from the effects of the sash which they wear. It gives their bodies a shape, which is by no means favourable to muscular force. He then proceeds to make some remarks on the Turkish government. These are extremely superficial, and the substance of them may be comprised in a few words. The *Sultaun* is despotic, but his power is in some measure checked by that of the *Muftee*, whose approbation is necessary to give validity to any law. This however, is of little consequence, as the *Sultaun* has the power of deposing him, if he should resist his will. The Emperor is heir to all his officers, and therefore always finds means to dispatch the richest. An uniform system of oppression and corruption prevails through every rank, from the Sul-

taun down to the lowest officer, and the lives and property of the subject are equally insecure. Justice is not to be obtained. The officers are sufficiently expert at tracing stolen articles which the *Cadee* considers as his own lawful property, till the owners pay him more than the value. A watch stolen from the author came into the hands of a *Cadee*. Upon applying for it, he was required to describe it. He unfortunately observed that it had two seals, and the *Cadee* exultingly displayed the watch, which had no seals. Dr. Griffiths in vain protested that the watch was his, as he immediately knew it, and mentioned other marks, observing that the seals had been taken away. The *Cadee* was not to be convinced, but secretly informed the author that he might have it for a certain sum. As this sum exceeded the value of the article it was refused, and therefore the *Cadee* retained the watch as his fair and honourable perquisite. This single fact could not certainly be regarded as a specimen of the manner in which justice is generally administered in Turkey, were it not that the nature of the government renders it almost impossible that it should be otherwise.

After this description of the government, and mode of administering justice, Dr. Griffiths, gives a brief account of the Turkish army, navy, and revenue. From this it would appear that the numbers of the army, and the proportion of the horse to the foot are as follows :

Cavalry	181,000
Infantry	207,400
	Total 388,400
Deduct those that are limited to some particular service, such as guards and garrisons	182,000
	Troops to take the field 206,400
Deduct such as attend on the offi- cers and never go to battle.	20,000
Total number of disposable & effective men	} 186,400

Of these the Janissaries form by far the largest proportion. The original mode of recruiting their ranks was by the seizure of Christian children, and educating them in the tenets of the Koran, with a view to their joining this corps. It is now however recruited by every possible means, and often becomes the receptacle of the lowest and most abandoned of the empire. The chief of this body is called the *Janissary Agah*, who has the power of life and death in the corps. With respect to the Turkish navy it is in the most miserable state that can well be imagined, and the Mussulmans have too high an opinion of their own superiority, to be willing to make it better. The Turks and Chinese seem to rest nearly at the same point of civilization. Both are grossly ignorant, and yet disdain to learn from their neighbours, lest that should be regarded as a confession of inferiority. The system of finance is divided into two branches, the *Miri* or public revenue, and the *Hasni* or private revenue of the Sultaun. The latter is supposed to be

the larger of the two, but its sources are not exactly known. The annual produce of the *miri* amounts nearly to five millions sterling, which exceeds the public expenditure by almost a million. Some of the items of this expenditure deserve to be mentioned. Each purse contains about £50.

	Purses.
To provision for the Fleet	800
Pay to the Sultaun's Eunuchs	800
Expences of the Kitchen	1,800
Pay to the people belonging to the Kitchen	700
To the chief of the Butchers	600
For maintaining recruits	472
A Donation to Mecca	9,000
Expences of the Admiralty	1,800
To the Harem of the Old Palace	1,800

From these it appears, that though the Sultaun's own private revenue is larger than that of the public, yet he pays his eunuchs, his harems, and his kitchen, most liberally from the latter, while like a good economist, he keeps the former entire for extraordinary occasions. It will also be observed, that though he is somewhat extravagant in the important affairs of the kitchen, the harems, and the eunuchs, he is most prudently economical in what regards the fleet, and such trifling matters. But lest the reader should think that almost the whole of the public money goes to the kitchen and pious donations, it is but fair to mention that about 40,000 purses, or about two millions sterling, are applied to the payment of the army and fortresses.

The author employs a distinct chapter in treating of the nature of the Turkish method of securing property called *wakf*. This is by far the most complete part of the work. The insecurity of property that always takes place under an absurd and tyrannical government, suggested this method to the Turks. All property, dedicated to religious uses, is held sacred, even though it should be made over under certain restrictions. For the greater security, therefore, those who wish to preserve their property to their heirs make a *wakf* (cession) of it to some mosque or religious establishment under certain regulations. The person who makes over his estate, is required by custom to appoint one to manage the revenue, and another to take the accounts. The law allows him to vest one or both functions in his wife, children, friend or even in himself. By this means, under the form of devolving the whole to the mosque, he retains the greater part for himself, which as he is both manager and accountant, he can easily do. The priests tacitly permit this, in order to encourage these pious donations. Some vest their property in small religious foundations, and the surplus that remains after defraying the expence is secured to themselves. Others sell their property to mosques, for one half of the real value; and as a compensation, are permitted to enjoy the estate for a certain term of years at a trifling rent. Others give up their property for a sum calculated at 15 per cent on the real value, and are permitted to occupy as tenants upon paying, by way of rent, an interest of 15 per cent on the sum thus laid out by the mosque. These *wakfs* are secure from all danger of seizure and confiscation, and consequently

an immense quantity of all sorts of property is held under the title of *wakfs*. Christians likewise may, and do secure their property in this manner, for the pious priests of the prophet, though they have a most holy abhorrence of Christians themselves, find nothing disagreeable in the smell of Christian money.

Amongst his observations on the Turks, Dr. Griffiths introduces several reflections on the degraded state of the Greeks under the Ottoman dominion, and expresses his conviction of the happy change that would result from a Russian conquest. The situation of the Turks themselves, under such a government as theirs, is sufficiently wretched, but that of the Greeks is far more deplorable. The oppression which they endure is in reality greatly more intolerable, and the strong sense which they have of their condition, adds considerably to their misery. They are more active and industrious, and seem to be much more enlightened and civilized than the Turks; some of them pointed out many plans of improvement which they would have executed, were it not that the insecurity of their property and the oppression of their rulers, would render their efforts vain and useless. It appears to be the most ardent wish of their minds, that they should be under the government of Russia or some Christian state. Their wishes will probably be gratified at no distant period, for the nature of the Turkish government is such, that the people must be greatly behind their neighbours in knowledge and improvement. If to promote civilization, virtue, and every thing that can expand the minds and add to the comfort and happiness of the human race, be an object worthy of attention, no one will regret the arrival of that period. The great obstacle is the adjustment of the balance, one principal point to which the useless efforts of statesmen are directed. The benefit of mankind is the last consideration with the gentlemen of the balance. But the progress of improvement though it may be retarded, cannot altogether be stopped, and the balance must adjust itself as it may.

Doctor Griffiths examined the Troad, and favours the common notion that Troy certainly once existed, in opposition to those who have asserted that there never was such a place, an opinion probably taken up on account of its singularity. After visiting several islands in the Archipelago, he departed with a caravan for Aleppo. His account of a village situated between Antioch and that city, deserves to be quoted:

"From Antioch we proceeded along the plain during the whole day, and reached the village of Salkeen, where we passed the night; and meeting with the guards who had been discharged by Mr. J. at Antioch, several of them joined our party. On the following day the road was by no means good, and the heat of the weather proved inconvenient. In the afternoon we arrived at *Martavaun*, of which we had heard sufficient to excite the curiosity of the most torpid traveller. In truth, the extraordinary customs of the inhabitants are so irreconcilable to our ideas of propriety, and so diametrically opposite to every thing we imagine a principle of devotion, that were not the facts ascertained beyond a doubt by many authors of respectability, I should scarcely venture to expose my veracity to

the suspicions which may arise from a detail of the occurrences witnessed.

"Upon entering the village the inhabitants flocked around us, and, before we could dismount from our horses, eagerly seized upon some part of our cloathing, and invited us to accompany them home. Men and women were equally solicitous and equally loud in endeavouring to attract our attention. Amongst them a well-looking man, in company with three or four females, not less favoured by nature than himself, in spite of their olive-colored complexions, whispered into my ear the Turkish words, 'Keff-var, Keff var-geld!'—*Much pleasure awaits you, come with me!* My companion, as well as myself, was well disposed to enjoy the hospitable offer; and, resisting the repeated attempts of others to withdraw us from our exulting host, we entered the doors of his mud-walled residence. The women were dressed in loose vests, with a head-dress rising in a point, and unlike any we had seen: they were joyous, familiar, and vociferous. Unfortunately the conversation was almost confined to themselves, for of Arabic I understood not a word; and my companion, whose knowledge of the eastern languages was extensive, was too recently arrived to be familiar with the pronunciation of our new associates. The house continued a scene of hurry and activity, until a smoking piloh and a roasted kid engaged us all at the same table. A spirituous liquor was handed round, and the highest conviviality was manifested by all our hosts and hostesses, of whom we had three men and four women.

"After paying a serious attention to our meal, coffee and pipes succeeded. The men disappeared one after the other, then returned again amongst us for a few minutes; seemed amazingly well pleased with the jokes which circulated among themselves, accompanied by gestures evidently intended to impress us with the idea that we were perfectly at home; and at length we remained without interruption in the full enjoyment of the ladies' society.

"Such a contrast to the jealous prohibitions established throughout the countries in which we had travelled, and even to the prevailing manners of those immediately surrounding the village itself, was calculated to excite our curiosity as much as our surprize; and to have ascertained the reality of circumstances, which, when reported to us, we could only regard as the inventions of pleasantry or fiction, was a subject of astonishment which afforded us ample room for discussion during the rest of our journey.

"In the morning we were greeted with the most friendly and obliging salutations. The women as well as the men accompanied us to the house where the horses had been put up; and a present of a few piastres to our liberal host, closed their compliments and our adventure.

"The history of these people is still but little understood, although the Europeans resident at Aleppo have frequently paid a visit to the village of *Martavaun* as well as to that called *Tefteen*, which, at a few miles distance, is inhabited by the same race. They are said to be a sect of the Ansarians: a tribe whose origin is traced to an old man, who lived in the year eight hundred and ninety-one at a village named *Nasar*, near Koussa; and, amongst a variety of extraordinary tenets, a principal object of their devotion is the distinctive attribute of the female sex. From hence, as a natural consequence, may be deduced their religious attention to a multiplication of its enjoyments; and, with a pious regard to their opinions upon the subject, they embrace every opportunity thrown in their way by the arrival of strangers, without any kind of attention to their age, their rank, or their religion!

"They hold frequent assemblies, where promiscuous connection is the conclusion of such ceremonies as they have thought proper to adopt in the fulfilment of their worship: but what these previous ceremonies are, seems

to be unknown, or involved in doubt and obscurity. The men are of a much darker complexion than the women, and pay little attention to the external ornaments of their dress; which is similar to the common habit of the Arabs. Many of the women were not only clean, but much more attractive than has been expressed by several travellers, whose reports were rather grounded upon hearsay than positive evidence. Their limbs are finely formed, as is generally the case where Nature is not confined by the trammels of dress; and their teeth are beautifully white."

Our author extracts from the *Bibliothèque Orientale* of *Assemani* an account of the origin of the above sect, at the end of which an observation occurs that the statement bears a considerable resemblance to the history of Christ. This remark, couched in terms equally silly and important, was somewhat unexpected. He had many opportunities of observing the influence of Christianity in civilizing mankind, and he himself often experienced the truth of this circumstance. The whole force of the remark, however, amounts to this. An old man, whose intellects had been deranged by continual fasting and mortification, thought of forming a sect and found a few followers. He took some of the circumstances of his story from the New Testament. Therefore, this story is like the History of the New Testament!! Can any thing equal the weakness and credulity of an infidel? It is proper to observe that from the manner in which the observation is introduced, it does not certainly appear whether it belongs to Dr. Griffiths himself. But at any rate as its introduction answers no purpose whatever, he may very fairly be allowed all the *crédit* that it deserves. In the streets of Aleppo, our author mentions that a Frank can scarcely appear in public, without a crowd of children at his heels, crying out, "*cuckold, cuckold,*" alluding to the disgrace, that in the opinion of the Turks, must necessarily attend the freedom allowed by the Franks to their women. In this city he met with a friend, with whom he agreed to proceed to Bussorah, a journey which he accordingly executed. From Bussorah, he embarked for Bombay, and with his arrival there the work concludes.

The character of the present work may be summed up in a few words. From the rapid manner in which the author travelled, he had not many opportunities of making extensive observations, nor does he at all appear to have possessed a sufficient stock of knowledge to turn those opportunities which he had to the best advantage. Almost the whole work therefore is superficial, and without imputing any intention to misrepresent, its accuracy, where it is not confirmed by other writers, cannot be much depended upon. Still it would be too fastidious to reject it, such as it is, merely because a better might have been formed under similar circumstances. Though the reader need not expect any great degree of information or amusement, he may find enough of both to compensate for his trouble. Though the style is not always remarkable for precision and correctness, yet in general it is as perspicuous as could be expected. The author pays great attention to the orthography of names, which is very proper, though he perhaps gives the matter more consequence than it deserves. The author informs us that he has examined India with much more

attention than the countries described in this volume, and promises a work on that subject, should the present be well received. We would advise him, by all means, to publish it. India is an interesting subject, and it is scarcely possible for a person who visited that country, and examined it with any degree of care, to write upon it without communicating some valuable information. Little new matter can be now expected to occur, in descriptions of travels in the deserts of Arabia. The following short story, however, is attended with some interesting circumstances that induces us to extract it, and with this we shall conclude the review of this publication:

"Little conversation took place between my companion and myself: he was very ill; and we both dreaded the return of noon, when in general the heated air began to affect us, and travelled on in silent hope of speedy relief.

"At two o'clock P. M. the Simoolch blew stronger than usual from the S. E.; and on joining the Mohaffah, I soon observed an afflicting change had taken place in the countenance of my friend. It was now that, in aggravation of all my sufferings, I foresaw the impossibility of his long resisting the violently burning blasts which, with little intermission, continued to assail us. The thermometer hanging round my neck was up to 116; and the little remaining water, which was in a leathern bottle, suspended at the corner of the Mohaffah, had become so thick, resembling the residuum of an ink-stand, that, parched and thirsty as I felt, I could not relieve my distress by any attempt to swallow it.

"At length I perceived evident marks of our approaching the long-looked for wells, where some relief was to be expected. The hasty march of the leading camels and stragglers, all verging towards one point, convinced me we were not far from the place of our destination. Willing to communicate the glad tidings to my friend, I rode to him, and expressed my hope that he would be soon refreshed by a supply of water. He replied, 'Thank God! but I am almost dead.' I endeavoured to cheer his spirits; and then urging my horse, advanced to the spot where I observed the camels were collecting together. In about half an hour I found myself amongst a circle of animals greedily contending for a draught of muddy water, confined in a small superficial well about five feet in diameter. Pressing to the edge, I laid myself upon my belly, and by means of my hand supplied myself with a fluid, which, however filthy in itself, and contaminated by the disgusting mouths of as many camels and men as could reach it, was a source of indescribable gratification. It is wholly out of the power of language to convey any idea of the blissful enjoyment of obtaining water after an almost total want of it during eight and forty hours, in the scorching regions of an Arabian desert in the month of July!

"But this moment of gratification was soon succeeded by one of peculiar horror and anxiety. Scarcely had I quenched my thirst before the Mohaffah arrived. I flew with a bowl full of water to my friend; who drank but little of it, and in great haste. Alas! it was his last draught! His lovely child, too, eagerly moistened her mouth of roses, blistered by the noxious blast!

"With difficulty Joannes and myself supported my feeble friend to where the tent had been thrown down from the camel's back. He stammered out a question respecting the time of the day; to which I answered it was near four: and requesting the Arabs to hold over him part of the tent (to pitch it required too much time), I unpacked as speedily as possible our liquor-chest, and hastened to offer him some *Visnee* (a kind of cherry-brandy:) but Nature was too much exhausted! I sat down, and receiving him

in my arms, repeated my endeavours to engage him to swallow a small portion of the liqueur. All human efforts were vain! Gust after gust of pestilential air dried up the springs of life, and he breathed his last upon my bosom!"

The Confessions of William Henry Ireland. Containing the Particulars of his Fabrication of the Shakspeare Manuscripts; together with Anecdotes and Opinions, hitherto unpublished, of many distinguished Persons in the Literary, Political, and Theatrical World. cr. 8vo. 7s. 6d. Goddard.

The imposing title of this work, however insolent, may yet be ranked among the least of the author's attempts to deceive the public, and has probably been suggested by some modern Curll, desirous of extorting a little money from the remaining ingenuity of this noted impostor. The work contains very little that is new or interesting: Mr. Ireland's confessions, as he calls them, are indeed more full than in the tract he published in 1796, but far less satisfactory. At that time it was hoped that, by the decency and regularity of his conduct, and by cultivating habits of veracity, he would have endeavoured to regain his rank in that society from which the public voice expelled him; and that time having abated the feelings of indignation, he might, by the assumption at least, if not the reality, of contrition, have testified some sense of his crime, and of the future danger to which he might be exposed. We should have supposed that nine years reflection would have given him some insight into the principles of morality, or, at least, some idea of the sacred nature of those bonds by which alone society can be linked together for general benefit; and in so long time we might have expected, that he might have learned what religion prescribes to the repentant criminal; and that the broken heart and death of his deluded parent would have been followed by some degree of remorse, some resolutions of amendment and atonement which an indulgent public might receive with kindness, at least, although with caution. But we in vain look over the pages of his "Confessions" for any thing of this kind. What began in fraud appears to have ended in pride, self-conceit, and impudence. Where there is shame, says Dr. Johnson, there may be virtue; but here we find not a symptom of shame. On the contrary, he dwells with evident complacency on the many tricks he practised, the forgeries he committed, and the lies he told, and can nowhere conceal his triumph over the dupes of his imposture. Nor is he satisfied with this, but indulges every species of contempt and invective against the persons (especially Mr. Malone) who were the means of detecting the fraud.

To analyze this performance, or to give extracts from it, were equally useless. It affords a melancholy instance of the depravity of the heart, at a time of life when we generally find that all is candour, simplicity, and ingenuousness. Indeed were such instances common, the Calvinistic doctrine of the depravity of human nature would find few opponents. As a matter of curiosity, however, we may

copy a part of what he calls, at the conclusion of the work, a "General Apology."

"If we descend," says this hopeful youth, "to the lowest court of judicature in this country, I believe it will appear that crimes are appreciated according to circumstances; that one man guilty of murder suffers the judgement of the law in the forfeiture of his life, while another, who has equally bereaved a fellow being of existence, is permitted to re-enter society upon the payment of a shilling. Upon these premises I shall ground my defence; and, under the following heads, endeavour to place my offence in that point of view in which every man would wish his own conduct to be regarded.

"1. I did not intend injury to any one.

"2. I really injured no one.

"3. I did not produce the papers from any pecuniary motives.

"4. I was by no means benefited by the papers.

"5. The gentlemen who came to inspect the papers have themselves alone to blame, for the variety of productions which came forth after the fictitious deed between Shakspeare and Frazer.

"6. Being scarcely seventeen years and a half old, my boyhood should have in some measure screened me from the malice of my persecutors.

"7. The reason why I have been so persecuted."

This reason as he terms it, was because he was a boy, "consequently they were deceived by a boy; and the imposition practised on their intellectual faculties was therefore the more galling, &c. &c."

It would be an insult to the understandings of our readers to expose the miserable fallacy of this appeal to the cases of murder and manslaughter, and it would be useless to enter into a discussion of the above articles, with a view to lessen the author's inflexible adherence to every perversion of moral sense and feeling. If, when he brought reproach and disgrace on an unoffending family, and embittered the life of a parent, he fancied and yet fancies, that "he really injured no one," any attempt to rectify his notions would be as foolish as impracticable. If he knows not that a lie is a crime, and that his lies were deliberate and studied beyond all precedent, it is in vain to tell him so; and if he yet dares to give to the just and virtuous indignation of all wise and honest men, the epithets of "malignity and persecution," we cannot but consider him and his accomplices in this publication, if he has accomplices, as hardened beyond all probable means of reformation.

But as he makes the practice of the inferior courts in the case of murder and manslaughter, one of his grounds of apology, it may be necessary to apprise him that he appears not to have taken into consideration one circumstance in these courts, namely, that they look upon instances of early depravity which appear before them, as particularly *unnatural* and *shocking*, and are willing to admit every apology that can be offered. Now of these apologies, the only one we have ever heard confirmed by evidence, is, that the young criminal was born of parents who either neglected his education, or initiated him in vice. There never, we believe, was an instance,

where one or other of these causes could not be assigned. Will Mr. Ireland assert that either of them is applicable to him? No; we trust he has still too much respect for his family to venture on such an apology, and if he had not, these "Confessions" afford ample proof that in falsehood he deserves to rank among self-taught geniuses—He pleads his youth, however, again and again, and we shall once more advert to the shallow plea. Young as he was, he knew the nature and purpose of a lie in all its bearings and distances; and supported it with such an inflexible countenance and such steady resolution as might have been expected in a veteran. Young as he was, it is observable that he always shifted off an oath or affidavit, which was frequently tendered to him; and did he really think that a lie was a less crime? No, he had too much sense for that, but he *did* know that punishment might more easily follow the one than the other; and in all this surely was nothing of the ignorance of pardonable "boy-hood."

But we have perhaps dwelt too long on so contemptible a performance; justice to the cause of truth and literature, required some notice of it, and we rely with confidence that our opinion will be confirmed by every attentive reader of the work. We have only to add that as the names of many respectable characters are introduced in it, and pretended anecdotes given; if any of these gentlemen feel themselves aggrieved, they have only to recollect the author's credit with the public on the score of veracity, and be comforted.

The Spirit of Discovery; or, the Conquest of Ocean. A Poem, in Five Books: With Notes Historical and Illustrative. By the Rev. William Lisle Bowles, Prebendary of Salisbury, and Chaplain to his Royal Highness the Prince of Wales. sm. 8vo. pp. 254. Gs. Cadell & Davies. 1804.

The poetical talents of Mr. Bowles are already known to the public, and have met with a very considerable share of approbation. His sonnets have been admired for their ease and simplicity, and for a strain of genuine morality and piety which pervades every page. They have likewise owed not a little of the favour with which they have been generally received to the air of melancholy tenderness which is diffused over most of them, and which seems to indicate the state of the author's feelings during their composition.

The Spirit of Discovery is a much longer piece than any of those which Mr. Bowles has hitherto published. Its object is no less than to throw into a poetical story a view of the progress of maritime discovery from the resting of the Ark on mount Ararat to the compassing of the globe by the nations of modern Europe. The great difficulty in a work of this sort, as the author himself was aware, is to connect the circumstances together in such a manner as to produce any appearance of unity of design. However, on perusing Mr. Clarke's History of Navigation, Mr. Bowles was led to conceive that Mr. Clarke's conjecture of all ideas of navigation having sprung from the traditionary accounts of the ark of Noah might, however fanciful in an historical point of view, appear with great pro-

priety in a poem, and furnish an unity of design. The leading idea of the poem, therefore, is to trace the steps by which the knowledge of navigation was gradually diffused over different nations who excelled in maritime commerce. The adventures proceeding from the Spirit of Discovery are consequently rather introduced as episodes.

The poem is divided into five books. The first book, termed "the Vision of the Ark," after disclosing the subject proposed to be sung, and after an invocation to the spirit of Camoens, discovers the ark resting on the ocean. The description of its situation is one of the most poetical passages in the poem:

"ALL WAS ONE WASTE OF WAVES, that bury'd deep
Earth and its multitudes: the ARK alone,
High on the cloudy van of Ararat,
Rested; for now the death-commission'd storm
Sinks silent, and the eye of day looks out
Dim through the haze, while short successive gleams
Flit o'er the face of deluge as it shrinks
Or the transparent rain-drops, falling few,
Distinct and larger glisten. So the Ark
Rests upon Ararat; but nought around
Its inmates can behold, save, o'er th' expanse
Of boundless waters, the Sun's orient orb
Stretching the hull's long shadow, or the Moon
In silence, through the silver-cinctur'd clouds,
Sailing, as she herself were lost, and left
IN NATURE'S LONELINESS!

But oh, sweet Hope,
Thou bidst a tear of holy extacy
Start to their eye-lids, when at night the Dove,
Weary, returns, and lo! an olive leaf
Wet in her bill: again she is put forth,
When the sev'nth morn shines on the hoar abyss:—
Due ev'ning comes: HER WINGS ARE HEARD NO MORE!
The dawn awakes, not cold and dripping sad,
But cheer'd with lovelier sunshine; far away
The dark-red mountains slow their naked peaks
Upheave above the waste: IMAUS gleams:
Fume the huge torrents on his desert sides:
Till at the awful voice of HIM WHO RULES
THE STORM, the ancient Father and his train
On the dry land descend.

Here let us pause.—
No noise in the vast circuit of the globe
Is heard; no sound of human stirring; none
Of pasturing herds, or wandering flocks; nor song
Of birds that solace the forsaken woods
From morn till eve; save in that spot that holds
The sacred Ark: There the glad sounds ascend,
And Nature listens to the breath of LIFE.
The fleet horse bounds, high-neighing to the wind
That lifts his streaming mane; the heifer lows;
Loud sings the lark amid the rain-bow hues;
The lion lifts him muttering:—MAN comes forth—
He kneels upon the earth—he kisses it;
And to the GOD who stretch'd the radiant bow,
He lifts his trembling transports:—

Noah, after performing his evening sacrifice, retires to rest. In a dream he is accosted by the Angel of Destruction, who informs him that although he and his family have at present escaped, the very ark in which they were saved should be the cause of the future triumphs of destruction. Noah is then presented with a view of the Slave Trade, and of the cruelties exercised by the discoverers of South America. He awakes in horror at the crimes of his posterity; but is

comforted by an angel, who presents him with a view of the world as it at present exists, and makes him acquainted with the many blessings which are to arise to mankind in consequence of the intercourse between distant countries which is to be carried on by means of navigation, particularly the diffusion of the Christian religion.

The second book, which describes the progress of navigation among the Egyptians and Phenicians, opens with the following well-conceived lines :

" Oh for a view, as from that cloudless height
Where the great Patriarch saw the shadow'd world,
His offspring's future seat, back on the vale
Of years departed! We might then behold
THEBES, from her sleep of ages, awful rise,
Like an imperial shadow, from the Nile,
To airy harpings; and with lifted torch
Scatter the darkness from the labyrinths
Of death, where rest her kings without a name,
And light the winding caves and pyramids
In the long night of years! We might behold
Edom, majestic in her towery strength,
Shadow the Erithrean, from the plains
Where Migdol frown'd, and Baal-zephon stood;
Before whose naval shrine the Memphian host
And Pharaoh's pomp was shatter'd!—As her fleets
From Ezion went seaward, to the sound
Of shouts and brazen trumpets, we might say,
' How glorious, Edom, in thy ships art thou,
' And mighty as the rushing winds!'

But night
Is on the mournful scene: a voice is heard,
As of the dead, from hollow sepulchres,
And echoing caverns of the Nile, 'so pass
' THE SHADES OF MORTAL GLORY!' One pure ray
From Sinai bursts, (where GOD of old reveal'd
His glory, through the darkness terrible
That sat on the dread mount) and we descry
Thy sons, O Noah, peopling wide the scene,
From Shinaar's plain to Ægypt."

The author proceeds to attribute the first attempts at navigation to the Cuthites, the sons of Cush, who inhabited the granite rocks stretching along the Red Sea on the coast of Ethiopia. Their caves, according to Bruce, are seen to this day. From hence they peopled Egypt, and their knowledge of navigation extended to the great Ammonian nation inhabiting the shores of the Levant. The first adventures of the Phenicians in the Mediterranean sea are very poetically imagined:

" So Sidon rose;
And Tyre, yet prouder o'er the subject waves,
(When in his manlier might the Ammonian spread
Beyond Philistia to the Syrian sands)
Crown'd on her rocky citadel, beheld
The treasures of all lands pour'd at her feet.
Her daring prow the inland main disclos'd—
FREEDOM and GLORY, ELOQUENCE, and ARTS,
Follow their track, upspringing where they pass'd;
Till lo! another Thebes, an ATHENS springs,
From the Cægean shores, and airs are heard,
As of no mortal melody, from isles
That strew the deep around! on to the STRAIGHTS
Where tow'r the brazen pillars to the clouds,
Her vessels ride. But, ah! what shivering dread
Quell'd their bold hopes, when on their watch by night
The mariners first saw the distant flames
Of Æna, and its red portentous glare

Streaking the midnight waste! 'Tis not thy lamp,
Astarte, hung in the dun vault of night,
To guide the wanderers of the main! Aghast
They eye the fiery cope, and wait the dawn.
Huge pitchy clouds upshoot, and bursting fires
Flash through the horrid volume as it mounts;
Voices are heard, and thunders muttering deep.
Haste—snatch the oars—fly o'er the glimm'ring surge—
Fly far—already louder thunders roll,
And more terrific flames arise. O spare,
Dread Power! for sure some Deity abides
Deep in the central earth, amidst the reek
Of sacrifice, and blue sulphureous fume
Involv'd. Perhaps the living Moloch there
Rules in his horrid empire, amid flames,
Thunders, and black'ning volumes, that ascend
And wrap his burning throne!"

Into the description of Tyre, the scriptural prophecies of the destruction of that city are introduced, and the very words of Isaiah and Ezekiel are often preserved. The language of the prophets is certainly very often highly poetical; but whether from our being habituated to it in prose, or from whatever other reason, it very seldom preserves its original charms when forced into verse. We cannot look upon the description of the fate of Tyre as one of the happiest parts of the poem. The concluding verses, however, certainly deserve commendation:

" So visible, O God,
Is thy dread hand in all the earth! Where Tyre
In gold and purple glitter'd o'er the scene,
Now the poor fisher dries his net, nor thinks
How great, how rich, how glorious, once she rose!
Meantime the farthest isle, cold and obscure,
Whose painted natives roam'd their woody wilds,
From all the world cut off, that wond'ring mark'd
Her stately sails approach, now, in her turn,
Rises a star of glory in the West—
ALBION, THE WONDER OF THE ILLUMIN'D WORLD."

The commencement of the third book contains a similar train of reflection, and is still better imagined:

" My heart has sigh'd in secret, when I thought
That the dark tide of time might one day close,
England, o'er thee, as long since it has clos'd
On Ægypt and on Tyre: that ages hence,
From the Pacifick's billowy loneliness,
Whose tract thy daring search reveal'd, some isle
Might rise in green-haired beauty eminent,
And like a goddess, glittering from the deep,
Hereafter sway the sceptre of domain
From pole to pole; and such as now thou art,
Perhaps NEW-HOLLAND be. For who shall say
What the OMNIPOTENT ETERNAL ONE,
That made the world, hath purpos'd? Thoughts like these,
Though visionary, rise; and sometimes move
A moment's sadness, when I think of thee,
My country, of thy greatness, and thy name,
Among the nations; and thy character,
(Though some few spots be upon thy flowing robe)
Of loveliest beauty: I have never pass'd
Through thy green hamlets on a summer's morn,
Or heard thy sweet bells ring, or saw the youths
And smiling maidens of the villagery
Gay in their Sunday tire, but I have said,
With passing tenderness, 'Live, happy land,
' Where the poor peasant feels, his shed though small,
' An independence and a pride, that fill
' His honest heart with joy—joy such as they
' Who crowd the mart of men may never feel."

Such, England, is thy boast: When I have heard
 The roar of ocean bursting round thy rocks,
 Or seen a thousand thronging masts aspire,
 Far as the eye could reach, from every port
 Of every nation, streaming with their flags
 O'er the still mirror of the conscious Thames.
 Yes, I have felt a proud emotion swell
 That I was BRITISH-BORN; that I had liv'd
 A witness of thy glory, my most lov'd
 And honour'd country; and a silent pray'r
 Would rise to Heav'n, that fame and peace, and love
 And liberty, would walk thy vales, and sing
 Their holy hymns; whilst thy brave arm repell'd
 Hostility, e'en as thy guardian rocks
 Repell the dash of OCEAN; which now calls
 Me, ling'ring fondly on the river's side,
 On to my destin'd voyage; by the shores
 Of Asia, and the wreck of cities old.
 Ere yet we burst into the wilder deep
 With Gama; or the huge Atlantic waste
 With bold Columbus stem; or view the bounds
 Of field-ice, stretching to the Southern pole,
 With thee, benevolent, but hapless Cook!"

The third book contains the history of navigation from the fall of Babylon to the founding of Alexandria. Alexander the Great is represented as having been induced by a Brahmin to turn his attention towards navigation.

In the fourth book the Spirit of Enterprise leaves the Mediterranean, and the magnet is discovered. The poet gives a description of the first discovery of Madeira by the Portuguese, and takes occasion to introduce the episode of Robert a Machin and his mistress, who had been left and perished in that island a considerable time before. The mariners are directed to the grave of Anna by a wooden cross which her lover had placed over it. The adventures of Columbus and the circumnavigation of the globe by Drake, are also touched upon. The fifth book consists of reflections on some of the evils and some of the advantages which have resulted from navigation. The fate of some unfortunate navigators, and particularly of Cook, is pathetically lamented.

From the analysis and the extracts we have given, our readers will be enabled to form a pretty accurate idea of this poem. The different parts of the subject are necessarily unconnected; nor does the story of the ark, even when assisted by the author's preliminary dissertation, and analysis of the work, produce any very distinct unity of design. We cannot help thinking that Mr. Bowles, if he had followed the example of Camoens, and confined his attention to some particular voyage of discovery, would have produced a much more interesting poem. The flying manner in which the greater part of the incidents are mentioned leaves scarcely any impression on the mind. By paying more attention to the manners of the inhabitants in the places discovered, and by harassing himself less with learned conjectures, Mr. Bowles would have found more scope for his own talents, and laid much stronger hold on the mind of his reader.

In regard to the poetry one of the chief defects is the introduction of a number of different metres by way of relieving the reader's attention. It is impossible for a poet to write a more severe satire on himself than to say that he despairs of being otherwise

able to keep alive his reader's attention throughout a poem that may be read in two hours. Mr. Bowles, even although he certainly has not been fortunate in the conduct of his present subject, does injustice to himself by such an insinuation. The lyrics occasionally introduced certainly are not entitled to the praise of being more entertaining than any other part of the poem. The concluding stanza of an Epode on the siege of Acre, and British triumphs in the east, (which somehow or other is patriotically brought in,) will furnish a specimen of these lyric *detassemens*. We leave it to our readers to discover, if they can, either imagination or harmony in this tissue of unequal lines:

“ What triumphs yet remain?
 Was it a groan?—a hero fell—
 On Egypt's plain
 More loud the shouts of battle swell!
 Host meets host with direr crash,
 Another pours the red vindictive flash
 Of battle: Mourn, proud Gallia, mourn
 Thy distant sons scatter'd or slain;
 Whilst from their gory grasp is torn
 The ensign hail'd ‘Invincible’ in vain!
 What mystic monument, to-day restor'd,
 Is wrested from the mosque's oblivious gloom?
 It is thy hallow'd tomb,
 Scander, the conqueror of the world ador'd
 A GOD to farthest Caucasus:—the son
 Of AMMON, who the crown of glory won,
 Immortal, who the SEAS subdu'd;
 And said, (when on the sandy solitude
 The new-form'd city's gleamy turrets rose)
 ‘Roll, commerce, here, till Time shall close
 ‘The scene of things.’ Their course long ages keep:
 ANOTHER bears the SCEPTRE of the DEEP!
 O'er wider seas
 The sails of commerce catch the breeze;
 Thy city's battlements are rent
 And Britain's plain
 Holds of thy greatness thy POOR LAST REMAIN—
 Thy awful monument.
 May she the paths of thy BEST FAME explore,
 Till PYRAMIDS are DUST, and TIME shall be no more.”

From our general censure on the intercalary lyrics of this poem, we must, however, except the inscription on the tomb of Anna, the mistress of Robert a Machin. It is written in the soft pathetic style in which Mr. Bowles particularly excels; and recalls in a considerable degree the beautiful ode by Collins to the memory of Thomson:

INSCRIPTION.
 ANNA D'ARFET.

I.
 “ O'ER my poor ANNA's lowly grave
 “ No dirge shall sound, no knell shall ring,
 “ But Angels, as the high pines wave,
 “ Their half-heard ‘MISERERE’ sing!
 II.
 “ No flow'rs of transient bloom at eve
 “ The maidens on the turf shall strew;
 “ Nor sigh, as the sad spot they leave,
 “ SWEETS TO THE SWEET! A LONG ADIEU!”
 III.
 “ But in this wilderness profound,
 “ O'er her the dove shall build her nest,
 “ And ocean swell with softer sound
 “ A REQUIEM to her dreams of rest!

iv.
 " Ah! when shall I as quiet be,
 " When not a friend, or human eye,
 " Shall mark beneath the mossy tree
 " The spot where we forgotten lie.

v.
 " To kiss her name on the cold stone,
 " Is all that now on earth I crave;
 " For in this world I am alone—
 " Oh lay me with her in the grave."

The blank verse of Mr. Bowles is in general tolerably smooth; although we think that more practice in this way may improve his melody considerably. " Ah! all" presents a very unpleasant succession of open vowels. No alliteration can be worse than " seasons sung," and " death-song sing." The author seems to be particularly partial to this alliteration.

At the end of each book are subjoined a number of notes which explain several things that need explanation in the text. In a work of this nature, where a number of incidents are rapidly touched upon, such notes are of very considerable utility.

To the *Spirit of Discovery* are added several short poems. The longest of them, *Ruben's Landscape*, is interspersed with several agreeable and well-expressed descriptions. Our limits, however, prevent us from making extracts from it. We select the following as the best of the shorter pieces. It will give those who are unacquainted with the author's sonnets a pretty accurate idea of his general manner in compositions of this nature:

A BEAUTIFUL WOMAN,

ON THE CITADEL AT PLYMOUTH, RETURNING, AS THE SHIP IN WHICH HER HUSBAND SAILED, DISAPPEARED.

" I SEE the dim sail no more—
 " It is passed like the track of the wind;
 " And THOU may'st forget, on some far-sever'd shore,
 " The friend thou hast left behind.
 " But every warm blessing my soul can bestow,
 " Go with thee wide over the main;
 " And may'st thou—oh never—my wretchedness know,
 " Till we meet—meet in transport—again!

ii.

" Thy voice—now I hear it no more—
 " That spoke so endearing and kind;
 " I hear but the sound of the surges that roar,
 " And the sea-bird that cries in the wind:
 " And cold hangs the evening, the rack hurries fast,
 " And wet is my hair with the rain;
 " O how many a night shall be heavily past,
 " Ere I rest on thy bosom again!

iii.

" When darkness descends on the sea,
 " Will THOU to thy cabin retire,
 " And think with a tear of affection on me,
 " And my desolate evening fire?
 " How mournful, alas, will that evening low'ri
 " I shall watch, as it falls, the cold rain;
 " And count ev'ry night, ev'ry morn, ev'ry hour,
 " Till I rest on thy bosom again."

The History of the Orkney Islands. By the Rev. George Barry, D.D. 4to. 1l. 11s. 6d. Longman & Co. 1805.

The importance of the Orkney Islands, considered with a view to the wealth and strength of the empire, has not, perhaps, been hitherto fully appreciated.

Their situation and harbours are well calculated for commercial enterprise. The abundance of the materials for *Kelp*, the staple commodity, might afford employment to vast numbers of people, both in making the article itself, and in working at such manufactures as are chiefly dependent upon it. Immense shoals of the very best herrings annually visit the coast, which also abounds in various sorts of fish. But all these advantages are in a great measure lost for want of capital. The fisheries, with the exception of the lobster fishing, are almost entirely neglected. The kelp employs a great part of the people for two months in the year, which they contrive to spare from their other occupations. The materials are therefore clumsily managed, a great portion is left unemployed, and the whole work is unskilfully performed.—Many of those capitals that are placed in distant colonies might here be employed with much more profit to the owners, and certainly with much more advantage to their country. But these things only require to be properly understood in order to be turned to account. A full and correct view of the Orkneys, therefore, is a work deserving of no small attention. To give such a view has been the object of Dr. Barry, whose situation afforded him a great advantage in the execution of a task of this nature. The plan which he has adopted is this: He divides the whole work into three parts, or books, as he calls them. The first contains a general view of all the islands which compose the cluster, a short geographical description of each, comprehending its respective productions, its figure, extent, and relative situation, its harbours, and various other objects. The second treats of the earliest inhabitants, their most remarkable customs, institutions, and manners, the transactions and character of the people who conquered and settled in the islands, a description of several monuments of both races, the changes undergone by the islands in subsequent ages, under different rulers, and the influence which these had in retarding their improvement. The third exhibits the present state of the islands with respect to their minerals, vegetables, and animals, their population, language, manners, and customs, and the different sorts of industry which at this time prevail among the inhabitants. Agriculture is here first attended to, and this is succeeded by the consideration of the manufactures, fisheries, and commerce. The causes of the present low state of industry are discussed, and the means of improving it in such a manner as to ameliorate the condition of the people, and prove of essential service to the country. This arrangement is liable to considerable objections. In the first part we have a geographical description of each island, with an account of its productions. In the last part we have again an account of the productions of the islands. It will be sufficiently obvious that this must occasion a great deal of repetition and confusion, which might have been easily avoided. The most correct and luminous arrangement would, perhaps, be this. An account of the situation of the islands, with the figure, extent, and relative position of each, might be given with brevity and precision in the introduction. So much would be requisite to pave the way for the history of the people, which, carried down

to the present times might form one division of the work. The geographical description would naturally come in with the account of the present state of the islands with respect to their natural history, and every other object of importance, and this would form the other grand division of the work. In attending to the most material part of the information contained in these pages, it will be proper for the sake of order to keep in view the arrangement which has been suggested.

As the situation of the islands are well known, we shall immediately proceed to the history, only promising that the number of islands is now found to be sixty-seven, out of which twenty-nine are inhabited. The rest, which are called *Holms*, are used for pasture. Besides all these, there are some, which at high water, are nearly or altogether concealed by the sea. These are called *Skerries*, a name which in the Celtic language signifies sharp and ragged rocks.

The Orkneys are first particularly mentioned by Pomponius Mela, though before his time there were several vague traditions about *Thule*, and its sister isles. Dr. Barry is much at a loss with regard to the origin of the name of these islands. The only derivations, however, which are worth the smallest degree of attention are these. The Orkneys are opposite to Cape *Orcas* in Scotland, and might have been called *Orcades*, from this circumstance. The other derivation is the most natural and simple. It supposes that the name is a compound of the two Celtic words *Ork-Inis*, signifying the islands of whales. Tacitus mentions the Orkneys, and says they were subdued by Agricola. Our author, after exposing the ridiculous notions of several of the ancient nations respecting the production of men from the soil of every different country, very rationally concludes, that the Orkneys were most probably peopled from the north of Scotland very soon after the population of that country itself had been extended to any considerable degree. The whole of the original inhabitants of *Caledonia*, by which he means Scotland, he conceives to have been *Picts*, who occupied the country in two distinct divisions, the one on the south and the other on the north of the *Grampians*. These *Picts* he believes on the authority of Pinkerton, to have been Scandinavians. This account is certainly not very remarkable for precision or correctness, nor does our author seem to have paid much attention to the point. Indeed the greater part of his history of the ancient *Picts* is managed in a singular manner. He first assumes that the *Picts* were Scandinavians without troubling himself about proof. He then proceeds to describe their manners and customs, such as he conceives they must have been, supposing them to have been Scandinavians. When it is necessary to become more precise in order to account for customs that are well known to have prevailed among the *Picts*, he is driven to the early Gauls and Britons, but solves the matter with great ease and satisfaction to himself by stating that there are good grounds for supposing that they were somehow connected with the Goths. It would be idle to dwell on these strange and frivolous observations, or to enter upon any examination of positions that are advanced without even an attempt at argument. This is a subject

from which at any rate very little instruction can be derived, but it becomes quite ridiculous when treated in this manner. There are, however, some remains of antiquity mentioned here which are worthy of attention.—*Tumuli*, or barrows are found in great numbers in the islands. These are proved to have been graves, by skeletons, armour, stone coffins, &c. having been found in them. Some have circles of stones set on edge round their bottoms; and some have two stones set upright on the tops. In various places enormous stones from twelve to twenty feet high, five feet in breadth and one in thickness are set up on their ends. These cannot be graves, as there are no *tumuli* near them. It is conjectured that they were monuments intended to commemorate illustrious actions. To the *Picts* also are ascribed several relics, called *Pict houses* or *Burghs*. These are of two kinds, differing both in structure and dimensions. The smaller consist of one circular wall which at a certain height begins to converge towards the top, till it ends in a hole. The larger are far more complicated in their structure, and are found in great variety. Of one of those lately discovered at *Quanterness*, Dr. Barry gives a particular description. Its external form is that of a truncated cone, the height fifteen feet, and the circumference at the base three hundred and eighty four. Internally it consists of several apartments, the principal one being in the centre, and with this all the rest communicate by a passage from each. All these are built of large flat stones, the one above projecting over that immediately below, till the opposite walls meet at the top. No chink or hole appears for the admission of light or air. An entire skeleton, together with several separate bones were found here. Various conjectures have been formed respecting the purposes which these houses were intended to serve. The probability is, that though the construction is similar, they were employed for different uses.

After this account of the *Picts* and their antiquities, our author commences the history of the islands from the invasion of *Harold Harfuger*, of Norway, in the year 870, and carries it down to 1468, the period at which they were annexed to the crown of Scotland.—The whole of this period contains little else besides predatory expeditions, and the rude contests in which the Earls of Orkney were engaged. This detail of murders, stratagems, and petty warfare, is continued without variety, and without interest. Nothing occurs that can in any degree be useful, except that some light is thrown upon the savage manners of the times. A good historian would, perhaps, have suggested many things, even here, that might have proved valuable; but it must be confessed that the materials would have formed no very tempting subject. Having dedicated two chapters to these details, our author comes again to the antiquities. He had mentioned several monuments as belonging to the *Picts*, but others of a similar nature he attributes to the Scandinavian invaders. These are the circles and semi-circles of large stones which are found in different places. Of one of these called the stones of *Stennis*, he gives a particular description. He considers them all as intended for courts of justice, and also for places of

worship. They cannot, he observes, be considered as Druidical monuments, because there is no evidence of a Druid or Celt having ever been in the islands. The names of men, places, &c. &c. are all Pictish, Gothic, or Danish. But it has already appeared that our author is not quite correct on this point, with respect to which, from his evident ignorance of the Celtic language, he is not exceedingly well qualified to judge, notwithstanding the advantages of his situation. There is a confusion in his notions on the subject which it is difficult to unravel. He first confounds Picts and Caledonians whom he supposes to be Goths, and does not perceive that his lips cannot pronounce the name of the latter people without speaking to his own refutation. He then talks of the Pictish names as something distinct from the Gothic, in which, though he may be right in fact, he is wrong upon his own theory. That most of the names in the Orkneys are Gothic, is certain, and it could scarcely be otherwise when the Scandinavian invaders found, perhaps, only a small number of pirates and free-booters; few of whom, if any, would be suffered to remain on the islands by their conquerors. With regard to the circles of stones, the probability is, that they are partly the work of one race, and partly of the other; for both Goths and Celts had many customs in common. But be that as it may, there is the strongest evidence of which the nature of the thing is capable, that these stones were employed in the ancient Celtic worship. Many of the terms still used by the Celts have a reference to their religious notions before the introduction of Christianity. This particularly appears in the names which they give to a future state of punishment, and a future state of happiness. But what is more to the present purpose is the term employed at this day for a place of worship. The term for a church introduced with Christianity is *Eaglaise*, (*Eglise*). This is comparatively but seldom used even at this day, and a Scotch Highlander in speaking of going to church, almost invariably says, "Tha mi dol don Chlachan," literally translated "I am going to the Stones." On such a subject as this, one fact of this kind is worth volumes of conjecture. The Druids, as every one will admit, had altars, and the above fact explains their nature. There is no occasion then to travel all the way to Jutland in order to trace the origin of the circles of large stones which are to be found so frequently in the Highlands, and, indeed, all over Britain.

Mr. Barry next proceeds to consider the weights and weighing instruments employed in the Orkneys, which are of Norwegian origin. These are extremely imperfect, and an attempt was made about fifty years ago to have them removed by a process at law. This, however, did not succeed, and the people are still compelled to use them. After the Orkneys had been annexed to the crown of Scotland, the islands continued for some time to have a court of justice of their own, where all matters in dispute seem to have been summarily decided. The nature of the tenures were in general for a long time allodial like those in Norway. The lands are now, however, for the most part held of superiors. Our author here introduces some observations on the former language of the Orkneys,

and mentions several of the most ancient names of men and places, most of which are evidently Norse, and some as evidently Celtic. After a short account of the antique coins, cathedrals, and other old structures, he comes again to the history of the islands, which is carried from the period of the annexation to the crown of Scotland, down to the present times. This is somewhat more mild and varied than the former period, but it contains nothing of any great consequence. Such are the matters contained in the first division. A good deal of confusion arises from its arrangement which carries us from history to antiquities, and from antiquities to history. The consequence is, that repetitions constantly occur which very much detract both from the interest and precision of the whole.

We now come to the other division which proposes to give a full view of the present state of the islands. The Orkneys, our author conjectures with much probability, were once united to Great Britain, from which they might have been separated by some natural convulsion. The strata and rocks in the islands and the opposite shores of Scotland, are similar both in their nature and in their direction. The soil and productions of the different islands are nearly the same, and there seems to be no good reason to doubt their being once joined together. In the high grounds, the *Yarpha*, or bog soil is most prevalent. This is composed of peat moss, a substance consisting of mosses, wood, heath, &c. in a certain stage of putrefaction, and of clay or sand. The soils mostly composed of sand are more prevalent in the plains. Sand, clay, gravel, different sorts of loam, and yarpha combined in a variety of ways form the soils in these islands. Almost all of them are thin and shallow, seldom more than one or two feet deep resting on the solid rock. They are with a few exceptions very fertile, so much so that Mr. Barry is convinced that with the same attention and skill which is employed in many other places, the islands would yield to few spots in the kingdom in the production of most of the common sorts of grains and grasses of different kinds. The climate of the Orkneys, our author observes, is not so bad as it has been represented. However by his own account of it, it is certainly not a very good one. The south-west winds blow more frequently than any other, and with more violence. It likewise brings the most frequent and the heaviest rains, and raises the tides to their greatest elevation. From the south east too, the winds are common, and sometimes stormy. In the spring, summer, and harvest months, while these winds prevail, the weather is sometimes dry and cold, occasionally damp, and not unfrequently thick, dark, and foggy. This last state of the atmosphere has a manifest effect in depressing the animal spirits, generating colds, coughs, sore throats, and similar complaints. The north, north west, and north east winds, bring dry, cold, wholesome weather. The east and west winds are neither remarkable for strength, long continuance, nor any peculiarity. Calms seldom prevail. The winds are scarcely ever tempestuous, but often loud and strong. Rain falls in considerable quantity over the whole of the islands, and more especially on the west coast. Mr. Barry con-

cludes that the annual quantity of rain that falls on the Orkneys is at an average twenty-six inches. Snows are not very frequent, but they come with great violence. They seldom, however, remain on the ground more than a few days. A peculiarity in the climate with respect to the seasons of snow and hail merit some attention. Some part of the month of June is almost as cold as the winter months. "The wind," says our author, "blows from the north, strong and piercing, accompanied with snow and hail showers, which drive the animals to seek shelter, clothe the fields with a dreary aspect, by checking the progress of the young plants and blasting their buds and blossoms, and to a stranger would seem to threaten the islands with famine. As soon as this period is past, the wind veers round, warm showers succeed, which revive the tender herbage that now recovers its former bloom and verdure; the whole tribe of animals again rejoice, and the heart of the husbandman is gladdened with the prospect of future plenty." The cause of this extreme cold, the effects of which Mr. Barry has even eloquently described, is probably the dissolution of the immense fields of ice in the northern ocean which takes place at this season. About forty years ago the north wind wafted over the ocean what is still remembered by the old people under the name of the black snow. The inhabitants dreaded some fearful calamity, but their fears were in some measure dispelled by an account of the eruption of Mount Hecla in Iceland, from which this snow in all probability proceeded. Thunder and lightning are never violent here, and what is something peculiar never prevail at all except in stormy weather. After a few observations on the several accommodations for shipping afforded by the islands, Mr. Barry introduces a description of the Aurora Borealis and its advantages, which deserves to be extracted:

"From whatever quarter ships come, there is almost at all times an easy and ready access to such as are acquainted with the proper channels; and as soon as they have got within the precincts, however stormy the weather may be, or however shattered their condition, little or no difficulty will arise to their finding an excellent harbour. For one part of the year, the night is nearly as fit as the day for entering the harbours; for so far do the islands extend to the north, and such is the effect of having no land immediately beyond them, that the twilight is in general so bright for two months in the summer, as to enable a person, with the ordinary powers of vision, to read in the house at midnight with the utmost facility. Neither does the darkness even at other seasons, either much retard or endanger the entrance of ships, or their sailing among these islands; for the moon, from the reflection of the water, shines with such an uncommon degree of splendour, that not only the little islands, but even the rocks and tides are almost as conspicuous in the night as in the day. But even in the long nights, and when the moon does not shine, light from a different source seasonably rises to facilitate navigation, by dispelling the darkness that would otherwise overspread our coasts.

"This is the Aurora Borealis, now very improperly denominated the Northern Lights, since, by late discoveries, they have been found to belong equally to both hemispheres. Here they happily appear, both more frequently and with greater splendour, than in most other regions; for during the harvest, winter, and spring months, they arise almost

every unclouded night, and often shine with the most magnificent brilliancy.

"The light of the moon at her quadratures, sometimes, on such occasions, scarcely equals them in illuminating the friths and the islands.

"Between the setting of the sun and the close of the twilight, they commonly make their first appearance in the north, issuing for the most part from behind the clouds, like a fountain of pale light, the form of which is undefined, and continue in this state a little above the horizon, sometimes only for a short period, and at other times for the space of several hours, without any motion that can be discovered. They form themselves one while into an arch, the height of which is about thirty degrees, and its breadth about sixty; and the pillars on which it is supported several times broader than the rainbow; and so long as they retain this shape, they are without any sensible motion. At another time, they extend farther over the heavens, rise much higher, assume a greater variety of shapes, and discover a dusky hue, with a motion that is slow, but perceptible. Very often they exhibit an appearance quite different, and spread themselves over the whole heavens, diffusing every where a surprising degree of light, and exhibiting the most beautiful phenomenon.

"Their motion, in this case, is in various directions, extremely swift, and as it were in separate columns, resembling somewhat the evolutions of a great army. Their lowest extremities are distinctly defined, and deeply tinged with the colours of the rainbow; but their upper ones are tapering and fainter. In several places at once, they kindle into a blaze, dart along in almost all directions, for some seconds at a time, and then, as if by the strength of their exertions they had spent their force, they are extinguished in a moment, leaving a brown track in the sky behind them. Near the place where they disappeared, in a short time they flash out anew, and with equal rapidity trace the same path in similar motions, and again expire in the same manner. Thus they often continue for several hours together, to the great satisfaction and amusement of the spectators on land, and advantage of the mariner, when they gradually die away, and leave through the whole heavens a colour resembling that of brass. If the night be uncommonly still, and their motions very rapid, a whizzing noise has been thought to have been distinctly heard from them at various intervals. This beautiful corruscation, which has never yet been satisfactorily explained, is said to have appeared much seldomer eighty or ninety years ago, than it does at present. It appears now, however, very often, and seems to occupy that space in the heavens which is between the region of the clouds and the summit of the atmosphere, as the clouds in motion never fail to eclipse it; and as it cannot be seen from two places greatly distant, from one another at once, nor yet in conjunction with the same fixed stars, it evidently has no great degree of elevation."

The first book, which, for the sake of arrangement, we have included under the second division, finishes with a sort of general view of the islands as a whole, and with a short description of each of those that are inhabited. Almost all the matter here, consisting of details respecting the fisheries, antiquities, soil, &c. is little else than a repetition of such things as have already been noticed in the first part, or an anticipation of such as are more fully and regularly explained in what he calls his third book to which we now proceed.

Natural History—This part is in every respect the most valuable of the work. It commences with the natural history of the Orkneys according to the regu-

lar division into Mineralogy, Botany, and Zoology.— Upon the first of these Mr. Barry dwells very shortly. The *strata* of the different islands are nearly similar, and contain nothing very remarkable. They generally consist of sandstone, sandstone flag, schistose clay, and limestone—in some instances of basalt, and in some of breccia. Two veins of lead ore have been found in *Shapinshay*, and iron ore has been discovered in Hoy. The Mainland, which is the principal island, contains some marble and alabaster, but is for the most in its strata similar to the other islands. For a few miles round the town of Stromness, however, granite is found, covered with *gneiss*, micaceous schistus, and hornblende rock, which are considered as primary strata. These have not been discovered in the other islands, but the search has not been so strict as to ascertain with certainty whether they do or do not actually exist there.

In the botanical part, Mr. Barry has arranged all the indigenous plants that have been hitherto discovered according to the system of Linnæus. He mentions upwards of one hundred and fifty genera, most of them having several species. Beer, bigg, and oats, are the kinds of grain most commonly raised. Peas, beans, wheat, rye, and flax, are added by some of the most enterprising farmers. The productions of the garden are not materially different from those in the south of Scotland. There are no trees at present in the islands, except a few in Hoy, which are so small and stunted in the growth that they scarcely deserve the name. Tradition asserts that they were once covered with forests, and the logs of wood found in the mosses seem to confirm its accuracy. The forests might have been destroyed by storms and inundations, or exhausted in fuel, or the construction of boats, implements of husbandry, &c. &c. Attempts have been made to raise wood in the islands, and Mr. Barry ascribes their failure with sufficient probability to carelessness and want of skill. The importance of having wood, however, is so great in various respects, that it is singular that its introduction has not engaged some more attention. In order to discover what kinds of trees are most likely to grow in the Orkneys, the seeds of a variety of different sorts ought to be sown in the islands, the plants reared in nurseries, and when they acquire a degree of strength sufficient to resist the weather, transplanted to a proper soil, and a sheltered situation.

In the Zoological part we have a catalogue of upwards of sixty different species of fish that are found on the coasts, among which are the lobster, crab, herring, cod-fish, oyster, halibut, generally known there under the name of turbot, sole, ling, grampus, whale, &c. Frogs and toads are the only reptiles in the islands. Mr. Barry mentions all the birds that are known to frequent the Orkneys. The numbers are about one hundred species, which consist in general of such as are in the habit of frequenting the sea coast. The species of quadrupeds are few. Rabbits exist in great plenty, but there are neither hares nor deer, though it seems almost certain that they once were found on the islands. Hogs are common, and their flesh is preferred by the inhabitants to that of any other animal. The sheep are of a peculiar breed. They are

small; most of them are without horns, their faces are white or grey, their bodies and legs short, their tails are about three or four inches long, and their fleeces weigh about two pounds. They are suffered to run wild on extensive commons, and to feed on sea weeds, a circumstance that injures their flesh. Buffon has asserted that the sheep cannot live without the protection of man. This seems to be a mistake, for the Orkney breed not only live, but multiply as unprotected as if they were in a wild state. Pregnant ewes are often sent to the Holms to pasture. If a dog should enter these places, the ewes start, run for a little, and then drop down dead. This is probably owing to the joint operation of the fright, and the weakness of the animal. Instead of shearing the sheep, the inhabitants sometimes pull the wool from their bodies by force. This practice likewise prevails in Iceland. The cattle are of a diminutive size, and half starved. They are hardy, however, and work excellently. The demand for them is very great, and the ordinary stock of black cattle in these islands is calculated at fifty thousand. They fatten very rapidly when well fed, and their flesh is in great estimation. The breed of horses was probably the same with that of the Shetland isles. The inhabitants, however, have of late procured their horses from the opposite shores of Scotland.

Population, Manners, and Customs.—The population of the Orkneys in early times has been stated at an extravagant height. It has been asserted that they could once furnish 10,000 men for the field, and retain a sufficient number at home to carry on the fisheries and cultivate the ground. Allowing these to be only a tenth part of the whole population, it would be prodigious. But Mr. Barry with much reason rejects all these vague statements, and contends on various grounds, that the population could never very much exceed what it is at present, which is 24,000. He calculates that about 400 people annually leave the islands for want of employment. The whole of the inhabitants he divides into three classes. The first includes the proprietors of land, and such as have acquired a competent fortune by their industry. The second consists of those who are denominated tradesmen and shop-keepers. The third comprehends all those who are employed in the cultivation of the soil, whether farmers or cottagers. In the manners of the first class there is nothing materially different from the manners of people of the same rank in other parts of the empire. They are in general well educated, but, in the opinion of Mr. Barry, the proprietors of land are not so attentive as they ought to be, to excite a spirit of industry and improvement in the islands. On the females of this class, Mr. Barry bestows the highest eulogium. They are exemplary for modesty, innocence, and domestic industry. The second class is pretty numerous, and those that are descended from respectable families are men of integrity and industry; but those of mean birth are deficient in credit and honesty. If this passage be a faithful representation of the Orkney notions, it must be allowed that they have a great deal of the barbarism of their Gothic ancestors to overcome, before they arrive at any tolerable degree of

civilization. The third class, which makes eight-tenths of the whole population, consists chiefly of men who having little stock, depend upon the custom called *steelbow*, which is a certain number of horses and cattle delivered to them by the proprietor at their entrance upon the farm. These are left again at their departure. The farms at an average do not exceed 20 acres. The rents are still paid in kind, and arbitrary services are exacted in several instances. Few of the farmers have leases, and the leases are of short duration where they exist, so that no sort of improvement is attempted. When it is considered that in addition to all this, farming is in these islands generally connected with some other employment, an idea will easily be formed of the wretched state of agriculture in the Orkneys. The tenants at will, are indeed seldom removed, but this in reality only aggravates the evil, for the necessity of providing for old age never adds a spur to their industry. Leases of a reasonable length seem to be best calculated to promote improvement. It then becomes the object of the tenant to make the land produce the greatest possible quantity in a given time, and to this he is urged by every motive of prudence and necessity. To every farm a certain number of cottagers are attached, who have pasture for one cow each, from the farmer, who exacts an ample recompense from their services. The people still retain many remains of Romish superstition. The festivals in the Romish calendar are strictly observed, and these days are so numerous, that they tend greatly to encourage idleness and check improvement. They pray to saints when they apprehend any danger, and make vows to them which they religiously fulfil. They have lucky and unlucky days without number, charms of all descriptions for various purposes, such as killing sparrows, expelling rats, securing the successful brewing of ale, &c. together with a variety of ridiculous tales about witches, enchanters, and so forth.

Agriculture.—Mr. Barry concludes his work with a view of the different kinds of industry practised in the Orkneys. Of these, particularly of Agriculture, he had said something before, but it has already been observed that unnecessary repetitions form a prominent fault in this publication. Here, however, Mr. Barry considers the system of agriculture more particularly, but he is still unfortunate in his arrangement, for he begins with the remote causes of the low state of this species of industry, before he informs us how it is carried on. The method as well as the instruments employed, are certainly not very well calculated for the purpose. The plough in common use, has only one stilt with neither wrest nor mould board. From its construction it is only fitted to scratch the surface two or three inches deep, and scatter the clods round it without touching the best part of the earth. This awkward instrument is drawn by three or four horses abreast, with the driver moving backward before them. The harrow consists of only two or three balls with short wooden teeth. The lands to be cultivated by these instruments are uninclosed, and exposed in their wet state to be torn up by swine into holes and ditches. They have no idea of rotation of crops, and generally use the worst

part of the grain for seed, supposing that it will answer the purpose as well as the best. They have plenty of limestone and marl, but they cannot be induced to employ them as manure, preferring the seaweed, the effects of which continue only for one year, while it makes the grain a bad quality. Crops cannot be abundant in this state of things. They are only at an average three times the quantity of the seed sown. One cause of this, however, is that the growing corn is suffered to be destroyed by cattle, horses and swine. The crops are generally cut down before they are ripe, for fear of being hurt by bad weather, or destroyed by the cattle. The corn when short, is often plucked up by the roots. The lands are restricted to particular mills, and the grain is converted into meal, the oats for the twelfth, and the beer for the sixteenth part, as mulcture. Among the great causes of the low state of agriculture, Mr. Barry mentions the want of capital, for the savings of the farmer instead of being employed in improving the soil, are either applied to smuggling, or to the manufacture of Kelp. The labour of people is employed in this for a great part of the summer, and the other part is taken up in procuring fuel for the winter. Another cause of the slow progress of agriculture, is the rigid adherence of the people to the customs of their ancestors. The whole of the islands are supposed to contain about a hundred and fifty thousand acres, which Mr. Barry divides in the following proportions:

	Acres.
Common lands	90,000
In field, pasture, and meadow.....	30,000
Land in Tillage	24,000
Occupied by houses and gardens	2,000
Fresh water	4,000
Total	150,000

Manufactures, Commerce, Fisheries.—Woollen cloth was once manufactured in the islands to some extent, but it has now given way to that of linen yarn and linen cloth. But the principal manufacture is that of kelp, which is produced chiefly from the *jucus nodosus*, the *jucus serratus*, the *jucus vesiculosus*, and the *rucus digitatus*. From the beginning of June to the middle of August nearly three thousand people are employed in this manufacture. As the farmers are generally engaged in it, the consequence is, that both branches of their business are but ill performed. Mr. Barry suggests many plans for conducting both in a more perfect manner, but various obstacles must in the first place be removed. Notwithstanding the imperfect mode of managing this manufacture, the kelp for each season sells for nearly £30,000 while the land rent for the whole of the islands does not exceed £10,000. With respect to the commerce of the Orkneys, it is rather in an improving state, though by no means flourishing. The principal exports are beef, pork, butter, tallow, hides, calf skins, rabbit skins, salt fish, oil, feathers, linen yarn, coarse linen cloth, kelp, and in fertile years, corn, meal and malt. The imports are wood, iron, flax, coal, sugar, spirits, wines, snuff and tobacco, flour and biscuit, soap, leather, hardware, broad cloth and printed linens and cottons. The number of sailors has been gradually increasing for the last thirty years. With

regard to the fisheries, the lobster fishing has been carried on to a considerable extent. But all the other sorts are almost entirely neglected; which is somewhat singular, considering the numerous advantages possessed by the islands for this species of industry. Mr. Barry thinks that a magazine or depot containing every thing necessary for the purpose, might be easily and profitably established in the Orkneys, from which the Shetland and Western Isles might be supplied with the necessary stores. He points out many advantages that might be derived from this not only to the fisheries, but to every other description of industry. The work concludes with a short summary of the whole, which is altogether unnecessary.

It appears then that this publication is very deficient in point of arrangement, and that confusion, with tiresome and useless repetitions, are the unavoidable consequence. There is a great deal of frivolous and even absurd matter, especially in one part of the work. But that part which treats of the present state of the Orkneys, is certainly very valuable. Mr. Barry seems in general to have correct notions of the true interest of the islands, and suggests a variety of plans for improvement, of which many may hereafter avail themselves much to their own advantage and the advantage of their country. Notwithstanding, therefore, the defects of arrangement, of useless matter, and occasional absurdity, we have no hesitation in saying that the work considered as a whole, contains a great deal of important and useful information, and that the execution reflects a high degree of credit on the Reverend author. The style is always perspicuous, though seldom polished. Some passages however, are even eloquent, and though from an inhabitant of the Orkneys, it may justly be said to be greatly superior to the style of many histories written in the metropolis of the empire. Some engravings which occur in several parts of the book, are exceedingly beautiful, and appear to be executed with a great deal of accuracy.

The Life and Character of Bonaparte, from his Birth, to the 14th of August, 1804. By H. Burdon, A.M.*
No. 294 pp. 4s. 6d. Ostell.

When we can trace the various minute circumstances that have contributed to form the mind of a man who has raised himself to eminence in any situation, when we can follow up the effects of these circumstances, and observe the impressions made by different objects, and the means adopted to attain his purposes; in short when we have the life of a man so completely before us, that we can with certainty ascribe every effect to its proper cause, then biography assumes its highest character, and becomes peculiarly well calculated for the most important instruction. On the contrary, when we have nothing but a few circumstances that occurred at particular periods of a man's life, a few unconnected anecdotes, which leave many long chasms to be filled up, during which, perhaps, those particulars may have come into operation, which decided the character: biography may even then be amusing, but it cannot be instructive. The information which it conveys is vague, and entirely useless for any great practical purpose. The present

work partakes very much of the nature of the latter description of biography. The author, it appears, had been an extravagant admirer of Bonaparte, and in a former publication, which seems to have been called "*Materials for Thinking*" gave such a view of his character as might be supposed to result from this favourable impression. Thinking that it might be of importance that the public should be apprised of his change of sentiments, he has published this work chiefly with a view to recant his former opinion. The circumstance that rendered the author "an enthusiast in his praise" was probably this. He observed Bonaparte's exploits and success, and gave him credit for doing every thing from a love of liberty, and a principle of patriotism. This certainly was an allowance that rested upon no very solid grounds. There never seems to have been so much apparent inconsistency in the character of Bonaparte as materially to mislead even an ordinary observer. When he first became generally known to the world, and headed the victorious armies of France, his language was full of that cant about liberty and equality which distinguished the times. But his actions almost uniformly contradicted his language, and as far as his power then extended, his conduct in all its prominent features seems to have corresponded exactly with what he has since practised upon a larger scale. But the author was indeed "*blinded by his promises*" when he could see so little into his actions, and accordingly ascribed to him every virtue under heaven. When he has found out his error, he has, like many converted enthusiasts, fallen from one extreme into another, and as Bonaparte was once the most virtuous, he is now the most vicious of mankind. The biographer of Bonaparte must now, he observes, "expose to the public view indubitable proofs of his matchless and deep depravity; and in so doing, he will find no spot on which to rest his wearied mind; no bright ray of goodness to enliven the surrounding gloom; nothing but cruelty, treachery, envy, suspicion, hatred, deceit, and malice."

With these sentiments, Mr. Burdon commences this "attempt at history" as he calls it, and here he informs us, that of Bonaparte's childhood and early education, he knows nothing. We are told, however, that he was born on the 15th of August, 1769, in the island of Corsica, and that his parents were of Italian extraction. This last circumstance, in our author's opinion, gives a most excellent solution of the cause of Bonaparte's treacherous despotism. There is something he thinks, in Italian constitutions, which prompts them to treachery. It might be a speculation worth his while to examine for how many generations this propensity flows in the blood of Italians after they have been removed to other countries, or whether it is possible that it ever should be eradicated. He ought also to consider whether Bonaparte's ferocious nature may not be accounted for upon another supposition, equally ingenious and well founded. The public perhaps are not aware that in a thing called a poem, which probably fell dead born from the press, Bonaparte's sanguinary disposition was accounted for from the name of his native island *Corsica*, which is a compound of two

words signifying *heart* and *dagger*. The notions of the biographer and the poet on this subject are worthy of each other.

The author passes with rapidity over that part of Bonaparte's life which elapsed from the time when he was placed in the military school of Brienne, to the period of his assuming the command of the Italian army. At *Brienne* he appears to have been of a reserved and inflexible disposition. His love of retirement and study, undoubtedly was well calculated to give him a habit of observation which must have facilitated his future progress in life. Several anecdotes are mentioned by our author which are somewhat singular. Some of these are subjoined, and the reader must judge for himself of their authenticity:

"The following circumstances are little known, but may be depended on as facts. They came from Baron L****r, a school-fellow of the consul's, and the friend of his youth. Before he had made any figure, or his name had been even mentioned in a political light, Baron L****r said: *I wish I knew what is become of a school-fellow of mine of the name of Bonaparte; his whole heart must be in the revolution.*

"They had studied together at the military school at Brienne, had left it at the same time to go to Paris, and were in habits of close intimacy while they remained there.

"'Bonaparte,' says he, 'always showed the most lively concern for the success of the patriots of Corsica when in arms: he listened eagerly to all news from his country; and never mentioned his native soil, without enthusiasm. Some of the French officers, who had been in Corsica, used now and then to repair to the military school, and, talking of the war, would give the most extravagant accounts of their success against the Corsicans: Bonaparte quietly suffered them to talk on, asking them now and then a shrewd question or two; but when he was certain he could prove their having falsified a fact, he eagerly exclaimed—'Are you not ashamed, for a temporary gratification of vanity, to calumniate in this manner a whole nation? You say there were six *hundred* of you only in the engagement: I know you were six *thousand*; and that you were opposed only by a few wretched peasants!' He would then open his journals and maps, and he generally ended his harangue with saying to his friend—*Come L----- let us leave these dastards.* L-----r followed and pacified him.

"He was at that time employed on a poem, on the liberty of Corsica. He imagined, that, while slumbering in one of its numerous caverns, the genius of his country appeared to him in a dream, and, putting a dagger in his hand, called on him for vengeance. This was the commencement of the poem, and whenever he added any thing to it, he would go and dig up a short rusty sword, which he called his dagger, send for his friend, and enthusiastically repeat the lines he had just written; after which, he returned to bury his poniard.

"The severity of his character had raised him many enemies among his school-fellows: he came one day, in consequence, to L-----r, and said to him, 'My dear L-----r, there is a very serious plot forming against me; you are my friend, and are therefore involved in the proscription: we are to be attacked this very night: come to my chamber; bring your pitcher, water-bottle, &c. with you; we will barricade ourselves with my dressing-table: if they break through this barrier, we will throw our bottles at them; if they force their way further, I have a sword.' L-----r went to his room, and the preparations were made for defence, which happily proved useless; the danger was imaginary, no attack being made on them.

"His friendship with L-----r was subject to interruptions, and a coolness took place occasionally between them. He was not the exclusive companion of the latter, who was intimate with other school-fellows of rather loose manners, and whose principles were displeasing to Bonaparte. One day he said, in a tone of seriousness, to L-----r, 'You have made connections, sir, which I do not approve: I have hitherto preserved your morals untainted; but your new friends will ruin you: choose, therefore, between them and me: you must be firm; be a man, and form speedily your determination.'

"It was in vain L-----r assured him he was mistaken, that he was still the same, still his friend. Bonaparte, thinking himself right in his suspicions, again repeated—'Make your choice, sir, make your choice; and consider this as the first warning.'

"Some time afterwards, he took a second opportunity of speaking to him: L-----r made still the same answer: at last, Bonaparte drily said, 'Sir, you have despised the warnings of friendship: you have, therefore, renounced mine, and I wish to have nothing more to do with you.'

From Brienne Bonaparte went to Paris, and during the whole of the time from the beginning of the revolution to the siege of Toulon in 1793, he was employed in the study of tactics, which he pursued in retirement and obscurity. With any particulars of that siege, or of Bonaparte's studies, we are not favoured. In 1794, our author exhibits him at *Nice*, without thinking it necessary to say what brought him there, or how he was employed. From *Nice* he went to Paris in search of promotion, and applied to *Aubry* who then managed the war department. His application was rejected, and he then endeavoured to procure a passport for Constantinople, with a view to enter into the Turkish service; but here also he was unsuccessful. Cromwell with some puritans, were upon the point of embarking for America, when they were detained by an arbitrary order of Charles the First. The King, as Hume remarks, had full leisure to repent this exercise of his authority." This is one among several coincidences between circumstances in the lives of Cromwell and Bonaparte. Mr. Burdon then comes to Bonaparte's marriage, and his promotion to the command of the army of Italy. Here we are favoured with Bonaparte's military character, and as a proof of his qualification for this purpose, our author informs us that he abhors military affairs, and has never taken any pains to understand them. He disdains therefore to enter into any detail of tactics, but contents himself with observing that Bonaparte owed his success to a cool and resolute mind, and to the rapidity of his movements. For a man who abhors military affairs, and who never took any pains to understand them, it must be confessed that the life of Bonaparte was an unfortunate subject for discussion. The military character is accordingly such as might be expected from a person seized with the unhappy cacoethes of writing on a subject, which of all others, he by his own confession least understood.

Thus notably qualified, our author enters on Bonaparte's campaign in Italy, during which it would be of little use to follow him. The whole is exactly given in the manner of a man who knew nothing about military affairs. The most important objects which required particular discussion are barely men-

tioned in general terms, and the vacancy is filled up with a detail of circumstances collateral, and comparatively trifling. Battles are fought and victories are gained, but the nature of the ground, the arrangement of the armies, the mode of attacks and defence, the particular movements and operations, with their design and effects, the nature of the errors that led to defeat on the one hand, and the precise and minute causes that led to victory on the other, are circumstances carefully omitted. The whole, therefore, is in a great measure nugatory for any purpose of useful information.

Having finished the history of the Italian campaign, our author mentions a few anecdotes that are of some importance in forming an estimate of Bonaparte's character.

"The violence of Bonaparte's character is said to have shewn itself during the discussions among the plenipotentiaries at Leoben; for, notwithstanding they treated him with the greatest deference, he was frequently so much chagrined by the tediousness of German forms, that he behaved to them very cavalierly: finding the first article of the preliminaries to contain an acknowledgment of the French republic, he exclaimed with indignant warmth, 'The French republic is like the sun in the firmament, and blind are they who do not acknowledge its splendor.' The article was immediately erased. Having, upon some account or other, supposed that his colleagues had not treated the republic with sufficient respect, or listened with sufficient attention to his proposals, he took up a china jar that stood near him, and dashing it on the ground, exclaimed, 'Since you provoke me, thus will I reduce you to powder.' The Marquis de Gallo conducted himself with the greatest address and prudence, and so much did he dread lest the petulance of Bonaparte's temper might put an end to the negotiations, that one day, when the hasty Corsican had quitted the room in a pet, he ran after him, but not being able to overtake him, said to one of his aides de camp, 'Tell him, however, that I followed him to his carriage.' Another day, after a very long debate, Bonaparte said with great warmth, 'Well then, I will carry my answer to Vienna.'"

The following particulars connected with his journey through Switzerland, place him in a light somewhat more respectable:

"Near Avenche his carriage broke down, and he was obliged to walk for some miles. One among the crowd of spectators who had assembled to see him, thus speaks of him.—'I had an opportunity of being very near to him, and he seemed to me always to be talking to those around him as if he was thinking about something else: he has the mark of great sense in his countenance, and an air of profound meditation which reveals nothing that is passing within; he seems constantly big with deep thought, which will some day or other influence the destinies of Europe. A burgher of Morat, a man about five feet ten inches high, observed with astonishment the figure of the general. 'How small a stature for so great a man,' cried he, loud enough to be heard by one of the aides de camp. 'He is exactly the height of Alexander,' said some one. 'Yes,' said the aide de camp, 'and that is not the only trait of resemblance.' He left Geneva on the 22d of November in the evening, and arrived the next night at Berne. At Faubroun, a little village nine miles from Berne, he supped with a large party who had out of curiosity and respect accompanied his train; and after that he went on to Soleure. All the towns through which he passed in the night were illuminated. At Basle he stopped some hours,

walked round the town, and received a long and fulsome address from the burgomaster. In passing through Lausanne they had prepared a great fête for him, which he did not seem to enjoy; three citizens stopped his carriage and presented to him three young women, who repeated some fine complimentary verses which they had got by heart; an immense crowd assembled about him, and testified great joy by their shouts and acclamations. He thanked them with great good humour, but seemed to have more need of sleep than of compliments: he appeared indeed every where to shew a profound contempt for popular opinion and popular applause. He spoke very little to strangers through his whole journey, and seemed to be sensible that every word he said would be noted.

"The government of Berne had sent a deputy to him at Milan, who accompanied him on his journey and had a son with him, a boy about thirteen years old, and of very quick parts, much above his age. Bonaparte seemed always very fond of talking to him. He found him one day with a map of Switzerland. 'What are you looking at there?' said the general. 'Some parts of my own country which I am not acquainted with,' replied the youth. 'Do you know that part?' said Bonaparte, pointing to Porentrui. 'That does not belong to us,' replied the youth. 'We mean to give it you,' returned the general. 'And what do you mean to ask in exchange?' said the boy. 'Nothing,' said Bonaparte, 'we will make you a present of it.' 'Nothing!' returned the youth thoughtfully, 'Ah! Timeo Danaos et dona ferentes.' Bonaparte immediately threw his arms about him in a rapture, and said to his father, 'Take care of this boy's education; he will be no common man some day or other.'

"When he came near to the little village of Faubroun, which is surrounded with thick fir trees, he got out of his carriage and walked to the inn, humming the tune of 'Paisible bois.' He talked very freely with the landlord, and asked him if he paid many taxes? 'No,' said the man, 'we hardly know what they are.' 'Have you no land of your own?' 'Yes, about fifty pounds a year.' 'Do you pay no taxes for that?' 'Yes, the tythes and quit rent, which are no more than the annual wages of one of my husbandmen; I reckoned that in the expence of working my land, and I paid for it accordingly.' 'Does your government levy no tax upon the land?' 'None.' 'How then does it pay its expences?' 'With the produce of its domains, which is not only sufficient for the purpose, but leaves a balance every year.' 'You are very well satisfied with your government then I suppose?' 'And so I ought to be,' replied the landlord, 'with a government which does great good to the poor and no harm to the rich.' 'If all this is true,' said Bonaparte, turning to one of his officers, 'these are the happiest people in the world.' 'Aye,' said the innkeeper, 'and I wish all people were equally so.' And yet this is the people whose happiness he has thought proper to destroy."

The next remarkable era in Bonaparte's life, is his expedition to Egypt. Over this part of his subject, Mr. Burdon passes rapidly, in his usual superficial manner. He describes the most remarkable artifices and other measures that were employed to reduce the Egyptians under subjection; but he gives no new information, nor does he place any of the transactions in a new light. He is in pious wrath against Sir Sidney Smith, because he conceives his dispatches to be marked "if not with wanton cruelty, yet with an approbation of cruelty in others." The passage with which he finds fault is this. "The Turks, says Sir Sidney Smith, brought in *above sixty heads*. The Dgezzar Pacha, hearing that the English were on the

beach, where according to ancient custom he was sitting to reward those who should bring him the heads of his enemies quitted his station. The energetic old man coming behind us, pulled us down with violence, saying that if any harm should happen to his English friends all was lost." The cruelty of the Pasha was in a great measure the effect of the customs and institutions of his country, which are in many cases ridiculous and savage, and Sir Sidney Smith was merely stating a fact without any comment upon it. How his calling the Pasha an energetic old man can be construed into an approbation of cruelty, it is impossible to conceive, for certainly he was possessed both of energy and foresight. But the remark is scarcely worth notice, because it is that of one who is angry without reason, and judges without regard to time, circumstances or situation.

The following account of the dispersion of the Council of Five Hundred by Bonaparte, after his return from Egypt, is written with more spirit than is usual with the author :

"Bonaparte entered the council of Five Hundred precisely at five o'clock in the afternoon attended by twenty or thirty soldiers, who remained at the bottom of the room while he proceeded to the top unarmed and uncovered. No sooner had he advanced near the President's chair than the confusion became complete. Some flew to the tribune and others to the general, exclaiming venemly 'Down with the tyrant, down with the dictator,' while others cried out 'Kill him, kill him,' at the same time aiming at him with poignards, pistols, and fists. Arena, a Corsican, struck at him with a dagger, and would probably have finished him, had not a grenadier named Thomè received the stroke on his arm. By another blow the general was slightly wounded on the cheek. Bonaparte for a moment was lost, and it is said he had fainted when General Lefebvre, with the grenadiers, flew to his defence, surrounded him and carried him out: he then mounted on horseback and attempted to harangue the troops, but in very faint and whining terms; and going to the committee of Inspectors he informed them of what had passed, but took no vigorous measures to combat his enemies, who were now in a great measure triumphant. After he had quitted the Council of Five Hundred, they decreed that the Council of Antients had no right to give him the command of the troops, as that power belonged alone to the Directory. Lucien Bonaparte, the President, was attacked on all sides and nearly put to death; finding, therefore, his authority despised and his life in danger, he darted from the chair, indignantly threw down the insignia of his office, and mounted the tribune with an intent to defend the conduct of his brother: he attempted several times to speak, but could not make himself heard; tears of agony and indignation flowed down his cheeks, and he was on the point of giving himself up to his enemies, when, all on a sudden, a company of grenadiers entered the chamber by the command of the general, and carried him off: he found his brother in the court of the castle in the greatest agitation and agony, dreading the defection of the troops, irresolute, hesitating, and confused; and all would certainly have been lost had not Lucien, with great presence of mind, immediately mounted a horse and harangued the troops: he stated in strong terms the dangers of the country from the triumph of the Jacobins, and concluded with these energetic words:—'General, soldiers, and citizens, they only are the representatives who have followed me out of that seditious assembly; they who remain there must be expelled by force.' The troops in-

stantly cried out 'Long live Bonaparte. Long live the republic.' A company of grenadiers was immediately ordered to clear the chamber. The spectators jumped out at the windows, but the members remained till they entered. The drum beat, the soldiers marched in and stopped at the bottom of the room. A general of brigade requested all those members who regarded their safety to retire and join the president; many followed his advice. Another officer mounted the President's chair, and said with a loud voice, 'Representatives, the commander in chief requires that you all quit this room.' Many of them shewing signs of unwillingness and resistance, the officer called out 'Grenadiers advance.' The drum beat, the grenadiers came forward, and a disgraceful scene of confusion ensued. The deputies in their haste to get out tumbled over each other; some ran to the doors, others to the windows, and in a few minutes the chamber was empty: they were received by the people on the outside with hootings and hisses, and some of them were so ashamed of their conduct that they threw off their insignia of office, many of which were found next day in the ditches and plantations around."

The battle of Marengo, and the successes that led to the conclusion of the war, the progress of Bonaparte to supreme power, and his mode of conducting his government, are then severally described in a manner more or less superficial. At the close of the work, there is a curious character of Bonaparte. After ascribing to him all possible vices, our author looks for his virtues, but can find none, except that "he is said to be exempt from the lust of concupiscence." This however, he conjectures is rather a defect of nature, than a virtue. Nay, he even supposes that it may be the cause of his cold-hearted villainy, for "nothing," he observes, "softens the human heart more than a propensity to the female sex, even when carried to excess, and the man who is inaccessible to lust or love can hardly be human." Leaving these wise speculations, it may be observed, that the great vice of Bonaparte, is the love of power, carried to such excess, that he is willing to sacrifice every thing to its gratification. The tyrannical mode in which his government is in some respects conducted, the acts of oppression and injustice of which he has sometimes been guilty have their origin in this source. In every thing not connected with the preservation of his authority, he seems to labour anxiously for the interests of the country which he governs. Whether he rightly understands these interests is another question. As the extension of his own power is connected with this object, he seems to have no scruple with regard to the means by which his purposes are to be accomplished. He is certainly therefore a dangerous neighbour, but the situation of France under his government is undoubtedly far superior to what it was under the house of Bourbon. The perfect equality enjoyed by all the people, both in a political and religious point of view, affords the strongest spur to exertion and industry, and cannot fail to have a powerful effect in promoting the prosperity of the country.

Upon the whole the present work may contribute something towards the amusement of a leisure hour, and undoubtedly must give some information respecting several remarkable circumstances in the life of Bonaparte, but from what has been already said, the reader must have observed that the subject is by no

means treated in that full and particular manner which alone can convey that knowledge which may successfully be reduced to practice. The style is sufficiently perspicuous, though far from elegant. To do the author justice, however, he is often very liberal in his notions so far as they go, though not always very consistent.

FOREIGN.

Lycée, ou cours de Littérature Ancienne & Moderne. The Lyceum, or a Course of Literature, Ancient and Modern: Philosophy of the Eighteenth Century. By J. F. Laharpe. 8vo. The 15th and 16th Vol. Deboffe.

It will be necessary shortly to explain to our readers the plan of the Cours de Littérature, the preceding part of which had been received, and the public judgement passed upon it in this country, previous to the commencement of our review.

Some years before the dissolution of the monarchy, a new literary institution, denominated the Lyceum, was erected in Paris. In its plan was included a course of lectures on subjects of criticism and polite literature. Laharpe was the person appointed to this duty. It was not easy to find a person better qualified for the task. Laharpe had devoted himself to this branch of literature; and had distinguished himself very highly by the productions which had issued from his pen. His lectures excited a very high degree of interest; and after they had continued for some years, he proposed to give them to the world through the press, in the form of a Course of Literature Ancient and Modern.

Criticism in the most extensive sense of the word was his business; criticism as it relates to poetry in all its various branches; to history and to philosophy. He divided his labours according to certain epochs, which he assigned, beginning of course with the earliest times, and proceeding downwards. In the management of the different departments of his subject, poetry, history, philosophy, the business of criticism is much more clearly determined, is much more accurately defined in the case of poetry, history, and other subjects, than in that of philosophy. In these the rules of composition are pretty accurately established, and it is the business of criticism to determine how successfully for the end proposed they have been applied. But in philosophy there is something further, of still greater importance, that is, principles. Is the discussion of the principles of philosophical systems within the province of criticism? If that be the case, then the whole of philosophy may be said to be included in criticism; because what is philosophy but the examination of the different principles which have been, or may be advanced, the rejection of the bad, and the establishment of such as are good? If you exclude the consideration of the principles of philosophy from the province of criticism, you leave it nothing to do in regard to philosophy, but to determine the merit of the authors in the arts of composition.

Laharpe has by no means established to himself clear ideas in this particular; or drawn any accurate

line to divide the provinces of criticism and philosophy. He has mixed the two subjects at discretion together; and given us more sometimes of the one and sometimes of the other as suited his fancy. He has excluded the mathematical and physical sciences, as not falling under his criticism, though he admits the metaphysical and political as well as the moral.

On account of this vague and undefined mode of procedure, it is not very easy to characterise that species of criticism which Laharpe has employed in regard to philosophy, through the whole extent of his voluminous work. By mixing together unconsciously the two species of inquiry, that concerning the stile, and that concerning the principles, he has in almost all cases conveyed a very imperfect idea of both. He may have made a number of just observations on the stile, and a number of just observations on the principles of any particular author. But you seldom derive from this an accurate notion of the merits and defects of the stile, and more seldom still do you receive any thing like an exact delineation of the system of any author, with a clear view of the particulars in which it is consonant to nature, and of those in which it is contrary. Precision and accuracy in that department of his subject which relates to philosophy, is no part of the merit of Laharpe. He in general gives you those observations which most naturally strike a mind considerably cultivated respecting the mixed merits of any philosophical writer whose merits he criticizes, without attending much to order, or much to completeness. There is no analysis of any of the works which he considers. He points out its more striking and obvious perfections, if it is a work of which he approves, and its prevailing errors and defects if it is a work which he dislikes. But his observations are desultory and unconnected. They are not always devoid of ingenuity. They often display no ordinary acuteness and delicacy of apprehension. But you see they are not related to any general principles; nor has the man taken a general and comprehensive view of the principles of any one of the inquirers on whose works he has pronounced a judgement.

The Course of Literature to the end of the eighteenth century was some years ago completed, and given to the world, with the exception of the article philosophy. This was a mighty subject which it required longer time to bring to perfection, and which was of sufficient extent to fill several volumes itself. Great expectation was entertained with regard to this deferred task. The subject was peculiarly dignified and peculiarly arduous. The effects which had been ascribed to philosophy in this century, were of an unexampled sort, no less than the pulling down and the setting up of mighty kingdoms. Not, as heretofore, had the efforts of philosophy been reckoned salutary to the human race. They were considered as having been of the most malignant and pestilential tendency; as having poisoned the minds of men, and corrupted their ideas of happiness both in this world, and in that to come; as having altered in short the destinies of the human race, and turned every thing from order and prosperity to the most cruel and disastrous anarchy. To this tremendous

subject, which men contemplated with a sort of amazement and horror, joined to their curiosity, Laharpe was thought to carry the greatest talents, and opportunities in some measure peculiar to himself, of unfolding its inward nature and character. He had lived long in the utmost intimacy and confidence with the great heroes of this terrible warfare against the human race. He himself had been an active partisan in the odious cause. He knew, therefore, the principles on which the business was conducted; the secret views of the persons who carried it on, and the means employed to bring it to completion. And what rendered this knowledge of peculiar advantage, his mind had been delivered from the infection of this pestilence, he had become a convert from the doctrines of the philosophers, condemned them, and accounted it his duty to warn all men against the deadly evil.

This, however, is a subject which requires profounder talents, and a much cooler head, than it now appears, were the lot of M. Laharpe; and we must fairly own that after reading what he has left us on the subject, and reading it with considerable expectation, we are very little more acquainted with the philosophy of the 18th century than we were before.

He has not completed his labours, which were interrupted by death. We shall endeavour to communicate an accurate idea of what he has done, and from that every one will be at liberty to judge what might have been obtained had he brought his undertaking to a conclusion.

In his introduction he expresses the highest indignation against the age of which he is about to treat, for calling itself the philosophical age. What intolerable presumption! What indecorum to ascribe to itself its praises! It is only the following ages, says he, which are entitled to bestow epithets on the past; and so he goes on haranguing for many pages.

There is abstractedly some truth in what he says; but a small share of observation might have taught him that it is a truth universally neglected, and by himself not less than by others. He ought to have known that it universally happens among men that though they may restrain the expressions of personal vanity, they never restrain the expressions of vanity in regard to the group with which they act, whether considered in regard to time, place, or purpose. They always, on the contrary, place a particular pride, they even make it a point of honour to extol their party, their age, and country. If it be such an impertinence in any age to think itself better than all others, which every age by the bye has done since the beginning of the world, is it not an equal impertinence in any country to praise itself? Why does not M. Laharpe then, in the warmth of his impartiality, give us an invective on his own country, which has always with so much effrontery, called itself the politest, the most refined, the most cultivated, the most enlightened country of Europe? This is an impertinence of which M. Laharpe seems to have had no perception; and yet it is far more insolent and groundless than the other. France never was the most accomplished or enlightened nation of Europe. But the eighteenth century, notwithstanding the aversion

of Laharpe, was by far the most philosophical the world ever saw. Laharpe had some inclination to participate in the impertinence of his country, though he found certain reasons for renouncing the impertinence of his age. We do not think it necessary to follow him through his proofs that the 18th century was surpassed in philosophy by the preceding. There is, however, one particular which shews his ignorance even of the history of philosophy. In ascribing the philosophy of Newton to the preceding age, he seems not to have known, that it was opposed and exploded in France till past the middle of the eighteenth century; and can only be said to have existed in that country during the last fifty or sixty years.

He does not however, treat the whole of the century with equal severity. "I find," says he, "in the first half of the century, claims truly honourable in regard to philosophy, in regard to that which really deserves the name, and to which none does justice more willingly than I."—"I perceive," continues he, "beginning with the good which must afterwards give a more lively perception of the bad, five illustrious writers, who after different manners, have rendered services more or less important to philosophy; Fontenelle, who reconciled it with the graces; Buffon, who like Plato and Pliny, lent to it the language of the imagination; Montesquieu, by whom both were applied to political speculations; d'Alembert who arranged in a methodical and luminous order all the acquisitions of the human mind; and Condillac who made all the rays of evidence shine on the metaphysics of Locke. These form among us the first class, that of superior men who were at once philosophers and elegant writers. The second is composed of some moralists, of merits more or less distinguished; but the third, and unhappily that of which the influence has been most remarkable, offers none but sophists, who, with various talents for writing, and sometimes with titles of celebrity, as foreign to philosophy, as the characteristics of their mind,—have been, under the false name of philosophers, at first the enemies of religion, and afterwards, by infallible consequence, those of all moral, social and political order, and, to say all in one word, the fathers of the French revolution."

In the first class are ranked the five names stated above. The principal names ranged in the second, are Vauvenargues and Duclos. To this chapter is added a fragment on the Economists, in which a few observations are made on Necker, and some other names of less moment. The last, and most important class contains Toussaint, Helvetius, and Diderot, beyond whom our author did not live to proceed. Some imperfect pieces however, were found among his papers; and these have been added. They are fragments, ou Boullanger, on *La Systeme de la Nature*, J. J. Rousseau.

With regard to the first class much is not necessary to be said. As they are not considered as any thing but ordinary, well meaning philosophers, all the observations are of an usual and common kind; and that character which we have already given of Laharpe's criticism of philosophers appears in this as it did in other places. In some instances the criticism

is extremely superficial, as in the case of Montesquieu, where he seems to have been afraid to give an opinion; in some unreasonably censorious, as in that of Buffon, a tendency one way, which, however, in the case of Condillac, he counterbalances by a tendency equally strong in the other direction. Condillac is his hero; and the analysis of his works is more perfect than that of any other works criticized in the book. But one of the most remarkable circumstances in this part is to find d'Alembert included in the class of meritorious philosophers. Of that philosophical cabal, who have been understood to have been combined for the overthrow of the altar and the throne, and against whom Laharpe has sworn the bitterest hatred, d'Alembert has always been considered as the deepest, and the most malignant. He was regarded as a sort of center point to the party. He was at the head of the Encyclopædia, which has been represented as the great infernal machine. He is one of those persons who are branded in the most particular manner by Mr. Burke, and by all those who in this country have chosen to tread in his steps. We experienced, therefore, some surprize, when we found him ranked by Laharpe, among the philosophers of whom he most approves. It is one among many proofs, that the people who have spoken very much and very loud upon this subject, have had no accurate rules by which they awarded either praise or blame. It is in the article d'Alembert where the author takes occasion to speak of the Encyclopædia. He makes a few very good observations. Any thing like a complete criticism was not to be attempted.

The chapter in which he treats of the second class, into which he distributed the philosophers of the 18th century, the moralists, is very jejune. The authors here named are very few, and very obscure. This suggests a question, which has escaped M. Laharpe; what is the cause of this scarcity and inferiority of authors, in so important a subject? Was there not something peculiarly corrupt in that state of society in which so few persons were excited to inquire into the subject of morals? What was the cause of that corruption? Was there any connection between it and the cause of those abuses of philosophy of which our author complains? These were dangerous inquiries for Laharpe to make. They were above his reach; and could he have made them, they would have been fatal to some of his favourite notions, and some of his most laboured declamations.

The author comes at last to that class of philosophers to whom such mighty and deplorable effects have been attributed. Here there were two important things to be done. Their writings were severally to be examined, and all the errors which they contained, to be distinctly pointed out and neatly refuted. This would have been an useful, but not a very difficult task. With regard to their errors in religion, answers have often been provided, and all that was necessary was to transcribe. With regard to those in politics nearly the same thing may be said. At any rate a man who clearly saw the error could not find it very difficult to shew its erroneousness. This is what Laharpe ought to have done concisely and accurately. And to discharge the duty of a faithful critic, he

ought likewise to have displayed whatever excellence any author might have manifested, his skill in writing, the just and useful ideas which he either first brought forward, or which he had placed in a new and better light. This was the first part of the duty of the critic of the philosophy of the eighteenth century.

The second was of a different sort, and far more difficult. It was to ascertain the influence which these philosophers have had, upon some of the more remarkable recent transactions in Europe, more particularly on the French revolution, and the events to which it has given birth. An important controversy existed with regard to this subject, one set of persons ascribing the whole of these mighty transactions to the philosophers, without limitation; and another party maintaining that they were brought about by causes altogether independent of the writings of the philosophers, and that the philosophers had little or no influence upon them. In all respects this is the most important question which was to be agitated in regard to the philosophy of the 18th century; and the author who undertook to give us a complete view of the philosophy of that period, ought to have summoned up all his faculties for this intricate inquiry. Under what obligations should we have been laid to him had he treated the subject successfully! How much light would have been let in upon the state of the nations, and of society in Europe; and what advantages afforded us for judging of the future, and directing our measures accordingly!

With regard to this important subject, M. Laharpe has satisfied himself with asserting over and over again, that the French revolution and all its horrors, were owing to the philosophers and to the philosophers alone. This is so obviously false, and at the same time the expression so strongly marks the nature of that understanding from which it could proceed, that the degree of light derived from our author may be easily imagined. He seems to be altogether incapable of comprehending a great political event, like the revolution in France; his mind cannot extend to so many circumstances, and collecting them together, form a judgement from the united view of the whole. He sees one circumstance; and he will turn his eyes to no other. We receive no information, therefore, with regard to the exact measure of the strength of that circumstance. He affords us no means of judging how far this circumstance went in producing the scenes which he deplors; nor to what degree those scenes would have been prevented, had the authors whom he condemns never written a word. The general declamations of Laharpe teach nothing. We did not want to be told by him that Diderot, Helvetius and Rousseau, were villains, scoundrels, and parents of the French revolution. All this we had heard sufficiently often before. We wanted an enlightened analysis of all the circumstances of the case, from a man whose opportunities of knowledge were great. We wanted to have distinctly pointed out to us those tenets of theirs which more directly led to the fatal events which have taken place. We wanted to have it shewn to us how far the belief of those tenets extended among the different ranks of the people; we wanted the limits of this extent to be

accurately defined to us by actual circumstances and some sort of presumptive evidence at least, not any man's bare and unqualified assertion. As belief is not always a principle equally active, but varies in every possible degree, we wanted to be informed what degree of active force the belief in question possessed, as separated from all corroborating circumstances. We wanted to know what were the circumstances which existed in France, of a contrary tendency to the principles of misrule; and what was the reason that these circumstances, at the period of the revolution had so much less force than at preceding periods. All this important inquiry, however, Laharpe leaves to others. It is for them to inquire, to establish proofs, and to define; Laharpe rails.

Abandoning however entirely, the inquiry into the extent of the influence exercised by the tenets of the bad philosophers, and contenting himself with assuming that its extent was unlimited, he enters with some pains and ability upon the other part of his task, the exhibition and refutation of their errors. It cannot be said that in the case of any of them, he has exhibited a full view and refutation of their principles. But he often makes good remarks; and his answers to some of these positions are ingenious and satisfactory. In many other cases, however, we have nothing but vague declamation.

We were very forcibly struck with one particular, the grossness of the language in which Laharpe delights to express himself in regard to the hated philosophers. The terms *lies*, *liars*, *charlatans* (scoundrels) and *charlatanerie*, are repeated even to satiety. They are peculiarly favourite expressions of our author; and hence an opinion may be formed of other accompanying expressions. It has been mentioned as one instance of the pernicious effects of the revolution, that all the ideas of politeness and refinement engendered under the monarchy were destroyed, and replaced by coarseness and brutality. It is difficult to avoid considering Laharpe as a striking proof of this degeneracy, and that not among the friends of republicanism only, but among its most inveterate enemies. We do not know a single author of the smallest reputation who has so much forgotten the *bonseance Française* in his treatment of his adversaries, as Laharpe in the volume before us.

Another thing attracted our attention, that though Laharpe's invectives are chiefly founded on the political effects which are ascribed to the writings of the philosophers, their attacks on religion are almost the only things of which he takes notice, and which he undertakes to refute. In a very few instances indeed, has he brought forward their political tenets, and attempted to point out their fallacy, and dangerous tendency. The politics of the revolutionary philosophers, he has left in a great measure untouched; and therefore unless the disbelief of Christianity, or rather of the Catholic religion, was the cause of the French revolution, the connection between that and the writings of the philosophers remains unexplained by our author. It gives us pleasure to add, however, that his answers to the infidel observations of various authors, are often particularly happy. They are not only perfectly just and solid, but ex-

pressed in such a manner as to be strongly felt. They are of that pungent nature, which makes reasons be remembered, which contributes to turn them into a principle of action, into a sort of feeling. Too often however, even here, there is declamation, and abusive epithets. It is not thus christianity ought to be defended. It is not thus that a Campbell and a Landaff have defended it in this country. They brought no railing accusations; they only brought strong proofs.

We wonder that when Laharpe was ascribing to the antichristian efforts of the philosophers in France such mighty effects in tearing up by the roots all respect for useful and orderly principles of social life, he did not recollect that we have had in this country as many anti-christian writers, and of as great abilities, as they have had in France. There are Hume and Gibbon, and Kames, and Bolingbroke, and Shaftesbury, and Mandeville; beside many inferior names, and beside the writings of the whole tribe of French philosophers, familiar to all reading persons not only in the original language, but in our own. What is the reason, if those writings produced such vast effects in France, that they have produced so few in England? What created this mighty difference between the tastes of the people in the two countries? Here was an inquiry of some importance. But this was an inquiry which it did not suit M. Laharpe to make. It is evidently, however, a fundamental question in the investigation of the influence of the philosophers on the revolution of France. But it would lead, we suspect, to discoveries rather inconsistent with some of Laharpe's views and assertions.

One of the circumstances, however, of which we most of all disapprove in Laharpe, is the assurance with which he ascribes bad motives to those whose tenets he condemns. It is not enough for him to point out the erroneousness of their opinions, or the evils which he is pleased to say, without deigning to offer any reasons, have flowed from those opinions; he must also assert that all those evils were foreseen and intended by the authors. The spirit of the gospel would have dictated the exposure of the error, and of its danger, and would have left the motives to the "Searcher of hearts." But M. Laharpe, though an old man, was a young convert to christianity; and may easily be supposed, notwithstanding the parade he makes of his conversion, to have had only the knowledge of a young convert.

It would have been more useful had he employed himself in endeavouring to answer the question, "Why, at the time when a few persons were employed in disseminating false notions in France, an equal or a greater number did not employ themselves in refuting and exposing those principles? If all Frenchmen believed the same things, then why blame so desperately the few who spoke out? If the greater number of Frenchmen thought differently when the accused philosophers began to write, why did not those who saw their errors write against them? Why did they not exert themselves as eagerly in the good cause, as the philosophers in the bad; why not more eagerly, and so defeat them by the arms of truth and genius? What can be the reason

that all France was silent at a time when doctrines were taught which Laharpe now tells us are so visibly pregnant with ruin and destruction? Why did not Laharpe himself speak out? Ah, Monsieur, did you not perceive any danger at that time in the doctrines broached; were you so far from perceiving any danger in them, that you were a party in the cause; and do you, who were only taught by events which those you condemn did not live to see, now come forward and tell us that the philosophers saw and intended all the mischief which has been produced? Did you then see and intend it all, till in the midst of anarchy you were thrown into a dungeon, where you were suddenly converted? Then why call any one of the philosophers a scoundrel more than yourself? Had any one of them lived to be thrown into a dungeon by the revolution, how do you know that he would not have been converted as well as you?

But it may not be amiss to see what are the pure and exalted principles, both in politics and religion, to which Laharpe has been elevated, after his conversion from the detestable principles of the philosophers. A specimen of his politics may be taken from his discourse delivered 3 Frimaire, An. 9, at the opening of the Lyceum, and published by the author. After stating that France, under the Directory, was on the point of total and inevitable dissolution, he adds, "At this moment it is, that Providence from the heart of Egypt calls a man, a single man, in a puny bark, across a sea covered with vessels, who landing on our shores, brought with him no force but that of his name; and no sooner has he touched the soil of France than France is saved. Every thing arranged itself as it were of its own accord before him who alone united the will, the power, and the talent of governing: and at that moment France began to enter again into the rank of civilized nations." After a long enumeration, in this rhetorical stile, of the benefits which at the time of his speaking had been conferred upon France by the *Genius* which governed her, he concludes by comparing him to Cyrus, who gave orders to rebuild the temple of Jerusalem.

Laharpe in politics then, was only converted from Robespierism to Bonapartism. We shall see next, to what enlightened principles of Christianity he is converted from Deism. In the introduction to the present volumes, he observes how much the English genius had shone in the defence of christianity, and in the controversy with the infidels. "But," says he, "that genius has remained, as it could not but remain, feeble when it defended heresy against Catholicism; for there never can be any real force in error against truth, and the theses and conclusions of Bossuet have continued inaccessible to all the efforts of those who endeavoured to invalidate that great argument of the unity, for ever immovable as the church of which it is the basis." Was the man really serious when he uttered this language? And is not he a proper judge in matters of philosophy? Has not a person of this stamp a most proper title to abuse Rousseau, with every opprobrious epithet? In a fragment too of his will which we have in these volumes are these words, "I declare that I believe firmly every thing which the Romish church, the only church

founded by JESUS CHRIST, believes and teaches, that I condemn with heart and mind every thing which she condemns, and approve in the same manner every thing which she approves." Thus far we will decide between M. Laharpe and the Deists; Were it undeniable that the Roman Catholic church is the only church founded by JESUS CHRIST, and that all she teaches was taught by him, we ourselves should be deists, and assured that he was nothing but an impostor; since it is clear to our understandings that such a system as the Catholic could not proceed from the perfect Author of all things. And this is the great excuse which every candid, thinking person makes in his own mind for those who in Catholic countries are devoted to Deism.

Beside all the fragments belonging to the criticism on philosophy, we have in these volumes, the outline of a plan of public education, and of a new course of study published by our author in 1801 in the *Mercur de France*. In this, though the author affects not novelty on a subject on which so much has been said, there is a train of just, and even of profound observation; and in this important concern he is in many respects a sound and wise counsellor. There is besides a full table of contents to the whole 16 volumes; a short life of the author with some account of his literary occupations and productions; and a fragment of an apology for the Christian religion.

MONTHLY LIST OF NEW PUBLICATIONS.

Those to which no Critique is subjoined will be reviewed at length.

HISTORY, BIOGRAPHY, &c.

A Short Account of the Settlement, Produce and Commerce of Prince of Wales Island, in the Straits of Malacca. By Sir George Leith, Bart. 2s. 6d. Symonds.

Though short, this account is to a very considerable degree satisfactory. All the more important particulars, about which any one would wish to acquire information, are contained in it. It is a spot of considerable consequence to our operations in the east, and the knowledge of it here communicated in a very distinct manner, is not of little value.

Memoirs of Marmontel, written by Himself. 4 vols. 12mo. 17. 1s.

POLITICS AND POLITICAL ECONOMY.

The Effects of Civilization on the People in European States. By Charles Hall, M.D. 8vo. 7s.

A Review of the Papers on the War with Spain. By Allan Macleod, Esq. 2s. 6d. Ginger.

It seems pretty clearly that the design of this review is to prove that Great Britain has been very much in the right, and Spain very much in the wrong, in the present war. It may appear to some to contain very good arguments for this purpose. But unfortunately for us, the style is such, that we were seldom able to discover any thing like an argument, and were often at a loss to find any meaning at all.

An Exposure of the Persecution of Lord Melville, in a Letter to an intimate Acquaintance. 1s. Hatchard.

The title-page of this pamphlet is not very decent, con-

taining the term *persecution* of Lord Melville, and the motto, "Huge uproar lords it wide." But in reality it is not an immodest defence of his lordship, if compared with several other things we have seen. It states the usual assertions in his favour, that the public have received no damage, that he himself has received no advantage, that the indulgence to Trotter was not understood to be carried to any length, that he has been long a meritorious servant of the public, &c. most of which assertions, it is evident, only beg the question.

An Attempt to Explain the late Mysterious Conduct of the Right Honble. Wm. Pitt⁴ with Observations on some late Political Events. Svo. 3s. Clarke.

This pamphlet takes a view of the conduct of Mr. Pitt in opposition, and in his present administration. It appears to be little else than a repetition of what has been often said already on that subject; and as to explanation, the reader will find himself at the end, in much the same situation as when he began.

A Letter to the Honourable C. J. F. on the Catholic Petition. 3d. Ashworth.

This is an exposure of the dangers and abominations of removing the restrictions on the Irish Catholics. Perhaps it breathes the spirit of prejudice more purely than any thing on this subject which has at this time come into our hands.

The Ghost of Junius to the British Nation, relative to the Delinquency of Lord Melville, &c. 6d. Hughes.

An invective against Lord Melville and the persons by whom he was defended in parliament; more declamatory than pungent, and more in the stile of Mr. Canning than of Junius. A sketch is added, of the principal speeches delivered in the House of Commons, against Lord Melville, in which the different arguments are concentrated, and appear in considerable force.

A Fee for an Irish Counsellor; or Remarks upon the Petition of the Roman Catholics of Ireland to the Parliament of Great Britain for Emancipation. By a Protestant from Ireland on a Visit to England. 1s. Hatchard.

All the usual proofs are here brought forward, which tend to shew that the Roman Catholic religion is a very bad religion. We know it is a bad religion; we wish to see it decline; we are happy to know that it is declining and must decline; and we are friends to the emancipation of the Catholics in Ireland, not only because we think it is just without being unsafe, but because we think it will contribute to the extirpation of Popery in Ireland, more than any other measure that can be devised. A considerable part of the pamphlet is employed in exposing the address of Counsellor Scully, which from what is here represented, for we have never seen the address, appears to us to be a very exceptionable performance; and we much wonder how so intemperate and foolish a man should have been chosen by the Catholic body to assist in presenting their petition.

THEOLOGY.

A Letter to a Country Clergyman, occasioned by his Address to Lord Teignmouth. By a Sub-Urban Clergyman. 1s. 6d. Hatchard.

A clergyman who had been solicited by Lord Teignmouth to subscribe to the Bible Society, by way of answer published a pamphlet filled with absurd and illiberal reflections on the institution. The present letter is an answer to that pamphlet, and there are few who can read it without the conviction that the answer is full and complete. The style is pointed and keen, yet without acri-

mony; concise and nervous, yet easy and flowing; plain and perspicuous, yet elegant and polished. Considering it with a view to the object designed to be attained, it is certainly one of the best executed, and most complete things of the kind, which we have ever met with. It does high honour to the author's acuteness, liberality, and strength of judgment.

PHILOSOPHY, SCIENCE, MEDICINE, &c.

Transactions of the Royal Society of Edinburgh, Vol. V. Part 2 and 3. 4to. 7s. 6d.

A Mineralogical Description of the County of Dumfries. By Robert Jameson. 8vo. 6s.

POETRY.

The Rural Sabbath, in Four Books, and other Poems. By William Cockin. sm. 8vo. 6s. G. & W. Nicol.

The author of this poem was, as we are informed, a very worthy and pious man, and his poem is written perfectly in unison with this character. His poetical talents, however, seem unfortunately to be nowise adequate to his good intentions. It is probable that the pursuits in which he was engaged as a teacher of arithmetic, had not an invigorating influence on his fancy. The poetry is certainly abundantly correct and smooth: but when we have said this we have said all. Our author, indeed, sometimes attempts to embellish his piece with descriptions of scenes which correspond to his subject. These, however, are in general drawn with too feeble a hand to make any impression on the reader; while the profusion of digressive reflections which are every where interspersed, produce a languor altogether insupportable. We select the following as the most favourable specimen of the author's descriptions of this sort:

• "But, hark the bell! which from the neighbouring fane

Tolls gently to remind, if chance some need

To be reminded, of the sacred rites

The day demands. And now, the matron hastes

To see her little progeny equipt,

In decent sort to mingle with the throng.

A mother, who perchance, from better hopes,

Fell to the slender earnings of her hands,

And brought no other dowry to her mate

Than truth, religion, and a feeling heart.

Yet as the ribands, which in youth had graced

Her own fair form, she opens to their view;

Hints at these times, Adjusts a simple slip,

Or draws the comb of ivory, gently press'd,

Adown the ringlets of their shining hair,

And on a weeping cheek inprints a kiss,

She feels as high delight, as if their charms

(To her what charms! who saw them bud and bloom)

Were deck'd in all the gay attire of wealth."

Most of our author's descriptions not only allude to scenes often described before, but even these scenes are distinguished by no striking marks. Sometimes when he desires to be particular and natural, he falls upon circumstances so wonderfully unsuitable to poetic description, that we cannot but conclude his taste to have been in no degree superior to his fancy. Of this the following example affords a most risible instance:

"The morning's meal dispatch'd of frugal cheer,

And in their neatest garb of homely guise

Apparell'd for the day, forth step with pace

Sober and slow (duly accordant deem'd

To thoughts of pious reverence) the pair

That rule some village farm. He, with sharp knife

To carve from out the dry well-salted joint,

That decks the chimney's side, a portion meet

2 M

By culinary skill to yield ere long
Choice nutriment, and crown the Sunday board :
She, in the garden, with nice care and art
To cull fresh savoury herbs ; thyme, and the stems
Of parsley ; onion neat to shred, and leaves
Of marjoram and mary-gold, innix'd
Still farther to improve the accustom'd meal,
And to the soup more grateful relish give."

We are sorry to see a good man, such as our author is represented to have been, so wofully misled by sickly prejudices, as to ring throughout his work the chime of human misery and wickedness. A few, a very few things worthy of commendation, sometimes seem to come athwart his mind ; but in his general reflections, " all, all is barrenness ! " The increasing profligacy, luxury, and impiety of the age may perhaps, from their being fiction, appear the most suitable subjects for poetry in general ; but certainly they are not more susceptible of ornament, nor more corresponding to a poem on the Rural Sabbath, than that social virtue, refinement and happiness, which the Christian religion has so powerfully contributed to diffuse over the world, and which render the present generation in this country so much superior to all that have preceded it.

To the Rural Sabbath is added an *Ode to the Genius of the Lakes* in the north of England. This is an irregular modern Lyric—what more is it needful to say ?

A Poem on the Restoration of Learning in the East, which obtained Mr. Buchanan's Prize. By Charles Grant, Esq. A. M. 4to. 3s. 6d. Cadell & Davies.

The object and plan of this poem is very well described in the author's own words.—I. The first part of the poem describes the degraded state of Hindoo literature during the latter part of the last century. The shocks which learning sustained from the persecuting bigotry of Aurungzebe, the irruption of Nadir Shah, and the intestine divisions to which that irruption gave rise, are particularly noticed. II. A transition is then made to the ancient splendour of Hindoo literature during the period when India was governed by her native Kings. The earliest age of authentic Indian history is brought into review ; some account is given of the poetry and philosophy of Vyasa, which distinguished succeeding times ; and this part closes with a reference to the last brilliant æra of India, when the poet Calidasa flourished. III. *Lastly*, The revival of learning on the banks of the Ganges, under the auspices of the English, and particularly of the Asiatic society, is celebrated. The Poem concludes with anticipating the diffusion of the Arts, the Sciences, and the religion of Great Britain, throughout the East.—And with regard to the execution, it is in that state of humble mediocrity which requires little to be said either in praise or blame.

Inspiration : a Poetical Essay. By Martha Savory. 1s. Arch.

These verses display a considerable degree of fire, and indicate a fertile imagination. Therefore, though the versification is often neither elegant nor correct, yet if the authoress should pursue her poetical career, she has no reason, as far as a judgment can be formed from this specimen, to despair of success.

The Melviad ; or the Birth, Parentage, Education, and Achievements of a Grete Mon. Addressed to the Commissioners, &c. &c. &c. By I-Spy-I. 4to. 2s. 6d. Robertson & Co.

This purports to be a satire in verse, with notes in the fashionable stile, on Lord Melville. There is in it all the ill-nature of good satire undoubtedly ; but we have been unable to discover in it any other ingredient.

DRAMA.

The Venetian Outlaw : a Drama, in Three Acts ;

Translated by R. W. Elliston. 2s. 6d. C. & R. Baldwin.

This piece, as the translator informs us, is altered from *Abelino le grand Bandit, ou l'homme à trois visages*, a drama received with considerable applause abroad. It turns on the adventures of Vivaldi, a Venetian nobleman who had been outlawed in consequence of an unjust accusation, and who afterwards procures himself to be restored to his rights by saving the government from a dangerous conspiracy. For this purpose, he on different occasions personates the character of a noted leader of bauditti, and of a foreign general in the service of Venice, besides appearing at times in his own. The interest is pretty well kept up throughout, and the incidents not more forced than could reasonably be expected in such a story. The translator, whose excellent talents as an actor are generally admired, seems to have improved not a little on the original. We are happy to see actors coming forward as dramatic authors. It is a pledge to the public that their acting is not merely external mimicry, and is at the same time the most effectual way to improve their talents, and to render themselves eminent in their profession.

NOVELS.

Memoirs of the Life and Character of Gilbert Purring, younger, of Caernarvon ; with important Observations on Modern Fashionable Education. By an eminent Editor. 12mo. 3s. 6d. Longman & Co.

This is an ingenious and pleasant satire on the bad effects of parental indulgence when carried to excess, and especially on the fashionable system of educating young women, as far as music is concerned. From the daughters of the peer to those of the vender of packthread, all spend the greatest part of their youth in *thumping* a piano-forte, and the solid and useful parts of education are sacrificed for idle and frivolous accomplishments. From all this screaming and thrumming, it would appear to be the general idea, that husbands are to be procured by noise and discord. The *equivoque* is not altogether so well supported as it might be, but upon the whole the performance deserves praise.

The Homicide, taken from the Comedie di Goldoni. By Mary Carlton. 2 vols. 9s. Lane and Newman.

This is an interesting story which is well told by the authoress. The incidents follow one another naturally, and the characters are strongly marked and well supported. The principal character is an exemplary wife, and the mind follows her with uniform interest through the different scenes in which she acts a part. The work is certainly worthy of considerable approbation.

The Secret of the Cavern. By Mrs. Burke. 2 vols. 12mo. 8s. Lane & Newman.

This secret of the cavern is not very much worth knowing. The incidents are without interest, often improbable, and what is worse, related in a dull, insipid manner. It seems to be a mere catch-penny performance, and is certainly void of all well founded pretensions to positive merit.

MISCELLANIES.

A Treatise on the Art of Bread-Making, wherein the Mealing Trade, Assize Laws, and every Circumstance connected with the Art is particularly examined. By A. Edlin. 12mo. 4s. 6d.

Hints towards forming the Character of a Young Princess. 2 vols. 12mo. 12s.

Naval Anecdotes for the Years during which the Right Honourable the Earl of St. Vincent, K.B.

presided at the Board of Admiralty. By a Recorder of Facts. 2s. Ogle.

The object of this pamphlet is to attack the conduct of Lord St. Vincent's Board of Admiralty. Like the generality of the numerous tribe of publications on this subject, it relates anecdotes and draws conclusions from particular facts. But we are kept in the dark with respect to a multitude of circumstances modifying and explaining these facts, so that the conclusions cannot be depended upon, and the effect of the whole is to mislead, and encourage rash decisions.

Jack in Office; with Remarks on Mr. Braham's Address to the Public, with a full and impartial consideration of Mr. Kemble's Public Conduct with regard to that Gentleman. By the Author of the Dramatic Synopsis, Elbow-room, &c. &c

This is an attack on Kemble for his conduct to Braham, which leaves the matter exactly where it was:

"Strange that such vast disputes should be
"Twixt tweedle dum, and tweedle dee."

CORRESPONDENCE.

The Classic—N^o X.

—*Stupet hic vitio, et fibris increvit opimum*
Pungue. Pers.

If the learned Dr. Noehden will take the pains to consult Eusebius, he may, perhaps, find an anecdote not inapplicable to the present state of our controversy. When the courtly Bishop tells us, that in his days the Anti-Christian writers, if not silenced, were at least exhausted in ability argumentative, and ironical; that the genius of Pagan poets no longer defended their deformed mode of worship; that the wit of the Rhetoricians had evaporated in the most tasteless declamation; that the arms of the polemic were turned against himself—yet, that in the rising cause, new light, new talents daily developed themselves—will not a candid reader allow, after a perusal of the Dr.'s last poor letter, that I must rest upon my arms hereafter ashamed of such a weak adversary, and expand my light and faculties on some more interesting subject.

This then is the last, the very last notice I will take of the Doctor *in particular*: I shall doubtless very often mention him *passim*—he knows the meaning of *obiter perstringere*, it is a term frequently made use of by the Commentators. I trust I shall always be able to hold him up as an example of learning and gentleness: and I take this opportunity most seriously, most earnestly, to extol his liberality; and compensate, inasmuch as an apology can compensate, for my own mistake and precipitancy. Dr. Noehden must accept, it is all I now can offer, my sincere regrets, for the misapprehension concerning the Medical Journal: It is a subject on which I desire to dwell no farther, than to assure him of that, which he already believes, that no hostility could provoke from me a mode of conduct revolting to humanity. This his justice permits me to avow without fear of contradiction.

I freely confess, that this, combined with other circumstances, on which there is no necessity to enlarge, renders me unusually reluctant to recommence my Paper War; and I hope I shall shew sufficient feeling

and moderation in what follows. Had not the Doctor's letter so peremptorily called for an answer on my side, I would not have disturbed him; and with every kind wish towards him, I will probe, as lightly as possible, the tainted members of his last composition.

The remark of Horace, which attaches excellence to a poet who hurries his reader into the middle of the action, shall direct my present undertaking.

It is not so difficult to ape the character of a Linguist, as some people imagine; and without doubt a little farther trouble might have suited my opponent with sundry quotations from the Danish, Russian, or even Turkish languages. For instance, from Sir W. Jones's Translation of a Turkish ode, he might detect the construction of three or four words in the original, which, inserted in the text, would prove him *prodigiously* learned!! If to this, he added Oriental quotation, and a dozen or two words from the Otaheite vocabulary, he would assuredly start as a scholar of consummate diligence and information. I present him with these kind hints for two reasons; first, because he is so inimical to the pedantry of intermingling other languages with English, as *only* to have inserted in his last letter, eight Greek, twelve Latin, three English, one Irish, three Spanish, and two French quotations—and secondly, that he may improve himself so rapidly on my plan, as to arm himself in a panoply of languages impenetrable to the point of my blurted pen. Gentlemen, who have been brought up to the profession of making an index, have a wonderful facility of words, and a great advantage over those dull fellows who travel in the beaten road of the text.

The radical defect of German classical literature is to be referred to the education of youth at Gottingen, and the other barbarous seminaries of those Bæotian parts. When a boy ought to be relishing the pure flow of Homer, or Virgil, his attention is distracted with continual quibbles of verbal criticism.—Viger and Hoo-geveen, supply the place of the philosophers and historians—and Schneider and Heyne still draw out their comments on those passages, which should be illustrated from comparisons formed on the very author in which they appear, not from the decomposition they have undergone in passing through such perplexed brains as I humbly conceive to belong to the honourable professor. Moreover, as in reading Hebrew, it is necessary to begin the page in an inverted fashion, so it is required in Germany to begin with the index, and grope backwards to the fountain head, polluted and disfigured as it is by præms, testimonies, notes, and dissertations. Directed in these beaten paths from their leading-strings, there is no reason for wonder, if the Germans so seldom diverge into the walks of taste—they have not the slightest idea of the

Avia Pieridum—loca, nullius ante
Trita solo.

But plodding on in the way of their forefathers, they grub, grub, grub, till they make obscurity doubly obscure, and disturb the peace of quiet scholars, by their absurd and indecent squabbles.

To those who have felt the value of an index, who duly appreciate the compendious knowledge it bestows; who, like the author of the P. of Literature,

have been enabled from such sources to pour the rich stream of quotation through their notes, of metaphors through their style, it will not seem surprising that the Anti-Classic has availed himself of so easy a mode of shewing his Great Parts. He was educated avowedly at a school where the correcting the press, or compiling an Index were esteemed tasks of high employ: While our poor English dunces are poring at their schools over hexameters and lyrics, and would most peevishly grumble at a command to botch an index, if enjoined them, whether by their master as an exercise of talent, or (what would be more probable) as a most heavy imposition.

We will release ourselves from a recurrence to these morsels of learning by briefly passing through and examining them with the candour they deserve.

Ἰδὼς ἄργιος, κινεδοκρῆσις;—This hack remark might surely have been comprised in as many English words.—The simplicity of the Doctor excites my admiration. I do not like these scraps of Theocritus and Homer from him, they 'smell too much of the shop.' If, however, he discovers με κινεδοκρῆσις ἔχων, he shall not find the κινεδοκρῆσις. By the bye, he probably quotes from memory, and therefore does not accent his words. From the school of Heyne it is impossible he would neglect, if he remembered them. Will he be kind enough to inform me who was the young gentleman employed to draw these pot-hooks and hangers on the top of the far famed edition of Homer?

Ἰσίδεμ ineptiis fucata sunt illa omnia;—This is an edged tool—a most unfortunate quotation—these *Ineptiæ*, by the very context of his letter, refer to his own literary actions, of which, he says, I have picked up some 'petty anecdotes.'

For his Spanish, I feel much obliged to him—it was kind to treat Don Quixote with his vernacular tongue. The Alguazil, Sancho Pança, and myself, read this part of 'his Letter' over a mug of porter, and though we were a little disconcerted at being thus unkenneled in London, we were highly flattered to hear him quoting my very words against myself. Now it so happens, (setting aside all allegory) that Dr. Noehden has stumbled on a good thing at last. I am exactly like Don Quixote, tall, bearded, meagre; in short, for all the world like the pictures of him in Ozel's pocket edition. But Sancho Pança and Common Sense, are still more nearly identified—the nickname of the gentleman who assumes that signature, was (as I understand) at school, this very 'Sancho.' He is, for I have once seen him in Grub-street, a little go-by-the-ground, punchy, squat figure, and moreover he has to deal with a stubborn ass. The alguazil is highly complimented by the Doctor's propopœia, as by it the doctor acknowledges the justice of the remarks under the signature of a Constant Reader; and this too most liberally, when they are directed so personally against himself.

To the French and English quotations I have nothing to advance, as also to the remaining scraps from Homer, except that they are stupid, ill-applied, and prove a misuse of time even in those whose highest literary ambition it is to publish inedited scholia; and to rejoice amid hyphens, asterisks and abbreviations.

I much doubt whether the Doctor has read 'The

Battle of the Books;' if I were to give an opinion of it, I should characterize it as a nervous, spirited satire against the prevailing taste for German literature of all sorts, but more especially that which in any wise compromises the *style* and *embellishment* of ancient authors. The writer is evidently a man of much genius and penetration, although (as I before said) of small shape and awkward manners. But on the other hand, justice compels me to observe, that there seems much personal animosity, much rancour, much illiberality, especially in the loose mention of Koppe, who was evidently an intimate acquaintance of the Anti-Classic, and whose character, as such, should have been sacred. I entertain no doubt but that Koppe was as dull as the dullest, indeed my creed is not to be shaken, for when I find him *praised* by Heyne, I naturally set him down as one of the most heavy of mortals. I can only add that I trust Common Sense will return to his poetical studies, and if he will borrow from me, patience, mildness, and gentle rebuke, he will not fear the rivalry of Hudibras. He has a much better subject to work on—although he is *stans pede in uno*, he may perhaps give an unlucky kick with his other leg, which may annoy the breech of his opponent, *ἀνεξ φιλῆ μὴ μοι πατήσης*. The Anti-Classic does not pay himself a high compliment in this quotation from Theocritus—he likens himself to a reptile, which stands a chance of being trampled on—or, if he is in love with the context of his author, he resembles a gossiping old crone, who is in danger of being tripped up by the lowest of the rabble. He has read an Idyll of Theocritus lately, I see:

Χὼ ἴηρ ἔξος ἄγων πικραντι γι μινδποτ' ἐθῆς.

The above are trifles; I can forget and forgive the harmless nonsense of which they are composed. But it is far otherwise with the unmetrical quotation from Silius Italicus. The Doctor, had he been prudent, would calmly and tacitly have acquiesced in the just and kind rebuke which I found myself called on to give him. But no!—he rises again from defeat, and again propines himself to due severity. Can I contradict his direct assertion?—I am compelled to do it, and for this reason. Improbable, nay impossible as it is that a printer's devil should in the *first instance* mistake *labore* for *sulore*, it is still more extraordinary the *second time*, that he should print *desudatum* for *sudatum*, unless he found it so in the manuscript of the Anti-Classic. The Doctor must now see he is driven from all his holds in this unfortunate passage, and must own that Mr. Williams* and Mrs. Pote are more accurate in their printed books, than he is in the tablet of his intellect. Why will he dabble with metre? Let him shut up every author who deals with the muses.—I think I shall soon write him a syllabus of what ought to be his studies, when I can take the opportunity of depicting the literary life and groveling manners of Professor Heyne's *grubbers*. If they can inform us that a verse *αδίσταται*, they are in extasies. In this point of view, they put me much in mind of thief-takers. On the bandied subject of *res lecta* I really pity him.

* A promising young Trypho: elegant, sentimental and learned.

Barbatus has in his composition a degree of good-nature mixed with sheer absurdity, which oftener provokes my merriment than my spleen. Can any thing, for instance, be more good-natured than the opportunity he gives me of laughing at him for the witticisms about 'imperious' brambles? I have only to say—*lege* 'impervious' and then I think he will be sorry he has written nonsense about 'tyrannical couch-grass'; although it would deprive him of that beautiful trope which he uses about 'a weed harassing a labourer.' This I attribute to his imperfect knowledge of our language. He has no bowels of compassion for *errata*, although they are generally part of the useful and bulky appendages of German editions. The quotation from the XII tables is taken from a note in the Delphin Horace. I doubt whether the gentleman who grubbed for it, can construe it. I dare say in the *ordo* to the Delphin edition, which I will do him the justice to suppose he reads instead of the text, he never discovered a merry mistake, of which I will inform him; '*mālis ridentem alienis*,' is explained, '*arumnis abenis ridentem*,' did he know that *mālis* for *arumnis* had the first syllable short; and so it is read in the context of the old editions, but in those more lately printed, the line has been rightly amended: not so the *ordo*.

The quotation from Scripture is indecent. The orthodox Koppe should have taught the Anti-Classic better than *ludere cum sacris*. How he blunders about his *res*! I cannot see 'the peculiar force' of his '*res parvæ*.' How nasty is his allusion about a '*boggy vapour*.' I suppose the quotation from the XII tables soon after is what school-boys would call '*saying the law*' in expiation of the filth of the previous idea.

Doctor Stukeley was an antiquarian of great merit and indefatigable research; he exposed, in a gentle way, the errors of his predecessors, and very modestly expressed his own opinions, which were generally founded on sagacious remark and perseverant diligence. A vulgar fellow, called Parkins, attacked him in the grossest way, and the '*Origines Roystoniæ*' came into greater repute through this low, scurvy abuse, than their own humble pretensions, clear and true as they were, would ever have raised them. It is the same case with the Classic, which is now eagerly read by those who had no relish for the peaceful scholar, but who are contentiously ranging themselves on his side, since the late aggressions of the Anti-Classic. Mine is the cause of literature; and glorious is the field for exertion. Many of our critics have thought as I do, and condemned in some degree the prolixity and chicanery of foreign annotators: but on the whole they have preserved too much sneaking kindness for the hungry pensionaries of their own cast.

Professor Heyne is the golden calf to whom the minor votaries of German literature pay their most obsequious vows. Grævius or Bentley were never bedawbed with so much praise, as is contained in any one preface of these modern book-wrights. Heyne seems, if we are to judge from sundry fulsome dedications to him, to distribute fame or disgrace to these authors; and his criterion of merit becomes the criterion of public taste. It is of little use to expose the

insufficiency of these subalterns, while the staff-officer struts about with impunity. It shall be my care to detect his inaccuracies, and the strongest hold he has on the simpletons who buy his books, is his accuracy. It is bold to meet him on his own ground; yet on that will I hereafter combat him. I shall discuss other points certainly, such as his mode of making books, his want of taste, his misconception of beauty, his pedantry, his unnoticed plagiarisms (more particularly from Martin) and his obligations to the great men who have preceded him, and cleared that road in which he now throws so many impediments. Dr. Noehden may doubt whether I can find any inaccuracy in his favorite's works. I will merely for the present refer him to the word *κρηγυον* (Hom. v. 106. l.) where (Obs. p. 49.) the Professor says '*τοιο κρηγυον hoc uno loco legitur: occurrit tamen apud Hippocrater*.' This would have raised a laugh against an Irishman, and is a direct contradiction of himself. Besides the same word occurs in Plutarch and in Theocritus. It will be no excuse to him to say the comment was written by the Doctor, Koppe, or one of his ushers.

The sly rogues, who are the constant subjects of my pen, play most dextly into each others hands. There was a gentleman, who began publishing an Aristotle, (no matter whether he is alive or dead) ycleped Theophilus Buhle, who not content with praising Heyne in the most '*Hairy*' manner, overdoes his flattery, and diminishes the excellence of it, by uniting the obscure name of one Feder, with that of Heyne. We are taught, however, to believe that this Feder, this Terræ filius, is a '*philosophus eruditissimus, sagacissimus, honestissimus*,' and as for Heyne, he is '*præstantissimus Antiquitatis Interpres*.' So these

Two single gentlemen rolled into one will twaddle on together to the eyes of posterity through the jakes of Mr. Buhle's Aristotle. I should not have noticed this Commentator, had not his sentiments applied to my subject; for while he is thus fulsome to the Gottingen pedagogues, he treats the English paraphrasts, translators, and expounders of portions of Aristotle, with incalculable contempt.

*Librorum vis tota perit, cum pendere justa
Incipit. (Luc.)*

I have only to add, that this Buhle, the cowardly bully of the dead, is more heavy than Herman; the ne plus ultra of imbecility.

I think Jacobs, in the Preface of his Remarks on the Anthology, the least ridiculous in his mention of the Professor.

Schneider was inhuman enough to laugh at Meursius and Popma* (the former of whom was superior to all the united talents of modern Germany) but how does he worship his idol?

The man who could write the abuse I have quoted, is not ashamed to use *this* courtly language in his preface to Vegetius *de Mulo Medicinæ*, (which ought to have been dedicated to Heyne.) '*Feci interim, que*

* Meursium cum Popmâ ridere sæpe libuit, cum illum veluti Gallum gallinacum sterquilinum sculpturire (elegant thought and language) hunc, &c. I should think this man's labour rarely procured him a belly-full. His Xenophon scarcely paid the printing.

potui: nec possum iterum iterumque nunc etiam favorem adfuturumque Heynii non laudare et prædicare animo gratissimo. The reader will see it is not Latin: but that is its least fault. What if Ruperti's capacities are mean! his condescensions are much meaner. I refer the reader to the long rapid dedication of his Silius Italicus to Heyne, who it seems is '*Professori celeberrimo et protobibliothecario fautori de me et Sulo meo,* (This is *ego et Res meus* with a vengeance) who was good enough to lend him books, (it would seem from Ruperti's extraordinary gratitude, that this was a piece of confidence he little expected), and who is *Illustris mihi fautor æternum colendus multis carisque modis de ME SILIOQUE MEO PROMERITUS!!!!* Enough, enough of G. A. Ruperti: he has made as many false quantities in Juvenal as Mr. Gifford. Facius (who was also Heyne's pupil) in his edition of Pausanias, is more modest. But his ignorance of the Latin language prevented him from the darings of the dashing Schneider, who is far beyond the fetters of language or sentiment. Poor Facius, indeed, allows he is unequal to the task. (*vide præf.*)—And now I have done with Heyne for the present, dismissing him with a challenge to his greatest admirers to produce one passage in any author whom he has edited, or whose publication he has superintended, wherein he has shewn genius, taste, or knowledge, in any the smallest degree.

Bæotum in crasso jurares aëre natum.

To return to my vomit. Barbatus is the declared enemy of HAIR—be it so. I will recommend him the perusal of a little treatise; '*Junius de Comâ.*'—It is facetious, and will afford him some entertainment—I like a simile; and as my *Hair* is obnoxious to the Doctor, I cannot affront him by likening him to a louse, which crawls, crawls, over '*the fine chevelure,*' burroughs in the skin, and plays fretful pranks, till it is at last detected and cracked between the finger and thumb. I give him credit for *his touch at the 'Antro Nympharum:*' it is the best thing he has said. The *ὄντι σκοττορυσία* he may blame, when he can tell me whence it is extracted. I have caught the great scholar in the toils I laid for him.—'The sense of that passage, &c.—Dr. Noehden! there is NO SUCH PASSAGE. Moreover, I am sulky, and will not answer your two queries. I have something of greater consequence on my hands.

The Anti-Classic confesses all that I said, or meant to say, about his underselling the booksellers of the metropolis.—I mention it as no disgrace: but the fact stands as it was.—Most awkward is the apology for the letter written to the Rev. Mr. H. of K. C. C.; '*the more you stir it the more it will stink,*' is, perhaps, a vulgar, but is also an appropriate proverb to the Doctor's case. He is in this dilemma. He represented the author of the Classic, as an illiterate, silly, malevolent writer: yet he suspects a gentleman of known and tried abilities to have been that author: and with an open face avows his name, and the mistake, after all the injudicious expressions made use of in his former letters.

My peroration shall not long tire the patient reader, who may have accompanied me thus far. I can have, I really have no personal animosity against Dr. N. I

know him to be a man of reading, and what is better, of excellent goodness of heart. My remarks have been directed against the misapplication of his studies, with which, I again repeat, I should not have presumed to interfere, had he not thrown down the gauntlet.—I should feel myself very much mortified could I think I have caused him any pain: he has provoked the wounds, but they are not wounds of a serious nature: for the infliction of such I should most scrupulously condemn myself; nor, was my temper as irritable as the Dr. considers it, have I the opportunity of aiming severe blows. While I recommend him to cease from the unprofitable labours of his pen, I wish him every satisfaction that can accrue from a life spent in the amiable and benevolent way in which he has hitherto continued to pursue its tenor. As for my concealment, though it is indifferent to me when the discovery is made, he certainly has no claim on me for pulling off the mask. The threat of HOG versus CRINITUS, almost made me deviate from my resolution, and explain myself to him when I met him the last week. I have, however, the ill-nature to plague his curiosity a little longer. And now, while I most earnestly wish him health, happiness, and daily improvement, I find it time to recur to my old signature of

CRINITUS.

TO CORRESPONDENTS.

The Letter signed ΟΙΚΟΓΕΝΗΣ has been received, but could not be inserted in the present Number.

NOTICES.

LITERARY, SCIENTIFIC, &c.

PROPOSALS are about to be issued, for publishing, by subscription, in an elegant 4to volume, *Memoirs of the Life of Colonel Hutchinson, Governor of Nottingham castle and town, representative of the county of Nottingham in the Long Parliament, member of the council of state for the Commonwealth, one of the Judges of Charles I. with Original Anecdotes of many of the most distinguished of his cotemporaries; and a summary review of Public Affairs.* Written by his widow, Lucy, daughter of Sir Allen Apsley, lieutenant of the Tower, &c. To be printed from the original manuscript in possession of a branch of Colonel Hutchinson's family; and embellished with engravings by Mr. Neagle, from original portraits, and with other plates.

Mr. PARKINSON, of Hoxton, from observing the free adoption of the practice of applying cold water to parts affected with the Gout, is about to publish his remarks on that practice, and on the various other modes recommended for the removal of this disease.

Mr. TURNBULL is preparing to publish an *Account of his Voyages in the Pacific Ocean, and of his Residence in the islands of Owwhyhee and Otaheite, in the Years 1803, and 1804.*

The Rev. WILLIAM MAGEE has in the press, *A new Interpretation of the celebrated Prophecy of the Weeks of Daniel;* in which will be enumerated the different schemes that have hitherto been proposed for its solution.

A LITERARY INSTITUTION, has been set on foot in the City of London, of which the plan and object are set forth in the following Address, &c. which has been circulated:

"It has long been a subject of complaint and of reproach, that while several of the more populous provincial Towns have laudably distinguished themselves by the zeal, alacrity,

and spirit, with which they have patronized undertakings favourable to the progress of literature and science, the metropolis of the British empire is still destitute of a public library, upon any scale at all commensurate to the want of its inhabitants, or to the dignity of its situation as the first city in the world, the seat of the arts, of learning, and of opulence: the establishment of the Royal Institution may be deemed one important step towards obviating this reproach; but a single institution, however excellent, is manifestly inadequate to the extent and magnitude of the metropolis; and this example is more calculated to provoke and kindle emulation, than to preclude the expediency of a similar establishment in the centre of the city of London.

The formation of an ample and well selected library (having a particular view to such large and expensive works as are not within the ordinary reach of scholars, and which are necessary or desirable for literary reference) with reading rooms and other conveniences attached, would constitute the primary and leading object of such an Institution; to which a commodious Theatre should be added, for the purpose of public Lectures, adapted to excite curiosity and engage attention, and to direct the inquisitive to the study of those authors who are best qualified to communicate distinct and accurate ideas of the subjects on which they respectively treat, and to embody that knowledge, the outline of which may be collected from the Lectures.

The number and variety of subjects which it would be proper to introduce in a course of this kind, would be considered and determined on by the future Managers of the Institution; and provided a plan of this description were encouraged by the approbation of the public, various internal regulations, the qualification of proprietors and subscribers, and their respective privileges, would be subjects of determination at some future period.

From the foregoing observations, it appears that a plan of this kind carried into full effect, would comprise three distinct objects.

- 1.—A Library, embracing every work of intrinsic value.
- 2.—Reading Rooms, with a regular supply of daily and periodical publications, interesting pamphlets, and foreign journals.
- 3.—A Lecture Room, with apparatus and conveniences for various courses of Lectures and experiments.

The expense of such an undertaking in the first instance would certainly be very considerable, the first purchase of a house, and alterations suited to a concern of such magnitude may be supposed to cost .. £.10,000 0 0
 First expense of Library and Apparatus .. 7000 0 0

And the annual expenditure for salaries, taxes, printing, and incidental expences may be .. £.700 0 0
 Annual appropriation to the Library .. 500 0 0
 Expences connected with the Lectures .. 800 0 0

£.2000 0 0
 This expenditure to be provided for by the invested surplus of Proprietor's Shares, and Life Subscriptions, and by Annual Subscriptions."

As the Subscriptions have been very liberal, and already amount to no less than £.60,000, it has been agreed to apply to his Majesty for a Charter, and a Committee of twenty-one persons have been appointed to prepare and digest a plan of the establishment. This business has been begun and carried on by the leading mercantile people; and the establishment is intended to answer in some measure the same purpose in one part of the metropolis, as the Royal Institution in another.

THE CHEVALIER FELIX FONTANA, Director of the Royal Museum of Florence, died in that city on the 9th of March, at the age of about 70 years. He expired, to use a happy expression of his own rival, Fabroni, full of his glory. He was seized about 27 days before with an apoplexy, with which he fell down half dead: the Duc de Bonnell, who was passing at the time, ran to his assistance. This attack scarcely left him the necessary degree of recollection for settling the disposal of his effects in favour of his parents, his friends, and domestics. The physical sciences have lost in the person of Fontana, a man who cultivated them with the greatest ardour. Italy in particular regrets in him one of her brightest ornaments. He had a wonderful talent at observation; he possessed great vigour of conception, an uncommon clearness of judgement, and a perseverance even to obstinacy in whatever he undertook. Of this, the laborious and multiplied experiments which he made on the poison of the viper, furnish a strong proof, as well as all those experiments by which he has thrown additional light on various parts of animal economy. The cabinet of Florence owes to his persevering courage, which was only roused the more by difficulties and obstacles, the vast collection, the only one of the kind in Europe, of models in wax of every sort, executed under his most assiduous direction. To him also it is indebted for two statues in wood, which may be decomposed. The one could not be finished during his lifetime, and perhaps never will after his death. One is astonished in learning that it is already composed of six thousand different pieces of wood, designed to shew the whole system, the entrails and membranes of the human body. These labours, though assiduously pursued, still left him time to cultivate the other branches of physical science, upon which he has published works in Italian and French. His language was eloquent and perspicuous, a quality which he shared with his celebrated brother Gregoire Fontana. He has left his friends and the learned a regret at his death, equal to the high reputation which he acquired with his cotemporaries, and will acquire with posterity. His obsequies have been celebrated with great solemnity in his parish; his body was opened in the presence of the most celebrated professors; his remains have been deposited in a leaden coffin, with the principal circumstances of his life written on parchment, which has been inclosed in a metallic tube well soldered. The coffin, placed in a case of fir, was three days after carried and deposited in the earth under the public chapel of the minor conventual brothers of *St. Croix*, beside the ashes of Galileo and Viviani; of Michael Angelo, and Machiavel. One of his executors M. Pierre Ferroni, a celebrated mathematician, will exert all his care and zeal, to make known to the republic of letters the precious manuscripts left by this celebrated physician.

RUSSIAN SEMINARIES.—The progress that has already been made in the establishment of seminaries for education throughout Russia, in the few years of the present emperor's reign, may be judged of by the last report to the Minister of Public Instruction. From this it appears that the seminaries for education amount to 494, the teachers in these to 1425, and the pupils to 33484. The maintenance of these seminaries costs annually about 1,727,782 rubles, about £.215,966 sterling. These seminaries are exclusive of various civil and military academies, as well as of all seminaries for the education of females. A variety of institutions of a similar sort are at present establishing in the various provinces.

RUSSIA.—The sums disbursed in the year 1804, from the Royal Treasury of Russia, for the support of academies, universities, and other public seminaries, amounted to 2,149,213 rubles, about £268,650 sterling; besides 66,910

rubles, about £8,368 sterling, given by government to establish an university at Charkow. Private individuals emulate the government in their benefactions for the promotion of public instruction. Councillor Sudienkow has given 40,000 rubles for the erection of schools in Little Russia. The nobility of Podolia have contributed 65,000 rubles to found a military school in that province. A number of similar donations for the same purpose have been made in various parts of the empire.

BAVARIAN IMPROVEMENTS.—The government of Bavaria is making great exertions to accelerate the improvement of that Electorate, and expending large sums in various ways for this purpose. Foreigners, eminent for their skill either in the useful or ornamental arts, are allured by rewards to reside in that country. There has also been erected at Munich, under the direction of Count Rumford, who has been named its President, a new Academy of Sciences, to which *M. M. Sommering, F. H. Jacobi, Moll, Ritter, and Seyffer*, have, among others, been already appointed with handsome salaries. A large observatory has been built, and richly furnished with whatever was accounted necessary to render it complete. The architect, *Schaffir*, of Dresden, who lately distinguished himself by the erection of a handsome monument to Luther, has been appointed Professor of Architecture at Dusseldorf. *M. Bauer*, a mechanic, who has distinguished himself by the invention of a malt and flower mill, which is no less remarkable for its novelty than its utility, has received from the Elector of Bavaria a handsome donation, accompanied by an order to make another mill of the same construction at the Elector's expence, to be erected at Weihenstephan in his dominions.

TEYLERIAN SOCIETY—This Society, at their last sitting, decreed the gold medal to *Jacob Haafner* of Amsterdam, for his prize-essay on the following subject:—"What has been the influence of Missions in diffusing Christianity during the two last centuries, and what may be expected from those Missionary Societies at present existing?"

AFRICA.—Dr. Goldfuss, of Erlangen, will set out in the course of the present spring, on his travels in Africa; the expences of which will be defrayed by the King of Prussia. He will remain a year at the Cape, and in the two following years will endeavour to penetrate as far as possible into the country, both on the eastern and western coast.

HUMBOLDT.—According to letters from M. Humboldt at Paris, to a friend at Berlin, he is at present employed in the following four works: A physical description of the equinoctial regions; a Flora of the same; the astronomical observations and measurements made during his travels between the tropics; and conjointly with *Guy-Lussac*, some treatises on eudiometry and the constitution of the atmosphere. The last, it is probable, will appear in French, the rest in German. He will soon undertake a tour to Italy with *Guy-Lussac*, and afterwards another to the most northern point of Norway.

M. MILLIN, the noted antiquary, has in his Tour through the South of France, collected a variety of inscriptions, and other remains of antiquity not hitherto given to the world.

KANT'S PHILOSOPHY, its abettors boast, is still gaining ground, in spite, they say, of all the *chimerical* propositions of more recent theorists. This must certainly give us a high idea of the progress of *true* philosophy in Germany. We however doubt the fact of this unintelligible jargon gaining ground, as all the evidence adduced for the fact is merely the appearance of a new edition of Kant's works at Konigsberg.

MADAME STAEL, the celebrated daughter of *M. Necker*, has been chosen a member of the Society of Arcadians at Rome.

VOYAGES AND TRAVELS.—A journey has been set on foot by *Thomas Jefferson, Esq.* President of the United States of America. The immediate object of which is to explore the river Missouri as far as its source; then to visit the nearest river situated to the west, and to descend thence to the Pacific Ocean; to examine the natural history of those regions, and to give at the same time an exact geography of that interesting channel of communication across the continent. The present expedition, consisting of about twelve persons, will probably return about the end of 1805. He hopes to be able next summer to send other travellers towards the principal branches of the Missisipi and the Missonri, the Red River to Arcansa, Padouas, and the river Missisipi itself. The objects of these expeditions will be the same as those of the present. They will require the same space of time, that is to say, two years. Several of these rivers extend 1000 or 1200 miles inland, reckoning from their sources, and into regions never visited by white men.

PRODUCTION OF MURIATE OF SODA BY THE GALVANIC DECOMPOSITION OF WATER.—Mr. Peel took a pint of distilled water, and decomposed one half of it by means of galvanism; the other half he evaporated, and he found to remain at the bottom of the glass a small quantity of salt, which upon examination proved to be muriate of soda, or common salt.—What induced him to try the experiment was this: he knew that when water was decomposed by means of galvanism, the water near one of the wires had alkaline, while that near the other had acid properties. This being the case, he inferred, that if an alkali and an acid were really produced, he should by decomposing a large quantity of water obtain a small quantity of some kind of neutral salt—as was actually the case on trying the experiment. The salt could not have been contained in the water before he made the experiment, because he used every precaution to have it free from impurities. He even took the trouble to repeat the experiment, though a tedious one, and again obtained the same result. A friend of his also tried his experiment, and succeeded in procuring the salt.

FORMATION OF WATER BY COMPRESSION.—In the late sitting of the National Institute, *M. Biot* read a paper on the formation of water by compression alone. It is known that water is composed of two kinds of gas, oxygen and hydrogen, which may be combined together by means of the electric spark. *M. Biot* has succeeded in making this combination, independent of electricity, and in rapidly compressing a mixture of the two kinds of gas, inclosed in an air-pump. The compression, by bringing the particles of gas into intimate union, makes them throw out a quantity of heat sufficient to set them on fire. Some precautions must be taken in repeating this experiment, as it cannot be tried without danger. Out of three experiments which *M. Biot* made, there were two in which the tube of brass, which forms the pump, and the pump itself, which was of iron, were burst by the force of the explosion.

FLOATING BRICKS.—*M. Proust*, professor of Chemistry at Madrid, on transmitting to *M. Lasterie*, a Memoir relative to the experiments which he has been making on the fruit of the carob-tree, informs him that he has found in Spain the earth of which floating bricks are made. He thinks it is nearly of the same nature as that which was employed for the same purpose by *Fabroni*. He intends to publish speedily the result of his experiments on this subject.

NATURAL HISTORY.—The Academy of Sciences at Petersburg have purchased the valuable collection of shells of the late pastor *Chernitz* at Copenhagen, for 5000 rubles.

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History of Great Britain from the Revolution, 1688, to the Conclusion of the Treaty of Amiens, 1802. By William Belsham. Vols. XI. and XII. 8vo. London, 1805. Phillips. 18s.

THE first ten volumes of this work, which have been published at several times, are already before the public. The present two conclude the general plan of the author. They begin with the Session of Parliament which opened on the 20th of November, 1798, and continue the history down to the period described in the title.

The character generally established of Mr. Belsham as an historian, is this; that he is a clear and distinct narrator of events, though not very laborious or minute in research; that he possesses no ordinary share of acuteness and sagacity, but not under the guidance of very general and enlightened principles of policy, of many of the most important branches of which he betrays profound ignorance; that his style is rather emphatic than strong; free from affectation, but little distinguished for elegance; that his principles of liberty are too much tainted with the spirit and the language of party, and that the historian is often lost in the declaimer. To this ought to be added, that in the fidelity of his narrative, Mr. Belsham is at least on a level with any of the other historians who have treated of the same period, and that in point of spirit and animation he is above them all. By taking likewise on most occasions the side opposite to the court, he has had an opportunity of shewing ingenuity in exposing the false glosses which ministers have too often been able to throw upon the transactions of the day, transactions which most of the historians of recent events have employed their efforts to exhibit in the same flattering light in which the authors of them wished to represent them. In many cases those labours of Mr. Belsham will be useful to the legitimate and impartial historian, when he will turn with disgust from the rapid and endless eulogiums of Mr. Belsham's cotemporary labourers. If Mr. Belsham has not always blamed with propriety or moderation, he has violated reason and moderation much less frequently in his censures than most of the others have done in their praises. With the exception, however, of those cases in which the detection of errors propagated by the efforts of interested men sets the penetration and sagacity of Mr. Belsham in a reputable light, his history is composed of the same common place materials with those which fill the volumes of our other historians of recent events. Those facts only which lie nearest the surface find a place in their narrations. The events and transactions which strike the eyes of all mankind are related, and they are represented in a light differing but little from that in which they appeared to vulgar eyes even at the time of their occurrence. The more hidden and important springs of political movements are unknown, and un-

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attended to. Of the vast complexity of modern politics, of the variety of objects which the subject comprehends, no adequate notion is entertained, nor is knowledge acquired of one half of the parts of which that subject consists. That philosophical sagacity, that enlightened, comprehensive range, and discernment of mind which marks the circumstances of the world at any given period, and perceives the course which human actions must take from the circumstances in which human nature is placed, is a quality which in general is not brought to the composition of history. By consequence, none of that rich information, which can only flow from those sources of knowledge, is in general obtained by the perusal of our most modern histories. We receive no clear and accurate view of the whole combination of circumstances in which the people is placed at the time of the transactions recorded, and of course are not enabled to see how the one rose out of the other. The great bonds of connection which unite together events are not perceived. By consequence, they are never properly arranged. The nature of the different kinds of national business is not understood, and hence no clear ideas conveyed of the utility or mischief of certain transactions. No accurate notions are possessed of the real interests of the nation. Our historians have established to themselves no enlightened principles on this great subject; therefore, they are constantly mistaken, and constantly varying in their own decisions.

The period of history included in the two volumes before us, though short, exhibits to our view some curious and instructive political contrasts, and coincidences. It presents to us the leader of his Majesty's councils disdainfully rejecting overtures of peace from the government of France, in terms which seemed to imply a determination to make no peace with that government; it presents to us the same person panegyricizing a peace made with the same government on very unfavourable terms. It presents to us the ministers of this country pursuing the accomplishment of peace with France, by concessions, and an earnestness which seemed to indicate an opinion that the country could not exist without it; it presents to us the same persons catching again at occasions and pretexts for war; as if war was on the next turn the only means of salvation to the state. We find in the same period violent and extraordinary measures of taxation employed and abandoned, in the enactment and repeal of the income tax. Amid the general cry of innovation, one of the most remarkable alterations which the government of Great Britain ever sustained, was accomplished by the union with Ireland; and that change, to which the refusal of one exactly similar cost us the empire of America, was carried by the power of government against the declared sense of the Irish people. At a period so short as scarcely to be counted by years, but months, before that time when arms

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were indiscriminately put into the hands of the British people to defend themselves, and when the air resounded with praises of the fidelity and ardour which pervaded the nation, was the suspension of the Habeas Corpus act renewed, as necessary to prevent the same people from tearing up the government of their country by the roots. During the same period we have the exultation and hopes inspired by the successes of Suwarrow in Italy; the dejection and dismay occasioned by the successes of Bonaparte in the same quarter; we have the satisfaction and joy of peace, and immediately after the disappointment, but without any dejection, occasioned by the prospect of war.

In forming the narrative of these interesting occurrences it does not appear to us that Mr. Belsham has employed much pains or labour. The greater part of his materials were of very easy access, and he has satisfied himself with giving them to us nearly as he got them. The business in parliament furnishes him, as it does with the rest of our historians, the means of filling the greater part of his pages. We have the King's speeches transcribed, and those of the parliamentary orators abridged from the newspapers, to the great waste of paper and ink, but very little to the multiplication of ideas, or to the accomplishment of the great objects of history. In nothing does the want of judgment in our recent historians more strongly appear than in their management of the parliamentary history. The materials in this department are complete. But they never seem to have considered what use it was the duty of the historian of Great Britain to make of those materials; unless we conclude from their practice, that it was the opinion of them all, that they ought to write a Journal of the two houses of parliament. This is one of the causes which render the perusal of all the histories of our late reigns so very dull and uninteresting. It was not in this manner the historians of ancient Rome recorded the proceedings in the senate. In the case of the conspiracy of Catiline, of all the speeches which were delivered in the senate, only those of Cato and Cesar are delivered by the judicious Sallust, not only because the situation and character of those personages were very remarkable, but because there was something very remarkable in the contrast of the sentiments which they delivered. Even the speeches of the Consul Cicero, though those he delivered on this occasion are among the most eminent of that great orator, are not recorded by the historian. Neither is it any vapid report of the speeches which the ancient historians incorporate in their works. They enter into the situation, and character, and views of the persons whose sentiments they deliver, and present us a speech written with all the art and eloquence of which they themselves are masters.

After the transactions in parliament, the gazette details of military operations in the different parts of Europe, or those other parts of the world with which Europe is more intimately connected, are the principal materials of this history. Neither can we say that those materials are put together with much skill or care. It is a slovenly and careless narrative, even of such matters as it has been thought worth while to collect.

It excites some wonder, seeing the financial operations of governments have become in the present state of the world of such primary consequence, and to them so great a share of the attention of statesmen and of nations is turned, that our historians should, almost without any exception, think it no part of their duty to give us exact information in this particular. We need not tell the public how defective Mr. Belsham's preceding volumes are in this branch. It will be sufficient to inform them that the volumes now presented to us are equally destitute of that important information. Some account is given of the imposition of the income tax, and of the amount of a loan or two. And this is all the intelligence it seems, with which Mr. Belsham thought it worth his while to favour his readers. We have no account of the progress of the national income, or of the nature of the expenditure. A clear, accurate, and satisfactory abstract of the public accounts appears to us an indispensable requisite even in the most superficial, and hastily composed histories. We have an account of this sort, such as it is, in the Annual Registers. But the persons who have lately taken upon themselves the name of historians, have probably imagined that those things fell below the dignity of history; and by consequence, they have left almost one half of the business of government, and one of the most interesting particulars in the state of the country unrecorded. Nothing can exceed the want of judgement with which our British chroniclers of recent events have selected their materials. They seem to have had no adequate knowledge of that new state of society which they were describing. The financial and commercial order of things, which has become gradually more and more predominant since the Revolution in 1688, resembles scarcely in any respect the military, or feudal state of things which preceded. This mighty change ought to have been followed by a correspondent change in the objects of the historian's attention. But no one has yet appeared who has had knowledge to make the proper selection. And yet Mr. Hume had given, as far as the date of his history enabled him, some good specimens of what is required of the historian of recent times.

"The duty, indeed, of the historian of modern times is not, as would appear to be supposed, of that easy and vulgar sort, that it may be executed by every half informed person. A good history of those times ought to contain the result, the quintessence of every branch of political knowledge, that of the financier, that of the diplomatist, that of the economist, that of the legislator, that of the war minister, that of the foreign minister, and that of the profound observer, and judge of manners, and of men. The union of all those qualities is so rare, that we ought not to be surprised though no one has yet appeared so richly endowed. The time will come; and then all the present order of annalists will drop into oblivion.

When we notice the great defectiveness of this history in financial information, we have equal reason to notice its want of all commercial information. To write the modern history of Great Britain, and to omit her commerce, really appears to us to be the same thing as if any one should write the history of

ancient Rome, and omit all her wars. Yet into this monstrous absurdity have our late historians all gone. We can easily conceive that great difficulties must be found by the historian in this part of his task. To describe the state and progress of the commerce of Great Britain, in a manner that shall be full and accurate, and yet not tedious and complicated, is only in the talent of a man profoundly acquainted with the subject, and trained to the most perfect philosophical classifications and arrangements.

After these general observations on the perfections and defects of this history, which on the whole is, perhaps, superior to any history of the same period which we have yet received, as the public too, if we may judge by the sale, are of opinion, we will introduce our readers to some of the particulars of the two volumes before us.

During the session 1798-9, a motion was made by Mr. Wilberforce, for the abolition of the slave trade. The abolition was opposed, among others, by Mr. Windham, on the stale grounds of the fashionable declamation against innovations. He observed, "that people fond of abstract rights were apt to make very important mistakes. Sudden and violent remedies often created greater mischief than that which they were intended to rectify." The reply of Mr. Pitt, was prompt, and memorable. "On this point he differed essentially from the right honourable gentleman. Positive evil could not be too soon remedied: a system of horror too soon abolished." We particularly take notice of this passage, because the words of Mr. Pitt are full of wisdom, and his authority may reconcile those ideas to the minds of some persons who have been in the habit of reviling them.

We will give the account of one remarkable transaction in the author's own words, without any comment. The congress at Rastadt was an assembly of negotiators from the States of Germany, from the Emperor, and from France, for concluding a peace between the Empire, Austria, and France. The negotiations had been carried on for several months, when after considerable success on the part of the Austrians, and the arrival of Suwarrow in Italy, the emperor's agent declared his instructions to take no further part in the negotiations, "since the circumstances and relations under which the congress had assembled were totally changed." He left the place. But the deputation of the empire refused to join in this resolution. The bark retained for the conveyance of the French ministers was cut away by an Austrian patrol. Of this, complaint was made to the grand chancellor of the empire, Baron d'Albini, as an infraction of the law of nations. Answer was returned that he would not be responsible for the events of war, nor promise any further security to the congress. The deputation of the empire now protested against the violations of public right. They gave notice to the ministers of France that the course of negotiations should be suspended, and declared that they should retire in three days to Strasburgh, where they should wait for the renewal of the negotiations, and receive whatever propositions of peace should be offered to them.—On this the French ministers gave notice of

their intention to depart, and our author thus continues his narrative:

"In consequence of the notice given by the French ministers at Rastadt (April 26), of their intended departure, the baron d'Albini, grand chancellor, wrote to colonel Barbaczy, the commander of the *cordons* of the Austrian advanced posts, demanding escorts for the deputies of the empire, and safe conduct for the French plenipotentiaries. Colonel Barbaczy, on the 28th, addressed a very extraordinary note to the French ministers, informing them, 'that, as it did not accord with military plans to tolerate citizens of the French republic in countries occupied by the royal and imperial armies, they consequently should not take it ill that the circumstances of war forced him to signify to them to quit the territory of the army in the space of twenty four hours.' It is remarkable, that the plenipotentiaries would actually have quitted Rastadt on the preceding day, had not the deputies of the empire prevailed on them to wait the return of baron d'Albini's messenger. The demand was for a safe conduct; and when it was observed to the Hungarian officer who brought Barbaczy's letter, that it contained nothing relative to the object of the demand, he answered, that a doubt on that head would be injurious to the honour of an Austrian officer. At the same moment, four hundred hussars of the regiment of Szeckler, entered Rastadt, took possession of the posts and gates of the town, with an order to suffer no person to enter or go out. The French ministers hastened their departure, and at eight in the evening they were in their carriages. On coming to the gates, they were surprised to find a passage refused them; and it was not without an express permission from the military commandant of the place, that they were at length suffered to pass. It was then two hours after sunset; and when they had advanced about five hundred paces from the gate, a troop of Szeckler's hussars, of persons exactly resembling them, suddenly burst out from a wood that skirted the road, and surrounded the first carriage, in which was Jean Debry, with his wife and children. Thinking them to be some patrol, he exhibited his passport from the window, and mentioned his name and quality. 'You are the minister Jean Debry!' was the reply; and immediately he was dragged out of his carriage, and fell, covered with blood, from repeated strokes of the sabre. The hussars proceeded to plunder the carriage; and, returning to see if he was actually dispatched, raised up his arm, which falling again, as perfectly destitute of sensation, they exclaimed 'Oh, for him, he is dead enough!' In the second coach were the secretary and other domestics of the minister, who were suffered to pass, after the pillage of their property. In the third carriage was Bonnier alone. They asked if he was the minister Bounier. On his answering in the affirmative, the hussar opened the door of the carriage, dragged him out, and he was instantly murdered with many mortal wounds. The secretary of the legation, Rosentiel, who was in the fourth coach, seeing by the light of a flambeau what was passing, jumped out of the carriage, and fortunately made his escape. In the fifth coach was the minister Roberjot and his wife. They attempted to drag him out; but Madame Roberjot holding him fast clasped in her arms, they massacred him in this position; and, having thus executed their commission of pillage and slaughter, the hussars rode off. The carriages, immediately returning back to Rastadt, were freely re-admitted within the walls. The secretary Rosentiel, having wandered about for some time, gained a narrow path which led safely to Rastadt; and Jean Debry, with much difficulty making his way to a neighbouring wood, bound up his wounds in the best manner he was able, the coldness of the night contributing happily to stop the effusion of

blood. He continued there till daylight, and then, venturing out, crept slowly and unobserved into the town.

“The indignation and horror excited by this atrocious and unexampled act of barbarity pervaded every mind susceptible of the feelings of humanity. The Prussian legation wrote immediately a letter to colonel Barbaczy, expressed in terms which strongly marked their suspicions of that officer; and demanding an effectual escort and safeguard for what remained of the French legation. It appeared, indeed, incredible that this crime could have been committed without his knowledge. Had the ruffians who perpetrated these bloody deeds been prompted merely by the motives common to such wretches, would the ministers have been the only persons sacrificed by them? Would they have carried the effects and papers pillaged, as was openly affirmed to be the case, to the Austrian commandant at Rastadt? Would they, in a word, have practiced that sort of discrimination which marks a premeditated design? It was imagined by many that Barbaczy was but the instrument of this abominable crime; in proof of which it was alleged, that, when the directorial minister of Mentz complained to that officer of the insults offered by the Austrian troops during the last days of the congress, Barbaczy did not venture to give any answer himself, but sent the letter to the commandant of Freudenstadt, who, in his turn, waited the orders of a superior.

“Jean Debry, and the other survivors of the legation, left Rastadt the following day under an Austrian escort, accompanied by another, and much stronger, furnished by the margrave of Baden. Colonel Barbaczy was subsequently arrested by order of the archduke Charles, with the professed view of undergoing a trial by court-martial, which however did not eventually take place. It was pretended—by those who wished to perplex what the vilest of mankind dared not to palliate—in express contradiction, not only to the oral evidence of the parties, but to the solemn judicial depositions taken at Carlsruhe, that the murderers were not Austrians, but French emigrants in disguise. How far the court of Vienna was implicated, directly or indirectly, in this black and mysterious business, cannot easily be ascertained. Against the archduke, indeed, a prince of unblemished virtue, and of the highest honour, or even the emperor, *personally*, no suspicion could possibly attach; and supposing, contrary to all previous probability, any persons possessing the imperial confidence capable of so horrid a design, it still remains to point out what motives of sufficient magnitude, public, or private, existed, to excite them to the commission of it. The circumstances, nevertheless, attending this catastrophe were such as called for the most anxious investigation, in order to remove all possibility of imputation from the Austrian government, which ought to have been as free from suspicion as from guilt; but, most unfortunately, the coldness and apathy apparent in its whole conduct on this occasion was very ill calculated to efface the jealous and invidious surmises of those who yield a ready assent to all that is told ‘of the crimes of cabinets.’

“In the imperial aulic decree of the 6th of June, addressed to the diet of Ratisbon, the emperor does, indeed, as far as words can be allowed to have weight, vindicate his own honour, and that of his government, by declaring, ‘that he was scarcely able to express the great shock his sentiments of justice and morality had received, and the whole force of the impression of abhorrence which has been excited in him, on the first account of this act of barbarity committed on the territory of the German empire upon persons whose inviolability was under the special guarantee of the right of nations.’

“The French directory, as might be expected, hesitated not publicly and peremptorily, in a message to the two councils, to ascribe the murder of the plenipotentiaries to

the command or contrivance of the court of Vienna. But a charge of this nature, from such a quarter, can carry with it very little weight. The councils, in return, resolved ‘that this act should be denounced, in the name of the French nation, to all good men, and to the governments of every country, as committed by the cabinet of Vienna, and executed by its troops, on the 9th of Floreal, 7th year—with their reliance on the courage of the French to avenge it;—that a funeral *fête* should be celebrated in honour of the murdered deputies throughout the republic;—and that the government guilty of this assassination should be consigned to the vengeance of nations, and the execrations of posterity.’ Such was the tragical termination of a congress, which, at its opening, seemed as if it were destined to restore peace and happiness to Europe.”

There is a series of transactions represented in a very extraordinary light. We cannot take upon us either to deny or affirm the justness of it. Our readers are fully aware of the political bias of Mr. Belsham, and we desire them to make the proper allowance for it. But we think it incumbent upon us to call, in a very particular manner, the attention of the public to the passage. He speaks thus:

“Newly awakened to freedom, the hearts of the Neapolitans had, on the establishment of their republic, begun to dilate at the prospect of the progressive happiness which lay, or seemed to lie, before them. Deputations flowed in from all quarters to congratulate the republican government. The nobles, laying aside their Gothic prerogatives, felt pleasure in saluting by the name of brothers and equals those whom pride, supported by despotism, had hitherto called their vassals. The greater part of the bishops sent letters declaratory of their attachment to the revolution. For the first time in the Neapolitan provinces was seen the interesting spectacle of Liberty crowned by the hands of Religion. Almost every where the tree of liberty was planted by the intervention of the clergy; who, clothed in their sacred robes, implored the blessing of Heaven on their regenerated country, and consecrated the joyful celebration with pious and solemn rites. In a word, a great majority of the higher classes of the community, both laics and ecclesiastics, seemed strongly influenced by the revolutionary spirit. They had long discerned and detested the ignorance, the bigotry, and the oppression, of the vile despotism to which they were subject; and they seemed to embrace with enthusiastic eagerness the opportunity which now offered for ever to shake off so ignominious a yoke. But the inferior ranks of the Neapolitan nation were by no means prepared for so great a change. Their minds, unenlightened by knowledge, and degraded by the habits of slavery, did not expand at the idea of LIBERTY; a term of which they could, indeed, scarcely be made to comprehend the import.”

After the efforts of the friends of the new government had been overpowered by those of the old, a great number of the leading persons took possession of certain strong holds, where they defended themselves with obstinate bravery. A capitulation was at last signed with them, “by which they were allowed to march out with the honours of war; security both in person and property was assured to them; and liberty granted either to remain at Naples, or to embark for France, on board transports to be provided and equipped by his Neapolitan majesty.” “The capitulation thus solemnly agreed on was ratified by cardinal Ruffo, vicar-general of the king of the Two Sicilies, by the British naval commander, commodore Foote, and by the respective commanders of the Russian and

Turkish squadrons, the last of whom affixed his mark and seal. Our author then proceeds, and though the extract is long, we cannot think of omitting any part of it:

“While the capitularies, to the number of about 1500, who had declared their intention of emigrating, were waiting for the vessels which were to convey them to France, lord Nelson arrived with his whole fleet in the bay of Naples, having on board the Anglo-Neapolitan ambassador, sir William Hamilton, and his lady. On the evening of the 22th of June the patriots evacuated their forts, and embarked on board the transports prepared for them, and which were moored along-side the English fleet. On the next day the members of the executive commission, a great part of those of the legislative commission, the whole of the officers who had occupied the first ranks of the republic, and others who had been marked by the court of Sicily, were taken out of the transports, and carried on board the British admiral's own ship. Among these was the celebrated Dominico Cerilli, above thirty years the intimate friend of the English ambassador. On the deck of the admiral's ship stood sir William Hamilton and his lady, surveying, with curious attention, these devoted victims, bound hand and foot like the vilest criminals. After this review, these martyrs at the shrine of liberty were distributed among the different ships of the fleet. The remainder of the revolutionists were shut up in the dungeons of the castles which they had surrendered on the faith of the treaty.

“A few days subsequent to these transactions, the king of Naples, accompanied by his minister Acton, arrived from Palermo on board an English frigate. He immediately declared, by an edict, that it never was his intention to capitulate with *rebels*, and that consequently the fate of those who were in the transports, or in the forts, was to depend entirely upon his justice and clemency. And by a second edict the property of the patriots was put under sequestration. Against this procedure remonstrances were in vain made by the commanders of the coalesced powers who had signed the articles of capitulation.

“Wearied by the cruelties they suffered, and emboldened by the sanctity of the treaties so recently concluded, the prisoners on board the ships in the bay at length addressed a letter to admiral Nelson, in which they stated, in clear and specific terms, the conditions to which they were entitled. ‘After the arrival,’ say they, ‘of the British fleet in this road, commanded by your excellency, the capitulation was begun to be put in execution. The garrisons of the forts, on their parts, set at liberty the state prisoners and the English prisoners of war, and gave up to the troops of his Britannic majesty the gate of the royal palace which leads to the new fort: and on the other side, the troops of his majesty, the emperor of all the Russias, attended the march of the garrison, with all the honours of war out of the forts. It is now twenty-four days that we are lying in this road, unprovided with every thing necessary to existence. We have nothing but bread to eat; we drink nothing but putrid water, or wine mingled with sea-water; and we have nothing but the bare planks to sleep on. Our houses have been entirely pillaged, and the greater part of our relations either imprisoned or massacred. We are persuaded that all the treatment which we suffer, after having capitulated, and after having on our side put the articles of capitulation religiously into execution, is entirely unknown to your excellency, and to his Sicilian majesty, your fidelity and his benevolence being engaged in our deliverance. The delay of the execution of the capitulation gives us room to claim and implore his and your justice, in order that a treaty concluded with four of the most civilised powers of Europe, who have always appreciated the inviolability of

treaties, should be executed as speedily as possible. We hope that, by means of your good offices with his Sicilian majesty, due execution will be given to the articles of a capitulation which has been signed with good faith, and religiously fulfilled on the part of the garrison.’ The answer of lord Nelson to this moving address will be for ever memorable in history. ‘I have,’ said this renowned hero, ‘shown your paper to your *gracious* king, who must be the best and only judge of the merits and demerits of his subjects.’ What! was the king of Naples the only judge whether the articles of a treaty, to the strict observance of which the faith and honour of Britain were irrevocably engaged, should, or should not, be carried into execution? Could so monstrous a proposition be advanced with seriousness, or heard without scorn and amazement?

“After the surrender of the fort Castell-a-mare, commodore Foote had shown the most anxious solicitude that the conditions granted to the garrison should be punctually performed. ‘I entreat you,’ said this gallant officer to the commander of the fortress for the king of Naples, who had, as it appears, detained some effects belonging to the officers of the garrison, ‘to observe, that I am highly interested in seeing these gentlemen satisfied; since such is the condition of the capitulation: which is necessarily sacred.’ The whole body of Neapolitan revolutionists being thus consigned to remediless ruin, by the British admiral, in open, and almost avowed, violation of the faith of Britain, solemnly and publicly pledged, a horrible scene commenced; of which the view, and even the relation, might suffice to rouse the most insensible to indignation, to melt the most obdurate to pity.

“All the dungeons of the forts being filled with prisoners, floating prisons were formed of old dismantled vessels. Around the British admiral's own ship, on board of which was the king of Naples, the sea was covered with those watery Bastilles, where the unhappy prisoners were so closely stowed that they seemed to form one great immovable mass. Without shelter, and almost without food or clothing, they stood exposed to the burning rays of a meridian and solstitial sun, suffering, in silence, the brutal insults of the Calabrian ruffians who were placed over them as guards. The king himself, from the deck of the admiral's ship, not unfrequently satiated his royal vengeance with gazing on this dreadful display of human misery. But what still more, perhaps, affected the feelings of these unfortunate victims, was the extraordinary spectacle of the British ambassador, gallantly attended, like another Cleopatra, and rowed along the bay, in nautical magnificence, before these floating tombs; which contained all that Naples could boast of science, of patriotism, and of virtue.

“Nevertheless what has yet been related, was only the beginning of sorrows. Cardinal Ruffo, who was well known to be highly dissatisfied with these proceedings, though honoured with the title of viceroy, possessed no real or efficient authority; the whole power of government being vested in the famous counter-revolutionary tribunal or council established by royal edict, and commonly styled the *junto* of state: through the medium of which a most sanguinary proscription now commenced. Such as had rendered themselves conspicuous by accepting civil or military employments under the ill-fated republic; such as were distinguished by their intellectual talents, or literary acquirements; were all marked out for punishment. As fast as these bloody lists were framed, the persons described in them were loaded with irons, and carried back to the forts, where they awaited the order of execution. Every afternoon the transports in turn underwent this terrible visitation, and the decree of arrestation was the virtual sentence of death.

“What appeared most extraordinary during the continuance of this reign of terror, was, that British officers

were made the instruments, however reluctant, of royal outrage and barbarity. 'The soldiers of Great Britain,' exclaimed a distinguished Neapolitan patriot, 'the sons of the English nation, the first-born of liberty in Europe, the heirs of so many philosophers, who were the founders of public morality and of the rights of nations; Englishmen, the acknowledged defenders of the principles of freedom throughout the world, found themselves humbled to the condition of becoming satellites of the cruelty of the king of Naples, and *gendarmes* of his tribunal of blood.' Such were the sentiments excited by the habitual reverence impressed upon the mind of these Neapolitans for the character of the English nation. How British honour in this fatal business bled at every pore, remains yet further to be narrated.

"Admiral Nelson, when he arrived in the bay, issued a proclamation, ordering all who had accepted employments, or in any manner *committed* themselves, during the republican government at Naples, to repair to Castel Nuovo, to give in their names and places of abode, with a statement of the nature of the obligations which they had contracted; promising protection and security to those who should make such confessions. The greater number of the delinquents hastened to comply with the terms of the proclamation; among whom were the marquis Giacinto Dragonetti, Nicola Giannati, and Onofrio Calace; all of whom were magistrates of great distinction under the monarchy, and, from the probity of their characters, had been continued in their functions under the new organization of the government. Notwithstanding, however, the assurances previously given, in a few days these venerable citizens were put under arrest, and brought to their trials. In the result, the two first were banished to Marseilles, and the third perished upon the scaffold.

"Amid such crowds of victims as sealed their attachment to liberty with their blood, it is difficult to select the names of individuals. The destruction was terrible: and Naples lost, by the hands of the executioner, almost all that it boasted of men illustrious for knowledge and merit, and who had given distinction to their country among the states of Italy, or the nations of Christendom.

"The celebrated prince Carracioli, general and chief of the Neapolitan marine, pleaded his own cause with all the dignified eloquence of an ancient Roman. He was executed on board a Neapolitan frigate, in sight of the English fleet. Mario Pogano, esteemed the genius of Neapolitan liberty; the learned Marcello Scoti, an ecclesiastic of the purest life and manners, and member of the legislative commission; Paschale Buffo and Joseph Luogoteta, both members of the provisional government, and distinguished patrons of literature; the marchesi Carlato, and Gensano, young men of high hopes and lofty views, who had breathed early vows for the liberty of their country; the bishop of Vico Monsignor Natale; the generals Massa and Frederici; and to add no more, the accomplished Eleonora Fonseca, were all fated to undergo the same cruel and ignominious death, as perpetual warnings to their successors in patriotism and philanthropy, if any such shall hereafter arise in Naples, how dangerous is the sublime attempt to inspire a people, sunk and lost in the depths of ignorance, superstition, and despotism, with just and noble sentiments, or awaken them to a sense of their own natural, inherent, and indefeasible rights!

"Wearied at length with arrests, trials, and executions, the JUNTO decreed, that such persons as *had capitulated*, and who remained on board the transports, might sail for one of the ports of France, under condition of perpetual banishment, with the absolute confiscation of all their estates. The number of capitularies, originally about 1500, was now reduced to 500; and deplorable as the alternative now offered them appears, this act of royal clemency was

accepted with unutterable joy, and on the 12th of August they sailed from the bay of Naples, the objects of envy to thousands who walked the streets of that metropolis, under the salutary protection of that lawful and regular government by the recent exertions of which, moral and social order had been so happily and effectually restored.*

Another short extract closely allied to the above must be made. In the course of the Austrian and Russian successes against the French in Italy, Rome was invested. Our author says

"Different divisions of Austrian and Russian troops approached the city, and an English squadron blocked up the port of Civita Vecchia, and summoned Rome to surrender. A council of war being held, it was determined to enter into a negotiation with the English, who proposed the same capitulation as had taken place at Gaeta. The British squadron was under the direction of commodore Trowbridge; an officer of the highest reputation. In consequence of the positive instructions he received from Naples, the British commander was obliged to make a formal demand of the French governor, to deliver up the Neapolitan patriots who had fled for refuge to Rome. General Garnier nobly answered, 'that he would never consent to an action so unworthy; but that the French would rather sacrifice their own lives with those of their friends.'

"The first name on the fatal list happened to be that of the princess de Belmonte; and when the determination of the French commandant was made known to the commodore, he is said to have signified very intelligibly his high approbation of it. He knew what had passed at Naples. He felt how, paramount to all orders or instructions, was the honour and dignity of a British soldier. 'I never will become the executioner of the vengeance of the queen of Naples!' was the indignant declaration of this gallant officer. This being perfectly understood, a capitulation was signed 6th Vendemiaire, (Sept. 27); conformably to the articles of which, ROME and its dependencies for the first time since the foundation of that famous capital of the world, surrendered to the arms of BRITAIN:—an event than which, had the awful book of destiny been laid open to the view of the Julian or Augustan age, nothing more calculated to excite amazement could have occurred in all its records.

"The twelfth and other concurrent articles of the treaty of capitulation imported, that 'such citizens of Rome as shall now form, or have heretofore formed, a part of the constituted authorities of the Roman republic; and *those also* who shall have served the republican cause by their patriotic works, or taken up arms for that purpose, shall be at liberty to depart with their property at the same time with the French troops, and on the same terms as they do.' And by other articles it was agreed, 'that transports should be provided by the English commander, and victualled, for the conveyance of the above descriptions of persons to Villa Franca, Antibes, or Toulon; and that such Romans as choose to remain, shall suffer no molestation.' The last article even expressly stipulates, 'in case of any difficulty arising with respect to the interpretation of the articles of

* The horrid barbarities of the court of Naples excited the pity and indignation, not merely of those who were classed among the friends and advocates of liberty and reform, but of all other persons capable of the common feelings and sympathies of humanity. 'NAPLES,' says M. Mallet du Pan, 'opened her gates to him (*i. e.* cardinal Ruffo) upon a capitulation, which the king afterwards refused to ratify; and the town was again plunged into mourning and terror, by the horrible excesses committed by the Calabrians against all whom they suspected of having aided the revolution. It has been attempted to cast a veil over the scenes of this period; and the only knowledge of them among foreign nations has been received from the accounts given by some Englishmen, who witnessed them with horror and indignation.—*British Mercury*, Sept. 30, 1799.

this convention, that such articles shall be explained in favour of the French and their allies.

During the transient existence of the Neapolitan republic, the duke of Cansano had been sent as ambassador to Rome, and many other Neapolitans of high rank were also resident in that city at the period of its investment. Even previous to its surrender, the English commander took an anxious interest in the fate of these unfortunate exiles. He precipitated their departure from the port of Civita Vecchia; and, on their being unavoidably forced back to that place, commodore Trowbridge, inflexible in his humanity, again enabled the vessel to put to sea, and the proscribed fugitives were at length happily landed at Toulon. In return, they paid him—and it was all they could pay—those grateful tears of admiration which are shed over noble deeds. Thus the honour of the British name was vindicated; and the world, as in other and better times, saw that it did not without reason aspire to a rivalry with that of ancient Rome."

In the account of the expedition to Holland, there is a strain of irony, and ridicule, which appears to us inconsistent with the genius of history, which is all sincerity, and direct truth.

He sets in a very ridiculous light the absurd panegyrics bestowed upon the emperor Paul, by our ministers in the spirit of genuine sycophancy; he contrasts very pointedly the ardour with which they prosecuted the printer and publisher of the Courier newspaper for calling him a tyrant among his own subjects, and ridiculous to the rest of Europe, with the reluctance they shewed to gratify the French government by coercing the prints in which it was abused.

The author often makes assertions, entirely on his own authority, and such very frequently as we find ourselves unable to admit. On the occasion of the debate on the rejection of the overtures of Bonaparte, when made First Consul, he asserts, for example, that Mr. Pitt's doctrine had become unpopular, not only among the people, but the whole of their representatives in parliament, except the small, "and furious faction of the Burkites, or Alarmists." We know not what reason Mr. Belsham has for making this affirmation, and we do not believe it is true. It was not so early as this that the terrors and alarms which had struck so deep, and extended so far, had much loosened their roots.

Though our author is liberal in his censures, it cannot be denied that he is sometimes equally liberal in his praises. We may point out one instance too in which he is particularly happy in the application of them. It is where he tells us, p. 150, vol. 12, that the earl of Fife is a nobleman, venerable for his years, and still more for his virtues. Pity, he did not dilate a little on this latter topic.

There are very few attempts to draw characters in these volumes. One of Mr. Pitt, from the part he has acted, and still acts in the government of the country, is worthy of insertion:

"On the 17th of March Mr. Addington was sworn into his high office as first lord of the treasury with the chancellorship of the exchequer annexed; and Mr. Pitt was divested of that power which he had exercised, in times the most eventful and important, for the long period of seventeen years; during which the character of this minister was as fully developed, as clearly discriminated, and as

strongly marked, as that of any statesman who ever directed the councils of Britain. His early declaration, on the removal of Lord North, and the advancement of Lord Rockingham to the station of first minister, 'that he would not accept of any subordinate situation,' exhibited at once the extent and the irregularity of his ambition. In proportion as his pretensions were high, his manners were haughty. Instead of the generous feelings and noble enthusiasm of his father, he discovered a disposition selfish, cold, and artful; and it was quickly seen that he possessed no quality of youth but its presumption. In his conduct there was never found that fearless simplicity, that dignified candour, which are the genuine offspring of an elevated mind, and the true criterion of real wisdom. At no time did he display that commanding foresight which marks a superior intellect, or that controlling prudence which knows how to avert impending mischief. At no season did he endeavour to stem the torrent of public prejudice, or to make the people calm and wise when they were inflamed and ignorant. The stream of public opinion he submitted diligently to watch; and suffered himself rather to be carried away with it, than to aim by arduous efforts to direct its course where wisdom or patriotism might suggest. The mind of the nation, under his auspices, made no advances: on the contrary, its movement was uniformly retrograde. The errors of the public he laboured to convert to his own advantage, not to correct at the hazard of his power. He was the attentive observer of times and seasons, not the beneficent and enlightened instructor of nations. His eloquence, for which he was deservedly celebrated, was chiefly characterised by what rhetoricians call *amplification*. He possessed in perfection all the modes and subtleties of reasoning, and was copious, even to the brink of verbosity. He had the faculty of speaking much and saying little; and, when silence was impracticable, he knew how to make language subservient to all the purposes of taciturnity. His solemn avowals were clothed in impenetrable darkness; and his explanations were calculated equally to elude the vigilance of the watchful and the curiosity of the inquisitive. The connexion between the means and the end appeared seldom intimate in his thoughts, and was rarely either defined in his words or exemplified in his conduct. The plans, therefore, which he designed, although prosecuted with courage, constancy, and vigour, almost invariably failed in the execution. It is remarkable, that, during the seventeen years of his administration, no one act of patronage was extended to literature, to the sciences, or the arts."

The unfavourable traits are here industriously brought forward. But no very nice discrimination is exhibited, and the language is loose, and tautological.

A very distinct account is given of the regulations for the re-establishment of the catholic religion in France, and of the act, entitled *Concordatum*, finished between the French government and the pope, for that purpose. It may be highly instructive to those persons in this country, if any thing can instruct them, who persist in thinking the pretensions of the pope dangerous to any foreign government. It will be seen by this transaction how completely the interference of the pope is excluded even from church affairs in that country, not to speak of temporal affairs; and the whole direction, and even patronage is vested in the government of the country. We think the due consideration of this national arrangement may be so useful to many of our countrymen at the present juncture, that we will lay this passage of Mr. Belsham before our readers:

"The principal articles of this concordatum were as follow: 'That a new division of the French dioceses should be made by the holy see, in concert with the French government; or, in other words, that the present republican division should be confirmed—his holiness also engaging to require of the ancient or titular French bishops, for the good of the church, a resignation of their respective sees. 'That the chief consul should present, within three months after the publication of the pope's bull, to the archbishops and bishoprics of the new division. His holiness shall confer canonical institution according to the forms established in France before the *change of government*. The future nomination also to be vested in the first consul.

"The bishops shall have the appointment of the parish-priests;—their choice nevertheless shall not fall but on persons approved by government.

"The bishops may have a chapter in their cathedral, and a seminary for their diocese, without endowment from the government.

"His holiness engages not in any manner to disturb the alienated property of the church.

"The government shall grant a suitable salary to bishops and parish-priests; and shall enable French catholics, who are so inclined, to dispose of their property for the support of religion."

"A consular edict was at the same time published containing further regulations respecting the catholic church, as connected with the policy of the state. It enacts,

"That no bull, rescript, decree, provision, &c. from the court of Rome, even if it should relate to individuals only, shall be received or promulgated without the authority of the government.

"That no individual, assuming the character of nuncio, legate, vicar, &c. shall be allowed to exercise his functions but with the consent of government.

"The decrees of foreign synods, or even of general councils, shall not be published in France previous to the examination and sanction of the government.

"No national or diocesan synod, no deliberative assembly, shall be allowed without the express permission of government.

"Recourse shall be had to the council of state in every instance of abuse on the part of superiors and other ecclesiastical persons."

"Such was the ecclesiastic constitution established by the *concordatum*; in which, it may be remarked, that there can be found no LORD bishops, no translations, no crown livings, no pluralities, no non-residence, no sine-cures, no wealth, no pomp, no power. The national church, thus reduced to a condition of almost primitive lowliness, boasted no haughty or absurd ALLIANCE with the state; but was regarded merely as an institution meriting the protection of the civil power, and permitted to exist for purposes useful and beneficial to the public.

"In order further to humble the pride of the Roman church, two other religions—*viz.* that contained in the Confession of Augsburg, or the Luth-ran; and that professed by the reformed, or Calvinists—were also established, upon nearly a footing of equality, at the same time and by the same authority; none of these decrees, however, being carried into effect till subsequently confirmed and ratified by the decision of the legislative body. The churches of the Confession of Augsburg were empowered to hold local consistories, inspections, and general consistories, according to the customs and regulations of the churches of Augsburg. It is, however, wisely decreed, that the general consistory shall not be permitted to assemble without the consent of the government, and unless in the presence of the prefect or sub-prefect, and after a notification of the subjects intended for discussion; also, that no doctrinal decision, or formulary, under the title of a Confession, or any other

title, shall be published, or become a subject of instruction, before its publication has been authorised by the government; and the council of state is empowered to take cognizance of all the plans which may be formed by their ministers, and of all the dissensions which may arise among them. No provision is indeed made by the government for the support of the protestant churches: but the liberty of endowment is extended to them in common with the catholics—the property belonging to them confirmed, as well as the oblations established by usage and by positive regulations.

"Three colleges, or public seminaries of education, are to be erected, under the sanction of the government, for the use of the protestants—two in the east of France, for the Lutherans; and the third at Geneva, for the reformed, or Calvinists.

"Thus three distinct religions were recognised and established by the state; the members of which were all equally entitled to exercise every function, and to hold every office, military or civil, not excepting that of the first-consulship itself;—and an express provision is even made in the *concordatum* for the supposed case of a protestant being elected to the chief magistracy of the republic."

A striking refutation was likewise exhibited on the same occasion of the assertion which has lately been so often made, that implicit obedience is yielded to papal injunctions by catholics. A pontifical brief was addressed to the archbishops and bishops of France, requiring in the most pressing terms their compliance with this act. Our author says,

"A great majority of the prelates thus addressed very laudably complied with a requisition made by such high authority: but the archbishop of Narbonne, and thirteen other bishops resident in London, unanimously determined, at a meeting held by them on the occasion, to refuse the abdication demanded of them; and, in a respectful letter addressed to the holy father, they state their reasons for this act of ecclesiastical disobedience; which was the more remarkable, as these prelates had, on former occasions, been distinguished for principles leading to unlimited spiritual submission: but their feelings, and not their principles, were at the present moment unfortunately predominant."

The author takes such particular notice of the first address of the present speaker of the house of commons to his majesty on presenting the money bills, that we will present our readers with the passage. It must be owned that the language was to all intents and purposes courtly enough; and it must have been gratifying to the sovereign to be told that it was so peculiarly agreeable to his faithful commons to pay the debts of the civil list.

"On the 28th of June, being the last day of the session, the new speaker presented, according to ancient usage, the money bills to his majesty, on which occasion he made a speech which excited no very favourable ideas of his political principles. After expressing in customary language 'the heart-felt gratitude with which the house acknowledged his majesty's paternal goodness and wisdom in terminating a war just and necessary in its origin, conducted with energy, sustained with fortitude, and signalised by splendid triumphs,' he adverted to the state of the public burdens, delivering his sentiments in the following terms:— 'At a time when their attention has been directed to these considerations, it has given the HIGHEST SATISFACTION to your majesty's faithful commons, to relieve those pressing demands which the general difficulties of the times had cast upon the provision assigned by parliament for the support of your majesty's household, and the honour and dignity of

your crown. For this country has not now to learn that its monarchy is the BEST and STRONGEST SECURITY for its LIBERTIES, and that the splendour of the throne reflects lustre and dignity upon the whole nation."

"It had hitherto been uniformly understood by those adherents of the constitution who considered it as founded upon the principles of liberty, that the HOUSE OF COMMONS, the REPRESENTATIVES of the PEOPLE, to whom the right of election was now about to revert, and not the crown, was the 'best and strongest security' for the permanence of those principles; and a public relinquishment of that high and peculiar distinction from the speaker of the house, actually addressing the throne, seemed to those, who had not forsaken the ancient though not yet wholly obsolete maxims of whiggism, a concession equally disgraceful and unwarrantable. From the tenor of this address it might be inferred, that the pecuniary embarrassments of the crown were a just ground of exultation and applause; and the whole speech formed a curious contrast to the famous address of Sir Fletcher Norton to the sovereign on a similar occasion, five-and-twenty years before."

Mr. Belsham draws a very unfavourable picture of the abilities displayed by our ministers in managging the negociations which terminated in the peace of Amiens; and seems to think that by any tolerable manifestation of wisdom and firmness, much more favourable terms might have been obtained. There is subjoined to the history an appendix, continuing the transactions of government down to the rupture of the peace of Amiens. In this review he endeavours to shew that the ministers became very soon ashamed, and repented of the peace which they had made; that instead of endeavouring by a steady and vigorous policy to keep France exactly to the terms of their treaty; by exactly fulfilling those terms themselves to leave no subterfuge to the opposite party; and by the display of a frank and friendly disposition to cultivate a similar disposition and good friendship in the opposite country, they anxiously sought for excuses to avoid fulfilling the treaty; displayed a captious, supercilious, and disdainful temper; and courted a rupture rather than coalition and peace. His appendix is drawn up with no little ability, and we own that he made this view of the transactions appear more probable to us than it did before.

In the whole of that system of policy which has been pursued by this country towards France, since the year 1793, the author condemns the government of this country. This naturally gives occasion to a favourable leaning towards the government which opposed that system; and we could point out several things which Mr. B. has praised as done in France, which we think he would have blamed, if done here. In general, however, the interests of liberty and justice Mr. Belsham vindicates in that country in a similar strain to that which he uses in other instances.

Transactions of the Royal Society of Edinburgh—being the Continuation of Part Second, together with Part Third of the Fifth Volume. 1805.

The continuation of part second of this volume contains two papers: the first entitled, *Disquisitions on the Origin and Radical Sense of the Greek Prepositions*; the second, *Experiments and Observations*

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upon the Contraction of Water by Heat at low Temperatures.

Paper 1st.—Disquisitions on the Origin and Radical Sense of the Greek Prepositions. By James Bonar, F.R.S. Edinburgh. Read Dec. 19, 1803, Jan. 16, and Feb. 20, 1804.

The perplexity and obscurity attending all etymological investigation in general, and the want of fixed principles to direct the inquiries of the Philologist, had rendered the study of this subject a matter of much difficulty. The consequence has been that in place of sound reasoning, Etymologists have been contented to amuse us with a variety of unprofitable subtleties, and in place of truth, to substitute conjecture. This has necessarily exposed them to the attacks of ridicule, a weapon which often succeeds where sound argument fails. But if etymologists and their whimsical conceits have been ridiculed it does not follow that there is no foundation for the science, or, that their study is without utility. The subject has been lately investigated upon principles which are likely to stand the test of the most rigid examination; and its utility will be questioned only by such as do not sufficiently comprehend it.

In the *exordium* of the present disquisition, Mr. Bonar states some of the advantages which may be expected to result from the study, the consideration of which operated upon his mind as an inducement to engage in it, at least to the extent intimated in the title. The principles upon which Mr. Bonar proceeds are those which have been introduced or adopted by the Dutch etymologists, Schultens, Ten Kate, and Hemsterhuis, and by the author of the *Disquisitions of Purley*. The purpose of language is to communicate our thoughts: and for this the above etymologists contend that the noun and the verb are all that are necessary. The form of expression, however, is at first tedious and circuitous, and dispatch is a great desideratum in the communication of our thoughts. Hence the introduction of abbreviations which will account for all the seeming variety of parts of speech enumerated by grammarians. Mr. Bonar is of opinion, that in tracing language to its first elements, it will probably be found that it is from the verb that the whole has gradually branched out. Satisfied, however, that the above-mentioned principles are the only sure guide in investigating the structure of language, he accordingly applies them to the analysis of the Greek particles, acknowledging that much has been already done to facilitate the investigation by the successive labours of Dr. Moor, and Mr. Dalziel, as well as by the researches of Linnep and Scheide.

In analysing the prepositions of any language, Mr. Bonar thinks it may be assumed as certain, "That to every preposition, one primary radical idea was originally fixed—that this idea was for the most part taken from sensible objects—and that from this radical idea all the secondary applications may be either immediately or circuitously traced.—It would have added considerably to the support of the theory which Mr. Bonar adopts, if he had stated these remarks as the result of his investigations, rather than assumed them as first principles. It was not necessary to his pur-

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pose to assume so much. It would have been sufficient if he had assumed only the principle that our present sorts of words and forms of expressions have arisen from abbreviations and corruptions which may be traced to the noun or the verb. This is in fact the principle upon which he proceeds, and conducts his analysis of each preposition. Of part of this analysis we shall give an abridged view, from which the reader may, perhaps, be able to judge of the whole.

Ἀμφί.—It appears to have been a frequent practice among Greek writers, either to add to words the termination ϕ , or simply to insert the letter ϕ before the termination. With the assistance of this clue Mr. Bonar derives the preposition $\alpha\mu\phi\acute{\iota}$ from the obsolete verb $\alpha\mu\omega$, to embrace or grasp, and hence he deduces its different significations.—1. *About or round a place or object*, as $\Delta\mu\phi\acute{\iota}$ πολλοὺς οἰκίους, They dwell—place grasped, or comprehended by their dwellings—the city, that is, round about the city. 2. *Figuratively—about or concerning* $\Delta\mu\phi\acute{\iota}$ ἀστέρων γραφή, a treatise—subject comprehended—the stars, that is, concerning the stars.

Ἄνω.—This preposition presents more difficulties. Grammarians are not agreed with regard to its radical signification, because it cannot be traced to any other word tending to illustrate its meaning. Mr. Bonar thinks Dr. Moor comes nearest the truth, in supposing it to express—the lines of direction traced backward. But $\acute{\alpha}\nu\omega$ signifies very frequently up or upward. This, says Mr. Bonar, is because down or downward is the natural or usual direction which bodies take when left to themselves. Perhaps, this explication discovers more of ingenuity than of solidity. It accounts, indeed, for the form of expression, but seems to be rather far-fetched.— $\Omega\varsigma$ ἐστὼν ἄνω πρὸς τὸν οὐρανόν. Having thus spoken I ascended the vessel—I went—direction of my going—the vessel—in the order of position the reverse of what is usual with bodies, that is, upwards.

Ἄντι.—The different significations of $\alpha\upsilon\tau\acute{\iota}$ are accounted for by deducing it from the obsolete noun $\alpha\upsilon\tau\acute{\iota}\varsigma$, $\alpha\upsilon\tau\acute{\iota}\varsigma$ the front or face, of which $\alpha\upsilon\tau\acute{\iota}$ the accusative case is still in use as an adverb. $\text{Ἰσάμειος ἄντι θύρης}$, set or placed—fronting the door—before the door.

Ἄπὸ.—By tracing the cognates and derivatives of this preposition, Mr. Bonar discovers it to have been originally a noun signifying distant or remote; which, with the assistance of some implied and common noun, signifying place or point, came to be used in the radical sense of distant point, or extreme point. $\text{Ἀπ' ὀμμάτων Βαλόν με}$, darting at me from the eyes—extreme point of darting—the eyes.

Ἔς.—There has been considerable diversity of opinion concerning the radical sense of the preposition $\epsilon\acute{\iota}\varsigma$. Dr. Moor supposes it to have been originally the numeral adjective $\epsilon\acute{\iota}\varsigma$, $\mu\iota\alpha$, $\epsilon\acute{\iota}$. Linnep derives it from $\epsilon\acute{\iota}\omega$, to send, and Scheide makes it a contraction of $\epsilon\acute{\iota}\sigma\omega$, within. But none of these deductions seems sufficient to account for the various uses of $\epsilon\acute{\iota}\varsigma$. It was necessary, therefore, to have recourse to some other. Mr. Bonar accordingly points out one which has at least the merit of being extremely plausible.—The defective verb $\epsilon\acute{\iota}\mu\alpha\iota$, to sit, must have been the perfect passive of an obsolete verb $\epsilon\acute{\iota}\omega$, of which the participle of one of the aorists passive must have been $\epsilon\acute{\iota}\varsigma$, signi-

fying set down, or what is equivalent, sitting, resting, stopping, and by understanding the word place, which seems to be of great use in Mr. Bonar's theory, it came at last to express sitting place, resting place, stopping place, by which means, he thinks, all its uses may be accounted for.— $\epsilon\acute{\iota}\lambda\theta\omega\iota\varsigma$ εἰς Τροίην.—I came to Troy.—I came—stopping place—Troy.

Κατὰ.—In tracing the origin of $\kappa\alpha\tau\acute{\alpha}$, a difficulty occurs for the want of a radical verb corresponding with it in signification. But Mr. Bonar gets over the difficulty by having recourse to the system of cognates existing in the Greek language from which it is ascertained, that where the radical consonant in the primitive roots, was the same, the signification was also the same, though the vowels were varied. Thus $\kappa\alpha\omega$ and $\kappa\alpha\omega$ denoted originally the same idea, though in the progress of the language the traces of one of the roots might be lost. $\kappa\epsilon\acute{\iota}\omega$ must have been the present indicative active of the defective verb $\kappa\epsilon\acute{\iota}\mu\alpha\iota$, I lie. But $\kappa\alpha\omega$ must have had the same signification, to lay or lay down, and $\kappa\alpha\tau\acute{\alpha}$, a verbal noun proceeding from it, must originally have signified laying place, or lying place. This will account for its different applications. $\text{Κατὰ ῥηθῆα πυκνὰ κείμθα}$, We lie—lying place, or place where we are laid—the thick bushes—among the thick bushes.

Μετὰ.—The analysis of this preposition may be considered as the grand trial of Mr. Bonar's skill and ingenuity. Μετὰ , when construed with the genitive denotes with, with the dative among, with the accusative after. These significations exhibit a great deal of seeming contradiction at least, and the theory that reconciles them must certainly be a good one. Μετὰ appears to Mr. Bonar to be an immediate derivative from the obsolete verb $\mu\epsilon\acute{\iota}\omega$, to go, its primary signification having been, most probably, a way past, a way director, nearly the same as it still is in Latin, meta, a goal. But if so, it would soon be transferred to signify a conductor of the way, a guide, a companion; by which explication its different uses may be easily resolved. $\text{Μετὰ ἑαρίτων ἀειδῶν}$, Singing with the lyre—singing—accompaniment—the lyre. $\text{Μετὰ πρῶτοις ποσίτοι}$, He was busy among the foremost—he was busy—conductors or companions surrounding—the foremost. $\text{Μετὰ τὸν πόλεμον ἦειν}$, To come after the war—to come—leader or predecessor in point of time—the war.

From this view of Mr. Bonar's disquisition, the reader will be enabled to form an opinion of its merit; and if he is inclined to consult the original, he will find it to be a most masterly specimen of etymological analysis. Some of his derivations appear to be rather fanciful, but it must be allowed that they account well for the circumstance they are brought to explain.

In an appendix. Mr. Bonar exhibits an outline of what he conceives to be the true system of Greek analogy, which, as it is the ground upon which he proceeds in tracing the line of cognates and derivatives, he thinks proper to elucidate by some observations. The system of the duads he neither wholly adopts nor totally rejects; but he considers them as deriving their signification only from the addition of consonants. "Each of the different consonants united with the vowel-sounds in the form of the duads was employed to express some one general idea, which might be

traced in various ramifications through all the words emanating from that primitive root. The radical ideas announced by the different consonants, struck Mr. Bonar to be somewhat of the following nature: β impulse, γ expulsion, δ piercing force, ζ expansion, κ laying force, λ abrasion, μ compression, ν cleaving force, ξ violent friction, π adhesion, ρ fluency, σ tremor, τ tension, ϕ eruptive force, χ opening, ψ gentle friction.

Of all the systems of Greek analogy this seems to be the most fanciful. Mr. Bonar, however, appears to be well qualified to support it both from his ingenuity of argument, and eloquence of style.

Paper 2d.—Experiments and Observations upon the Contraction of Water by Heat at low Temperatures. By Thomas Charles Hope, M.D. F.R.S. Ed. Professor of Chemistry in the University of Edinburgh. Read 9th January, 1804.

To the general law, that bodies are expanded by heat and contracted by cold, it has been long known that water at a certain temperature furnishes an exception. It acquires its maximum of density at the temperature of about 40° of Fahrenheit's thermometer, and expands, perhaps, in an equal proportion at equal degrees, whether cooled below or heated above that temperature. But although this anomaly with regard to the effect of heat has been long believed to be the fact, the experiments upon which it rested were, by some philosophers, not reckoned to be altogether so decisive as to preclude the possibility of mistake.

It was said that the dimensions and capacity of the instruments employed in experiment undergo so much change from variations of temperature that it is difficult, if not impossible, to determine whether the apparent anomaly is not rather the effect of this change. This objection was urged by Dr. Hooke more than a century ago against the experiments of Dr. Croune, which were the first on this subject, and has lately been revived by Mr. Dalton, whose former experiments seemed to have furnished the most decisive proofs of the existence of the anomaly.

About three months before this paper was read, Mr. Dalton, in a communication to Dr. Hope, informed him that after a long train of experiments, he was led to believe that he and his predecessors in the same field of investigation had fallen into a mistake with regard to the contraction of water by heat and its expansion by cold, because on subjecting water to different degrees of temperature in instruments made of different materials, he found the point of greatest density to be indicated at a different temperature in each. With an apparatus of earthen ware it was at the 34th degree; of glass, at the 42nd; of brass, at the 46th; and of lead, at the 50th. These results are, indeed, very different; but they are not sufficient to warrant the conclusion that the anomaly in the case of water does not exist. It was to be expected that an apparatus of different materials would affect the result of the experiment with regard to the maximum of density; but if it exhibited above and below that maximum, phenomena similar to those which were exhibited by the former apparatus, the conclusion to be drawn from it was not that the anomaly did not

exist, but that the materials employed as an instrument affected the result of the experiment.

From this argument alone, we think Mr. Dalton's doubts might have been shown to be groundless. Dr. Hope, however, went to work in a different way. He instituted a set of experiments upon principles totally different from all former experiments, calculated like them to exhibit the singular fact, without being liable to similar objections.

When a body is dilated, whether by heat or cold, its specific gravity is lessened. The movements among the particles of fluids, when any inequality of temperature prevails in the mass, is owing to this cause. It occurred to Dr. Hope, that he might avail himself of these movements, and upon statical principles determine the question in dispute. He argued thus, If ice-cold water, in acquiring temperature, is found, in its whole progress, to have the warmer parts near the top, it will follow that water is subject to the usual law, and is expanded like other bodies by heat; but if the event turns out to be different, then is the existence of the anomaly proved.

Experiment 1st.—"I filled a cylindrical jar of glass 8½ inches deep, and 4½ in diameter, with water of temperature 32° and placed it on a table, interposing a considerable thickness of matter possessed of little power of conducting heat. I suspended two thermometers in the fluid, nearly in the axis of the jar, one with its ball about half an inch from the bottom, the other at the same distance below the surface. The jar was freely exposed to the air of the room, the temperature of which was from 60° to 62°—The experiment commenced at noon.

	Top Thermomter.	Bottom Do.
	32	32
In 10 minutes	33 +	34 +
— 30 ———	35.5	37
— 50 ———	37	38
— an hour	38	38
— ——— & 10 minutes	42	38.25
— ——— 30 ———	44	40
— ——— 50 ———	46 +	41 +
— 2 hours & 10 ———	48	42.5
— ——— 30 ———	50	44
— ——— 50 ———	50.5	45
— 4 hours ———	54	49"

From this experiment it is proved, that when ice-cold water is heated by the influx of the ambient air, the warmer portions of the fluid actually descend, and occupy the bottom of the vessel. Consequently, ice-cold water is contracted by heat. But as soon as the fluid at the bottom indicates a temperature of 38° the phenomenon is totally changed, the warmer portion ascends and occupies the summit, proving that water is now expanded by heat.

Experiment 2nd.—"I filled the same jar with water of temperature 53°, and that I might observe the phenomena of cooling, I placed it in the axis of a much larger cylindrical vessel nearly full of water, of temperature 41°, and, by an earthen ware support raised it about three inches from the bottom, taking care that the water should be on the same level in both vessels. As soon as I had adjusted the two thermo-

meters, as in the former experiment; I observed that the top of the fluid was still at 55° ; but the bottom one had fallen to 49° ."

	Top.	Bottom.
In 9 minutes	52°	45
— 15 ———	52	44

To accelerate the cooling, the water in the large cylinder was withdrawn by a syphon, and its place supplied by ice-cold water.

In 23 minutes	48	42+
— 38 ———	44	40
— 43 ———	42	40
— 46 ———	40	40
— 52 ———	36	40
— 58 ———	35	39
— 65 ———	34	37
— 75 ———	34	36
— 103 ———	34	34

This experiment is the counterpart of the former. It proves that when a cylinder of water of 53° is cooled by circumfluent iced fluid, the colder part of the water takes possession of the bottom of the vessel till it arrives at 10° . It is then stationary till the surface reaches the same point. But in the further progress of the refrigeration the phenomena are completely changed. The colder part of the fluid now rises to the surface, which attains its lowest degree of temperature long before the bottom.

These with a number of other experiments which we cannot now detail, varied in all possible ways, and conducted with all possible accuracy, may be regarded as a complete demonstration of the fact, "that water possesses a peculiarity of constitution in relation to the effects of caloric, and is, within a short range of temperature, an exception to the general law of *expansion by heat*." The fact then is established, but what is the cause of it?—The expansion which water experiences in the act of freezing is generally attributed to a new arrangement which the particles assume, determined, probably, by their polarity. But if this polarity acts with so much energy at 32° , why may it not be supposed to begin to exert its influence at temperatures more elevated?—And upon the same principle, why may not heat be supposed to contract water of 32° by counteracting the small portion of polarity that survives the liquification?—This Dr. Hope suggests us, at least, a plausible explication of the phenomenon, but does not by any means pretend to be himself satisfied with it.

M. de Luc alledged, and Mr. Dalton seemed to have confirmed the opinion, that water, at any given degree of temperature, above or below 41° , possesses the same density.

But from some circumstances which occurred in the course of Dr. Hope's experiments, he is inclined to think that this is not exactly the truth. During the heating or cooling of the water below 10° the difference of temperature between the top and bottom of the fluid was less than what occurred at the same number of degrees above it. It seems probable, therefore, that water from 40° is more expanded at equal degrees of elevation than of depression.

VOL. V. PART 3.—HISTORY OF THE SOCIETY.—

Meteorology.—1st. A comparison of some observations on the Diurnal Variations of the Barometer made in Peyrouse's Voyage Round the World, with those made at Calcutta by Dr. Balfour, was read by Professor Playfair, Jan. 7, 1799.

The first set of observations was made by M. Lamanon, who accompanied Peyrouse, and who was instructed by the Academy of Sciences to keep an exact account of the heights of the barometer in the vicinity of the equator at different hours of the day, with a view to discover what quantity of its variation is due to the action of the sun and moon, that quantity being there supposed to be its maximum.

In approaching the equator on the 28th September, 1785, M. Lamanon, who made use of Nairne's marine barometer, found that from 4 to 10 A.M. the barometer rose $1\frac{3}{8}$ line, from 10 A.M. to 4 P.M. fell $1\frac{2}{8}$; from 4 to 10 P.M. rose $\frac{9}{8}$; from 10 P.M. to 4 A.M. 29th fell $1\frac{3}{8}$ line, from 4 to 10 A.M. rose $1\frac{5}{8}$; from 10 A.M. to 4 P.M. fell $1\frac{2}{8}$; and from 4 to 10 P.M. rose 1. From these and other observations to the same effect, it followed that the mercury stands highest about the middle of the day, from which time it descends till the evening, and rises again during the night, producing in the barometer a variation of about $1\frac{1}{2}$ line, which corresponds to a height in the atmosphere of nearly 100 feet.

Between these and the observations of Dr. Balfour at Calcutta, in 1741, there is a remarkable coincidence. Dr. Balfour, who observed the barometer during a whole lunation, found that the mercury constantly fell from 10 at night to 0 in the morning; from 6 to 10; in the morning it rose; from 10 in the morning to 6 at night it fell again; and lastly rose from 6 to 10 at night. The only difference is, that in the one set of experiments the minimum is at 4, and in the other at 6.—Dr. Balfour attributed these variations to the reciprocations of the sea and land breezes during the day and night. But the observations of the French navigator destroy this probability. The subject is certainly deserving of a fuller investigation, but as the learned Professor observes, it is doubtful whether those phenomena can be ascribed to atmospherical tides produced by the sun and moon, as the *ebbing* and *flowing* of the mercury in the barometer appears to have no dependence on the position of those luminaries relatively to one another, but happens, it would seem, constantly at the same hour, in all aspects of the moon and all seasons of the year.

2. An account of an Aurora Borealis, observed in day-light at Abestoyle, in Perthshire, on the 10th Feb. 1799, by Patrick Graham, D.D. was communicated by the Rev. D. Finlayson, Nov. 4, 1799.

This happened after a period of intense cold during which much snow had fallen. It had begun to thaw; the temperature of the air was mild, and the aspect of the sky serene. The sun was yet a full hour above the horizon when the heavens became covered with a light palish vapour, extending in longitudinal streaks from west to east. On a minuter examination, this

proved to exhibit all the characters of a true Aurora Borealis. It continued for a space of more than twenty minutes, and then gradually vanished. Perhaps the phenomenon appears more frequently than is suspected. In the Annual Register for 1789, there is an account of an Aurora Borealis seen by day-light in Ireland, by Dr. Henry Usher.

3. An account of two intersecting Rainbows seen at Dunglass, in East Lothian, July 1799, was communicated by Professor Playfair, Jan. 6th 1800.

At Dunglass, in July 1799, a little before sun-set, a large and beautiful rainbow was seen, formed on a cloud which hung over the sea. The sun was about 20° high; the elevation of the highest point of the arch about 40° . At the point where the northern extremity of this arch touched the horizon, another arch seemed also to spring from the sea diverging from the former at an angle of 3 or 4° on the side towards the sun. A similar phenomenon is described in the Philosophical Transactions, as having been seen at Spithead, by a gentleman who ascribed it to the reflection of the sun's rays from the surface of the sea. This hypothesis seemed to agree exactly with the phenomenon observed by Professor Playfair. The accidental rainbow was seen only at the extremity, where the principal arch rose from the sea, and where the sun's rays reflected from the water might fall on the drops of rain; but on the other part of the cloud, where the land intervened, there was no such appearance.

CHEMISTRY.—On Feb. 3rd 1800, Sir George Mackenzie, Bart. read a paper containing an account of Experiments which he had made on the Combustion of the Diamond.

This paper was published in Nicholson's Journal for 1800. The public has, therefore, been long acquainted with it, which renders it unnecessary to enter into the detail of it at present. We shall state only the results.—1st. The degree of temperature, at which the combustion of the diamond takes place, is found, according to the experiments of Sir George, to be 14° or 15° of Wedgewood's pyrometer. This is much lower than had been formerly supposed. 2. The accuracy of Guyton's experiments on the diamond is confirmed by a set of similar experiments, instituted to remove some doubts that were entertained with regard to the conclusiveness of those made by Guyton. The results obtained by Sir George were the same.

3dly, The identity of carbon and diamond is still farther confirmed by an experiment of a new and different kind, in which a mixture of oxide of iron and diamond powder, after being exposed for about half an hour in a Cornish clay crucible, was found to be reduced into a metallic button of cast iron.

Mineralogy.—The Rev. Dr. William Richardson, late F. T. C. D. having sent to Dr. Hope a collection of Specimens from the Northern Coast of Antrim, with a catalogue and observations, the specimens were exhibited and the observations read, March 7, 1803.

The first part of these observations relates to a species of basalt discovered by Dr. Richardson, in the

peninsula of Portrush, about six miles to the west of the Giant's Causeway, to which M. Pictet, of Geneva, when he visited Portrush, in a tour through Ireland in 1801, gave the name of *siliceous basalt*. It is found to contain a greater proportion of silica than usual. It is arranged in parallel strata from ten to twenty inches thick, constructed of large prisms generally pentagonal, which, when broken, divide into smaller prisms. It contains marine exuvia in great abundance; for which reason some mineralogists deny that this fossil is basalt. The next part of the observations relates to the construction of the whinstone dykes on the coast of Antrim. They are formed of large massive prisms laid horizontally, which are always divisible into smaller prisms that are likewise horizontal.

ALGEBRA.—*Rule* for reducing to a continued fraction the square-root of any given Integer number not a square. By James Ivory, Esq. Communicated 10th Jan. 1801.

To state this rule at full length, and to illustrate it by example, would require perhaps more room than its importance entitles it to in this place. It seems, however, to be sufficiently adapted to purposes of practical utility.

SURGERY.—March 7th 1803, Mr. Russel read an account of a singular variety of Hernia, which occurred to him while he was delivering chemical lectures in conjunction with Dr. Brown and Mr. Thomson. It is a species of inguinal hernia, in which the viscera burst through the common parietes of the abdomen, exactly opposite to the lower and external orifice of the ring, where they come into contact with the spermatic cord, and descend along with it directly into the scrotum."

ANTIQUITIES.—1st.—June 18, 1799, a letter from the Abbé Mann was read, concerning the charthouse of Perth, from which it appears that it was erected during the reign, and by the direction of James I. of Scotland, about 1150. The first Prior was Oswald de Corda; the last Adam Forman. The demolition of the religious houses at Perth, began in 1559.

2d. Account of the term Skull or Skoll as used in old writings, being an article in the *Etymological Dictionary of the Scottish Language*, proposed to be published by the Rev. John Jamieson, D.D. read April 1803.

From this specimen of etymological disquisition, the public will be able to judge of Dr. Jamieson's abilities as an etymologist. It certainly exhibits marks of the most minute acquaintance with the manners, customs and language of the ancient Scots; and shows him to be well qualified for compiling such a dictionary as he proposes to publish.

SKUL, SKULL, SKOLL.—1st. A goblet or large bowl for containing liquor of any kind.

"And on we kest of warne milk mony a skul
And of the blude of sacrifice coupis full."

Dougl. Virg.

—"In flakoun and in skull
They skynk the wine." Irel.

2dly.—By metonymy, the form of salutation which

is now expressed by what is called *drinking one's health*.

The Earl of Gowrie was directed from his Majesty to drink his *scoll*; (that is, his health.)

Gowr. Conspir.

Paper 1st.—Biographical Account of the late Dr. James Hutton, F.R.S. Edinb. By Mr. Playfair. Read Jan. 10th 1803.

If the life of men of science abounds not with that variety of striking incident which attracts the attention, and excites the wonder of the generality of readers; it affords at least, when well detailed, a most interesting and instructive lesson to the philosophical mind. If the dawnings and developements of genius are pointed out and discriminated; if the causes are ascertained which give to the mind its original bias to a particular study: or if they are traced to the instructive operations of the powers of genius itself; if the progress of the mind is marked in its pursuit after knowledge, from its incipient and early exertions to the full maturity of its powers; and if the habits and plan of study acquired or adopted by men of genius are well described; much has been done to interest and instruct mankind. These conditions we conceive to be united in Mr. Playfair's Biographical Account of Dr. Hutton; of which we believe all good judges will be ready to express their approbation. Of this account we shall give a short abstract.

“ Dr. James Hutton, was the son of Mr. William Hutton, merchant in Edinburgh, and was born in that city on the 3d of June, 1726. He entered the university as a student of Humanity, in Nov. 1740. He studied afterwards under the celebrated Maclaurin, but did not prosecute the mathematical sciences to any great extent. The origin of his attachment to the study of chemistry is traced to the accidental mention of a chemical fact by Professor Stevenson in his prelections on logic. The fact was, that *aqua regia* is the only solvent of gold which requires the united action of two acids, each of which singly is capable of dissolving any of the baser metals. This important phenomenon drew him, as if by a kind of elective attraction to the study of chemistry, with a force that could never afterwards be overcome. His philosophical career was however interrupted by his engaging at the request of his friends, as an apprentice to a writer to the signet. But instead of copying writs and deeds, or studying the forms of legal proceedings, it was found that his favourite object of pursuit was the experiments of the crucible and retort. He was accordingly released from his engagement as an apprentice, and permitted to direct his attention to studies more congenial to his inclinations. He applied himself to the study of medicine as being the most closely connected with chemistry, and after attending the lectures in the University for some years, repaired, as was then customary, to the continent, to finish his course of study. He took the degree of M.D. at Leyden, in 1749.

After his return from the continent, he began to think seriously of settling in the world. His views were first directed to the medical profession, but were soon abandoned for others that afforded better hopes

of success. He resolved to apply himself to the study and practice of agriculture. With this view he fixed his residence for some time with a farmer in Norfolk, from whom he received practical lessons in husbandry. During his stay in England he made many journaies on foot into different parts of the country for the purpose of studying mineralogy or geology. He afterwards visited Flanders with the view of promoting both his mineralogical and agricultural studies. In 1754 he returned to Scotland and fixed his residence on his own farm in Berwickshire, where he introduced the new husbandry which has since made such rapid advances in that quarter. About the year 1763 he left Berwickshire, and went to reside in Edinburgh, giving his undivided attention to scientific pursuits. This gave him the advantage of enjoying with less interruption, the society of his literary friends, among whom were Dr. Black, Mr. Russel, and Professor Adam Ferguson.

Dr. Hutton's first publication was given to the world in 1777, entitled, *Considerations on the Nature, Quality, and Distinctions of Coal and Culm*. It proves that *culm* is the small or refuse of the infusible or stone coal, but very different in its properties from the small of the fusible coal. A sketch of his great work, his *Theory of the Earth*, the formation of which had been the object of many years of previous study, was communicated to the Royal Society of Edinburgh soon after its original institution. Mr. Playfair's illustration of this theory is already known to the public, and he contents himself in the present account with giving only a general outline. It is not our business to inquire into the merits of the Huttonian theory at present. It is sufficient to say that Mr. Playfair represents it in the most favourable light possible; and we consider him as being well qualified to judge of its merits. Another paper, a *Theory of Rain*, appeared also in the first volume of the Edinburgh Transactions. This theory, as is well known, met with a most vigorous and determined opposition from M. De Luc, and became a subject of controversy, which was conducted with perhaps too much warmth. After the period of these two publications, Dr. Hutton made several excursions into different parts of Scotland, with a view of comparing certain results of his theory with actual observation; and in these he seems to have been very successful. In 1792 he published *Dissertations on different Subjects in Natural Philosophy*, in which his theory for explaining the phenomena of the material world, seems to coincide very closely with that of Roscovich, though there is no reason to suppose that the former was suggested by the latter. But Dr. Hutton did not confine himself merely to physical speculations; he directed his attention also to the study of metaphysics, the result of which was the publication of a work, entitled, *An Investigation of the Principles of Knowledge, and of the Progress of Reason from Sense to Science and Philosophy*. The metaphysical opinions advanced in this work, coincide for the most part with those of Dr. Berkeley, from which the reader will perhaps be disposed to think that they rest on a very slender foundation. About this period Dr. Hutton's health began to decline. In the summer of

1793 he was seized with a severe illness, which, after some intervals of convalescence, terminated at last in his death, on Saturday, 26th of March 1797.

Dr. Hutton's character is well described by the writer of this account, and happily illustrated by a comparison with that of Dr. Black; the whole being a most excellent specimen of biographical narrative.

2d.—Minutes of the Life and Character of Joseph Black, M.D. Addressed to the Royal Society of Edinburgh. By Adam Ferguson. Read August 3d 1801.

After the bold and masterly sketch exhibited in the preceding article the reader will be but the more sensible of the deficiencies of the present. It will, however, give him some pleasure to know that Dr. Black has since met with a more able biographer. But as the pretensions of the writer are very moderate, it would be unfair to criticise his attempt with severity. It appears however, from the account that Dr. Black was born in 1728, at Bourdeaux, in France, where his father, who was a wine merchant, and a native of Belfast, lived in habits of intimacy with the great Montesquieu. At the age of twelve, the son was sent home to receive the education of a British subject, first at the school of Belfast, and then at the University of Glasgow, where after the period of his discovery of the existence of *fixed air* in calcareous and alkaline substances, and of *latent heat* as the cause of fluidity, he was chosen Professor of Medicine and of Chemistry. In 1766 he was called from his Professorship at Glasgow, to succeed Dr. Cullen, as Professor of Chemistry at Edinburgh, where he continued to give lectures with increasing reputation, for a period of upwards of thirty years. He died on the 26th Nov. 1799, in the 71st year of his age.

Observations on the Poor Laws, and on the Management of the Poor, in Great Britain, arising from a Consideration of the Returns now before Parliament. By the Right Honourable George Rose, M.P. 8vo. pp. 36. London, 1805. Hutchard. 1s. 6d.

Mr. Rose is one of the few members of parliament who have turned their attention to the first class of the objects of legislation, the amelioration of the political institutions of the kingdom. For this he deserves not only the praise, but the admiration of every intelligent friend of his country. While the labours of those persons who employ themselves in declaiming against the power of Bonaparte, or boasting of the glory of Great Britain, perish with the sound upon their lips, better regulations for the intercourse and exigencies of social and political life, regulations by which the natural liberty and happiness of individuals are promoted, by which national savings are made, and the great machine of society is rendered more simple and beautiful in its structure, and more harmonious and easy in its operations, are the most glorious exploits of patriotism, and the greatest benefits to the species to which a man belongs.

That particular to which Mr. Rose has peculiarly directed his attention is the system of regulations for the management of the poor in England, a system

which the enlightened author of the wealth of nations declared to be productive "of the greatest disorder, perhaps, of any in the police of England." The enormous amount of the sums expended for the maintenance of the poor, and the evident effects of the provision made for them in encouraging idleness and debauchery, have long engaged general attention; but still the making of alliances on the Continent, the contracting of good loans, and the devising of patriotic, productive taxes, have been considered as objects of greater national moment; and the making of improvements in the regulations about the poor, or in any other concerns of internal administration, have been remitted to a more convenient season.

One of the most pernicious regulations which ever had place in any country was that article of the poor laws, by which a labouring man was prohibited from carrying his person and industry from one parish to another, for fear of his becoming chargeable to the parish to which he removed. By this regulation the productive powers of the country were impaired in an extraordinary degree; and the common people were exposed to the cruellest oppression. It was Mr. Rose who first introduced a change in this ancient institution. He introduced it with considerable address. The change was not proposed as a direct object, otherwise it would most probably have been opposed by all the haters of innovation, by all those persons who think that every thing which can be done for the amelioration of the human condition, has been done before our day. In a bill for the encouragement of friendly societies, Mr. Rose contrived to insert a clause to exempt all members of those societies from being removeable from any parish, till they became actually chargeable to it. After this advantage had been gained, a further attempt was thought advisable, and a law was procured rendering all persons whatsoever free from removal till they became actually chargeable. We know very few measures of government for many years equally salutary with this; and it is to Mr. Rose we are indebted for it.

In the pamphlet before us, Mr. Rose says, "whether any thing more should now be done to prevent removals may be fit for consideration." We believe, if with the good intentions, and the knowledge, which Mr. Rose brings to the consideration of this subject, he reflects for but a very short time on the hardships which may be, and are inflicted upon individuals by arbitrary removals, at the moment of becoming chargeable, he will not long remain in doubt that something more should be done to prevent them. The moment of sickness is the most usual moment of a man's becoming unable to support himself. How cruel at that time to be deprived of the repose, and quiet which his situation requires, to be tumbled into a common cart, and driven to a distant parish, often to the certain sacrifice of his life? A man is established in a parish in a regular employment by which he maintains in comfort himself and his family. But his wife and most of his children are seized with an epidemical fever; he must suspend his industry to wait upon them, and he has no longer the means of supplying their wants. At this painful moment his family are to be removed into a distant parish, where he has

possibly not the same means of industry, and where he may never be able to support them again. Innumerable other cases may be conceived by any person, and whoever is acquainted with the practical state of England will have no occasion to draw upon his imagination.

We wonder not, however, that Mr. Rose saw great difficulties. The destruction of the law of settlement aggravates several of the disadvantages of the remaining regulations. In truth the provision of settlement and the other provisions of the poor laws were made for one another. They form a complete system, which, however defective in the whole, is consistent with itself, and any part of it is only the more full of inconvenience when detached from the rest. Nothing is certainly more necessary than that every legal obligation should be exactly defined. And if a parish is bound by law to feed, clothe, and lodge its poor, it ought accurately to be ascertained who are its poor. If all those persons who fall into necessitous circumstances while within the bounds of the parish are to be reckoned such, and if all persons who please may come and reside there, one parish may become responsible for the greater part of the poor of a whole county; and the greatest inequality, and by consequence the greatest injustice and oppression, must take place. This is not an imaginary case; it is one actually existing. There are parishes in London in which, perhaps, there are hardly six poor, parishes inhabited by the most opulent people; while in some of the parishes about the outskirts of the town, the poor are reckoned by hundreds, and in these the inhabitants are chiefly poor. In these cases not only are the poor of the metropolis thrown chiefly upon a few parishes to the exonerated of the rest, but the maintenance of them is thrown upon the poorer sort of inhabitants to the exonerated of the rich. This is monstrous and abominable. The law of settlement did not altogether remedy this abuse; but it opposed a great obstruction to it.

In the state of uncertainty in which Mr. Rose remained with regard to further alterations he conceived that additional information was requisite, and he obtained in 1803 an act of parliament "for procuring returns relative to the expence and maintenance of the poor in England." A number of questions was drawn up, to which answers were required from the overseer of every parish, &c. where rates are made. These answers have been digested into tables, and printed by order of the house of commons, filling a volume in very large folio of 728 pages. It is on the information thus procured that our author has thought proper to offer the present observations to the public, "having been induced," he says, "to call the attention of the public to the principal points contained in the abstract, under an impression that many of the papers laid before parliament do not obtain so extensive a circulation in the country as is desirable on such an occasion as the present."

Mr. Rose begins in an odd manner. In a pamphlet, wherein he takes great credit to himself for having overthrown a principal part of the system of the poor laws, he sets out with declaring his high admiration of those laws. "Our ancestors," says he, "at a time

when as much wisdom was collected in the councils of the nation as, perhaps, in any era of our history, devised and improved a system, which succeeding legislators (when they have departed from the principle of it) have rather impaired than amended: and, although the lapse of time, and the progressive improvement of the country, may call for changes of the plan in detail, yet it is believed, the general principles are still founded in wisdom, and its leading regulations suited to the unvarying rules of human nature, and the ordinary course of political society." We will not apply the term nonsense to this passage, we will only try if with our readers we can find any sense in it. "At a time when as much wisdom," &c. Is Mr. Rose really of opinion that there was as much wisdom in the councils of the nation in the time of queen Elizabeth as at present? Will he tell us first what he means by the term *councils of the nation*? Does he only mean the cabinet council? In that in the time of Elizabeth there were a few men very skilful in the detail of business. But we suspect, in the present day, to call the cabinet council the councils of the nation, will not be considered very correct. At this time we reckon the two houses of parliament the principal part of the national councils. Now will Mr. Rose really tell us with a grave face that there was as much knowledge in the parliaments of queen Elizabeth as there is in parliament at present. Has Mr. Rose read any of the political papers and speeches of the greatest and profoundest genius of that age, Lord Bacon? Does he know that the general views of politics there contained are so lame, that no well educated person of fifteen years of age in the present day but knows better? With regard to the system too which these wise counsellors devised, we have two hundred years experience of it, which they had not. Has this been productive of no knowledge to us? "When succeeding legislators departed from the principle of this system." That word *principle* is an amazingly convenient word to writers, and still more so perhaps to parliamentary speakers. It suits all occasions. But it is an amazingly inconvenient word to readers and hearers, because they can hardly ever know what it means; which is our case in the present instance. What are we to think that Mr. Rose wishes to signify by the *principle* of the poor laws? Truly we do not know; and we think it will be very difficult for any body to inform us. Does he mean the end proposed by the poor laws; that is, the relief of persons in want? No; this he cannot mean; because he speaks afterwards of "succeeding legislators who departed from this principle." But we know of no legislators in Great Britain who have departed from the principle of relieving the poor. All the controversy among our legislators has referred to the means of attaining this end. Does the principle of the poor laws then denote that peculiar scheme of means which these laws directed to be employed for the relief of the poor? And we cannot conceive any other meaning that can be given to the term;—then, the principle of the poor laws means exactly the poor laws themselves. The next proposition is an admirable one; "When legislators have departed from the principle of the system of the poor laws, that is from

the system itself, they have rather impaired than amended the system." Why truly it would be very extraordinary if they had not. Every departure from a system impairs that system. Every alteration that is made in it, is so far an inroad upon it, and so far converts it into another system. To suppose that a system can be altered without being impaired, is to say that it can be changed without being changed. "The lapse of time, &c. may call for changes in detail." "Yet the general principles, &c." Here comes the word principles again with all its ambiguity; but we suppose that here it means the same thing with the phrase "leading regulations," which immediately follows. But is the law of settlement, in the opinion of Mr. Rose, not a leading regulation? It is certainly the second in the whole system, and an essential part of the system. Yet Mr. Rose is proud of having to a great degree repealed that law. "Suited to the unvarying rules of human nature." We suppose that by this he means the laws of human nature. Was the law of settlement then so nicely suited to the laws of human nature? Is the provision of a fund for the encouragement of spending as fast as the poor man earns so perfectly adapted "to the course of political society?"

But "suited as these general principles and leading regulations are to the unvarying rules of human nature, and the ordinary course of political society," Mr. Rose tells us, p. 3, that "it is evident, from the proof now before us, that the beneficial effects which were hoped from the system, have not been experienced." And yet in the course of two hundred years it has had sufficient time to display its natural effects, and in all that period the "beneficial effects" which were hoped from it have not been experienced, it is the strongest experimental proof that it is not calculated to produce those "beneficial effects," and that it was an ill-devised and impolitic measure. Indeed so evidently is it not calculated to produce those beneficial effects expected from it, but so necessarily calculated to produce other effects of the most fatal and mischievous sort, that were it now for the first time to be proposed, we may venture to assert that it would be universally rejected; and we are so far from joining with Mr. Rose in his praises of the wisdom of Queen Elizabeth's time, that we are well assured the system of the English poor laws could never have been adopted but in an ignorant age, and by people ill qualified to trace the most obvious effects of political regulations.

The money expended exclusively on the poor in 1803 amounted to £4,714,000 which is much more than double the sum expended in 1783, 4 and 5, and more than treble that expended in 1776; while at the same time, as Mr. Rose most justly and candidly remarks, the situation of the poor has been far from improving. "I am sure," says he, "I may venture to say that those, who look most narrowly into the present situation of the poor, will not think it, on the whole, advanced in point of comfort beyond what it was eight and twenty years ago." This is a most important fact. Mr. Rose is not a man to have asserted it on light grounds. The more it is inquired

into, the more evident it will appear. It is a fact, however, very contrary to the opinion of most people at their ease, who too often judge of the situation of their inferiors by their own. But it is a fact which deserves the most earnest attention. What! are we told in such lofty strains that our country is advancing and prospering, and so on, while the comforts of the great body of the people are actually declining! There must then be some great unseen disease at work in the body politic, which, however it may yet remain invisible for a while, will infallibly at last, unless prevented, appear in dangerous if not fatal consequences.

On the total failure of the beneficial effects expected from the poor laws, Mr. Rose remarks, that however discouraging the want of success hitherto may be, it should not sink us into despondency; and after stating his opinion of the necessity, both from humanity and policy, of making some provision for the wants of the poor, he proceeds to animadvert upon the doctrine of Mr. Malthus, that all provision for the wants of the poor is both pernicious and unavailing. The doctrine of Mr. Malthus is a corollary from the proposition which he has endeavoured to establish with regard to population. That proposition is, that the multiplication of the human species is naturally more rapid than the increase of the means of subsistence. From this it follows that a greater number of human beings will always, in every country, be produced than can be fed, which surplus number must necessarily perish. It is in vain, therefore, to feed any particular number of persons who would otherwise perish, since by this means you necessarily expose another set equally numerous, to that fate. The best means of preventing this miserable consequence, is for all persons, who are not in circumstances securely to maintain a family, to abstain from marriage, and so to keep the species from multiplying faster than food can be raised for them. But by undertaking to feed the children of the poor, when they are unable themselves to feed them, you encourage them to marry, and so counteract the only salutary principle by which you can be saved from the miseries of a larger population than you are able to feed. Mr. Rose undertakes not to contest the principle, nor one part at least of the corollary, that a legal provision for the poor encourages improvident marriages, and that the encouragement of improvident marriages is a bad thing. But he denies that all charitable assistance should therefore be withheld, because it very often happens that families fall into want, who begin their career with a very fair prospect of independence. Private and voluntary charity, he thinks, would be insufficient; and further, a very singular thought, that private charity is much more apt to be misapplied than public. By these considerations, Mr. Rose is of opinion that he has obviated the objections of Mr. Malthus to a compulsory provision for the poor. But to the idea that private charity would not be adequate to the real necessities of the poor, Scotland is a striking objection. Mr. Rose undertakes to prove that the case of Scotland is very nearly the same with that of England. We

venture to assure him that he is entirely mistaken, and that nothing can possibly be more different than both the law and the practice in Scotland. "I am informed," says he, "from an authority on which I can rely," (perhaps his memory does not serve him to recall what he himself must have seen in his younger years,) "that the poor there are supported by collections at the church doors; by certain small fees on marriages, baptisms, and funerals; and by the interest of sums given or bequeathed for that purpose; and, when they alone are not sufficient, by an assessment laid on the parish by authority of the heritors or landholders, and the kirk session, that is the minister and elders of the parish." This statement is not perfectly accurate; but on that statement, such as it is, can any thing be more extraordinary than that Mr. Rose should presume to say the poor of Scotland are supported by compulsory rates, as well as those of England, and that the difference in the two countries is more in practice than in the law? The only thing in Scotland which bears the least resemblance to the law of England, is the assessment mentioned of the landholders. Now in nine-tenths, probably, of all the parishes in Scotland such a thing was never heard of. It is a last resource, for which in so great a portion of the country, no occasion was ever found. And even in those parishes in which it has been resorted to, it is in general found necessary only in years of extraordinary scarcity, and is altogether disused on ordinary occasions. The fees on baptisms, marriages, funerals, of which a portion is sometimes, not always, appropriated to the fund for the poor, are not one-third part what they are in England, where no part of them is appropriated to that fund. It is remarkable that of these fees in England, the greater part goes to the clergyman, in Scotland no part whatever; all that is over and above a very moderate compensation to the sexton and clerk, and that is always something very trifling, is assigned to the treasury of the poor. By far the most conspicuous ingredient in this stock is made up of the voluntary pittances contributed every Sunday, even by the poorest of the people; and this truly charitable fund is in general found sufficient to answer all the most urgent calls upon humanity, the only calls to which the public ought ever to attend. Even the assessment however in Scotland bears no resemblance to the rates of England, as would most abundantly appear did our present limits enable us to state the circumstances. Mr. Rose says it is the management which makes all the difference between Scotland and England, and not the law. It is the difference of the law on the contrary which makes the difference of the management. We know no extraordinary virtues which are in the Scots and not in the English; and we are absolutely certain that the same laws in Scotland would very soon make exactly the same management.

Mr. Rose produces one strange reason to prove that the laws for the management of the poor in Scotland are radically the same with those in England; that in one or two places application has lately been made to parliament for the power of imposing rates as in England; as if people wanted acts of parliament to grant

them what they already possessed. Is not the application for this assimilation a proof that there was no similarity before?

Equally far is this application from being a proof of the superior wisdom of the English laws. It is no wonder that the persons who applied for this new power in Scotland, acted as they did. Men who have the management, or the mismanagement of public money, always wish to have as much of it for that purpose as they can. But it is astonishing that the people who will have that money to pay in the cases alluded to did not perceive that a most pernicious licence was demanded over their pockets, not so much to the relief of the poor, as to the multiplication of the poor, and to the encouragement of idleness and debauchery among the labouring class of the people.

Thus futile are all the reasons of Mr. Rose to prove the necessity for any thing of the nature of the compulsory part of the English poor laws, laws which he acknowledges have not during two hundred years been productive of the beneficial consequences expected from them.

If these laws are good, but have never produced good effects, what is the reason? Mr. Rose has made no answer to this question, unless the mismanagement which he represented as the cause of all the difference between England and Scotland account for the circumstance. This surely is his opinion. But we have told him already that the laws are more certainly the cause of the mismanagement. It is the property of good laws to guard against mismanagement, to prevent it; and if the English poor laws had been good they could not have been mismanaged as they have been.

Notwithstanding the state in which he represents this great concern to be, he professes to decline suggesting any proposition for the amelioration of that state. But he takes notice of one circumstance in a manner of which we highly approve.

"It must be obvious to every one, says he, that of all the measures which appear likely to render our present system less burdensome, and at the same time more effectual, the instruction of the poor claims our earliest and most serious attention, as the most probable means of rendering them industrious, and their labour productive. In this respect the reproach contained in the passage quoted from Sir Josiah Childe, it must be owned, still adheres to this country; for although the paupers, when incapacitated from labour, are provided with food and cloathing, it is most unquestionably true, that when the infant poor are of an age to begin to work, the necessary instruction, and consequent employment, is still wanting to make them useful to the community, as well as profitable to themselves.

"Instruction in moral and religious duties is of the utmost importance; but what is now communicated by the Sunday Schools is neither universal, nor in its own nature sufficient; for if six days are spent in idleness, amidst the examples of vice, the mere precepts of the seventh cannot be supposed to make much impression. Some more effectual and more extensive mode therefore of instructing the poor, than has yet generally been devised, seems an object highly worthy of consideration."

These sentiments would at any time have deserved praise in a country where they have always had so little practical effect as in England, but they are pe-

cularly useful after the anti-jacobin times which we have just seen, in which with almost every principle favourable to the interests of humanity, they have been expressly cried down by a sort of fanaticism, only paralleled by that which it pretended to oppose.

Another circumstance which Mr. Rose considers particularly worthy of attention is the industry of the poor, such of them, we mean, as are objects of charity. Of the importance of this, both in a moral and political point of view, we are as much convinced as Mr. Rose. But we are of opinion that the system of English poor laws is radically inconsistent with it, and that every attempt for that purpose will prove, as it always has proved, abortive.

In the next object however, to which Mr. Rose directs the public attention, we entirely concur with him. Work-houses we consider a nuisance, such as it is hardly credible should be tolerated in any civilized country. Their existence is a most extraordinary proof of the little attention that things of the utmost importance meet with in this country. The observations of Mr. Rose on this point are highly judicious:

“ Another means of improving our system, which may excite our hope, and animate our zeal, still remains; I mean the abolition of workhouses, by the repeal or material alteration of the 9th of Geo. I. which was the first deviation from the principle of the laws of Queen Elizabeth. If proper employment shall be found for the poor at their own homes, workhouses will, but in a few instances, be necessary: nothing of the sort will be wanted but places of retreat for such of the aged, the infirm, or infant poor, who are so utterly friendless as to have no relations, or other persons who will take care of them: and even for those, cottagers will in the country often be met with, who will receive and provide for them at a moderate expence, in addition to what in most instances, would be earned by the paupers; whereas, from there being no means of setting the poor at work at home, the children above a certain age, and persons whose strength has to a considerable degree failed them, are in one case taken from their parents, and in the other from their children, grandchildren, or relations, and forced into the workhouse, removed from the dwelling in which perhaps they were born, and separated (in instances of aged persons,) for ever, from every one dear to them, either as relations or friends; by which, misery and wretchedness is entailed on the individuals; the remaining strength left to them is lost to the public, as before observed, and a heavier expence frequently incurred for their maintenance, than the allowance which the unfortunate creatures would be content to receive at home. How often this happens is well known, and has been repeatedly observed upon; it has, indeed, fallen under my own immediate observation, in a very extensive parish where the concerns of the poor are regularly attended to weekly, by as highly respectable, and as worthy a set of independent men, as are to be found in any part of the kingdom. If I should be asked why I do not interpose as a magistrate, and order relief for such persons at home, my answer would be, that I have hitherto confined myself to remonstrances and persuasion, by which I have sometimes, though with difficulty, succeeded; thinking that it is, on the whole, more for the interest of the poor, as well as more consonant to my own feelings, to avoid the other course till the last extremity.

“ It appears, by the returns, that paupers in workhouses cost about 12*l.* 3*s.* 6*d.* each annually, throughout England, and other parishioners relieved out of workhouses about 9*l.* 3*s.* 7*d.* Where parishes, therefore, do

not compel all applicants for relief to go into the workhouse, the loss to the public may be estimated at about 9*l.* per head on the persons so shut up, creating an augmentation of the Poor's Rate to a very large amount.

“ The avowed policy of workhouses, in many instances, is a mixture of maintenance, and punishment by imprisonment; hoping thus, by deterring application for relief, that so few will apply as to make the heavier expence *per head* for a smaller number in the workhouse a lighter burden on the parish, than affording relief out of the house to a greater number; which can only be corrected by the interposition of magistrates, under the 36th Geo. III. Ch. 23.

It is evident from the observations which we have made upon this pamphlet, that its merits are chiefly confined to one circumstance, that of endeavouring strongly to excite the attention of the public. It lays down no enlightened principles on the subject. It does not so much as point out the defects of the poor laws. So far from this, it even speaks as if they were in a great measure without defect, although none but evil consequences have flowed from them. The merit however, of stimulating his countrymen to the consideration of one of the most injurious circumstances in the political state of the country, at a time when they seem so willing to disregard it, appears to us of the very highest sort.

Mr. Rose is terribly haunted with the fears of innovation. Every idea of change makes him think of the French revolution; as if resistance to change, whenever that change is really wanted, were not the true violence, and in general the cause of all the explosions in the social world which have ever been witnessed. There is a childish weakness, truly pitiable, which prevails at present on this subject to an extent hardly credible. It proceeds not from reflection but from the want of it. It is not calculated to prevent revolutions, but to render them unavoidable. Every medicine, says Lord Bacon, is an innovation; but the revolution in our constitution will be much more violent if we refuse to take it. Innovation it is not in our power to prevent, since the greatest of innovators is Time, whose operations defy our resistance. Who that has the sense and observation of a man can talk of retaining things as they are? Are they not in perpetual movement and change? If too when left to themselves they always change for the worse, to what end must they proceed, if reason is not employed to change them for the better. It is a common observation that extremes run into one another; and it is curious to observe Lord Bacon representing a perverse resistance of innovation as equally productive of turbulence and disorder with the rash pursuit of it. *Morosa morum retentio*, says that great philosopher, *res TURBULENTA est aque ac novitas*. It is worthy of great attention too that this extraordinary man talks of new measures and institutions in government in terms of peculiar honour. Instead of representing them as things dangerous and to be avoided, he extolls them as things of singular utility; and treats with disdain the persons who are always for conducting affairs by ancient forms and examples. *Imperitis*, says he, *et contentiosis permitte ut ad exempla res agunt. Sicut qui nobilitatem in Familiam introducunt digniores fere sunt posteris, ita novationes rerum plerumque præstant iis que ad exempla fiunt.* In

a state of the world active in so extraordinary a degree above what has ever before been exhibited, the changes which time introduces must be numerous and great, and if correspondent changes are not made by Reason, conflicts of the most violent sort must be often experienced. That the French revolution itself was a conflict of this nature, will not be doubted by any person who takes a just view of the circumstances of the case.

A few of the general facts brought to light by the accounts presented to the House of Commons are very striking. Out of a population of 8,872,980 there are relieved by parish charity 1,039,716, or one eighth part of the whole inhabitants of the kingdom. If any thing can be a strong proof of some great disease in the very vitals of the body politic, it must be this.

But it is not consistent with a Review to indulge at greater length in reflections on this momentous subject. Mr. Rose has begun to reflect, and to innovate. We hope he will proceed vigorously with both; and that his good example will be followed by many successful imitators.

Memoirs of M. de Brinboc; containing some Views of English and Foreign Society. 3 vols. 12mo. 12s. Cadell & Davies.

The emigrations from France occasioned by the Revolution, have furnished materials, or afforded an opportunity, for varied descriptions of human misery. The loss of rank, power, fortune, relations and friends, carried off, perhaps, by horrid deaths, banishment from their country and their homes, form the leading features in the picture. Such descriptions, whatever may be their intrinsic merit, will always derive some interest from the magnitude of the event with which they are connected. But in addition to this, in giving an account of the wanderings and sufferings of an emigrant, a proper occasion presents itself for introducing different views of human society as it is found in the several nations of Europe, or any other part of the world. The author of the memoirs of M. de Brinboc avails himself of this circumstance, and with considerable accuracy and spirit displays the prevailing manners and customs in different places, especially in Berlin and London, the scenes to which the reader's attention is more particularly directed.

The hero of these memoirs we first find on his way from France to Prussia, soon after the commencement of the revolution. He is supposed to be a nobleman of Brittany, and with the exception of one sister, the only survivor of the family. His fortune, being for the most part in the funds, shared the common fate of that sort of property. The cause of his emigration was an act of humanity which was considered as inconsistent with genuine French patriotism. On the night of the 10th of August 1792, a Swiss officer, a friend of Brinboc, having escaped the massacre of the guards, arrived at his house in the village of *Fontenaye-Aux-Roses*. Brinboc and his sister were sitting alone, when they heard a rap at the door; and the former, having opened it, discovered the *Baron de T*— almost fainting with wounds and fatigue. He was immediately admitted and such relief administered as his situation required. In a moment of for-

getfulness the baron looked out of the window, and was observed by the gardener, a *staunch patriot*, who instantly went and denounced his master as a person who harboured suspicious people. Brinboc was fortunately informed of his danger time enough to permit his escape, which he effected with all possible haste, leaving his sister in the house, and the baron to shift for himself. Having passed the borders of France, and stuffed himself between two bags of feathers, by way of a bed, at an inn in the city of *Fulda*, he fell asleep, and was visited by the following dream, the interpretation of which very much puzzled several learned doctors of German universities. As it is possible, however, that the reader may be a better conjuror, the dream is subjoined in the author's own words:

“ Brinboc fancied that he was placed in the centre seat of a vast amphitheatre, the arena or pit of which was filled with an immense number of animals of every kind,—domestic, ferocious, and even fabulous; all justling each other, and all evincing, by their howlings and growlings, that they meant to tear each other to pieces, as soon as a convenient opportunity might offer itself. Among the animals, some were more conspicuous than others by their size, strength, and rapacity; and in the opposite extreme, some appeared to be mere reptiles. Among the larger, the most remarkable were the eagle, the dragon, the lion, the bear, the hyena, and the onager; all hissing, roaring, crying, braying, and yelling at each other; all steadfastly looking at the same object for one moment, then prying into nooks and corners in different directions. Sometimes they ceased from their horrible howlings, and seemed as if they had a mind to caress one another; and then again they would make a noise as if twenty-five legions of devils had been let loose together. At last the battle began, and teeth, talons, claws, horns and hoofs were not idle: the ground was strewed with the spoils of the belligerent animals, besmeared and clotted together with blood. There you might see the plumage of griffins, hawks, falcons, &c. interspersed with brushes of foxes, fur of wild cats, ears of jack-asses, &c. There the hind leg of a kangaroo, and half a rattle-snake; in another place the fore quarter of a goat, the antlers of a stag, the tail of a crocodile, the head of a penguin, and the sirloin of a rhinoceros. In short, if Beelzebub had a mind to turn cook that day, and treat the infernal regions with a fricassee, unequalled before for the variety of its ingredients, he might have done so with great ease, for the meat was ready cut up to his hand. But Brinboc observed, that as the smaller animals seemed to grow tired of the combat, they fell back towards the wall of the circus, and there continued to snarl, hiss, and howl, though they did nothing else, except now and then lick their wounds, adjust their coats and smooth their feathers, looking rather foolish at the same time.

“ It was then that he could bestow all his attention upon the wonderful feats and exploits performed by the six great animals before mentioned. To describe them would be impossible; suffice it to say, that the like was never seen before. However, there must be an end to battles, as well as to other things equally amusing; and the first animal which sneaked off was the hyena, raking up, as it went along, all the guts and garbage in its way, in order to devour them at its leisure; the next seceder was the onager, which lay down, apparently tired, upon a heap of very yellow straw brought to it from afar; the bear retreated evidently out of humour, because he could not scrape from the dragon's back a little excrescence, as hard as a rock, to which he had taken a prodigious liking; and the eagle, having already lost some feathers in the fray, and perhaps appre-

hensive that the beautiful tuft which adorned its head, and distinguished it from all others of its kind, might also suffer, retired from the field, but retired in a majestic manner. The only remaining combatants, the lion and the dragon, soon perceived that they could not essentially hurt each other, and therefore resolved to make peace; for which purpose they issued proclamations importing their earnest wish to end the horrors of war, their love of tranquillity, their abhorrence of bloodshed, and their unceasing respect for justice, as well as the other cardinal virtues. Every one admired those state papers, both for the beauty of the style, and the noble sentiments they contained. After the usual formalities, the lion and the dragon embraced, swore an everlasting friendship, and moved off in separate directions, fully resolved to do each other all the harm they could, whenever an occasion might present itself. At first the whole place resounded with acclamations of joy for being restored to the blessings of peace: but to this delightful concert soon succeeded music of a very different nature. All the minor animals who had lost tails, ears, wings, snouts, and other component parts, in the warfare, called out lustily for indemnification: the dragon which always had a taste for meddling in other people's affairs, first commanded silence, and then made the following eloquent harangue. 'Most illustrious and independent rats, weazels, bats, parrots, and others whom it may concern.—It has ever been my most ardent wish to preserve peace and tranquillity, and to be the guardian and dispenser of justice, which is the basis of all happiness in this life. Influenced by such upright principles, it is impossible that I should be indifferent to your requisitions: but I cannot comply with your demands in the precise way you may expect, for a thousand reasons, any and all of which you may learn from my privy counsellors, whenever you think fit to ask for them. What is done is done; the past cannot be recalled, but I will give you something as a compensation for what you lost in the scramble: I know that what I am going to bestow on you is no more mine than it is yours, but this is no time for scruples; my friend Bruin approves of my plan, and now to business.'—so saying, with one whisk of his enormous tail he demolished two thirds of the black cattle that had survived the battle, and divided their carcases among his petitioners, only modestly reserving the marrow for himself. The lion and the eagle did not seem to countenance these proceedings, but they did not oppose them; and the hyena suffered a large pluck to be stuffed down its throat, which insured its silence. But what now attracted Brinboe's notice was the conduct and words of one of the begging brutes: it was of a species he had never seen before, something between a frog and a toad: it was amphibious like the former, and sluggish like the latter, but larger than either, and of a faded orange colour.—'Most virtuous, free, and magnificent dragon,' said the reptile, 'I hope you will not forget me, as I did nothing but pick my teeth while you were busy fighting.' 'Right,' answered the wholesale butcher, 'I always reward those who pick their teeth and scratch their backs while I am engaged in battle; there is a tit-bit in reserve for you.' As he uttered these remarkable words, he threw a pretty fat piece to the *rana-bufo*, and strutted away with inexpressible dignity. But what was Brinboe's astonishment, when his fancy pictured to him the house in which he lay, the street in which that house was built, and the town which contained that street, all depicted with the greatest accuracy upon the joint that had fallen to the orange-coloured animal's share. He began to tremble lest he also should have to perform that disagreeable journey which begins at the *æso-phagus*, and ends generally at a short distance from the termination of the *spina dorsalis*; his agitation increased, and he awoke to experience that satisfaction which we all do, when we escape from a frightful dream."

On his first arrival at Berlin, Brinboe was introduced at his banker's house to a company composed of persons of various nations. The conversation turned upon the circumstances of the times. The Prussian counsellors of state, as numerous as bailiffs are in England, since they knew nothing of the secrets of state, were forced to shrug their shoulders and look wise in order to save their credit. A Swedish colonel sighed as he remarked that there was now no enlightened Charles the Twelfth to punish the modern vandals; and a young Englishman who was performing the grand tour, assured the company with all due gravity that the minister of his country was about to negotiate a *loan* that would infallibly secure peace and happiness to all mankind. The banker's wife had a private theatre, and Brinboe had the misfortune to be present at a play which was almost as execrably supported as the performances at the London private theatres. To compensate for dull company and duller plays, he found an acquaintance of some value in *Madame de Rosenfelt*, who had been educated in the same convent with his sister. The principal persons with whom Brinboe was connected during his residence at Berlin were Madame Rosenfelt, Citizen Halfatz, and one Bernardi. Halfatz was a philosopher whom Brinboe had seen at Frankfort, and met with again at Berlin in a very unphilosophical situation. Returning home to his lodgings late at night, he observed a man staggering before him, who at last fell into the kennel. Brinboe ran to his assistance, and found it to be Halfatz, who was almost dead drunk. He was beginning to express his happiness in having rendered him some assistance, when the philosopher, true to his system, observed that, he believed nothing of his being happy, for he had only felt a painful sensation at seeing a man fall into the kennel, and had given his assistance merely to relieve that pain. Brinboe having soon after fallen sick, Halfatz came to administer consolation; for which Brinboe was proceeding to thank him, when he was interrupted by the sage, who insisted that he had only felt a painful sensation at hearing that he was ill, and came to visit him for the purpose of removing that pain. He informed Brinboe of the grand secret to prevent sickness, which was to perform a vigorous act of *volleity*, that he *would not* be sick. He then proceeded to recount the events of his life, which afford a ludicrous picture, of his progress in philosophy, his patriotism and zeal in destroying religion and bringing thousands to the guillotine, and his wisdom as a member of the legislative assembly. Having at last, unfortunately, at a club, expressed some fears that the population of France might be ruined by the numbers that were daily executed, he was taken for an aristocrat in disguise, and obliged to fly in order to save his life. Bernardi appeared to be a man of sense and information, and it was whispered that he had great credit at court. At last, however, he discovered to Brinboe that he was an *illumine*, and had the power of conversing with departed spirits. He offered to communicate to Brinboe an equal degree of illumination; but the offer was declined. Some time after this, Brinboe asked his servant whether he had been invited to become an *illumine*. The *valet* replied,

that he had, but that he was told, that in order to be illuminated, it was necessary that he should go out of town in the night to the wood of *Cha. lottenburgh*, where he would meet an old man who would give him a slap in the face. But he had refused the illumination which began with buffeting and might end in kicking or something worse. Brinboc was at first disposed to denounce Bernardi to the police, as a dangerous impostor, but was diverted from his design by the advice of Madame Rosenfelt, who represented the thing as useless and even perilous, since Bernardi was evidently in high favour with the king, whom he was initiating in the secrets of illumination, for which he enjoyed his majesty's confidence, and the power of nominating persons to the most important offices in the state. Brinboc observed, that as the favours of governments flowed through so many dirty channels, an *illumine* might answer the purpose as well as another.

While Brinboc was at Berlin, his sister had been exposed to the persecution of one of the spies of government, and therefore formed the resolution of joining her brother. The spy, however, succeeded in procuring from the French government a civil request to that of Prussia, to order Brinboc to leave the Prussian dominions. The order was immediately sent to Brinboc, who was obliged to prepare for his departure, and that he might effectually escape such orders for the future, he resolved to visit England. Madame de Rosenfelt promised to follow him as soon as his sister should arrive in Berlin. He travelled with O'Rourke, an Irishman, who had been forced into foreign countries to find employment which he could not conveniently procure in his own country, on account of his being a Roman Catholic, and a follower of the *scarlet W*. In the vessel in which they took their passage, they found Sir James Macorcodale, a friend of O'Rourke, and the renowned philosopher *Hulfatz*, who, when groaning with sea-sickness, was exhorted by Brinboc to perform an act of velleity, and that he would not be sick. The philosopher was proceeding to England in order to offer the English government a plan for the improvement of London, which he expected would make his fortune. After his arrival in London, Brinboc was introduced by Sir James Macorcodale to the most fashionable society; but falling into the hands of sharpers, he was robbed of his ready money and thrown into prison. When his sister and Madame Rosenfelt arrived in London, he could not be found till the friendship of Sir James at last relieved him. The work concludes with the marriage of Brinboc to Madame Rosenfelt, and that of Sir James to Eugenie, Brinboc's sister, and every thing ends fortunately as usual. To add to Brinboc's happiness, his friend the Baron de T— had obtained the command of a Swiss regiment in the English service. Before Sir James Macorcodale came to his fortune, he had been engaged in a commercial house at Petersburg, from which he was taken into the employment of him who was our Russian ambassador at that time. The account which he gives of this mirror of English diplomatists is well worthy the attention of ambassadors. It is as follows:

“ Among the persons of fashion with whom we were

now in habits of intimacy, was our own minister, Lord Frinkum, whose money concerns we transacted, and who, in return, frequently honoured us with his presence at dinner and supper. One morning, while I was engaged in the office, this extraordinary representative of Majesty came running in, quite out of breath, and, taking me by the hand, exclaimed, ‘ My dear Mac, I am in the greatest distress imaginable: the secretary to the embassy is just dead. Having betted that he would drink a greater quantity of burnt brandy than General Baldrobowski, he fell a victim in the attempt, to the superior powers of this devil of a Muscovite; and what makes the matter still worse is, that I want to present a note to the Government, and not one of the other secretaries can write a word in any language but English: I shall be eternally obliged to you if you can assist me in this dilemma.’

“ I did not hesitate a moment in tendering my services to Lord Frinkum, with the performance of which he was so well pleased, that he offered to recommend me for the situation made vacant by the decease of the unfortunate brandy drinker; and I was too much delighted with the prospect of being completely delivered from the irksome drudgery of a commercial life, not to close immediately with his Excellency's proposal.”

“ I had not been many days old in my diplomatic career, when I discovered that my place was not a sinecure; for Lord Frinkum being very properly convinced that he knew nothing at all about the matter, reposed the entire load of public business upon my shoulders, in the same manner as he had done before with my predecessor. Indeed, in proportion as I became acquainted with his Excellency's qualities, I was filled with astonishment that he should ever have been appointed to fill a situation of so much importance. He was idle, thoughtless, and dissipated; he knew no more of the relative interests of the different governments of Europe, than those of the petty states of ancient Greece; and, to sum up his character, he was even egregiously deficient in that high polish of manners and captivating urbanity which is often of such essential service in the management of diplomatic concerns. With this last mentioned qualification a man of middling talents may sometimes effectually forward the interests of his country, provided he has the aid of intelligent persons about him: but without it, the most able negotiator always appears to great disadvantage; because he is certain to suffer by unfavourable comparisons. Out of a thousand proofs which I might adduce in support of the faithfulness of my lord Frinkum's portrait, especially with regard to the prominent feature of inattention to his duty, I will select the following striking instance:

“ Just as his lordship was setting out one day to join the court at Tzarsko-Celo, a courier arrived from England, by way of Hamburg, and presented him with dispatches. He did not wait to examine their contents, but, putting them in his pocket, he ascended the box of his barouche, and drove away in a very masterly manner; for both nature and education had destined him rather for the situation of a coachman than for that of a minister plenipotentiary.

“ About a fortnight after, another courier arrived from London, by way of Stockholm, and as Lord Frinkum was still absent, I opened the dispatches, and found that they contained papers of the utmost importance, but which appeared to be duplicates of others that had been already forwarded. Not having heard any thing of the first set, I concluded that they had miscarried; and, to preclude the possibility of a similar misfortune, and to prevent all further delay, I immediately threw myself into a carriage, and went post haste to Tzarsko-Celo. But judge of my astonishment, when, signifying the cause of my visit, and at the same time my apprehension lest any bad consequences should result from the loss of the former papers,

his Excellency burst into a horse laugh, and said he would lay an even wager that the dispatches alluded to were those which he had received when leaving Petersburg, but which he had never so much as opened, and which he had completely forgotten in the more entertaining amusements of the Imperial court. "At first I could scarcely believe that I was treating with a rational being, so much was I struck with this unparalleled display of folly and criminal neglect; and I do not exaggerate in saying, that if any previous disposition to ill-will and misunderstanding had existed between the two cabinets, the lives of thousands might have been the dear forfeit of Lord Frinkum's little forgetfulness. I cannot take leave of this extraordinary personage without informing you of the extraordinary way in which he came to be made an ambassador, and which to you must be a legitimate subject of curiosity.

"His lordship, imitating the laudable example of many illustrious youths, had not been five years in possession of his estates, when this ample provision became unequal to the demands of his creditors, and, after running the gauntlet of bonds, mortgages, and usurers, he was forced to apply to his father-in-law, to assist him in his difficulties. This prudent gentleman recommended him to go abroad, as the best means of nursing his estate; and that he might not be quite unoccupied during his absence from home, advised him to ask for the post of ambassador. Lord Frinkum relished the proposal vastly, but expressed his fears lest he should not have interest enough to procure the situation. To obviate this difficulty Mr. ——— waited immediately on the minister, and demanded the nomination of his son-in-law to the embassy to Russia, which happened to be then vacant.

"The minister, well aware of Lord Frinkum's utter incapacity to fill such a place, or indeed any place in which talents or common sense were requisite, started some objections to the proposed appointment; but Mr. ———, who possessed considerable parliamentary influence, besides being member himself for the county of ———, insinuating, pretty plainly, that he must withdraw his support from the minister, should he be denied so trifling a favour, the menace had its desired effect; for the lust of power overcoming every other consideration in the minister's mind, he acceded to Mr. ———'s solicitations, and sent a fool to represent his sovereign in a foreign country."

This work seems to have been intended for a satirical view of the manners of different countries; and many of the prominent follies of the people, and some of the errors of particular governments are ably and humorously exposed. The style is in general animated and perspicuous, but occasionally too diffuse. The chief defects are that the characters are often not so well finished as the merits of the book in other respects might lead us to expect, and that at times there is a barrenness of incident which considerably injures the interest. The design of the work, however, may be justly said to be well executed.

An Enquiry into the Manner in which the different Wars in Europe have commenced, during the last two Centuries: To which are added the Authorities upon the Nature of a Modern Declaration. By the Author of the History and Foundation of the Law of Nations in Europe. 8vo. pp. 72. 2s. 6d. Butterworth.

The ultimate object proposed by this treatise is to justify the measures pursued by the British government on the late rupture with Spain. This is principally attempted to be done from the practice of the European powers during the last two centuries. The

author, however, does not restrict himself merely to this discussion. He enters into a disquisition on the circumstances which ought to precede the actual commencement of hostilities, and examines how far the necessity of a previous ceremonial is enforced either by the practice of ancient and modern times, or by the opinions of authorities on the laws of nations.

From the practice of the European powers, our author endeavours to prove that hostilities may commence either before or after a formal declaration, and with this view he enters into an historical narrative of the circumstances which have attended the commencement of the various wars in Europe during the last two centuries. He certainly succeeds completely in shewing that the greater part of these wars have commenced previous to a solemn declaration. In most instances a declaration of war has been issued after hostilities have been for some time committed, and even desperate battles fought. In some instances this ceremonial was altogether dispensed with. When we consider either the motives of most of the wars, or the general tenor of European politics in the intercourse of the different nations, it is impossible the case could be otherwise. There is scarcely one of these wars in which the object of one or both of the parties was not distinctly national aggrandisement, while reparation for actual injuries was merely a pretence. But when one nation made war upon another merely with the view of reducing its power, and gaining possession of a part of its territory, it may seem surprising that any attention whatever was paid to the forms of justice. Yet so conscious were even those who meditated the most violent injustice against their neighbours of the bad effect of appearing openly to espouse a plan of injustice, that they sometimes even missed their intended object, and sustained severe losses from endeavouring to throw the blame on the opposite party. Previous to the commencement of the Seven Years' War, after the governments of Austria, Russia, Saxony, and Poland had agreed to divide the dominions of Prussia among them, and had made preparations for this effect, they still continued to temporise and to throw the odium of commencing hostilities on their intended sacrifice. The king of Prussia was saved by their folly from the effects of their villainy. He not only made preparations for defence; but under the same specious pretences which they held out, actually achieved in regard to his enemies what they intended in regard to him, by suddenly seizing upon the capital and dominions of the Elector of Saxony.

The *Jus Feciale* of the Romans, our author looks upon as obsolete, and brings many learned authorities to prove that this ceremonial cannot possibly be considered as an essential part of the law of nations. The opinions of any persons who consider it as an essential part of the law of nations are, indeed, too absurd to merit a moment's attention. The *Jus Feciale* of the Romans was a tribute paid to the natural feelings of the human heart, even in an age of the most barbarous ferocity. At a period when war was the trade of nations, when cities were razed to the ground, and the captives sold into slavery, the natural sense of justice, which can never be wholly subdued in the human breast, induced even the people who practiced such

injuries on each other to devise some ceremonial, which might at least palliate their injustice in their own eyes, and give their enemies an opportunity to prepare for the worst. Without such a ceremonial as this, the wars of the petty states of Italy in the early times of Rome must have been attended with all the atrocities of a civil war. As the people were all armed and trained to arms, they could in the course of a single day have been in a condition to enter the enemy's country with an army; and as the greater part of the inhabitants were husbandmen who always spent the time of peace in cultivating their fields, utter ruin must often have been the result of such sudden irruptions. The horrors which were necessarily committed on such occasions frequently excited the most violent resentment not only in the injured party, but also in the surrounding nations who might expect in their turn to meet with a similar fate; and the Romans found the advantages of suddenly falling on the enemy more than compensated by the appearance of good faith and forbearance displayed in their preparatory embassy. But although the circumstances which dictated the sending of a herald to warn the enemy of their intentions were thus the result of the natural feelings of the human mind, the ceremonial which attended this mission can have no necessary connection with either the law of nature or nations. The herald might have been dispatched in a different manner, a different number of days might have been suffered to elapse, and yet the law of natural justice on which the law of nations is founded might be equally well obeyed. To give the party notice of a hostile intention was the only thing essential, and any ceremonial which had done this as effectually would be equally supported by the law of nature and nations as the rites of the *Jus Fœdæ*.

Every other ceremonial which has been observed at the commencement of wars, such as the departure of ambassadors, and regular notices, our author shews to have been entirely neglected on many more occasions than it has been adopted. At the same time he adduces a number of learned authorities to prove that even in theory no one has maintained any particular ceremonial, previous to the commencement of actual hostilities, to be absolutely essential on all occasions to satisfy justice. Indeed, wherever authors have attempted to lay down any conclusive rule in regard to the commencement of hostilities, they have evidently begun to speak on a subject of which they had not themselves any very distinct idea. They have set out with the principles of natural justice as the ground-work of their theories, but they have allowed themselves to make so many sacrifices to seeming expediency, and to the prevailing notions of the times in which they lived, that their general rule has become qualified with exceptions until we are at a loss to determine whether it is itself in truth ever applicable. There is not, indeed, one of them who does not advance some positions, which, in the eye of common sense, render their general rule entirely nugatory. For example, Vattel, who is certainly one of the most enlightened writers on this subject, while he stickles very strongly for a declaration of war, still allows that in case of an injury received, the aggrieved party may justly enter

the territory of his adversary without any notice, and reserve his formal declaration until he has occupied an advantageous position, provided he does not previously commit hostilities. If he is resisted in this attempt he has also a right to chastise those who oppose him. Now, as all parties uniformly give themselves out as aggrieved, it is difficult to conceive an instance in which the hostile invasion of an enemy's territory, previous to a declaration of war, may not be justified according to this principle. Indeed, the confusion of Vattel's ideas on the subject is very distinctly marked by his requiring that the advantageous position in the enemy's country should be occupied *previous* to the commission of hostilities. Can any thing be more direct hostility than occupying an advantageous position in the country of another sovereign, and chastising the subjects who resist this attempt?

From the consideration of both experience and authority, (laid down it must be owned in no very distinct order) our author seems to infer, that no ceremonial of any sort is necessary previous to the commencement of war, and that the whole duty of nations towards each other is contained in the two following propositions, which *he assures us* are the result of the soundest opinions on this subject:

“ I. When there are differences between states which cannot be composed, the sword shall not be drawn, unless justice has been demanded, and refused, or delayed so as to amount to a refusal, and unless there is a reasonable understanding between the parties, of the consequences of such refusal.

“ II. The above proposition cannot apply, wherever an adversary, by threatening attitudes and dangerous provisions of hostility, the causes of which he will not satisfactorily explain, has rendered the duties it contains, unnecessary.”

We are afraid that these two propositions, which our author deems so evident and conclusive that he lays them down at the commencement of his work without any proof and as superseding the necessity of discussion, will in fact be found to conclude nothing. It is very evident that the “ threatening attitudes and dangerous provisions of hostility,” which are considered as sufficient to justify immediate hostility will always be found whenever a cause of quarrel is sought for; and in such cases a satisfactory explanation is plainly out of the question. The explanation given may appear satisfactory to other nations who are not concerned in the discussion; but will it ever appear so to a power that is determined to go to war?

The confusion which is so visible in all writers on the subject of commencing hostilities seems chiefly to arise from mistaking the nature and import of a previous ceremonial, and from confounding the question of justice with that of expediency.

In reading many of the learned disquisitions on the *Jus Fœdæ* of the Romans, the declaration of war, the departure of ambassadors, and other rites of a similar tendency, we should almost be led to think that these ceremonials were the very circumstances which justified hostilities; and if we look to the practice of nations, we should be apt to draw the same conclusion still more strongly. The Romans appear to have thought that they were perfectly excused in the sight of gods and men for invading a nation, provided they

had first sent a herald to perform the usual ceremonies. However unjust their demands might be, the herald called upon the assistance of the gods with equal confidence, and the Romans equally boasted of their piety and observance of good faith. In this manner they went on breaking the most solemn treaties, and carrying devastation and slavery over all the nations around them. No nation ever more strictly observed a ceremonial on going to war; and no nation ever made war more unjustly. No one in such cases can pretend that a previous ceremonial in the smallest degree affects the justice or injustice of hostilities. A ceremonial rather aggravates the guilt of the nation that commences war unjustly, as it renders this injustice a more deliberate act. By the ceremonies of the *Jus Feciale*, the Romans frequently expressed their conviction of the criminality of injustice, while at the same time they attempted by the most barefaced hypocrisy to palliate their injustice to their own consciences, and in the sight of gods and men. On the other hand when a nation has a just cause for war, the want of a previous ceremonial cannot render hostilities on their part unjust. If one nation receives an injury from another, and is convinced that this injury is intentionally committed by another nation, the aggrieved party is certainly justified in taking the most effectual expedient it can devise for redress, whether this be negotiation or retaliation. Nor can this ever lead in such cases to the cruel consequences which may be apprehended from sudden hostile irruptions in the midst of security and tranquillity. An intentional national injury can never be committed without the expectation of an attempt at retaliation; and it would be extreme folly, indeed, in the nation to expect such retaliation and not to be prepared for resisting it.

But although a ceremonial previous to the commencement of actual hostilities cannot render hostilities just when they are unjust, nor the want of it render them unjust when they are just; yet when the question is estimated by expediency the result will be found very different. Whether the war be just or unjust, the observation of some formal ceremonial seems, in the present state of society, attended with the very best effects.

While nations are at once the parties and the judges of their quarrel, it is impossible to have any great certainty that a war, although undertaken from the best motives, can ever be wholly just. The person aggrieved almost always sees his injury in a much more heinous light than a cool bye-stander; and at the very moment when it is received his passion seldom allows him to determine on its extent with any degree of accuracy. The same holds good with a nation; and if hostilities were commenced exactly when the aggrieved party thought himself warranted by justice to take this step, no war would ever be undertaken on such grounds as to satisfy either the rival power or neutral nations. A previous ceremonial has here the best effects; it allows the injured party to reflect on the measures that are to ensue, and consider the injuries done to itself with more coolness. It has a similar effect with nations that a night's reflection on a quarrel has on individuals about to fight a duel.

It often makes the calamities of war either be entirely avoided, or carried on with less ferocity.

In the present situation of most of the governments of Europe, a preliminary ceremonial seems still more necessary. Negotiations, in which the general interests of two nations are deeply involved, are usually transacted in the cabinets of princes, while the people who are to feel the effects of the measures pursued only know what has been done by the issue. While the affairs of nations continue to be managed in this dark intriguing manner, which is not less useless than it is disgusting from its quackery, it seems expedient for the good of both parties that a formal ceremony should precede the commencement of hostilities. The subjects of both powers, who are employed in carrying on their mutual intercourse, must otherwise be very severely injured, and both nations suffer a greater loss by the war than they might otherwise have sustained. It is, indeed, a very just principle that the people which tolerates any particular government is responsible for all the acts of that government, and liable to be punished for its misdeeds. But when the injured as well as the injuring nation is to suffer by acting up to this maxim, it ought certainly to be dispensed with.

It appears from these considerations that some ceremonial for the declaration of war, previous to the commencement of actual hostilities, is expedient, even when a party goes to war upon just grounds. It is no less so with the party who goes unjustly to war. There is necessarily a want of zeal to the cause in a nation that goes to war upon grounds which to itself appear unjust. It is, however, on every account extremely expedient that the people should be induced to cooperate heartily with the government; and where the cause is really unjust, there is no other way of bringing this about but by the strict observation of certain ceremonials which gloss over the villainy that lurks behind them. Such was the chief means by which the Romans led themselves to believe in every war that they were in the right. Even when nothing would satisfy them, at the commencement of the third Punic war, but the utter destruction of Carthage, according to the famous advice of Cato Major, which was no less impolitic than it was barbarous; the Romans, by going through their usual ritual, led themselves to believe that they were acting the part of very honest men.

What satisfies the minds of a nation itself satisfies in a considerable degree the minds of foreign nations. The observance of a solemn ceremony, as a prelude to the commencement of hostilities, seems to indicate a regard for justice which is apt to inspire a much better opinion of the cause than probably it deserves. The inhabitants of neutral nations besides are much less apt to inquire minutely into the circumstances of the case than the parties concerned, and hence they are on all occasions extremely apt to judge by the appearances of good or bad faith.

Even in regard to the country against which an unjust attempt is made, a ceremonial previous to the actual commencement of hostilities is almost always found of the utmost consequence to the invader.

When a nation is suddenly attacked, and without any appearance of sufficient provocation, it never fails to excite a much more determined resistance than would otherwise have taken place. On the other hand, an appearance of a sacred attention to good faith lulls asleep the fears of the invaded people, and renders them less hearty in their co-operation for defence.

Owing to the influence of these several causes, nations, however little inclined to justice in other respects, have found it expedient to observe some ceremonial previous to the actual declaration of hostilities, and if possible to throw the blame of the rupture on the enemy.

It may, perhaps, be alledged that when a war is undertaken either for the redress of injuries, or for the sake of conquest, to fall upon the enemy when most unprepared is more likely to be attended with success than to give him due warning of what is to follow. This may, indeed, seem specious reasoning, but experience leads us to different results. The Romans found much more advantage from the sacred observance of the ceremonials previous to the commencement of warfare than they could have expected to do by suddenly attacking their unprepared enemies. The advantage which can be gained on an unprepared enemy is generally very trivial, unless his territory be small and capable of being at once over-run; while, on the other hand, the disadvantages arising from this ill-explained and suspicious procedure hang heavy upon the succeeding progress of a contest.

In this view of the question, it follows that the method pursued in our late rupture with Spain, whether just or not, was impolitic. It threw an odium on our cause, which would not otherwise have fallen upon it, provided we were really in the right. And what were all the advantages gained by this proceeding? Why, a few ships were taken, which may enrich a few individuals; while the national character, which no one will doubt to be of far more consequence, was compromised.

The author of the treatise before us endeavours, indeed, to palliate the conduct which was pursued by a distinction between *reprisals* and *securities*. He considers the former as actual warfare, and very justly resisted; but the latter he looks upon as a mere measure of precaution, and which the subjects of the country from whom they are taken ought not to resist. This distinction, although like many others it has a specious appearance, in fact means nothing. Every treaty which is made is fortified with all the securities which at the time are thought necessary by either party; and if securities be afterwards demanded, such a step can only be justified on the ground that the power from whom they are demanded has begun to exhibit hostile symptoms. But if these suspicions turn out to be well founded, the security, as it is called, is just used in the same manner as a reprisal. The security is, indeed, almost always lost to the nation from which it is taken, for this manifest suspicion, and violent proceedings in consequence, seldom fail to produce an open rupture between the nations. In this situation of things, when the security is almost certain to be condemned as a lawful prize, it is absurd that vessels should allow themselves to be taken with-

out resistance. To take securities before a previous ceremonial seems in this manner to carry along with it all the consequences of making reprisals as actual warfare. An open declaration of war, stating all the grounds of hostility would have saved us from all the odium of having seized the ships of Spain, in the midst of peace, and have at the same time proved equally effectual to our purpose.

The Christian System Unfolded in a Course of Practical Essays on the Principal Doctrines and Duties of Christianity. By Thomas Robinson, M.A. Vicar of St. Mary's, Leicester. 3 vols. 8vo. Rivingtons, 1805. 1l. 4s.

The author of this Christian System, it appears, had it in view to lay before his parishioners the substance of the matter which he had long been in the habit of delivering from the pulpit. He professes to have followed no other guide than the Scriptures, which conducted him exactly to the principles of the Church of England. Her creeds, her articles, her plan of worship, her ministry and government, he considers as more agreeable to the inspired writings than those of any other christian society. He disclaims all learned and curious disquisitions, all ornaments of style or language. How far curious disquisition has been avoided will be presently considered; but certainly a perusal of the work will be sufficient to convince any reader of the fidelity with which the promise has been kept, to exclude all learning and ornament. It would have been easy to have given a variety of references to writers of high credit in support of the author's view of the Christian System; but this he does not think proper to do, least he should be accused of wishing to make an ostentatious display of extensive reading, and of extending his publication to an unnecessary length. His prudent resolution is very much to be commended, both for the reasons stated, and also for this, that in the present instance, authorities would not add greatly to the weight of his argument. His reading will sufficiently appear in the course of his work. He does not at all pretend to avoid repetitions, for as he meant to render each topic *distinct*, he carefully introduced all those connected with it. This is a singular notion of distinctness, to which however he has adhered most rigidly. He is confident that repetitions will not displease those serious persons whose object is not speculation or debate, but their own spiritual improvement. It may be so in some instances, but many serious persons, desirous of religious improvement, would wish to attain it without *vain* repetitions, because they may not think speaking much by any means so profitable as speaking to the purpose. This work is professedly intended for readers of different descriptions, but there are some grounds for the opinion that no description of readers can derive so much benefit from a volume of tedious repetitions, as from a few pages of sound doctrine clearly and concisely expressed. Let the value of the matter be what it will, the difficulty of the search is always to be considered. Having in some measure prepared the reader for what he is to expect, we shall proceed more particularly to examine this system, only ob-

servings further, that if he looks for any thing new on any part of the subject he will be disappointed.

The whole is included in three volumes. The first treats of the divine origin of the Sacred Writings; the existence and attributes of God; the Creation of Man; the Fall and its consequences; the coming of Christ, his nature and character; his atonement, resurrection, and mediatorial government. The second treats of the nature and influence of the Holy Spirit, regeneration, repentance, faith, justification, sanctification, and Christian obedience. The Decalogue, the Lord's Prayer, the Sacraments, the Church, and Resurrection of the body, form the subject of the third. From this it appears that there is nothing in the plan essentially different from the usual Calvinistic systems, except that the subjects of predestination and election are not particularly discussed, though the author's opinions may be collected by implication. Each topic forms the subject of an essay, and the essays amount in all to ninety-three. It is obvious that it would be waste of time to advert to the whole, and therefore the most important shall be selected; but from these the merits of the work altogether may be ascertained with sufficient accuracy.

With regard to the divine origin of the Scriptures the author passes over that of the Old Testament and confines himself to the New, concluding, with sufficient reason, that the former must be of divine origin, if the latter is proved to be so. Still this must be considered as a defect, for as the one reflects light upon the other, the omission is injudicious, and perhaps unpardonable in a work that professes to treat the whole subject systematically. In the present instance, however, the neglect is not much to be regretted, for even the ordinary arguments in favour of the New Testament are urged in a manner so exceedingly superficial, that they can be of very little use to the Christian in enabling him "to give a reason for the hope that is in him." The only advantage which can be received from them is, that they may possibly direct such readers, as have never attended to the subject, to some of the points where information is necessary to be acquired. If they should attempt to combat the infidel with the weapons here furnished them, they would find their situation sufficiently desperate. They would tell him of prophecies, of the grandeur and simplicity of the style, of the noble stand made by the apostles against persecution, but when he came to ask for particulars, they would be immediately silent. If Mr. Robinson had appeared before Felix, the latter would have smiled instead of trembling, or, what is more probable, would have fallen asleep. It may be contended with some appearance of truth that there was no intention here of entering minutely into the subject. But when an author writes a system, he ought to give something like a complete view of the matter. Unless he does this, we apprehend he would have better served his cause by not writing at all, or at least by not professing to write a system. There is another point here which ought not to be passed over. The author rests much more weight on the arguments from persecution than it can well bear. Persecution, on account of opinion, is the most horrid and absurd oppression, and

has a tendency to defeat its own object. It always gives additional importance to the notions against which it is directed, which are on that account more strictly adhered to. The human mind revolts against oppression, and resistance is regarded with respect and admiration. The argument in favour of our religion from this source, though not to be altogether rejected, is less than "irrefragable demonstration." The infidel would say so, and with justice, and having driven his opponents from one post he would proclaim his success as if it were a complete triumph. This shews the impropriety of occupying untenable ground, a circumstance that has in a variety of instances done incredible mischief to the cause which it was intended to promote. The existence of God the author assumes as clearly discovered by the light of nature, and therefore confines himself to proving his attributes from the Scriptures. This too is a defect, for it leaves the subject imperfect. The doctrine of the Trinity in Unity comes under our author's consideration, and he maintains it with great zeal for reasons that appeared to himself so satisfactory and clear, that unless others are convinced by them, he thinks their unbelief must arise from their desperate wickedness. His arguments are the usual texts of Scripture, the form of baptism, and of benediction. He omits however, the only one perhaps where the Trinity in Unity seems to be distinctly stated; "there are three that bear record in heaven, the Father, the Son, and the Holy Ghost, and these three are one." Why is it omitted? He probably knew very well that it had been believed to be an interpolation. This might create some suspicions even in good men as well as the wicked. But undoubtedly it is not decisive of the case, and all their weight must be allowed to those texts that are certainly genuine. Considering the point in this view, it might be worth the author's while to examine whether all the texts which he cites could not be explained without straining them, by supposing that they allude to three modes of operation in the Deity. We forgot that he would not then "find himself in perfect agreement with the articles of the Church of England." But the wicked cannot be so much staggered at this, and must therefore be permitted to make the attempt. They will be apt to affirm that the doctrine involves a contradiction, and that as nothing is more stubborn than quantities, it is impossible that one should make three, or three one. But our author replies, "this is a perverse and false statement, for though the divine Being is one and yet three, he is so in different respects. What are these different respects? The only meaning that can be assigned to this is, that though the essence of the Deity is one, the persons are three, and on such a representation our author imagines that the supposed impossibility vanishes. But here again some explanation is required. When three distinct persons are said to have one essence, the meaning must be, that the essence of each is exactly similar to that of the other two. In this case however, they are not one but three distinct Gods, and the difficulty recurs in its full force. As the question stands, there does appear to be a contradiction, and the belief of a contradiction is beyond the power of a

rational being. But of Reason our author has no high opinion. It ought however to be recollected that Reason was the prior revelation, and that it is by it that we are enabled to ascertain the authenticity of the other. No, says our author, it is by the influence of the spirit; but the Spirit must exert his influence in a manner consistent with the nature of man or what becomes of our free agency. The truth is, that as this doctrine is allowed on all hands to be incomprehensible, it must be of extremely little practical use, and it is not material whether or not the Christian come to any decision on the subject. But "abhorred be such tameness as this," says Mr. Robinson, "take away our redeemer and sanctifier, and what have we left?" The view of the subject which has been proposed does not take away either, and it is one that may be maintained by many who are not therefore among the wicked of the earth. But our author contends that the doctrine of the Trinity is of a practical tendency; that it is the source of liveliest joys, heavenly consolation, extatic raptures, and so forth. Now why these sensations should depend upon the Trinity more than the strict unity of the Deity, it is impossible for us to conceive. But our author will tell us that this is because we are among the sinners of the earth; and against this assertion it would be idle to contend. The reader will exercise his own judgment, but it is impossible not to observe that a great advantage is given to the infidel by a rigid adherence to this doctrine, or at least by considering it as an essential part of Christianity. What is the cause of the great prevalence of infidelity in Roman Catholic countries? The corruptions of Christianity. No rational being can credit the doctrine of transubstantiation. This is however considered as an essential part of the system, and no alternative is allowed but to admit this or reject the whole. The consequence is obvious.

In considering the effects of the fall on man, Mr. Robinson is a warm advocate for the doctrine of original sin. Man is born a depraved being, because of the sin of his first parents. The extreme hardship of the circumstance that the punishment should fall so heavily upon those who had no share in the guilt could not fail to strike any one whose attention was directed to it. Our author adverts to it, but prudently avoids attempting to give any explanation, leaving the Deity to vindicate his own ways. This is one way of getting over the difficulty; but it might be worth while to consider whether a view of the subject might not be discovered, perfectly consonant to the Scriptures, and at the same time much more consistent with the ideas which we are compelled to entertain of the Divine Being. That man lost a great deal by the fall must be allowed by every one who has any pretensions to the name of Christian, and so far the consequences of Adam's sin have fallen on his posterity. What are these consequences? The precise degree of knowledge possessed by man before the fall must be in a great measure matter of conjecture, but this seems certain that he was perfectly free from guilt; that is, that each faculty of the mind exerted exactly that portion of strength that belonged to it, without encroaching on any other.

This arrangement was disordered by the fall, and hence the cause of the violence of appetites and passions long before the judgment is sufficiently matured to controul them. But here a question occurs. If this violence be the consequence of the fall and the cause of vice, are men to be punished for what they derived from their first parents? This question arises from a misapprehension. Infants have nothing to do with the sins of a progenitor. They have nothing like innate corruption more than innate ideas. When the mind first begins to receive impressions, the passions begin to act with improper violence, but from that moment to the period of their deaths, they are only answerable for their effects in the exact proportion to the opportunities which they have had of instruction and improvement. Still the fall has introduced a great deal of vice and misery into the world that would otherwise never have been known. But it has also introduced a great deal of virtue and happiness which otherwise could not have existed. Those who could have no adequate conception of misery, must have been equally deprived of all idea of the enjoyment arising from complete relief. Those who were altogether ignorant of evil, and almost free from temptation, could not have the smallest notions of the virtues which men are now called upon to exercise, at least if the merits of good actions are to be estimated in proportion to the obstacles which they encounter in the performance. When we add to this the exertions necessary to counteract the bad effects of the fall in a greater or less degree, the spur to improvement given by this circumstance, the sources of knowledge opened in consequence, and the acquirements made, it is scarcely possible not to consider the fall as a blessing, which was intended by a merciful creator to contribute to the ultimate benefit of the human race. As far as punishment is concerned, man may be considered as in the same situation as before the fall. Even then he was liable to sin—he is so now in a much greater degree—but he has opportunity and ability for amendment, and is justly liable to punishment for neglecting to employ them, the circumstances and nature of the temptation being always taken into the account. But then our author tells us that we have no ability to do any good whatever. He does indeed say that we have a free will, but then we have no power to exert it. We may do good if we please, but there is an utter impossibility that we can please, and we are not only liable to punishment for sins which we cannot help committing, but the very circumstance that we cannot help it, is of itself matter for punishment. This is exactly the sum of the author's argument on this point, and unless the statement of it be sufficient to convince the reader of its futility, it would be in vain to attempt to shake his faith by any thing like reason. He may exclaim triumphantly with a former brother of his, "I believe because it is impossible."

Having finished the account of man's natural depravity, which is filled with endless repetitions, Mr. Robinson proceeds to the plan of redemption. Salvation is by grace alone, he contends in a long essay, and he is so far right, for our existence and all we possess are the free gifts of the Deity, without any

claim of merit on our part. But the use intended to be made of this by our author, is to justify the Deity in bestowing it on one man while he withholds it from another equally meritorious. It must be denied however, that the Deity has any peculiar favourites. Undoubtedly to talk of the positive merit of any created being in the sight of God is not very consistent with a just view of the relative situation of Creator and Creature. But to suppose that the Divinity dispenses his favours to a particular set, to the positive exclusion of others for no assignable reason, is to view him in no very amiable light; yet this is the conclusion to which Mr. Robinson is reduced, by denying in effect, if not in terms, our free agency. No man can of himself accept salvation, but God selects a few whom he enables or rather forces to do so. He leaves the rest without assistance; and as it is impossible they can be saved without it, they must suffer for what they could not help. All this is, says he, very just, because no man has a claim of merit. The sufferers, however, might complain of partiality in being deprived of advantages which others enjoyed, who were at least a little entitled as themselves, and of injustice in being punished for not doing what the punisher rendered it impossible for them to do. The truth is, that it is not in the power of any rational being who examines the subject completely, to believe the doctrines of particular election and predestination. It is necessary that salvation should be offered to all, that all should be enabled to receive it, otherwise the offer is mockery. If any who have the power and the opportunity should reject it, they then become proper objects of punishment according to the different degrees of their delinquency. This proceeds on the principle that works are the criterion by which men are to be judged, and that free agency is necessary to make them proper objects of rewards and punishments. A more fit criterion cannot well be conceived, when it is considered that virtue is the way that conducts man to the greatest happiness which his nature is capable of enjoying.

Having treated of the object of our Saviour's appearance in the world, and the design of his life and death, to which our limits do not permit us to advert particularly, Mr. Robinson comes to the influences and operations of the Holy Spirit. Whatever assistance the Deity may afford man in the exercise of virtue, it must be exerted in a manner consistent with their freedom. Of the sense in which it is here taken, no explanation however is attempted to be given, but the influence is supposed of course to be irresistible. The extent to which this notion is carried is almost ridiculous. Not only improvement in virtue, but even mechanical skill is said to be the effect of the influence of the Spirit. "Why," says our author, should not the ingenuity of artificers be considered as his gracious gift for the benefit of mankind? He dwells long upon the different ways in which this influence has been exerted in ancient and modern times, and abundance of repetitions and unmeaning phrases occur. The only thing that can be collected from the whole, is that some sort of influence is contended for, that destroys our free

agency. This however it is impossible to admit for reasons already stated. A number of quotations indeed are given, but these are palpably misapplied. After treating of the *illumination* of the spirit, he proceeds to his work in regeneration. Something mystical is understood to be comprised in this doctrine, though it is impossible to conceive what it can mean, except it be a change of character. Our author has, however, said a great deal about the matter with a view, we suppose, to prove that it is very mysterious. But the reader, in point of information, is left where he began, wearied out with a constant endeavour to find some meaning, in which he is as constantly disappointed. "The will suffers no violence, says Mr. Robinson, but it receives a proper direction and bias from the Holy Spirit." What may be the difference between suffering violence and receiving a bias of this sort is not easily conceived. Repentance too is the work of the Spirit which inclines the will to obey, and yet the compliance must be voluntary. Our author is aware of the inconsistency here, but does not attempt to obviate it. He contents himself with observing that whether it appear to us consistent or not, it is the fact. This is a never failing mode of getting over a difficulty. In the same manner the reader finds himself bewildered when he comes to the doctrine of faith. In explaining, or rather obscuring its nature, repetitions without number are used. Faith is a belief on proper evidence; and a belief in the Gospel one would think to be Christian faith. But our author tells us that it is not this; it is not assurance, it is not the credit given to the Gospel, or at least it is something more, but what is that something the reader will find some difficulty in learning. It is possible, however, that after considerable attention, he may form a strong conjecture that the faith meant by the author is a belief not of the truth of Christianity, but of the Calvinistic system with all its dogmas, reasonable or unreasonable, possible or impossible. If he has not this faith every thing else is useless. But if he should find it out of his power to bring himself to this sort of faith, then it may be proper for him to leave the institutes of Calvin and betake himself to the Scriptures. Faith, says our author, is necessary to salvation, but then it is impossible for any person to have it without some influence independent of himself. In order to produce it some violence must be done to the mind, or to use the words of our author, the will must receive a proper bias and direction; yet it is voluntary on our part, and may be the subject of commendation or punishment. This appears at once to be a sort of inconsistency which one might in vain attempt to explain. But Mr. Robinson in these cases is never at a loss. He thinks no explanation necessary, and stops all inquiry at once, by the positive assertion that whether the matter appear inconsistent or not, the fact is as he states it. Faith is undoubtedly the gift of God inasmuch as he has given the revelation which is its object. But this will not satisfy Mr. Robinson. The external influence is necessary to produce this faith; yet we are justly punishable for the want of it. He confesses however, that it may be urged with some plausibility, that no blame can at-

tach to us for not doing what we cannot do, but the real case, he observes, is this, "we cannot believe on account of our own wickedness, or in other words we will not." Now the real case here leaves the matter precisely where it was. We cannot, because we will not; but why will we not? because we cannot, unless some foreign influence give a proper bias to the will. The impossibility therefore still remains. Mr. Robinson is rather unfortunate then in his circular mode of reasoning on the real case, and would do well in future, when knotty points occur, to confine himself to the old way of settling them by the simple assertion, that whether what he says be consistent or not, it is the truth. At the same time it might not be unnecessary for him to consider whether such a mode of proceeding will contribute much to serve the cause whose interests, however erroneous may be his views of it, he certainly appears to have at heart? In another part of the work the notions of our author on this point, are stated still more distinctly. "When you plead your inability, he observes, you insinuate that you are prevented by some powerful restraint. But does the LORD impose any such hindrance? Far otherwise. He calls you to your duty. It is true you are so constituted that you cannot of yourself obey. But that is your own fault. Purity of heart, love to GOD, meekness, &c. &c. are not within the compass of your own ability, for they are the fruits of the spirit; but if destitute of them, you will indubitably and most justly be condemned at the tribunal of CHRIST." All which amounts to this: a general orders a thousand soldiers to cross an unfordable river; he selects two hundred to whom he furnishes boats. He requests the other eight hundred to cross, and threatens to punish them if they do not; they reply that they cannot swim, and are therefore unable to cross without boats; the general refuses to supply boats, but tells them that he imposes no positive restraint upon them. If they are so constituted that they cannot comply, they must suffer the punishment of disobedience. This would be bad reasoning on the part of the general, but that which Mr. Robinson chooses to impose on the Deity is much worse, for the want of ability, if it exists, must be charged upon himself as the Creator. But it is needless to dwell longer on this mass of inconsistency and confusion. It is with much pleasure we observe a ray of liberality breaking through the gloom. The words of the passage to which we allude are few, and in justice to the author therefore, we shall transcribe them. "What has been here advanced of the indispensable necessity of faith, will apply only to those to whom the message of the Gospel is addressed, and who are capable of understanding it. We say nothing of children dying in their infancy, except it be to encourage hope. We decide not on the case of heathens, who must be left to the uncovenanted mercies of GOD, suggesting only, that if saved they must owe their salvation to the mediation of JESUS CHRIST, 'for there is none other name whereby men must be saved.' But our present address is to those among whom the light of the Gospel shines with fulness of evidence and in purity of doctrine." It would be no difficult matter to point out the in-

consistency between this and the notions before maintained by Mr. Robinson, but we forbear lest he should be disposed to retract the few rational opinions which he at present entertains.

The doctrine of sanctification comes next under our author's consideration. This is wrought by the spirit, and carried on progressively without any possibility of the believer's finally falling. Much the same objections apply to Mr. Robinson's views on this point, as to those before stated. If a man cannot become virtuous without some external influence independent of himself, he cannot be answerable for the want of virtue. That a virtuous man will continue to improve cannot be doubted, but if by some force independent of himself he is prevented from the possibility of falling, his obedience is very little to be commended. Here it only remains for us to repeat what has been already said, that these views of the subject are utterly inconsistent with any thing like free agency in man, and if this free agency is removed, man must cease to be an accountable being. The attempts to reconcile them are such palpable sophisms that a child might detect them, and our author himself on some occasions seems half ashamed of their weakness, when he is driven at last to the assertion, that he states the truth, whether it be consistent or not. He forgets that truth must always be consistent. We have here a long discussion of the nature, progress, completion, advantages and necessity of sanctification which it would be useless particularly to follow, as it could be productive of very little information or benefit.

The third volume commences with an examination of the decalogue, and the nature and extent of the duties enjoined in it. With regard to this, it is only necessary to say, that the subject is treated with a view to the peculiar tenets maintained above, by the author. In his eagerness to point out the particular sins to be avoided, he sometimes descends to frivolity, which certainly detracts from the gravity with which a work of this kind ought always to be regarded. Having adverted to the different petitions in the LORD'S PRAYER, Mr. Robinson treats of the Church of CHRIST which he allows to be composed of people who have different forms of religious worship. But in looking round, he thinks no one can hesitate to prefer the Church of England to all others. However true or not this may be, we must be contented with Mr. R.'s assertion, since he has not vouchsafed us an argument. A dissenter, however, might affirm that this was begging the question; and thus assertion being put against assertion, the matter would remain equally balanced.

The system closes with a discussion on the resurrection of the body and the life everlasting. This like most of the points to which our attention has been here directed, is abundant in words, and extremely deficient in matter. Our author confines himself to exclamation on the comfortable nature of the doctrine of the resurrection of the body, instead of explaining exactly what is and what is not intended by it. By maintaining without any qualification, that the same body will rise again, he does not perceive how much he lays himself open to the attacks

of infidels, and injures the cause which he wishes to serve. It is hard to say what is meant by the same body, for the human body is constantly changing. That there is something in it which we cannot properly comprehend, is clear from the Scriptures themselves, which say that it is raised a spiritual body. It is possible that the soul may hereafter have a material covering formed from some of the matter that belonged to the corruptible body. But great care is requisite, not to push the doctrine farther than its nature can bear. Our author also takes everlasting damnation for granted, without troubling himself with a critical examination of the passages upon which he founds the notion. This is not excusable in a system of Christianity.

Upon the whole, though our author has kept his promise in avoiding learned disquisition, yet certainly it appears that many of his discussions though by no means new, are sufficiently curious. He however has undoubtedly avoided all ornament of style and language, and filled up his work with abundance of repetitions. We cannot however, conscientiously say that his system can be attended with any great advantage to any description of readers who are accustomed to require proof as well as assertion, and rational views instead of mystical declamation.

Madoc. By Robert Southey. 4to. pp. 557. 2l. 2s. Longman & Co.

Mr. Southey has again resumed that manner of writing which originally procured him his reputation in *Joan of Arc*, and has again presented the public with an Heroic Poem in regular blank verse. We should call it *Epic*, were there not such requisites attached by the critic to this term, that a poem cannot, with any degree of merit, have a just claim to it, unless it has been cast in the exact mould of the *Iliad* and *Eneid*. We are not, however, inclined to deal with *Madoc* according to the received rule; to lop his limbs should they prove too large for the iron Epic bed, or to stretch them out with the rack should they not completely fill its dimensions. The merits of the poem we shall endeavour to estimate by the rules which the author seems to have laid down to himself, and by the amusement or instruction which it is calculated to impart.

Of the ground-work on which the fable of the poem is founded, our author, in the preface, gives us the following account:

“The historical facts on which this poem is founded may be related in few words. On the death of Owen Gwyneth, king of North Wales, A. D. 1169, his children disputed for the succession. Yorwerth, the eldest, was set aside without a struggle, as being incapacitated by a blemish in his face. Hoel, though illegitimate, and born of an Irish mother, obtained possession of the throne for a while, till he was defeated and slain by David, the eldest son of the late king by a second wife. The conqueror, who then succeeded without opposition, slew Yorwerth, imprisoned Rodri, and hunted others of his brethren into exile. But *Madoc*, meantime, abandoned his barbarous country, and sailed away to the West in search of some better resting place. The land which he discovered pleased him; he left there part of his people, and went back to Wales for a fresh supply of adventurers, with whom he

again set sail, and was heard of no more. There is strong evidence that he reached America, and that his posterity exist there to this day, on the southern branches of the Missouri, retaining their complexion, their language, and in some degree their arts.

“About the same time, the Aztecas, an American tribe, in consequence of certain calamities, and a particular omen, forsook Aztlan, their own country, under the guidance of Yuhidthiton. They became a mighty people, and founded the Mexican empire, taking the name of Mexican, in honour of Mexitli, their tutelary god. Their emigration is here connected with the adventures of *Madoc*, and their superstition is represented the same which their descendants practised, when discovered by the Spaniards. The manners of the Poem, in both its parts, will be found historically true. It assumes not the degraded title of *Epic*, and the question, therefore, is not whether the story is formed upon the rules of Aristotle, but whether it be adapted to the purposes of poetry.”

Of the story which our author has formed from these materials we shall endeavour to present our readers with a sketch. The poem commences with the return of *Madoc* to Wales. On the shore he is met by the aged Urien, a chief who had been employed to instruct him and his brethren in the use of arms. From Urien, *Madoc* learns that his brother Yorwerth is slain, and Llewelyn the son of Yorwerth an outlaw; that of his brethren Ririd and Rodri, the former was outlawed and the latter in chains; that David, the reigning king had married a sister of the king of England, the hated Saxon; and that his sister Goeryl was waiting her life in grief at the ruin of her house. *Madoc* visits his forlorn sister, and afterwards proceeds to the hall of the king, who at first looks on his return with mistrust; but, being at length convinced that his fears are groundless, receives him with kindness, and requests him to recount the story of his adventures. *Madoc* first relates the circumstances which led to his voyage. On the death of his father Owen, he had hastened to prevent a battle between his brothers Hoel and David, each of whom laid claim to the crown. He arrived however in time only to witness the slaughter of the preceding day, and to discover the body of his brother Hoel among heaps of the slain. In a cottage near the field of battle he is entertained by a dark-browed man who lives in solitude there with his old blind father. This blind man at length is discovered to be Cynetha, who had been deprived of his inheritance and at the same time of his eyes by his uncle Owen, the father of *Madoc*. By the advice of Cynetha, *Madoc* resolves to quit a country which every moment presented him with new scenes of horror and cruelty; and accompanied by the old man and his son and some followers he sets sail in two barks to explore a country beyond the western waves. For some time they continued their course joyfully before the steady wind; but when days and weeks had passed while all around was still one waste of waters, the apprehensions and discontent of the crews could no longer be prevented from breaking out into open violence. A furious tempest, however, counteracted their design of attempting to return home, and at length they landed in safety on another world. After some intercourse with the natives, a young slave who had made his escape on board their ships engaged them to pur-

sue their course still farther westwards, expressing to them by his gestures that there they should meet with a mighty river, bordered by still more fertile banks than the coast which lay in their view. This river they at length entered, and coasted along until, by the direction of Lincoya, (such was the name of the fugitive slave,) they left their ships, and among the mountains joined the Hoamen, a tribe of Indians to which he belonged. They were hospitably received by the widow queen Erylliab; but in the midst of their entertainment, all the tribe was thrown into consternation by the arrival of the priest to demand for the king of Aztlan the customary tribute of two young children to be offered up in sacrifice to their idols. Madoc, when he understood the import of the message, declared that he would assist the Hoamen to the utmost in throwing off the yoke of the Aztecas, and delivering themselves from this horrid tribute; and queen Erylliab, animated by this prospect of assistance, bade the priests announce that the Hoamen had thrown off their vassalage. The mighty king of Aztlan, astonished at the audacity of the stranger who could have counselled such a measure, sends for him to his court. From the top of the lofty temple of the god Mexitli, he shews him the wide plains and stately cities of the Aztecas. The heart of Madoc almost sinks within him on perceiving the vast power of the enemy he has to encounter; but several towers of human skulls which he sees piled around, and the skeleton of the king Tepollomi, the husband of Erylliab, which is employed to hold the lamp of the king of Aztlan at his evening feasts, rouse his terror and indignation to such a degree that he resolves to perish rather than not deliver the Hoamen and put an end to the bloody rites of the Aztecas. In a battle which afterwards ensued, the iron armour of the Britons proved too powerful for the numerous hosts of Aztlan, whose weapons were only edged with stone. The Aztecas looked upon the strangers as more than human, and this belief was strengthened by the unexpected illness of their king Coanocotzin, which they supposed to be brought about by the angry gods of the strangers. Madoc was therefore supplicantly intreated to heal the king and grant them peace on his own conditions. Madoc, by the help of his old physician Iolo, effected the cure of the king; and afterwards granted peace to the Aztecas, on condition that they should lay aside their bloody rites, and at the same time agree to the independence of the Hoamen. Madoc, from thenceforward, till his departure for Britain, was employed in cultivating a portion of the country of which he had taken possession.

Such were the adventures which Madoc recounted to the king his brother. He afterwards began to make preparations for departing with a larger supply of emigrants for his new dominion. He visits various friendly princes in the neighbourhood, and accidentally meets with Ririd and Llewelyn his outlawed brother and nephew. He also discovers the mistress and child of his brother Hoel, and resolves to carry them abroad along with him. Six vessels and a full company were by the next spring ready to sail with him from Britain, to which he had declared that neither he nor any one that accompanied him should

ever return, lest violence, and bloody zeal and avarice should find their way to his new world. (He seems, indeed, at this moment to have forgotten the rites of the Aztecas.) Before his departure from Britain he is joined by his brother Ririd. He is also visited by his brother Rodri who had escaped from prison, and by Llewelyn, who declare their intention to remain and attempt to dethrone David.

On the return of Madoc to his new world, he finds that the Aztecas, stimulated by their priests, were about to resume their ancient bloody rites, and to make war upon him. The priests of the Hoamen had also united in the conspiracy, as well as Amalahta, the son of Erylliab, who was as villainous as his mother was good. At an entertainment which Madoc gave on his return, Amalahta having got drunk discloses the whole conspiracy, and thus puts both his mother and the Britons on their guard. At an annual ceremony where the Hoamen placed the bodies of the dead in the temple previous to the general interment, various devices are practised by their priests to awaken their superstitious fears. Neolin, the priest of the snake-god at length utters a loud, shrill, modulated cry, at which an enormous serpent issues from the sanctuary of the snake-idol. Neolin, who warns the people that this is the very god, is immediately encircled in his folds, while the monster, harmlessly playing around him, appears to search in his hands for food. The priest calls aloud for a human victim to satisfy the god, and at last seizes upon one and offers him up. In the meantime Madoc, who had been sent for by Erylliab, arrives. He finds Neolin and a crowd around him still engaged at the bloody rites of the snake-god. Again the priest utters the modulated shriek, and the serpent again returns and twines around him, as if to save his worshippers from the Christian. By means of a firebrand, however, Madoc puts the monster to flight, and at the same time kills the priest. He consummates the dismay of his votaries by having the serpent crushed to death in his den, and the temple demolished. He afterwards initiates the nation in the rites of Christianity.

The arts of the priests, in the meantime, were more successful with the Aztecas. The bloody worship of the idols is again set up, and two resolute warriors with a chosen band dispatched to seize one of the strangers as a fit offering for the god Mexitli. The first victim that falls in their way is the bard Caradoc asleep, but the wind passing over his harp terrifies them and saves the son of the muses. The next victim is the child of Hoel who is suddenly seized by the Aztecas, who rush off with him into the woods. Madoc sees the action, and flies to the rescue of the child, unarmed as he is. He soon falls into an ambush and is also dragged away. The young Hoel is born to the city of Aztlan, the ceremonies of sacrifice are performed over him, and he is placed in the cavern of the sea-god Tlaloc, there to perish. A good fortune, however, would have it, Coatel, the daughter of an Azteca priest, who had been betrothed to Lincoya, the guide of the Britons, happens to perceive the ceremony of shutting up the child, and conceives the idea of rescuing him. At that moment a vulture

risers among the brakes. Going to the spot from whence he had risen, she perceives a narrow chasm in the rock, overhung by beautiful flowers, which she is tempted to gather. But scarcely had she stooped to pick them up, when she heard a distant cry, which she at once fancied to be the voice of the immured child! And such it proved to be, for upon groping her way down the chasm, she found little Hoel amidst the human carion on which the vulture had been banquetting. Here, however, she was obliged from fear to leave him; but gave him some food and promised to return to him again.

In the meantime Madoc is brought to Aztlan; and is about to be offered up by the priests as a most acceptable sacrifice to Mexitli, when one of the warriors who had assisted in seizing him starts up and demands that he may be allowed to put Madoc to death in combat, according to a custom of the nation. His request is granted; but the honour of the combat is contested by his friend who had also assisted in the enterprise. When their claims are adjusted by lot, Madoc is placed on a round stone, where he is fastened by one leg. A small buckler of cane is allowed him, a sword edged with stone placed in his hand, and he is told that if he kills six successive antagonists, he will be allowed freedom and honour. After a severe contest with the first antagonist, Madoc's shield is rent to pieces, and broken asunder. The Azteca warrior now raises his weapon to destroy Madoc; but at that moment Madoc rushes upon him, dashes the broken handle of his sword into his brains, and lays him lifeless on the ground. The second antagonist now mounts the stone, and the combat is renewed. While the issue still remains doubtful, a distant murmur rises among the crowd, and at length the shout is set up that the Britons were at the gates of Aztlan to attempt the rescue of their prince. The combat is now suspended, and Madoc is led away bound to the temple. A furious battle next commences between the Britons and the Hoamen on one part, and the Aztecas on the other; nor was it possible to determine which way victory should at length incline. In the meantime, an attempt is made on the defenceless women of the Britons by Amalahita, the wicked son of Erylliah and twelve followers; but Goervyl, the sister of Madoc, with the assistance of a converted Azteca prince, bravely repulses them, and Amalahita is slain. Nor was Madoc left to the uncertain rescue of the Britons. Coatel, who had found the child Hoel in the cave, came, unobserved amidst the uproar, cut his cords, led him to the cave where the young Hoel had been left, and afterwards provided him with a canoe, in which he and the child escaped in safety to the habitations of the Britons. Madoc, after some conversation with his sister, and bequeathing her to the Azteca chief who had rescued her, buckles on his armour, and sets off for the battle which was still raging at the gates of Aztlan. After slaying the king in single combat, Madoc at length forces his way into the city, sets fire to the temple of Mexitli and breaks his image to pieces. The Aztecas betake themselves to another city; the funeral rites are performed over the dead; and the customary bloody sacrifices offered up. By means of the consecrated water the priests

discover the treason of Coatel, which they already suspected. She is in consequence offered up as an atonement to the offended gods, and her aged father stabs himself and expires beside her on the altar. The usual sports of the Aztecas succeed these rites; and a new king having been chosen, a bloody vengeance on the strangers is determined on.

The tidings of the death of Coatel being carried to Lincoya, he resolves to destroy himself. An old man endeavours to divert his purpose by relating to him the Mexican edition of the story of Orpheus, but Lincoya, resolving to obtain his mistress by a shorter path, precipitates himself from a rock. Another love-story between the bard Caradoc and his mistress Senena, who had followed him in the disguise of a page, is at the same time elucidated.

Madoc, in the meantime, prepares himself against the expected attack of the Aztecas. He has his ships broken up and conveyed from the river to the great lake of Aztlan, where they are again put together. By means of these he destroys without any loss an immense fleet of canoes with which the Aztecas were coming against him. The spirit of their king, however, was still unbroken, and he resolved to try by land the fortunes of other battles, with the much superior multitudes that still remained to him. In the meantime the end of the century was come, the dreaded period when, according to the superstition of the Aztecas, the sun might probably never arise more. Four suns had already perished; and the destruction of the fifth might never be replaced by another. The priests and the people assembled in the last dreaded night of the century on the sacred mountain. The victim to be offered up to the rising sun is ready laid on the altar. All are hushed in awful suspense. The chief priest stands on the pinnacle of the mountain anxiously expecting the first ray of the dawn; when—O astonishing and horrible! a stream of fire suddenly bursts forth from the mountain, and priests and people are at once overwhelmed in a torrent of lava! An earthquake at the same time forces the lake from its boundaries, and the fields and cities of the Aztecas are lost in the deluge. Their king is, however, preserved on a rock; and by and by, the storm having abated, the barks of Madoc are seen plying on the lake to save the remnant of the Aztecas. A bird perched on a tree over the king's head, in the meantime articulately seems to call out *depart*; and the king, in compliance with the omen which corresponded with the thoughts already brooding in his mind, resolves to emigrate with the small remains of his great nation. The old, the young, and the feeble-hearted are left behind under the care of Madoc; and the king departs with a resolute band to fix the empire of the Aztecas and the worship of their gods in a distant country.

From the full analysis which we have given of the story of the piece, our readers will be able to form a pretty correct idea of the manner in which the incidents are managed. Some of them are certainly abundantly sudden and marvellous, and happen so very much in the nick of time when there is great occasion for them, that one cannot enough wonder at the good fortune that brought them about. The adventures of Coatel are nearly all of this sort. The

incidents of the vulture, and the chasm, and the cave, are, however, too hacknied to excite any interest even maryellous as they are. The cutting of the cords with which Madoc was bound is of the same class of well-known shifts. But that Coatel, in danger of being every moment detected, should venture to absent herself so long, and to accompany Madoc to the cave where the child had been left, is certainly not an usual incident, at least in poems which are intended to appear allied to truth. That Madoc should go through this adventure; afterwards sail to his own territory; hear the accounts of what had been done in his absence; bear a part in different conversations; arm himself and return to battle before Aztlan; and all this while the contest still continued to rage with unabated fury, and without any prospect of being decided: such speed as this might do very well had a god or an enchanter been employed to convey him through the air, but is certainly too much for a mere mortal. The incident of the volcano is the most tremendous, and the least expected of the whole. The author, however, had described in such terms the multitude and bravery of the Aztecas, that he probably thought he could not decently make them flee away from their country without first thinning them somewhat more than had been done by the sword of Madoc. Another battle would have been a hacknied shift; and on the other hand a volcano to swallow them up was something very new and striking.

Some of the incidents ill correspond with the train of feeling excited by those which surround them. These, however, we generally find excused in the notes by a remark that they are actually taken from the traditions of the country, and a quotation of the particular passage in some voyage where they are mentioned. This excuse we cannot admit, unless with many qualifications. The incident of a bird, which seemed to cry articulately "depart," may be allowed on account of the departure of the Aztecas having, according to tradition, actually been attended with it. But unless an incident is in this manner very closely connected by tradition with the story on which a poem is founded, it can be no excuse for introducing frivolous or absurd incidents that they are raked together from books which describe the manners of the people who are the agents in the piece. Innumerable ludicrous episodes, which could not fail to turn a serious piece into complete burlesque, might be excused on the same grounds. Perhaps, it would be difficult to point out in any poem an incident less in unison with the feelings of the reader, than the following Mexican version of the story of Orpheus, which is introduced at the moment when the tragic death of his mistress is announced to the despairing Lincoya. An old man, who happens to be near, comforts him in the following terms:

"One of our nation lost the maid he loved,
Nor would he bear his sorrow... being one
Into whose heart fear never found a way...
But to the Country of the Dead pursued
Her spirit. Many toils he underwent,
And many dangers gallantly surpassed,
Till to the Country of the Dead he came.
Gently the Guardian of the Land received
The living suppliant, listened to his prayer,

And gave him back the Spirit of the Maid.
But from that happy country, from the songs
Of joyance, from the splendour-sparkling dance,
Unwillingly compelled, the Maiden's Soul
Loathed to return; and he was warned to guard
The subtle captive well and warily,
Till, in her mortal tenement relodged,
Mortal delights might win her to remain,
A sojourner on earth. Such lessoning
The Ruler of the Souls departed gave;
And, mindful of his charge, the adventurer brought
His subtle captive home. There underneath
The shelter of a hut, his friends had watched
The Maiden's corpse, secured it from the sun,
And fanned away the insect swarms of heaven.
A busy hand marred all the enterprise:
Curious to see the Spirit, he unloosed
The knotted bag which held her, and she fled.
Lincoya, thou art brave! where man has gone
Thou wouldst not fear to follow."

But while several of the incidents in the poem might be omitted, or altered to advantage, it must be allowed that a much greater proportion are well selected and interesting. The various circumstances which befall Madoc after his return to Wales, his interviews with his exiled brethren, and with the friends whom he is now to see for the last time, for the most part deserve particular commendation. The situation in which Madoc was then placed, a voluntary exile about to quit his country for ever, and without any hopes of even hearing of it for the future, is of a nature extremely calculated to render the reader favourably disposed to the incidents which then occur. The episode of Llaian and young Hoel is interesting, although perhaps we discover nothing very new in the circumstances introduced in it. The introduction of Caradoc to Madoc, the appearance of Senena in the disguise of a page, and indeed the whole episode of these lovers has a very pleasing effect.

In the Preface the author states the manners both of the Americans and Britons to be historically true. This is a nicety to which the Greek and Roman poets paid a less scrupulous attention. To be very exact where the accounts must be borrowed from vague traditions and as vague histories is impossible. But the author certainly deserves credit for what he has done. As to the sentiments, we might point out several passages where the Indians appear to go very far beyond their age. It is scarcely conceivable that Queen Eryliab should have been able to look upon the devices of the priests with such philosophic firmness, as she is represented in the following passage to have done, when the prodigies to which she alludes were performed before her:

"Think not, Boy,

To palter with me thus! a fire may tremble
Within the sockets of a skull, and groans
May issue from a dead man's fleshless jaws,
And images may fall, and yet no God
Be there!"

The sentiments of the Britons seem still more wide of what they really were, probably because we are better informed with regard to them. Who would expect to hear a man who had been educated in the tenth century, and who was in every respect a true Catholic, descant on religion in the following terms:

" sin
And misery came into the world, and men
Forsook the way of truth, and gave to stocks
And stones the incommunicable name."

After Madoc had been employed in hearing mass said for the souls of his ancestors, we have the following salvo, such as it is, for his apparent superstition :

" Pure was the faith of Madoc, though his mind
To all this pomp and solemn circumstance
Yielded a willing homage."

The sentiments of Madoc, Cynetha, and indeed of the Britons in general, are more those of philosophers of the nineteenth century than of barbarians of the tenth. But by this observation we do not intend to throw any blame on the poet. We consider it as altogether impossible that either a poet or historian should put words into the mouths of persons who lived in a different age from his own, without making them utter sentiments much more suitable to his own age than to theirs. The attempt, indeed, where it has been made, has always failed; and the poet who could have presented us with very interesting, well-drawn characters, had he allowed himself to put into their mouths the sentiments of his own age, has made out nothing more than tame, stiff, or grotesque caricatures. Homer lived near the age in which he described. His characters therefore, are full and natural, without any mixture of heterogeneous sentiments. Virgil attempted to delineate an age very different from his own. He is therefore either a mere copyist of Homer, from whom alone he could derive a knowledge of the age he intended to describe, or he intermixes the sentiments of a polished Roman of the Augustan age, with those of their Trojan ancestor. From the fear of offending, his characters are often so bare as to be in fact no characters at all. His pious Æneas, and still more his Dido, are natural and interesting because they are generally freed from this restraint. In the *Epigoniad* of Wilkie we have a curious mixture of the stiff and the grotesque from his laboured adherence to the sentiments of the age of Homer. That Madoc speaks generally, as Mr. Southey imagines he himself would have done in similar circumstances, is therefore not to be blamed. Had he done otherwise, what we should have gained in correctness would have been lost in interest. It was, however, necessary that we should point out this mixture of sentiments, as Mr. Southey seems from his preface to imagine that he has effected what indeed he could not effect.

But although we can excuse the personages in the poem for uttering the sentiments of a different age from their own, we cannot excuse them for uttering what in the mouth of any man would be called affectation. The concluding idea of the following sentence might come in remarkably well in a burlesque of Sterne, but it seems quite ludicrous in the mouth of a hero :

" Father, said he who guided me, I bring
A guest to our poor hospitality;
And then he brought me water from the brook,
And homely fare, and I was satisfied." •

In the next page we have a piece of sentimental

declamation so hacknied as to be altogether insufferable :

" Then the old man cried,
Oh what is princes' love? what are the ties
Of blood, the affections growing as we grow,
If but ambition come?"

The whole of the interview between Cynetha and Madoc, from which this is taken, abounds with examples of the same sort. It is, however, but justice to Mr. Southey, to say that he appears to be getting the better of this defect. Madoc, in this respect, is certainly much purer than Joan of Arc.

In figures Mr. Southey is not particularly liberal, unless we include under this term, certain violent modes of expression to which we shall presently attend. The following, however, seems a tolerably strong hyperbole; and if it be not altogether beyond the allowable, it at least treads upon the very confines of light and darkness. Madoc thus describes the feelings suggested by his long voyage towards the western world :

" Almost it seemed
That we had past the mortal bounds of space,
And speed was toiling in infinity."

There is nothing which has such a bad effect in a poem that treats of heroes and mighty deeds, as an admixture of the silly or infantine. From what we have observed in some of Mr. Southey's former poems, we were indeed afraid of meeting some defects of this sort in Madoc. We are happy, however, to find that such defects are by no means so frequent as we apprehended. Perhaps, indeed, such passages as the following prattle are not altogether what we should expect to find in the mouths of mighty heroes, or employed to describe their actions :

" There stood an old man on the beach, to wait
The comers from the ocean; and he asked,
Is it the Prince? And Madoc knew his voice,
And turned to him, and fell upon his neck;
For it was Urien, who had fostered him,
Had loved him like a child; and Madoc loved,
Even as a father loved he that old man."

" Oh, if my dear old master saw the wreck
And scattering of his house! . . . that princely race!
The beautiful band of brethren that they were!"

" Good night, Goeryvl,
Dear Sister mine, . . . my own dear mother's child!"

The following appears an instance of the tame and superfluous :

" On his arm he held
A buckler, overlaid with beaten gold,
And so he stood, guarding his thighs and legs,
His breast and shoulders also, with the length
Of his broad shield."

In his preface Mr. Southey puts in his *reto* against his poem receiving " the degraded title of epic." He however seems unwilling to abandon the Epic privilege of stringing together a list of proper names without a single accompanying epithet to convey an idea to the reader. The following lines equal any thing of the sort hitherto adduced :

" Tyneio, Merini,
Boda and Brenda and Aelgyvarch,
Gwynon and Celynin and Gwynodyl."

In regard to this practice it may be proper to observe, that Homer, who set the example, sung his poems in those very countries where the descendants of the Trojan heroes lived, and where the traditions concerning them were still recent. If he merely named a hero, it immediately recalled to his hearers a history. It would be thought very idle in conversation to characterize by some particular circumstance, or some distinguishing epithet, the names of well-known characters, whose presence on any particular occasion we happened to mention in the course of a story. It perhaps would have appeared equally idle, or at least unnecessary in Homer, to have done so with regard to the heroes whose actions he sung, and whose names and deeds were so familiar to his hearers. Hence those catalogues of names without an epithet, and that frequent repetition of some undistinguishing epithet along with the names of particular personages, could not perhaps in his times have been avoided without an appearance of the strangest affectation, although they diminish the beauty of his poem to a distant age. But what excuses Homer in this respect, increases the censure to his imitators. Were a person to recount to us an adventure carried on by persons of whom we never heard before, and at the distance perhaps of several hundred years; and were he to introduce a catalogue of the names of these persons, without distinguishing them by any epithet or characteristic circumstance; should we not say that the story, however entertaining, was marred in the telling; and that it was absurd and tiresome in the man to recount to us a dry list of names of which we never heard before. The same holds good in poetry. A catalogue of unknown names to which one can affix no idea, must be dull and uninteresting wherever it occurs. It must clog the poem and appear a blemish, whether found in the *Iliad*, the *Æneid*, or *Madoc*. It would have afforded equal entertainment and instruction to his readers, if Mr. S. instead of the catalogue of names which we have extracted, had done three lines of the Panic scene from *Plantus*, into blank verse, and inserted them by way of ornament in his poem.

That Mr. Southey is a very good Christian, we have no reason from his works to doubt. We cannot, however, but think that his too free use of the name of the Almighty on all occasions, ought not to be passed without blame. *Madoc*, is indeed a religious poem, and when religion is talked of, the name of God must necessarily be mentioned. But we apprehend that such exclamations as,

“O God! this is indeed a dreadful thing!”—

and others of the same nature might be omitted with propriety, as no mention whatever is made of religion at the place where they are introduced. The following speech of Neolim, the priest of the Snake-god, besides being unlike what he would have uttered, has too much the appearance of a burlesque on the first chapter of the Gospel of John. The author, indeed, endeavours to support it by a quotation from some writer of voyages. But the passage which he pretends to imitate is very different in the strain from his imitation, and is itself very like a traveller's story.

Mr. S. should have rejected what is so unsuitable to the mouth of an Indian priest, especially when it bears so much the air of a silly burlesque on things which he himself professes to account sacred:

“Before this generation, and before
These ancient forests, . . . yea, before yon lake
Was hollowed out, or one snow-feather fell
On yonder mountain-top, now never bare, . . .
Before these things I was, . . . where, or from whence
I know not, . . . who can tell? But then I was,
And in the shadow of the Spirit stood.
And I beheld the Spirit, and in him
Saw all things, even as they were to be;
And I held commune with him, not of words,
But thought with thought. Then was it given me
That I should chuse my station when my hour
Of mortal birth was come, . . . hunter, or chief,
Or to be mightiest in the work of war,
Or in the shadow of the Spirit live,
And he in me. According to my choice,
For ever overshadowed by his power,
I walk among mankind.”

In the style and the structure of the verse, there are many things very exceptional. Mr. Southey seems fond of that very easy way of variegating his verse by introducing bad lines. He has indeed abstained from the ridiculous affectation of writing half lines, because Virgil left some of his unfinished. But he is careful, at no very distant intervals, to give his reader's attention a fillip, by unexpectedly grating his ear with a redundant syllable. A few examples will shew future poets, who may be desirous to assist a reader's attention in the same way, the method which Mr. Southey pursues in introducing the figure of *depraved metre*:

“And I, their leader, am not of the sons
Of the feeble! As he spake, he reached a mace,”
“When the bowyers of Deheubarth plied so well”
“And long with obstinate and harassing war
Provoked us, hoping not for victory,”
“With those whom we hold holy, with the sons
Of the Temple, they who commune with the Gods;”
“The joyous thrill
Died away: and, as every limb relaxed,”

“One of the two following lines must limp most woefully:

“Besure, for Amalahta leads them on.”
“Amalahta, rushing, in blind eagerness.”

But there are much greater blemishes in the language than the versification. Our author seems to have conceived an unusual propensity for unusual and forced expressions. “To lethargy the Briton blood,” is certainly an expression at least calculated to keep our surprize awake. When a woman is overcome with joy, who would expect to be told that “she had received the shock of happiness.” To employ “revengeful hope” to denote the hope of revenge, seems quite the same as if “mournful hope” were used to signify the hope of mourning. We have heard of people *reading* a man's face, but it is something new to be told of a man's face which *Madoc* “had *learnt* in childhood.” People are frequently represented as transported with joy at pleasures they

foresee; but the hero of Mr. S. by turning his eyes on the past, was prevented from viewing the future with "*foreseeing joy*." The obsolete *ye* is a great favourite in the accusative case, "on ye, viewing ye, hearing ye," &c. When king Tepolloni took down his arms from the wall, we are told that he "took his *death-doers* down." Our readers might find it difficult to imagine what is meant by a *spiral row*, if we did not inform them that it was the sound of a spiral shell. To "win a conquest" seems much the same thing as to "win a winning." "The *frush* of rocks that meet in battle" appears to contain nothing so corresponding in the sound to the sense as to cause such an expression to be adopted. "Thy soon departure," is in our times bad grammar. To "come *by lake*" in contradistinction to coming by land, has at least an odd appearance; as well as its kinsman "to set foot *aland*."

We are by no means friends to that style which seems to walk on stilts, whether we meet with it in prose or verse. Pompous bombast is far more disagreeable to us, than what those who delight in such a style are pleased to denominate mean and vulgar. But although we are thorough admirers of the plain and simple, we see no reason why the mean and vulgar should be sought after and introduced, where it is not of a piece with the rest of the style, and where a more elegant and equally forcible expression could be found. When the Britons and Aztecas hold a solemn conference, our author uniformly will have it to be "a solemn *talk*;" and the manner in which this chit-chat expression is introduced, has frequently the most ludicrous effect. If this expression is used from any reference to the term employed by the natives, it might have been equally proper, had the scene of the piece been placed in Africa, to have called the conference "a solemn *palaver*." Such a pretty old man's phrase as "a blessing on you, lady!" does not appear to come in very suitably in the midst of a flaming heroic speech. As far as our skill in cheese-making goes, we should imagine it was no commendation of Llain's fare, that she produced "cheese like curds so white." In the following passage, the effect of the word *crash* will give an idea of the manner in which the poem is frequently disfigured by similar vulgarisms:

"A sepulchral voice replied,
Ye have for other Gods forsaken us,
And we abandon you! . . . and crash with that
The Image fell."

In the following sentence we have seen *whizz* for the first time in an heroic poem:

"At the rustle of the reeds,
From whence the blow was aimed, I turned in time,
And heard it *whizz* beside me."

Donning a man's armour has at least ancient usage to excuse it; and when a lady is said to seize her enemy "with *throttling* grasp," a term is employed which may be very frequently heard applied to similar feats of heroic ladies in common life.

But although the style of *Madoc* is by no means correct, nor the verse in general melodious, yet there are many highly finished passages to be met with throughout. In these the idea and the language are

often equally beautiful. Perhaps it will be difficult to point out a more happy expression than the following imitation of *Suave mari magno*, &c.?

" 'Tis pleasant, by the cheerful hearth, to hear
Of tempests, and the dangers of the deep,
And pause at times, and feel that we are safe;
Then listen to the perilous tale again,
And, with an eager and suspended soul,
Woo Terror to delight us;"

The last line of the following description of a rural scene is remarkably well imagined:

"Overhead
There was the leafy murmur, at his foot
The lake's perpetual ripple, and from far,
Borne on the modulating gale, was heard
The roaring of the mountain cataract. . .
A blind man would have loved the lovely spot."

There is something very pleasing in the passage which describes the old, blind Cynetha:

"Anon,
The old man's voice and step awakened us,
Each from his thought; I shall come out, said he,
'That I may sit beside the brook, and feel
The comfortable sun. As he came forth,
I could not chuse but look upon his face:
Gently on him had gentle nature laid
The weight of years! all passions that disturb
Were past away; the stronger lines of grief
Softened and settled, till they told of grief
By patient hope and piety subdued.
His eyes, which had their hue and brightness left,
Fixed lifelessly, or objectless they rolled,
Nor moved by sense, nor animate with thought.
On a smooth stone, beside the stream, he took
His wonted seat in the sunshine."

The picture of the Indian Queen, Erylliab, is animated and interesting:

"At morning, their high priest, Ayayaca,
Came with our guide: the venerable man
With reverential awe accosted us,
For we, he weened, were children of a race
Mightier than they, and wiser, and by heaven
Beloved and favoured more: he came to give
Fit welcome, and he led us to the Queen.
The fate of war had reft her of her realm;
Yet with affection and habitual awe,
And old remembrances, which gave their love
A deeper and religious character,
Fallen as she was, and humbled as they were,
Her faithful people still, in all they could,
Obeyed Erylliab. She, too, in her mind
Those recollections cherished, and such thoughts
As, though no hope tempered their bitterness,
Gave to her eye a spirit, and a strength
And pride to features, which perchance had borne,
Had they been fashioned to a happier fate,
Meaning more gentle and more womanly,
Yet not more worthy of esteem and love.
She sate upon the threshold of her hut:
For in the palace where her sires had reigned
The conqueror dwelt. Her son was at her side,
A boy now near to manhood; by the door,
Bare of its bark, the head and branches shorn,
Stood a young tree, with many a weapon hung,
Her husband's war-pole, and his monument.
There had his quiver mouldered, his stone-axe
Had there grown green with moss, his bow-string there
Sung as it cut the wind."

From among many beautiful passages, we select the following description of the beautiful and wonderful objects which Madoc relates he saw, as he approached the coast of America :

“ To our ships returned,
After short sojourn here, we coasted on,
Insatiate of the wonders and the charms
Of earth, and air, and sea. Thy summer woods
Are lovely, O my mother isle! the birch
Light bending on thy banks, thy clay vales,
Thy venerable oaks! . . . but there, what forms
Of beauty clothed the inland and the shore!
All these in stately growth, and mixt with these,
Dark-spreading cedar, and the cypress tall,
Its pointed summit waving to the wind,
Like a long beauteous flame; and, loveliest
Amid a thousand strange and lovely shapes,
The lofty palm, that with its nuts supplied
Beverage and food; they edged the shore, and crowned
The far-off mountain summits, their straight stems
Bare, without leaf or bough, erect and smooth,
Then tresses nodding like a crested helm,
The plumage of the grove.

Will ye believe
The wonders of the ocean? how its shoals
Sprung from the wave, like flashing light, . . . took wing,
And, twinkling with a silver glitterance,
Flew through the air and sunshine? yet were they
To sight less wondrous than the tribe who swam,
Following, like fowlers, with uplifted eye,
Their flying quarry: . . . language cannot paint
Their splendid tides! though in blue ocean seen,
Blue, darkly, deeply, beautifully blue!
In all its rich variety of shades,
Suffused with glowing gold.

Heaven, too, had there
Its wonders: . . . from a deep, black, heavy cloud,
What shall I say? . . . a shoot, . . . a trunk, . . . an arm
Came down; . . . yea! like a demon's arm, it seized
The waters: Ocean smothered beneath its touch,
And rose, like dust before the whirlwind's force.
But we sailed onward over tranquil seas,
Wafted by airs so exquisitely mild,
That even the very breath became an act
Of will, and sense, and pleasure! Not a cloud
Went purple islanded the dark-blue deep.
By night, the quiet billows heaved and glanced
Under the moon, . . . that heavenly moon! so bright,
That many a midnight have I paced the deck,
Forgetful of the hours of due repose;
By day, the Sun, in his full majesty,
Went forth, like God beholding his own works.”

We have now endeavoured to give some idea of the merits of Madoc, and to point out some of its most striking defects, as well as some of its most striking beauties. Although it is by no means a faultless piece, yet it is very evidently the work of a poet of superior genius. In correctness it excels Joan of Arc; although in luxuriance of imagery and boldness of conception it is inferior. The applause which we have bestowed upon it will, we believe, appear to readers in general not below its merits; although the poet himself gives us timely intimation that it is in his own opinion a very unrivalled piece. Immediately after the preface we have the following description of an excellent poem, and are left to infer that all the requisites here mentioned are found in the succeeding work :

“ Three things must be avoided in Poetry; the frivolous, the obscure, and the superfluous.

“ The three excellencies of Poetry; simplicity of language, simplicity of subject, and simplicity of invention.

“ The three indispensable purities of Poetry; pure truth, pure language, and pure manners.

“ Three things should all poetry be; thoroughly erudite, thoroughly animated, and thoroughly natural.

“ Triads.”

From the observations we have made, our readers will be able to decide for themselves how far Madoc is possessed of all these requisites.

If there is any part of the poem which our author would more particularly consult his own fame by retrenching, it is the introduction in which he ushers his work to the attention of the world. The *Ille ego qui quondam*, &c. prefixed to the *Eneid*, whether written by Virgil or not, is very consistent with the diffident modesty of that most skilful poet. The imitation of this exordium, which Mr. Southey prefixes to his poem, is not less remarkable for its childish arrogance, than the original for its modesty. Whether the merits of Mr. Southey will bear him out in a piece of extravagance on which Virgil would not have ventured, those who know his works will decide. With more attention to Mr. Southey's fame, than Mr. Southey himself has shewn on this occasion, we have placed his introduction at the end of our review, that it may not prejudice the reader of our criticism, against his poem, before we have had an opportunity to give them an idea of its merits :

“ Come, listen to a Tale of Times of Old!
Come, for ye know me! I am he who sung
The Maid of Aze; and I am he who framed
Of Thalaba the wild and wonderful song.
Come, listen to my lay, and ye shall hear
How Madoc from the shores of Britain spread
The adventurous sail, explored the ocean ways,
And quelled barbarian power, and overthrew
The bloody altars of idolatry,
And planted in its fanes triumphantly
The Cross of Christ. Come, listen to my lay!”

An Irish Catholic's Advice to his Brethren, how to Estimate their Present Situation, and Repel French Invasion, Civil Wars and Slavery. By Denys Scully, Esq. Barrister at Law. Second Edition, Revised by the Author, with a Preface and Notes. 2s. 1804. Dublin.

We hasten to notice this performance, though rather out of our usual course, by reason of a mistake into which, in our last Journal, we were led, by trusting too much to the fairness and honesty of the author of a “ Fee for an Irish Counsellor.” Our experience of the arts employed by those who want to exhibit themselves as better Protestants than their neighbours, by their superior animosity against the Catholics, induces us to be very cautious with regard to the facts which they state on their own authority. But we confess we were not prepared to expect falsification in quoting an author's words; and not having seen the tract of which we are about to give some account, from this circumstance, that at the time when it first appeared, the LITERARY JOURNAL was published on a different plan, which did not ad-

mit an account of pieces of this description, we believed that the passages quoted in the "Fee" were exhibited in the same light as they were in the original performance.

Since that time the performance of Counsellor Scully has come into our hands, and we find that it has been most unfairly treated by the author of the Fee. We therefore take this early opportunity of warning our readers against the mistake into which our expressions in our last Number might lead them. Our confidence in the fairness of the champions of Catholic penalties and disabilities shall not mislead us another time.

We have now to inform our readers that Mr. Scully's pamphlet was published in 1803, from the most patriotic motives, and is entirely disconnected with theological topics. It was written at the moment when the French invasion of Ireland was expected, and was intended to enforce the obligation of faithful adherence to the government of this country, and to point out the danger and misery of listening to the delusive representations of the French. It was understood to do this with such peculiar energy and propriety, that its circulation among the Irish was industriously promoted by government. And we can now assure our readers that not one expression in the pamphlet can, without the utmost unfairness, be tortured into an intolerant meaning toward Protestants, or any sect of religionists; on the contrary there is throughout the whole pamphlet an air of great liberality, and of fair and honourable regards towards all denominations of Christians, an appearance which we should be happy to see more frequent among the adversaries of the Catholics. The author, no doubt, treats them all with perfect freedom; he utters his sentiments without disguise. But so far from uttering any sentiment which has a tendency to prove the Catholic religion intolerant toward Protestantism, and incapable of admitting any opinion concerning Protestants but those of reprobation, the point to which his adversaries wish to draw the question, the whole strain of the pamphlet leads strongly to a conclusion directly the reverse.

From our desire to do perfect justice to a man who has some reason to complain of us, as well as to remove any prejudice against the body of Irish Catholics, for employing a man such as on the testimony of the author of the "Fee," we apprehended him to be, we will add that we have now received satisfactory proof that Mr. Scully is a person of the highest respectability, noted for his moderation, talents and virtue, and standing in the high esteem both of his Protestant and Catholic countrymen. To confirm these statements, we think we cannot do better than present to our readers two short quotations from the speeches of two eminent members of parliament for Ireland, in the debate on the Catholic Petition, on the 11th of May, quotations which we are sorry did not sooner fall under our view.

"Hon. H. A. Dillon [Member for Mayo] reprobated the wilful mistatements which had fallen from a learned Doctor (Duigenan) early in the debate—

"The Doctor (said he) complains that Mr. Scully, one of the Catholic Deputies, is not personally known to him. Those who have now witnessed the manners and temper of the learned Doctor, will not, perhaps, deem unfavourably of Mr. Scully on this account. Those who know Ireland, know as I do, that Mr. Scully is a young barrister, loved and respected in his profession, connected by blood with some of the principal Catholics; benevolent in private as well as in public life, and equally independent in principle as in fortune;—and I own, I think it perfectly natural that such a Catholic deputy should *not* be of the Doctor's little circle in Dublin."

"Col. Hutchinson, [Member for Cork] said, that the learned Doctor, by his speech, had clearly evinced the oppressed and defenceless condition of the Irish Catholic.—'For it is no light aggravation of their bondage, (said he) that even this House is abused for the purposes of obloquy against them, whilst they are disabled from being heard personally in their own vindication. Sir, I am well acquainted with the pamphlet of Mr. Scully, upon which the Doctor has commented, and I think with the great body of the Protestants of Ireland, that it cannot be too highly commended for the loyalty and anti-gallican spirit which it manifests. It was published nearly two years ago, about the commencement of the present war, and its object and tendency were solely to animate his fellow-Catholics to resistance against French invasion, then seriously apprehended—[Here the Colonel read several extracts from it.]—I can affirm, (said he) it had a highly beneficial and extensive influence amongst the Catholics at that critical juncture.—It was approved of I understand by the government, and very particularly commended, if I am not mis-informed, by his Majesty's prime minister—[Mr. Pitt nodded assent.]—About the same time, Mr. Scully's father, a gentleman of immense landed property, made a voluntary offer to raise, at his own expence, five hundred men for his Majesty's army, without any benefit from the sale of commissions, &c. Sir, I think the Catholics have done well in selecting such a gentleman as their Deputy—[Here Dr. Duigenan seemed highly agitated.]—The learned Doctor seems still to feel the sting of an allusion in that pamphlet to some of his own mischievous publications, and if he had in candour quoted that allusion also, it might have led to a suspicion of the latent motive of his attack. But, Sir, a vindictive temper, *odiu in longum jaciens*, will meet no encouragement in the feeling of a British senate; and this lesson will, I hope, warn the honourable Doctor for the future not to obtrude his *private enmities* upon public occasions in this house."

MONTHLY LIST OF NEW PUBLICATIONS.

Those to which no Critique is subjoined will be reviewed at length.

HISTORY, TRAVELS, BIOGRAPHY, &c.

The History of the Manners, Landed Property, Government, Laws, Poetry, Literature, Religion, and Language of the Anglo-Saxons. By Sharon Turner, F.A.S. 8vo. 10s. 6d. Longman & Co.

African Memoranda, relative to an Attempt to establish a British Settlement on the Island of Bulama, on the Western Coast of Africa, in the Year 1792. With a Brief Notice of the Neighbouring Tribes, Soil, Productions, &c. and some Observations on the facility of Colonizing that part of Africa, with a view to Cultivation, and the Introduction of Letters and Religion to its Inhabitants; but more particularly as the means of gradually abolishing African Slavery. By Capt. Philip Beaver, R.N. 4to. 1l. 11s. 6d.

A Tour in America, in 1798, 1799, and 1800, exhibiting Sketches of Society and Manners, and a particular Account of the American System of Agriculture. By Richard Parkinson, 2 vols. 8vo. 10s.

An Account of the Life of Dr. Samuel Johnson, from his Birth to his Eleventh year; written by himself. To which are added, Original Letters to Dr. Samuel Johnson, by Miss Hill Boothby. foolscap. 8vo. 1s. 6d.

The Life and Pontificate of Leo the Tenth. By William Roscoe. 4 vols. 4to. 6l. 6s.

POLITICS AND POLITICAL ECONOMY.

The National Improvements of the British Empire; or an Attempt to rectify Public Affairs. 3 vols. 8vo. 1l. 7s.

The Policy and Interest of Great Britain, with respect to Malta, summarily considered. 8vo. 3s. 6d. Hatchard.

This tract is more made up of opinions than proofs. The author delivers his own opinion, which, no doubt, he considers a great proof, that the importance of Malta to this country is immense. He delivers the opinions of many Frenchmen, and that of Bonaparte respecting its great importance to France; and then he thinks to be sure, he has demonstrated its great importance to this country. After this demonstration he proceeds to another, which is, that Great Britain may lawfully and justly retain possession of it. Were the first proposition proved, we should not much dispute with the author about the last. But in truth we are, after all that he has said, and all that we have yet heard, a good deal of Lord Nelson's opinion, solemnly delivered in the House of Lords, that Malta is of little advantage to this country. Its position, it is said, renders it the key to the trade of the Levant. Were this true, we do not hesitate to say that the whole trade of the Levant can never to this country be worth a single war. The whole profits of it would never pay even the interest of the debt incurred. Besides it is found that to maintain our superiority in the Mediterranean, even with Malta, we must keep up a fleet superior to our enemies; and with that we should have the ascendancy without it. The security which it yields against the invasion of Egypt, and hostilities on our East India possessions, it is nugatory to mention.

A Serious Examination of the Roman Catholic Claims, as set forth in the Petition now pending before Parliament. By the Rev. Thomas Le Mesurier. 1s. 6d. Rivingtons.

This is one of the most weak, and most full of prejudices, of all the effusions against the Roman Catholics which have lately come into our hands. "I for one," says the author, speaking of the situation of the Roman Catholics, "do not see any grievance to be complained of." Neither did the inquisitors, we dare be sworn, on the delightful festival of an Auto-da-Fé, a thing so necessary for the good of the church, and so very salutary besides to the soul of the sufferer. The arguments against the Roman Catholic religion and its professors, if arguments they can be called, are so very much the same with those we considered at some length in Mr. Burch's pamphlet, and with those found in almost all the performances of the half-informed scribbles who have drawn their Anti-Catholic pens on this occasion, that it would be a waste of time and patience to repeat them.

An Answer to some Pleas in favour of Idolatry and Indulgencies in the Romish Church, addressed to the Friends of the Protestant Faith. By the Rev. R. B. Nicholls, LL.B. 1s.

We said that the pamphlet above mentioned was the most weak and full of prejudice of all the effusions against the Roman Catholics which had lately come into our hands. But we were mistaken; this certainly surpasses the former. It brings forward a display of all the bad things attributable to popery in its worst days, and from them argues against all toleration of Catholics. The language, sentiments, and every thing are in the genuine spirit of bigotry. The author too holds no less than two dignified places in the Church of England.

THEOLOGY.

Letters supposed to have been written by the Apostle Paul, before and after his Conversion. Translated from the German of the late Rev. John Caspar Lavater. 8vo. 3s. Johnson.

It has been said that these letters were really written by St. Paul. This extravagant assertion however, few will be disposed to credit, who have read them. The plan itself of writing letters under the name of St. Paul, we think in a high degree exceptionable, because the reverence due to the Scriptures must be much diminished, by men presuming to attribute to the Apostles productions which may very possibly be a collection of unintelligible nonsense. In the letters now before us, there are passages which those who may not be acquainted with Lavater's character for piety, might very well suppose to be intended to ridicule the writings of St. Paul. When will imprudent Christians cease to furnish the Infidel with weapons against themselves?

Popular Evidences of Natural Religion and Christianity. By the Rev. Thomas Watson. 8vo. 10s. 6d.

On Earth Peace, Good Will towards Men; or, the Civil, Political, and Religious means of establishing the Kingdom of God on Earth. 8vo. 9s. Johnson.

The Plague Stayed; a Scriptural View of Pestilence, particularly of that Dreadful Pestilence, the Small Pox, with Considerations on the newly discovered Remedy by Inoculation with the Vaccine or Cow-Pock; in a Sermon by the Rev. James Plumtree, M.A.

These two sermons contain some strange explanations of

passages in the Revelations. The name *Abaddon* signifying *destroyer*, had a reference to *Otodas* the common title of the Arabian kings, and meant Mahomet. Doctor *Jenner's* name admits of an equally significant meaning and has a reference to the Greek word *γενναω*, the Latin *genero*, and the English *generate*! But whatever may be thought of these notable discoveries, and of the execution of the sermons, the design, which is to point out the blessings derived from the discovery of vaccination, is laudable, and thus far the author is entitled to praise.

PHILOSOPHY, SCIENCE, MEDICINE, &c.

An Essay on the Principles of Human Action : being an Argument in favour of the natural Disinterestedness of the Human Mind. cr. 8vo. 4s.

An Analytical Inquiry into the Principles of Taste. By Richard Payne Knight. 8vo. 8s. 6d.

A General Dictionary of Chemistry; containing the leading Principles of the Science, in regard to Facts, Experiments, and Nomenclature. By Wm. Nisbet, M.D. 12mo. 8s. 6d.

The Wonders of the Telescope; or, a Display of the Wonders of the Heavens, and of the System of the Universe. 4s. 6d. Phillips.

The object of this work is to give children some idea of astronomy. It begins with a few observations on the solar system, including the motions, size, and distances of the planets. The fixed stars, their situation in the heavens, the manner in which they are grouped into constellations and their different magnitudes come next under consideration, and the book concludes with an account of the formation and powers of telescopes. This publication may be of some use to children, but on the whole it is not by any means so well calculated to attain its object as it might have been made. Several parts are exceedingly indistinct, and carelessly treated.

Proceedings of the Board of Health in Manchester. 12mo. 4s. Cadell & Davies.

This publication records the proceedings of a number of gentlemen associated for the purpose of preventing the spreading of the infectious fever that prevailed at Manchester and its neighbourhood. We have here a variety of important papers from physicians of eminence, on the nature of contagion and the most proper means of checking its progress. In all these, cleanliness and a free circulation of air are considered as the principal requisites, and where these are attended to, it really appears that there is scarcely any danger of infection. The establishment of a house of recovery or infirmary, is also stated; and the regulations under which it is managed. This publication will be valuable to all persons, but more especially to those who may have the same object in view as the Manchester Board of Health.

The System of Land Surveying at present adopted, by Surveyors and Commissioners in old and new Inclosures. By Wm. Stevenson. 4to. 15s. Symonds.

POETRY.

Elidure and Ella, a Cambrian Tale, in Four Parts. To which is added, Zorobabel, a Paraphrastic Poem. By William Gibson, A.M. 2s.

Rhymes on Art; or, The Remonstrance of a Painter. In Two Parts. With Notes and a Preface, including Strictures on the State of the Arts, Criticism, Patronage, and Public Taste. By Martin Archer Shee. boards, 5s.

VOL. V.

Drunken Barnaby's Four Journeys to the North of England. fcap. 8vo. 7s. Harding.

Whether Drunken Barnaby was a real or fictitious personage cannot now be ascertained. It is probable, however, that Barnaby Harrington was really what he describes himself to be, though the account of his drunkenness must certainly be exaggerated. At all events his journal contains a great deal of keen and just satire, with a fund of agreeable humour. It is written, as is well known, in Leonine verse, with an English translation, which is far inferior to the Latin. It appears from different circumstances mentioned in it, to have been written about the beginning of the 17th century. The present edition is beautifully printed, and does credit to the editor.

DRAMA.

The School of Reform; a Comedy, in Five Acts. By Thomas Morton, Esq. 2s. 6d. Longman & Co.

The entertainment which the author of this play is capable of affording to the lovers of the drama, is already well known. All his pieces bear a very striking resemblance to each other, both in the characters and the structure of the dialogue, although they are written with a very unequal degree of spirit. The piece before us is by no means his best, although the intention with which it is written be extremely commendable. It is dedicated to the patrons of the Philanthropic School, and the hero of the piece is a youth who has been preserved and brought up to virtue and piety by means of that institution. The story is shortly as follows. Lord Avondale, a statesman of high rank, is about to repair his fortune by marrying the young and beautiful daughter of General Terragan, who had amassed vast wealth in the East Indies. With this view he comes down to his country seat, accompanied by his private secretary Frederick, who had been educated at the Philanthropic School. Lord Avondale was considered as a great patriot, and passed in the eyes of every one for a pattern of virtue. It comes out, however, in the course of the play, that in the earlier part of his life he had fallen in love with a beautiful girl of humble extraction and privately married her; that he had afterwards looked upon this marriage as a bar to his ambition, and had procured his wife to be shut up in a convent in Spain, where it was reported she had afterwards died. He had had by her one son, whom he had committed to the care of a peasant with strict injunctions of secrecy, and a large sum of money. The peasant, quite intoxicated with this unusual wealth, turned horse-racer, and lost all that he had; and, endeavouring to repair his fortunes by theft, was transported for fourteen years. The child being left behind him passed for his own. This peasant, his term of banishment being expired, sets about another robbery, in consequence of which he is brought before Lord Avondale, who gets him freed. A lady also arrives from Spain with papers, by means of which she intends to prosecute the cause of her deceased friend, the former wife of Lord Avondale. A desperate attempt to get possession of these papers, by Lord Avondale, leads to the denouement. This lady proves to be no other than his wife: Frederick is discovered to be his son; and his bride, between whom and Frederick a mutual passion had sprung up at first sight, marries, as we are left to conclude, the son instead of the father.

Such is the general outline of the story of the piece. There is, however, an underplot throughout. Mrs. Ferment keeps under a foolish, scheming husband, by the new receipt of maintaining an obstinate *silence* whenever he proposes any thing absurd; and at last, by good management appears to have reformed him. The incidents are managed entirely in the way in which they are likely to produce the best stage effect, with very little attention to probability. The characters are in general faintly marked,

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nor is colouring well laid on where it is more vivid. The character of Lord Avondale is best delineated. He is represented as a man of virtue in every thing where ambition is not concerned. Frederick disgusts us with a perpetual flood of mawkish sentiment. Tyke, is half a foolish clown half a man of refined sentiment, half a knave and half an honest man; in short, the author's conception of the character, seems to vary in every page. The women are, in the usual way, next to nothing; for with our modern dramatists the adage of Pope, "that women have no characters at all," seems to be the golden rule. Mrs. Ferment is intended for a new character, but as it is her characteristic to be *silent*, she of course cannot afford much amusement in a dialogue. The old house-keeper is a pretty good, but too well known character; and the Irish maid attracts our attention by several attempts to squeeze out a bull. The chief defect in the play is an eternal round of sentiment. Every one moralizes, weeps and melts, till the patience of the reader is quite dissolved.

The Soldier's Return; or, What Can Beauty Do?
1s. 6d. Longman & Co.

The plot of this opera turns on the intended marriage of Lord Broomville with Miss Belcour, a young lady whom with her mother he had relieved from great distress. The lady had unknown to him been previously engaged to an officer who is supposed to have been killed in the expedition to Egypt. On the intended day of the nuptials, the former lover unexpectedly makes his appearance, and challenges Lord Broomville; when to his astonishment he discovers his rival to be no other than his father. The change of Lord Broomville's name by his unexpected succession to a title, prevented the lady from previously discovering her connection with her lover. All parties are, however, of course made happy at the denouement. Besides this principal story, there are two under plots; the one of the lively ward of Lord Broomville with a beau of fashion; the other of Dermot O'Doddipole, the gardener and inn-keeper, with the waiting-maid of Miss Belcour. There is nothing in this piece that can much attract the attention of the reader. The characters which are intended to give life to the piece are very feebly drawn. Dermot is but a wretched shadow of Dennis Brulruddery, whatever body may be given to it by the acting of Johnstone. The flutter and inconsistency of Miss Dashaway, are very different from sprightliness and humour. As to beau Racket, we are at a loss what to make of him. The author informs us in a note, that the representation given of his character is historically true. This may be so, and the words when uttered by a person in real life, may have appeared very odd and laughable, while in a play they may seem very insipid, from being destitute of many concomitant circumstances from which they derived their chief effect. Racket's odd affectation of learning may be consistent enough with his character of Fellow of the Royal Society; but we can discover nothing of the modern beau, as his *dress*, to which the author frequently directs our attention, does not appear in print. The *slap-dash* manner in which the incidents are introduced, may have a better effect in representation than in reading. Perhaps, however, a comic opera may be supposed entitled to exemption from particular criticism, especially when the excellence of the music, (Mr. Hook's) is sufficient to compensate for any deficiency in the dialogue.

NOVELS.

The Banks of the Douro; or, The Maid of Portugal, a Tale. By Emily Clark, Grand-daughter of the late Colonel Frederick. 3 vols. 12mo. Lane and Newman.

The most remarkable feature in this work is the vast number of names that are introduced, and these the grand-

daughter of the late Colonel Frederick evidently mistook for variety of character. A parcel of puppets pass before us, and having chattered about something not worth attending to, vanish out of sight. No incidents are to be found capable of arresting the attention; no character appears that can excite any interest. Of all sorts of composition, the uniformly dull and insipid is the most intolerable. We would recommend to the grand-daughter of Colonel Frederick to study our best novels with attention, if she means to give the world any more of her writings.

The Two Pilgrims, a Romance. 2 vols. 12mo. 7s. Lane & Newman.

This story turns upon the misfortunes of Prince Arthur. The subject however, is treated in a manner that excites very little interest, and certainly displays neither taste, judgment, nor invention.

Mysterious Visitor; or, Mary, the Rose of Cumberland. By Henry Montague Cecil. 2 vols. 12mo. 9s. Longman & Co.

The object of this novel, if it can be said to have any specific object, is to paint the sufferings of Mary of Buttermere. She is, however, placed in the back ground, and a variety of characters, if such they can be called, are introduced; God knows for what purpose. It is altogether, a heavy, uninteresting performance, equally barren of invention and incident.

MISCELLANIES.

A Short Statement of Some Important Facts relative to the late Election of a Mathematical Professor in the University of Edinburgh, accompanied with Original Papers and Critical Remarks. By Professor Dugald Stewart. 2s. 6d. Cadell & Davies.

The chief circumstance to which this pamphlet refers, is the objection started to Mr. Leslie's eligibility to the office of a professor, on account of a note in his late work on Heat, in which he expresses his approbation of Mr. Hume's essay on necessary connection. It is well known that the doctrine of Mr. Hume with respect to cause and effect, is the ground which he took on which to attack the argument for the existence of a Deity. Now Mr. Leslie's expressions of approbation, referring not distinctively to the doctrine respecting cause and effect, which is just, but to the essay containing it, in which there are things extremely wrong, we are of opinion that there was enough to alarm the clergy, and to require explanation. Mr. Leslie gave a very explicit explanation; and if the clergy had no reason to question the sincerity of it, we think they ought to have been satisfied. Mr. Leslie denominates the essay "a model of clear and accurate reasoning." Mr. Stuart defends this proposition in all its latitude; but certainly not very consistently. One of the leading propositions of Mr. Hume's essay is, that "all our ideas are nothing but copies of our impressions." Is this one of the *clear* and *accurate* propositions from which the essay deserves to be called a model of *clear* and *accurate* reasoning? This we know is not the opinion of Mr. Stuart. In fact we suspect that Mr. Leslie is a much better physical than metaphysical philosopher. Mr. Stuart, in the heat of controversy, goes farther in praise of Mr. Hume's doctrine, than we think consistent with his own opinions on the subject. He says that the doctrine of Mr. Hume is right, and only the conclusions he draws from it are wrong. It is true you may give to the word conclusion here great latitude. But it appears to us to be the doctrine of Mr. Hume, not only that we have no *knowledge* of necessary connection in particular instances, but that we have no idea or conception of necessary connection or power whatsoever. This we say, appears to be the doctrine of Mr. Hume, not a conclusion from it, and in that case Mr. Hume's doctrine is completely subversive of the argument.

for the existence of a Deity. But Mr. Stuart we know most eloquently and zealously refutes this part of the doctrine of Hume. Mr. Stuart has collected a great many instances of other philosophers who have expressed the same opinion with Hume respecting our knowledge of causes. There is a passage in the Republic of Plato, with which, years ago, we were very much struck, in which it is expressed with a degree of "clearness and accuracy" not inferior even to that of Hume. The passage is towards the end of the fifth book, and runs thus; *Λέγουσιν δὲ ὁ μὲν Φαίδωνος ὄντα ἄσχετα, καὶ ἄσχετα ὄντα ἴσως ἢ σφαιρῶν, εἰς τὴν τοῦ αἰῶνος ὅσον καὶ ἀλλοπολλῶν, προεὶ ἀποζήσαντες, ἐνεθερίσθησαν παρ' ἐαυτῶν, τὰ μὲν ἀλλὰ εἶναι, τὰ δὲ ἄλλω ὄντα ἄσχετα ἐκ τοῦ μὲν ὄντος, εἴ ὡς τὸ, καὶ ὁ ἀπεργάζεσθαι καὶ ταύτην ἐργασίαν αὐτῶν ὅτι ἐμὴν ἐκάλει, καὶ τὴν μὲν ἐπὶ τὸ αὐτὸ τεταγμένην καὶ τὸ αὐτὸ ἀπεργάζεσθαι τὴν αὐτὴν κλίμα, τὴν δὲ ἐπὶ ἑτέρῳ καὶ ἑτέρῳ ἀπεργάζεσθαι, ὁ δὲ λέγει.* "Hear then what is my notion. Of Power I see not any colour or shape, or any such other qualities as belong to many other objects, to which qualities directing my attention I define several things to myself, denouncing some of them to be of one kind and some of another. With regard to power, I can only observe that to which it is applied and that which it produces, and in that manner I denominate each power; that which is applied to the same thing, and produces the same thing, I call the same power; that which is applied to a different thing and produces a different thing, I call a different power." Mr. Stuart accuses the clergy of Edinburgh of a design, or rather a conspiracy to monopolize the chairs in the University. With regard to this we know nothing. But we most entirely agree with our author, that this union of the offices of professor and clergyman must be highly detrimental to the interests of the University and literature, and we add, no less detrimental to the interests of religion. We thoroughly approve of the zeal of the professors in opposition to this union, and we are sorry that the zeal of the clergy in behalf of religion did not lead them first to perceive the incongruity of combining the two offices. Indeed it is not many years since the general assembly of the church voted it perfectly right to hold a professorship and a living at a dozen miles distance. To hold two professorships, or two church livings, we should consider a smaller irregularity and abuse, than to combine the two. But we are sure that neither will be allowed in any well regulated establishment, either for religion or literature. But when professors Stuart and Playfair shew their zeal against one abuse, it is to be hoped they will not shut their eyes against another. If it is injurious to the interest of literature and the university, that the clergy of Edinburgh should be allowed to combine to secure to themselves the vacant professorships, it is surely no less injurious that the professors should be allowed to conspire to intrude their sons, whether well or ill qualified, into their places, and by an awkward machination of appointing them assistants and successors, while they are still in life and health, convert the professorships into a sort of hereditary possession. This has happened in so many instances, as to look still more like a system, than the appointment of clerical men; and we could name more instances than one which the public cries shame upon.

Correspondence between Frances, Countess of Hartford, (afterwards Duchess of Somerset,) and Henrietta Louisa, Countess of Pomfret, between the Years 1738 and 1741. 3 vols. royal 12mo. 18s.

The Miniature; a Periodical Paper. By Solomon Grildrig. 8vo. 7s. 6d. Murray.

This volume is a collection of papers which have been published periodically, and are the production of some young gentlemen of Eton school. As such they must be

considered as possessing no small merit. Though merely a rude attempt, yet they contain many things that promise well for the future productions of the authors, should their industry and progress continue to bear a just proportion to what they seem to have been.

Obsolete Ideas, in Six Letters, addressed to Maria. By a Friend. 12mo. 3s. Seeley.

The object of the present work is to explain various duties to a young lady, and to urge the practice of them by arguments from reason and Scripture. It contains a great many excellent directions, considering the smallness of its size, and, notwithstanding the dash of affectation in the title, it is well calculated to be of considerable utility.

Observations on Water; with a Recommendation of a more Convenient and Extensive Supply of Thames Water, to the Metropolis and its Vicinity. By Ralph Dodd, Civil Engineer. 12mo. 2s. 6d. Richardson.

This is a treatise written by a professional man, a *Civil Engineer*, as he styles himself. The object of the work seems to be to point out the great utility of water, and the propriety of procuring a better supply for some parts of the metropolis. Mr. Dodd is probably much better acquainted with his profession than with the means of announcing his ideas distinctly on paper. We heartily wish him success in his plan to afford a more plentiful supply of Thames water to the south and east parts of the metropolis and its neighbourhood. To the work is subjoined an appendix containing his proposals to the subscribers for the water-works by which this purpose is intended to be effected.

CORRESPONDENCE.

On the Edinburgh Review of Hill's Synonymes.

MR. EDITOR,

Being professionally called on to attend to the Latin language, I feel interested in every work that tends to unfold its structure or develop its principles. The criticism on Dr. Hill's work on Latin Synonymes, contained in the eighth Number of the Edinburgh Review, has, in this way, attracted my serious consideration. I am convinced that this criticism will have no undue influence on the opinion of the learned. The remarks on it, which I take the liberty of sending you, are meant to destroy the effect, which the mistakes of the reviewer, and the silence of the author might produce on those, who have not made the work itself, or the Latin language, the object of particular attention. It must be disagreeable to every one to behold any literary production decried by men who are highly deficient in skill and still more so in candour; and while I thus indulge a natural love of justice, I flatter myself I am benefiting that department of literature, to which my duty leads me to attend.

In three pages prefixed as an introduction to the criticism on Dr. Hill's work, the reviewer states, that he expected much curious information concerning the original signification of words, and their subsequent varieties and modifications; that though the subject be difficult, considerable assistance may be derived from authors who have written on the Latin language; and that a work on Synonymes is not a novelty in the republic of letters. The two last positions are certainly undeniable, but from the first I am led to suppose that the critic is ignorant of the business of a

synonymist. He is not required, as the reviewer imagines, to state the radical meaning of every term, and point out the changes it has undergone; but to select that acceptation in which it may be confounded with others, to place those that compose a set in opposition to one another, and to mark the minute differences which characterize the signification of each. It must be allowed at the same time, that where all the meanings of a word are affected by its root, the etymology should be given, and after a thorough and attentive perusal of the work in question, I can affirm that this has been done in every such case. The reviewer, at the same time to gratify his own expectations may consult the works of etymologists or lexicographers.

If the synonymist is not required to give an account of the changes of signification each term has undergone, still less is it to be expected (as the reviewer afterwards insinuates) that he should encroach on the province of the antiquary. The terms to be met with in Roman antiquities are almost all too distinct to admit of a classification as synonymes. Those which are affected by their connexion with antiquities are comparatively few, and in all of them which occur in Dr. Hill's work, a full detail is given of the custom, superstition, or law, with which they seem in any way allied.

After these preliminary observations the reviewer proceeds to the criticism of Dr. Hill's preface, and in page 460, quotes these words, "The word synonymous, (Dr. Hill adds) is supposed to be applicable to such terms only, as denote precisely the same conception. Though this use be legitimate and consistent with its etymology, it must not be supposed to be its only one." Here by the way, (says the reviewer) we may ask how this use of it is consistent with its etymology. Scaliger, (he says) was of a contrary opinion, and he quotes a passage from Scaliger to that effect. This dispute appears to be trivial, but as the reviewer fights by means of authorities we may subjoin two passages, one from Quintilian and another from Stephanius, "Sed cum idem frequentissime plura significant quod Συνομησια vocatur, sunt alii, &c." "*—Συνομησια sunt idem significantia nomina.*"

The reviewer then enters into a discussion to shew that there are no equivalent terms in language, and when Dr. Hill says that "the multiplicity of such terms increases the harmony of speech, and gives the poet and the orator an advantage in the practice of their respective arts," he endeavours to prove that the Dr. is guilty of plagiarism from Des Broses sur la formation des langues. Considering the remark is simple and obvious, the reviewer might have spared this display of his learning.

Page 462. The reviewer goes on "In portraying the character of the good grammarian, he (Dr. Hill) tells us that such a person has of all men the least right to be arrogant, because from the nature of things, it is impossible but that he must imperfectly execute the task imposed upon him." The passage in Dr. Hill's work is as follows: "Of all inquirers he should be the least arrogant, because from the extent of his subject, which refers to every thing known and named, he allows a task to be imposed upon him,

which he can but imperfectly execute." The reviewer has unfairly omitted the clause which demonstrates the truth of the proposition:

"In an elaborate panegyric (continues the reviewer) on the purest writers, Dr. Hill describes them in one place as sneering at the fetters with which severe critics would bind them, and in another place as having forgotten, in the glow of composition, the standard they had established; nevertheless we are informed in the sequel, that they never had lost sight of the distinctive character of the term, and that the seemingly anomalous expression may be reconciled with what is primary. Thus (says the reviewer) pure writers are allowed, in the glow of composition, to forget that which has never been out of their sight!"

We must again question the fidelity of the critic's quotations, and take the liberty of laying Dr. Hill's words before the reader. They are as follows: "The list of synonymous words would be by no means improperly swelled by giving a place in it to such as are generally, though not always contradistinguished by the classics. It becomes a scholar to know their most common, as well as their constant practice. In the glow of composition, the purest writers may have forgotten the standard they had established, and sneered at those fetters, with which severe critics would bind them. A real philosopher, though marking irregularity in the use of terms, will still see room for a scientific discussion. What seemed at first a fault may be afterwards found a beauty. The distinctive character of a term may have never been lost sight of, and a seemingly anomalous application may be reconciled with that which is really primary."

Here Dr. Hill says as clearly as possible, that there are a set of terms which are sometimes contradistinguished by the classics and sometimes not, that this may have arisen from the inattention of writers themselves, but that even where they appear to have deviated from their own standard, a real philosopher will not decide rashly, as an anomalous application may be reconciled with one that is legitimate. Though the expression here is perfectly distinct, yet the reviewer by ingeniously gleanng a clause from each of the sentences, has made out a meaning as inconsistent with Dr. Hill's, as with common sense.

After the next quotation, the reviewer informs his readers that he "does not pretend to understand exactly what the nominal essence of a substance is." Here it is clear that he is speaking the truth, from the remark he offers on the subject. With all the affected depth of this conceited critic, it may be affirmed that he never once heard of a realist, a nominalist, or a conceptualist.

Here the criticism on the Preface ends, and after sufficient attention has been paid to the observations contained in it, the reader will probably be at a loss to discover any confusion, or inaccuracy in Dr. Hill's expression, that can entitle his critic to "call in question his competency to perform the task he has undertaken."

In page 463, the reviewer states that though the work under consideration is of a considerable size, "omissions are really one of its most characteristic

faults." The reader will at first sight be astonished at the prodigious list of words and et ceteras, brought forward in support of this assertion. Of this list however, many words are to be found in Dr. Hill's work, so that the same want of candour is visible in this, as in the former part of his review. *Regnum*, *Culpa*, and *Mansuetus*, are treated of by Dr. Hill, and after *Dominate*, *Loqui*, *Timere*, *Criminari* have been fully discussed, the meaning of *Dominium*, *Loquela*, *Timor* and *Crimen* may be easily deduced. Some of the words inserted as synonymes in this list are calculated to excite wonder at the reviewer's ignorance of the language in which he pretends to be a critic. Had he known the difference between the positive and the superlative degree of an adjective, he would have been in no danger of confounding *Inferus* with *Infirmus* and *Imus*, and even to the reviewer's slender capacity, I should have thought the distinction between *Delictum*, as expressing the fault, and *Crimen* the accusation, would have been sufficiently obvious. *As* and *Hæreditus* are next mentioned as synonymous terms omitted by Dr. Hill. In short from this specimen of the reviewer's powers in classifying Latin synonymes, I have no doubt, that if he ever favours the world with a work on that subject, *Niger* and *Albus* as synonymous terms will undergo very ample consideration.

In page 464 we are informed that Dr. Hill (exclusive of his prepositions, which are 33 in number) has only 338 heads of synonymous terms, while M. Dumesnil's book contains 2,538. It is not like an able philologist to make number the criterion for estimating the comparative value of the two works. M. Dumesnil, has besides swelled his by contrasting every simple term with all its compounds, which the able discussions of Dr. Hill upon the prepositions has rendered altogether needless.

The reviewer next divides the grounds of his objections to Dr. Hill's book, into three parts. The first of them is, "the puerile and frivolous matter which, without any reference to the subject in question, is so frequently obtruded upon the reader. Thus (says the reviewer) when to explain the force of the verb *occulere*, he cites from Virgil,

"Spargere fimo pingui, et multa memor *occulere* terra."

he favours us with his ideas on gardening, and abruptly remarks, "That without paying such attentions as those here recommended, the improver may lose his labour from the severity of the season." Dr. Hill before defines *occulere* "to hide for the sake of the thing hidden;" in proof of which he quotes from Virgil's Georgics;

— "quæcunque premes virgulta per agros
Spargere fimo pingui et multa memor *occulere* terra."

Dr. Hill's subsequent remark most naturally tends to confirm this definition, by shewing that the act denoted by *occulere*, was performed for the sake of the *virgulta*, which were the things hidden.

The reviewer's next ground of objection is "the author's curious attempts to give free translations of several passages in the Latin classics."

In page 713 of Dr. Hill's book, a passage is quoted from Ovid:

*Hæc super imposuit liquidum et gravitate carentem
Æthera, nec quicquam terrenæ fœcis habentem.*

It is subjoined, Ovid has supposed *fœx* to exist in a thinner fluid than either wine or water, and referred it to particles of earth residing in pure æther. The reviewer would certainly be entitled to cail this a curious attempt at a translation, if it really were one. It happens however, in all the instances Dr. Hill has already adduced, *Fœces* is said to exist in wine or water. To shew that it is not limited to these two fluids, he makes the remark; yet the reviewer has quoted and subjoins the lines from Ovid. For the reviewer has for his own purposes reversed the order and set the quotation before the remark. On these two charges I have been very short. The epithets *puerile* and *frivolous*, which are used here very liberally, are peculiarly descriptive of this part of the critic's production. By looking at Dr. Hill's definition of the terms under consideration, every reader will perceive that the five quotations produced are puerile, and the four quoted as free translations are apposite observations illustrative at the same time of Dr. Hill's definition, and of the real meaning of the terms.

I proceed next to the third division in the reviewer's accusation.—In page 460, he says, "The course of our inquiry will now lead us to produce some instances of more important errors, in which we suppose him to have mistaken or perverted the meaning of the words."—1. The first words quoted by the reviewer under this article, are *Hircus* and *Capræ*. Here we shall rather suppose the reviewer right for once, than shock the modesty of the reader by entering into a minute discussion on the subject of castration.

2. I go on then to *Abnormis* and *Enormis*, the second set of words he has quoted. *Abnormis*, Dr. Hill defines to be "slightly deviating from the common rule;" and *Enormis*, he says, is applicable to something monstrous, in which the standard is nearly lost sight of in respect to size, shape, &c. The fact is, says the reviewer, *Abnormis* means without any standard at all, and *Enormis* differing from a given standard. He translates, "*abnormis sapiens*," accordingly, wise without any rule at all, but he allows the expression to be equivalent to this in Cicero, "*non ad aliorum normam sapiens*." Now does not the critic perceive that, when Cicero says of the person of whom he is speaking, that he regulated his conduct by a standard not common to others, it is necessarily implied that he had a *norma propria*, or standard peculiar to himself.

3. Nothing can be more different, (says the reviewer) from the idea we have ever entertained of the meaning of *Scintilla* than the explanation given of it in page 359. There is indeed reason to suppose that the reviewer's ideas were here somewhat embarrassed, as he has given his readers a very confused paragraph on the subject. Dr. Hill states as clearly as possible, that *Favilla* and *Scintilla* agree, in denoting small portions of ignited matter, but that *Favilla* has also the power of signifying the cold ashes remaining after the fire is extinguished. Thus

"Ut solet a ventis alimenta resumere, quæque
Parva sub inducta latuit *scintilla* & *favilla*
Crescere, et in veteres agitata resurgere vires."

In this happy simile the ignited particle "Scintilla" is said to lurk under the cold ashes "Favilla," and by the agitation of the wind, to kindle and burst into a flame. The reviewer seems to err from not understanding that *ashes* when without any adjective are always supposed to be cold.

4. Sortior, in contradistinction to Nancisci and Adipisci is defined by Dr. Hill "to obtain by a person's availing himself of a chance of which he is thoroughly aware." Instead of this the reviewer proposes to substitute, "to obtain by lot." Each of the definitions shall be applied to explain a passage which both Dr. Hill and the critic have produced in support of their respective opinions. The passage is,

* felicem dicere non hoc

Me'possum casu, quod te sortitus amicum!

Hor. Sat. 1. 6. 52.

The poet is here speaking of his patron Mæcenas when he was introduced to him by Virgil, as he mentions himself, there was certainly a chance of his making Mæcenas his friend. Of this Horace was aware, and by making the most of the opportunity, he succeeded in actually obtaining Mæcenas's friendship. He therefore says, that he cannot call himself lucky in availing himself of a chance he perceived he had of becoming his friend. Substitute the critic's definition, and you assert that Mæcenas was ballotted on the poet. You make Horace also contradict himself in the next line, in which he says, it was not chance that brought us together.—The critic besides is incorrect in his antiquities. The consuls rarely obtained the command of armies by lot.

5. In this as well as the last article, the reviewer falls into a mistake which I have already noticed. He supposes it to be the duty of a synonymist to give the history of all the meanings of a term, whereas he is only required to state distinctly the meaning, in which it may be confounded with others. In this way it would have been very idle in Dr. Hill when opposing Sortior to verbs signifying to obtain, to take up his readers' time in shewing that it sometimes signified to cast lots, and it would have been equally superfluous, in distinguishing Squalor from pædor, and other words signifying filth, to have entered into a discussion tending to show that it sometimes denoted roughness. In both these cases, the meaning of the term as a synonyme is not affected by what the reviewer says is the primary one. I pass over the discussion on this subject therefore; it may be all just, but it is extremely foreign to the subject.

6. False as the idea now alluded to appears, the reviewer has imbibed it most thoroughly. How could he otherwise have supposed, that when Dr. Hill was distinguishing the flattery implied in *Blandiri* from that denoted by *Adulari*, he would go out of his way by attempting to prove that the former sometimes signified to "touch gently and pleasantly."

The critic in this article gives a set of synonymes from his favourite author M. Dumesnil. Every reader will readily perceive that this writer in no instance gives a more scientific definition than is to be got in every common vocabulary, and that a book from which school-boys only could get information, will be admired by none but such novices in the lan-

guage as those who recommend it. From a writer of his cast Dr. Hill could borrow nothing, and he had judged it better to say nothing of him at all, than to speak of him as he deserves.—Indeed, no two words in his whole collection are treated as synonymes ought to be, as he never once attempts to point out the circumstance in which they agree.

7. The reviewer cites as an instance of gross inconsistency, a passage, in which Dr. Hill has used, through inadvertency "always" instead of "generally." The words under discussion are *Ferus* and *Ferax*, and on these the critic is so good as to inform us that *Ferus* is to *Ferax*, as *Canis* to *Canuus*. He must here be informed that he is guilty of a grammatical solecism, in saying that two adjectives have the same relation to one another, that a substantive has to an adjective, and he will find it difficult I believe to discover any thing particular in *ferus* to justify his singular conclusion.

8. The chicanery, which the reviewer practices in this article, is worthy of particular notice. Dr. Hill states the general distinction between *Interca* and *Interim*, and illustrates it by several quotations. He allows, however, that the poets confound them, and illustrates this in the same way. The reviewer, with an effrontery that does honour even to the paper in which he writes, asserts, that, the distinction "appears to be palpably false from the very instances that are quoted in support of it."—The critic from his ignorance of prosody does not seem to know that every adverb in the Latin language ending in *a*, has the last syllable long.

9. *Pellere* and *Trudere* are certainly "strangely confounded," but the reviewer himself is the author of the confusion. *Pellere* and *Trudere*, says Dr. Hill, agree in denoting to strike a body so as to drive it from the point it occupies, but in *Trudere* the impulse is greater, and the line of deviation is limited. This he confirms unquestionably by the examples which he produces. The reviewer's account of the matter however is, that in trusion the moving body is supposed to be in contact with the body moved, which is not necessary in pulsion; and in pulsion the impelling body is in motion before it begins to act on the other, which does not take place in trusion. The reviewer might have noticed a quotation of Dr. Hill's in which the phrase, "*Trudere in mediam paludem*" occurs. According to his theory, both the person *Trudens* and the person *Trusus* must have been in the middle of the marsh. This gives rise to a suspicion that the critic's theory of pulsion and trusion is more ingenious than correct.

10. *Infitiari*, is said by Dr. Hill to signify a known violation of truth. In a quotation from Cicero both he and his critic have omitted the word "*verum*." The passage is "*Multi mori maluerunt falsam fatendo quam *verum* inficiando dolere;*" this is decisive as to the goodness of Dr. Hill's definition. It is clear the reviewer consults no originals, but is best pleased with sentences that allow him to spit his venom. He well knows that he thus feeds the worst feelings of his deluded readers, and that upon doing so successfully for a while, his odious existence depends.

11. In page 757, (says the reviewer) we learn that

via may be applied to every part of the earth's surface that can be travelled over. He who formed a road where there was none before, was said, *Munire viam*; the surface was of course a *via* before any thing was done to it." Before going further Dr. Hill's words are "before any thing was done to make it at all times fit to support heavy carriages." In as far as the surface could be travelled over, it was undoubtedly a *via* before it was a *munita*, though it could not be said to be so, taking the term to signify a high road. The reviewer's cases of "*plectere coronam*" and "*torquere funem*," are by no means in point, because neither *corona* nor *funis* have that latitude of signification that is involved in the term *via*.

12. With regard to *Servus* and *Verna*, Dr. Hill tells us that the state of the latter was more comfortable, though that of the former was consistent with higher dignity. The reason is obvious; the *Verna* being born in the family would be more at his ease, though he could not be expected to have the same liberal sentiments as the *Servus*, who in his own person or in that of his father's had been once free. Dr. Hill so far from denying the generic power of *Servus*, positively asserts it in the last instance produced from Quintilian. Nothing can be more uncautious than this kind of criticism.

13. This is the last example which the reviewer has produced. It relates to the terms *Fœnus* and *Usura*. These he has supposed to be equivalent without advertent to this passage, "*Fœnus agitare, atque in usuras extendere ignotum est*," in which the one cannot possibly be substituted for the other. *Usura*, Dr. Hill states as applicable to any rate of interest, while *Fœnus* refers to the regulated one. The vagueness of *Usura* he adds is limited by the epithets which are joined to it, and when used along with *Fœnus* it always signifies something more oppressive. In order to prove that this last assertion is not true, the critic introduces a question from Suetonius, the first part of which Dr. Hill has used to shew that the application of *usura* is frequently limited by adjectives joined to it. The passage is as follows: "*Pecunias levioribus usuris mutati graviore fœnore collocassent*." Here the critic must be informed that though Dr. Hill's assertion be undoubtedly true, yet it can never hold when the two words are qualified by adjectives which like *levis* and *gravis* mutually detract from each other. Had the first adjective increased or diminished the force of the one term as much as the second increased or diminished the force of the other, the instance would have been in point, but as the case stands it proves nothing. The adjectives give no intimation as to *Fœnus* and *Usura*, *per se*, but they specify the extremes in which both may exist, and it appears from the context the *grate fœnus* is not inconsistent with what the law allowed. Had *Gravis* been applied to *Usura* and *levis* to *Fœnus*, it would have proved as to the absolute power of either. In every other situation what Dr. Hill says shews itself to be just. It is the case in the first example quoted from Tacitus, and this is confirmed by a passage containing a metaphorical use of the words produced by the Dr. himself. "He is pleased (continues the reviewer) to

refer in proof of his position that *Fœnus* always relates to regulated interest, to this line of Horace,"

"*Dives agris, dives positus in fœnore nummis*."

and Dr. Hill adds, "that this person had laid his money out at interest, and we are led to suppose, received neither more nor less than what was usually given." Here the critic cannot conceive how Dr. Hill could forget that this line is part of the character of an usurer, who lent money to young heirs at sixty per cent. It would have been a very singular act of memory by which Dr. Hill could have recalled this to his mind. The line he quotes is in Horace's "*Ars Poetica*" and we will allow the critic and his friends any given time to discover a passage in this poem, in which such an usurer is so much as mentioned. The lines he afterwards quotes are certainly written by Horace, but they have no other connection with those quoted by Dr. Hill.

As to the rest, (the reviewer adds) we find Cicero applying the epithet *notum, grave et iniquissimum* to *Fœnus*. And does the reviewer not see, that the regulated interest may be so exorbitant as to deserve these epithets? He thinks he has got a complete victory over Dr. Hill when he discovers that he has by mistake said "integral number" in place of integral part, and he may enjoy his triumph.

The critic's discussion about *centesima pars sortis* is too ridiculous to admit a refutation, and the fact as to Cappadocia is of little consequence in bringing out the meaning of the terms.

The reviewer is pleased to term the discussion on *Æqualis, Par, and Similis* "a load of superfluous matter." In the eyes of real judges, the account of these terms and of *An, Aut, Vel* and *Sive* will be thought the most ingenious in Dr. Hill's work though they are the least adapted to the reviewer's comprehension. It is not true that *Aut* and *Vel* are strictly equivalent. Could the reviewer put *aut* for *vel* in the following line?

Carmina vel cœlo possunt deducere Innam.

After examining those of the reviewer's remarks already produced, it occurred that he was particularly unfit for judging of the merits of Dr. Hill's dissertations on the force of Latin prepositions, and it was matter of regret that so contemptible a linguist should, with any appearance of authority, be allowed to deliver his sentiments on the most refined and delicate parts of human speech. The remarks he offers are such as might be looked for. We must decline the task of rehearsing them, as they are really so poor as to excite commiseration. It may only be remarked that he does not perceive that the *ut* in Latin may have uniformly the same signification, yet the English idiom requires it to be translated in ten different ways.

After sixteen pages of coarse and unfounded reprehension, the reviewer assures us he would have much pleasure in producing some of Dr. Hill's more successful exertions. The attractiveness of these exertions the reviewer must rate very high, since he has allotted only one solitary page for displaying them to his readers.

I have now, Sir, followed the reviewer through every step of his course, and have endeavoured to ob-

viate the effects which his ignorance, and the silence of the author, however laudable in the eye of the learned, might produce on any part of the public. The critical ability displayed in his performance every reader will undoubtedly have perceived; and if, as he is pleased to insinuate, our southern neighbours will have little satisfaction in the perusal of Dr. Hill's work, it is consoling to himself and to his countrymen to reflect how much *they* will be gratified by the learning that is displayed in the review.

The reviewer proceeds in his last paragraph, to determine the utility of Dr. Hill's work, both to learners and proficients. From the specimens he has given of his capacity to judge of it he must forgive his readers for calling in question his competency to decide on its importance to either. He has proved himself completely incapable of judging soundly for himself, and still more so of directing the opinions of others.

Were there not every reason to suppose that Dr. Hill will never pay the least attention to such reviewers, I should not have presumed to be his apologist. The Edinburgh reviewer who is so very ignorant of the ground on which he has rashly ventured, and so very regardless of every thing that is fair and honourable, can hardly attract his notice, far less excite his wrath. Relying on the professional character that he has earned in the chair, which even this critic allows him to have filled "so long and so ably," he may set every feeble effusion of malice and ignorance at defiance. By such melancholy exhibitions, young authors only can be discouraged, and the general cause of literature hurt.

It is no part of my intention to praise Dr. Hill's work in the degree it deserves. All I mean is, to expose the gross misrepresentations and mistakes of the review. It is but fair to say, however, that Dr. Hill's book is the work of a man of profound learning and of much genius. It has been the labour of many years. The treasures of Roman learning have been turned over, to render it worthy of public approbation. As the subject is of acknowledged difficulty and in this language new, no man need be surprised if the author sometimes fails. He declares in his preface, that he is far from supposing himself superior to errors, and that he shall be ever ready to avow and correct them. His failures are few, and it has been proved that the author of the review has no reason to pique himself upon having discovered many of them. The whole work I have read with very great care, and I am unbiassed by friendship when I pronounce it in extent of erudition, in acuteness of reasoning, and, above all, in happiness of illustration, superior to any thing that has been published on the Latin language during the last century. I shall therefore take my leave of his critic, with venturing to predict, that THE SYNONYMES OF THE LATIN LANGUAGE, will be read, studied, and admired, when the reviewer and his reviews are heard of no more.

Edinburgh, May, 1805.

*Docti largius evagentur Amnes,
Et plus Aoniæ virete Sylvæ.* Stat. Syl. II. 7.

When Mr. Park was travelling amidst the wilds of Africa, and from concurrent circumstances of heat and inhospitality had despaired of his safety, on entering a village in the evening, he was cheered by the benevolent song of a negro female. The desolate and melancholy waste, over which I have been compelled to travel in my passage through the absurdities of the Anti-Classic, most potently urge me to relieve my readers' and my own mind by some poetry: which although it may be as humble as that of the negro woman, will carry with it some degree of compensation for the tedious sojourn I have made among the sons of Dulness.

The *Sylvæ*, or Miscellanies of Statius, demand and deserve from me a separate and appropriate paper. Statius was absolutely crowned by the consent of the Roman people and its emperor—we, unlearned elves, would tear from his brow, the

Harcentem capiti multâ cum laude coronam.

When I have the time to descant on the subject, I hope I shall convince my readers of the injustice of the sentence which the moderns have past on him. I submit one of his lyric compositions, which I have translated, to the judgement of the public: if it is thought sufficiently attractive to induce the peruser to apply to the original, I congratulate him, and shall have gained my point. I set my veto however on Markland's edition. Markland was a very great scholar; but he was also a very great coxcomb: there are, who add, he was a very great fool—for folly and scholarship are not incompatible. It might be deemed invidious to descant on the living examples of this position. Markland must be judged by his merits and his defaults, which preponderate in no trifling degree, and I shall hereafter weigh him in my impartial balance. At present I shall advert to him in a very cursory manner. He first tells us that he entered on his task 'pedetentim et timide et quasi rem sacram tacturus;' he then has the unparalleled effrontery to tell us that the nonsense of former commentators urged him to the task, although (and for my part I very readily give him credit for the assertion,) he says he did not understand any ten verses together of the poet. 'Hinc enim' he proceeds, 'obturbabat *latinitas falsa vel suspecta; illinc sensus nullus, crebræ absurditates, contradictiones, non paucæ, mos et compositio minimè Poëtica:** denique οὐδὲν ὄντως.' He adds, that unless he acquits himself of his task to the satisfaction of his reader, and conformably to truth, he hopes to be reckoned among the most 'impudent and lying of mortals.'† The verdict which our critic has prophetically pronounced against himself, has been approved by many learned men in our own country; but I wait with anxious expectation for some new edition of the *Sylvæ* which may methodically expose the errors of the greater number of Markland's emendations, which he has

* The words in italics are so printed in his Preface.

† Vide Præf. Impudentissimis et mendacissimis Mortalium me ad censuras.

unpardonably introduced into the text, a practice at which every well-wisher to the Classics must revolt. This was done on the maxim of Gronovius—an authority of no weight in this case. It is true that the copies of Statius were so mutilated, that many evident false quantities appeared in the text: but I would rather hazard my own conjectures, or apply to a note, than read the modern Latinity, the dross intermixed with the pure ore of the ancients, with which such clever gentlemen as our annotator, have interlarded their authors. I wish to hold up *the elegance* of his metaphors to general admiration, '*proxima futura excludet Statii, &c.*;' and the impudence of expression made use of in the Preface, with which I shall now conclude these remarks, is nearly incredible.

'In summâ; si quid in his rebus Certi sit, pœne ausim in me recipere et præstare, To jam legere posse Statii Sylvas plus-quam, Ter centum locis restitutas ex conjecturâ—adeo, ut jam non restent quadraginta loca de quibus desperem.'

We now proceed to our translation. It has been necessary, as well as my object, to give a free version; but I have attempted as little as possible to depart from the strict meaning and spirit of my original.

CRINITUS.

THE BIRTH-DAY OF LUCAN.

Translated from the *Sylva* of Statius, Book II. Misc. 7.

The birth-day of Lucan, ye Poets revere,
To whom the sweet streams of Pirene are dear;
Who eager for learning, have quaffed from the source,
That flowed from the rock at the stamp of the horse—†
Come, fill up our numbers, and trip it along,
Ye melodious Deities, authors of song:
Thou first—whom the harp her inventor adored,
When Mercury's touch the new harmony pour'd:
Thou, Bacchus—whose orgies, by music, combine
To plunge the mad matrons in phœnzy divine:
Thee, Pœan—and with thee, thy sisters we sue,
To haste to the feast; and their chaplets renew. §

Let your locks on your foreheads more orderly play,
And deck with fresh ivy your garments to-day.
Ye Rivers of Learning more copiously flow,
Ye groves of Aonia more verdantly grow:
¶ And our rites through the boughs should the sun dare invade,
We'll wreath with our garlands a fanciful shade.
Prepare our turf altars; a hundred prepare,
While victims, in number, as many, declare,
By their whiteness and sleekness, to death as they're led,
That in Dirce they washed, on Cithæron they fed.

And ye, to whose influence justly belong
The young hopes of the Bard, and the magic of song:

† Hippocrene—Perhaps the greatest obstacle to a translator of the *Sylva*, would be the mythological allusions too frequently, too quaintly introduced on all occasions by our poet.

§ In the original we read *perfundant*: Markland conjectures *precingant*, now *perfundant* is more beautiful, more natural, and more classical than the word thus intruded—but such is the itch of criticism!

¶ Et si quâ patet aut diem recepit
Sertis mollibus expleatur umbra.

This beautiful thought Markland directly spoils by inserting *patulam* for *patet*: and then quotes verses to prove there is such a word!! Eugene!

VOL V.

(Since this is your holiday) kindly inspire
The soul which would honour the priest of your choir;
Who doubtful of pleasing, if singly he chose,
His orisons offer'd in Verse, and in Prose.

Too happy Hispania, I deem, and too blest,
Which skirts the abyss of the uttermost West.
Which hears, down the welkin at eve as he steals,
The dash of Sol's horses and hiss of his wheels:
Which with Athens, so fruitful in olives, can vie,
Though Pallas herself her own city supply.

Too blest thou poetical rival of Rome
Who shall boast of thy Lucan for ages to come,
Though Seneca erst and sweet Gallio you gave,
We thank thee for Lucan—'tis Lucan we crave.
Back, back to his sources let Meles recoil,
While Bœtis enriches the Corduban soil.
Nor shall Mincio's Naiads, though Virgil they bore,
Rebuke, my dear Bœtis, thy classical shore.

When first to the light sprung the wonderful child,
In Dirges he cried, and in Epic he smiled:
And while infantine murmurs his duty expressed,
Calliope fondled the babe at her breast.
Then first her loved Orpheus she ceased to deplore,
And thought of his fate and his music no more;
But hauging transported o'er Lucan,* she cried,
To you the poetical crown we decide!
That no bard of antiquity ravish from thee
The palm of the song, is my sister's decree.
But not from their course beasts and rivers shall stray,
Nor the Getican forests dance after your lay,
But you shall draw with you Rome's seven-fold brow,
And the Tiber shall follow, wherever you go:
The knights shall attend you, in learning severe,
And the senate impurpled shall follow and hear.
'Tis for others to fable the bulwarks of Troy,
To besiege them, as Homer; as Virgil, destroy.
Of Ulysses and Jason to prose till we nod,
(Thus hackneys have plodded and hackneys will plod)
While Latium adopted shall crown you with bays,
I foresee how your gratitude echoes her praise:
But first shall you sport in th' Hectorean war,
And essay your young strength in the conqueror's car;
The fee of the suppliant Priam shall tell,
And bare the terrific Arcana of hell.
When Orpheus descended, and Proserpine smiled,
And the ghosts led a dance, and their torments beguiled.
An audience or servile or timorous may sit
And sing Nero's praise, when constrained from his pit. †
Spread flames o'er his city, and deaths o'er his land; ‡
Reville thou the wretch, whose tyrannical hand

* The translation of Lucan by Rowe, has been celebrated far beyond its worth; regret for the loss of an excellent man, and charity to his widow who published his posthumous translation, gave it a character and price to which its general merits are by no means adequate. I do not however mean to deny the beauty, the vigour, the close imitation of some passages, but the baldness of others, and the frequent recurrence of triplets soon disgust the most persevering reader.

† See the translation by Rowe, of Lucan, in
— plausuque sui gaudere theatri

where I confess I do not dislike the familiarity of the word 'Pit.'
‡ The classical reader may be edified and gratify his spleen by reading Mr. Gifford's note in his translation of Juvenal to

Et longum mediâ sulcum diducet arnâ,

Then soft'ning to sweeter effusions of love
 Bid Polla 'th' address' of her husband approve.
 When waru youth hath excited the tide of your blood
 You shall sing of Philippi, the grave of the good—
 In thunder thy vigorous Pharsalia shall roll,
 And the praises of Cæsar, th' usurper, controul.
 Nor hath truth e'er before with more clearness defined
 'The sternness of Cato's inflexible mind
 Nor with clamour more heartfelt, with love more devout,
 Its Pompey did ever the populace shout—
 O'er the crimes of Canopus with pity you'll weep,
 And steal the poor trunk from the merciless deep ;
 'Till thy lays and affection have jointly combined,
 To build a fit tomb for't—the tomb of the mind,
 Such strains in thy youth shalt thou hurry along.
 Ere Virgil attempted to trifle in song.
 Be the muse of unseemly old Ennius confest,
 The Phrenetical learning Lucretius possest,
 The verse which led Argonauts over the sea,
 And the magic of Ovid, inferior to thee.
 Nay more—while the Romans thy beauties avow,
 Thy rival, th' Æneis, shall modestly bow.

Nor merely, my Lucan, the portion I give
 In fame of poetical merit shall live ;
 But I will bestow each convenience of life,
 And select thee a learned and affable wife :
 Such as Juno, and Venus, the mild, would present,
 Ennobled by virtue, by form, and descent :
 My sisters the glad hymeneals will throng,
 And myself bless thy threshold with heavenly song.

Ye Fates ! how unjust and how cruel ye prove,
 How envious in seizing whatever we love.
 While sparing the wretch, ye deny *him* a grave,
 But malignantly mow down the virtuous and brave.
 Why doth glory so early, so youthful decline,
 Nor grandeur in age, in eternity shine ?
 So sprung from a God (at whose birth and whose death
 All nature recoiled, as she shrunk from his breath)
 The fierce Macedonian entombed shall proclaim,
 How little the follies and trifles of fame :
 So when dastardly Paris Achilles had slain,
 His mother lamented his prowess in vain :
 Thus I, when his murder on Hebrus I viewed
 The head of my Orpheus still plaintive pursued—
 Nor thou from the fate of the noble shalt flee
 (The crime be to Nero, the pity to thee)
 But o'er Lethæ's dull fountains commanded to speed,
 While the battle still living resounds from thy reed ;
 While thou joyest to solace th' heroical dead
 Shalt feel thy tongue torpid and harmony fled.
 Thus sorrowed the Muse ; and, on ceasing to speak,
 Lightly wiped with her lyre the full tears from her cheek.
 But you—whether Fame her young vot'ry hath given,
 The reins of her car in the uppermost heaven,
 Whence securely you smile on us triflers below,
 Your funeral pomp, and the innumery of woe—
 Or in groves of Elysium eternally rest
 Mid Asphodel bowers and the shades of the blest,

He rather leans to the unmetrical reading *aduces* ; but Eton and Oxford are as necessary to the formation of a scholar, who is to read a Latin verse, as Gottingen is congenial to the deep studies of an index-maker. *Ne sutor ultra crepidam.*

Where the dead of Pharsalia collect in a ring,
 And Cato, and Pompey attend as you sing,
 Where (though distant) thy spirit may start at the yell
 Of the tyrants blaspheming who wallow in hell :
 Where, Nero mid flames unextinguished is tost,
 And in vain would escape from his mother's grim ghost—
 Approach—Polla begs it—thy glory display
 Sure the gods of the grave will allow thee one day.
 Before their black threshold entreaties have tried,
 And let the dead husband return to his bride.
 Thine, nor impious hath handled the Bacchanal's rod,
 Nor dressed up thy statue in garb of a God.
 But guideless, untaught to dissemble her part,
 Thy widow still cherishes *thee* in her heart.
 Ah ! vain is the solace thy image supplies,
 Thy image can please not her heart—but her eyes.
 When vanished at morning it leaves her to weep,
 And flits from her couch in the mockery of sleep.

Avaunt ye black dreams—'tis but semblance of death
 New life hath sprung forth, and an heavenly breath.
 'Tis the life of the blest 'mid the realms of the good,
 A purer, a better, and ever renewed.
 Let anguish be silent, and tears, if at all
 A tear must still flow, thro' felicity fall.
 Be our sorrow or festive, or be it no more,
 May we now, what we lately lamented, adore.

I quote from memory an epigram addressed by Martial to Polla Argentaria, the wife of Lucan, which I think in simplicity and beauty challenges this effusion of Statius.

Hæc est illa dies, quæ magni conscia fati
 Lucanum populis et tibi Polla, dedit.
 Heu ! Nero crudelis ! nullaque in visior umbrâ,
 Debit hoc saltem non licuisse tibi.

I leave this to be translated by some of my correspondents.

On the Review of Dr. Clarke's "Tomb of Alexander,"
 in the Literary Journal for April.

TO PTOLOMY *alias* PAUSANIUS ON HIS CRITIQUE.

SIR,

The accuracy which characterizes your writings distinguishes you upon all occasions, and under all your disguises. Whether your learned criticism obscure the Monthly Magazine, or darken the pages of any other public journal, we are at no loss to determine its author. The same beautiful orthography which amused us by its novelty in Ptolomy, gladdens us in Pausanius. There is no reason therefore to fear, that after the conviction the public have expressed on the subject of the "Tomb of Alexander," the errors or the dulness of a single sceptic can at all affect the general opinion. But the writer of this letter, has such regard for your tranquillity, that he cannot suffer you to be *sarcophagized* with so much uneasiness, without endeavouring to alleviate your burthen.

With this view he will answer every objection which your mistakes have created, and with which you have taxed the public. He will then leave you for ever, and he opens a wiser man.

Your critique on the Tomb of Alexander is com-

prized in three pages and a half of the Literary Journal. The first page, 392, has not a syllable against the evidence.

Page 393.—The word ΣΟΡΟΣ you say, does not mean a stone coffin. We cannot prevent your falling into such mistakes. * Any common Lexicon will inform you that ΣΟΡΟΣ means *Uculus*; and as the ancients, in the time of Alexander, had no other than stone coffins, the matter is proved. But as you refer to Homer for authority to shew that the word Σορος signifies a *mound or heap*, it may be proper to inform you that it has, in no instance, such a signification. The word itself occurs but once in any part of Homer's works:

Ὡς δὲ καὶ οὐτ' ἄ γὰρ ὀμῆ σορός ἀμφικλυπτοί,
Χρυσίαι ἀμφιφορεῖς, τὸν τοι πῆρε ἄετι μῆτις.

H. ♣. 91.

According to the laborious and learned Damm in his Homeric Lexicon, the word ΣΟΡΟΣ means a *patra*; which he says was given by Bacchus to Thetis, in return for the protection afforded him by Lycurgus the furious king of Thrace, and by Thetis afterwards bestowed on her son. It will require more ingenuity than you possess, to prove the sense of her giving him a *mound or heap*.

But the derivation of the word, according to the same learned author, is not from *σῶρειν* to heap up, but from *ἴσῳ* or *ἴσω*, and *ἴρειν*, to comprehend, or contain. The poet afterwards alluding to the same vessel, (L. 243. Id. Lib.) calls it by the name of ΦΙΑΛΗ; in the passage where he tells Agamemnon and the other confederate chiefs, to collect the ashes of Patroclus from the funeral pile and put them in the ΦΙΑΛΗ, to be kept there till after his death, when his own are to be united with them:

Καὶ τὰ μὲν ἐν χρυσῇ Φιάλῃ καὶ δίπλασι δημῶ
Θίωμεν, εἰσὶκεν αὐτὸς ἐγὼν εἰδὼ κευθαίμαι.

In the succeeding line to the only part of Homer in which this word occurs, it is expressly stated ΧΡΥΣΕΟΥΣ ΑΜΦΙΦΟΡΕΥΣ, and in the former it is called ΧΡΥΣΗ ΦΙΑΛΗ. As Homer therefore thought it necessary to express the materials of the ΣΟΡΟΣ in one instance, and prove them to have been of gold, is there any reason why objection should be made to their having been in another instance, of stone?

Next follows your elegant Pausanias, and the extraordinary blunder founded thereon. What will your surprize be, when casting your eyes a little further into the same chapter, you will see this Pausanias has recorded that the body of Alexander was moved from Memphis to Alexandria.

You then mention the existence of several inaccuracies, but as you have not named one, it may be supposed you have not applied to the author for information on this head.

A complaint then follows, that Dr. Clarke asserts the body was placed in a sarcophagus. If he has to write the history of your interment, will it be an unfounded assertion (provided the same rites of funeral exist which are now in vogue,) to inform posterity that you were put in a coffin.

P. 394.—Again at your old tricks! you deserve a rod for the *fib* which escapes you. Dr. Clarke never

says, or even insinuates, that there is not another sarcophagus of such magnitude. He says there is not another *block of green Breccia* of such magnitude; and a long note to the word *breccia*, if you had read it, might have saved you from such a misdemeanour.

In the same page, oh, fie! absolute *abs!*—Where does Dr. Clarke assert that the Vienna manuscript was never printed? There is a quotation from the Universal History, by which it should appear that the authors of that work had so believed, but the author of The Tomb of Alexander has said not a syllable on the subject.

Page 395.—The Tomb and the Temple are confounded together; whereas the Temple was called the Tomb, and to the Temple Chrysostom alludes.

It is impossible to correct your errors in stating dimensions unless they were comprehensible. The Tomb is ten feet three inches, instead of six or seven feet; as the plate might have informed you.

I will beg leave to conclude nearly with your own words, since they suit my purpose full as well as yours.

It were needless to detain our readers longer by discussing objections which rest on such vague authority. If the possession of the Tomb of Alexander will reflect immortal honour on Great Britain, we sincerely wish the sarcophagus may be that tomb. Very different objections from those in the publication before us, will be necessary to produce conviction to the contrary.

“When we consider the accuracy with which Dr. Clarke's work is printed, and the beauty of the plates, and the number of them, we congratulate the public on a cheap book in dear times. Add to this the INAPPRECIABLE ADVANTAGE of a work on a point of antiquity, by a great traveller, and a great scholar, with illustrations by the author of the excellent notes on Vathek, and a dissertation by a learned and ingenious professor. Such combination of strength and intelligence, with due allowance for errors and mistakes, must make any publication HIGHLY RESPECTABLE.”

Salut!

OIKOGENΗΣ.

It is with much deference that the reviewer replies to the preceding remarks; for whether they are written by the Commentator on the Tomb of Alexander or not, they are certainly the work of a great antiquary. To discover the author of the review in question to be the author of a paper in another periodical publication, merely by an error of the press having occurred in two different proper names, the one in the review and the other in a magazine, is certainly a stretch of ingenuity which can only be expected from a learned antiquary who has been accustomed to put his wits to such shifts. The reviewer does not doubt that the commentator has the merit of having reared many of his ingenious theories with respect to the Tomb of Alexander on foundations quite as slight.

The general belief of mankind has been employed as a cogent argument on various occasions. It is not therefore to be wondered that the author of the above reply should have recourse to this commodious prop

where more particular arguments were wanting. But as vague language is of particularly bad tendency in controversy, the reviewer must beg leave to define the terms employed on this occasion as the author of the *reply* has himself neglected to do it. When we are told by an author, that *mankind*, or *the world*, or *the public* believe what he asserts, it frequently means nothing more than that the author himself believes it, and that the *little world* in which he moves does not dispute his opinion. In this restricted sense must *the public* be understood, who are said in the *reply*, to have expressed their conviction on the subject of Alexander's Tomb. It is scarcely to be doubted that Dr. Clarke is actually convinced: for who is not readily convinced of what he resolutely sets about believing? Nor is it to be questioned that the printsellers and engravers, who are engaged for an Egyptian work now publishing, have, as we are told in the prospectus of that work, expressed their conviction on the subject. With regard to *this public* the author of the *reply* is certainly right when he says there is no reason to fear that the errors of the reviewer can have any effect on their opinion.

Pausanias—(Printer, make no mistake in the name, lest more detections be founded upon it.)—Pausanias is certainly mentioned by Dr. Clarke, but not that passage in which he tells us that Alexander was buried at Memphis, "after the manner of the Macedonians." He has also forgotten to mention in what newly-discovered fragment of Pausanias it is to be found that Alexander was afterwards buried with Egyptian ceremonies.

To say that a body was put into a huge sarcophagus of stone is surely very different from a simple declaration that it was deposited in a coffin. A sarcophagus is indeed a coffin, but a particular sort of coffin which *σφραγισ*, without an epithet can never be made to mean. In Homer *σφραγισ* is made of gold, see v. 91. * in Plutarch of stone; but without an epithet, it is a pile or mound of earth, or chest of some sort. To put a body into a sarcophagus, (in the original acceptation of the word,) in order to preserve it, seems a lively example of that figure of speech denominated a *bull*.

The author of the *reply* to leave no stone unturned, endeavours by misquoting to fix the charge of misquotation on the reviewer. The reviewer does not say Dr. Clarke *asserts* that the Vienna manuscript was never printed. He only says *we are made to understand* that it was never printed. Now when Dr. Clarke introduces a quotation from another author who *asserts* that the manuscript in question was never printed, and when he does not in the slightest degree contradict this assertion; who, as well as the reviewer, would not *understand* that this was Dr. Clarke's belief, or at least what he wished others to believe? There is no species of *fib*s which our author may not pass on the world with a quiet conscience, if he allows himself this sort of mental reservation; if he inserts the *fib*s of others without scruple in his work, and allows them to pass without contradiction. If Dr. Clarke did not know that the manuscript had been printed, he is certainly obliged to the reviewer for instructing his ignorance. If he knew it to have been printed, and yet inserted without contradiction a quo-

tation denying this fact, he gave his countenance to what he knew to be a *fib*.

It is a pity that such magnanimous speculators as Dr. Clarke or his friends should feel so sore at the existence of one solitary sceptic in the world, as they would have the reviewer thought to be. From their hints about *sarcophagizing* and "writing the history of his interment," it is sufficiently plain that they expect to issue their behests without contradiction, if he were once silenced. But even if his voice were no longer heard, they may rest assured that "the very stone would cry out against them."

Letter from Dr. Noehden.

London, June 22, 1805.

ἡ δόλον, ὅτι νεκρικαίμεν;

MR. EDITOR,

I could not have expected that the dispute, in which I have been engaged with Crinitus, would have closed, on his part, with an eulogy upon myself. As such I must unquestionably consider the expressions which he uses in the 10th Number of the Classic, in the two first lines of page 556. If I had vanity enough to appropriate this encomium, I should still be at a loss how to estimate it, as I do not know the person from whom it is derived, and am left in doubt, whether the trite adage, *laudari a laudato viro*, may be applicable upon this occasion. But whatever the intrinsic value of his approbation may be, I regret that, from obvious reasons, I have not had it in my power to bestow upon him a single commendation. I should not have been backward in doing justice to his private character; or even now in requiting his generosity by paying to his virtues every becoming tribute. I will assure him, that when I have learnt his name and qualifications, I will avail myself of the first opportunity, that may offer, to render to him what is due before the public. I am sensible of the effort of his magnanimity over the prevailing acrimony of his spirit: and to afford him a proof that such exertions are not thrown away upon me, I will endeavour to surpass him in liberality by the sacrifice which I am going to make, in acceding to his proposal of peace. For I shall leave off the contest at a time, when, by his last paper, he has furnished me with the fairest means of again directing against him a successful attack. There is not a sentence in that paper which is not open to comment, and liable to observation; but on the ground alledged, I resist the temptation, and thus sign the preliminaries. I claim the more credit for this step, as it seems probable that hostilities will ere long be renewed: for my adversary drops the hint, that though for the present he finds it his interest to suspend existing differences, he 'shall doubtless very often mention me in future,' and tread again, though it were but in passing, the stage of polemical discussion. This prepares me for a sort of skirmishing aggression, by which that animosity, which he now disavows, is not likely to be suppressed; or even palliated. I shall find myself in the situation of the early Romans, who no sooner thought themselves secure in the enjoyment of tran-

quillity, than the Fidenates, Veientes, Volsci, Samnites, and other troublesome little neighbours, instigated by a propensity to robbery and plunder, (Dionysius calls it *λεηλασία*) made fresh inroads into their territory, and forced them again into the field. Something of this kind I anticipate with regard to Crinitus; but circumstances will suggest the remedy that may be necessary. I return to his praises, and after having offered my thanks for them, will take the liberty of remarking that they argue a wonderful inconsistency in his sentiments. How could he treat a person, of whom he entertains so flattering an opinion, with such bitterness and apparent hatred, as he has shewn throughout the whole controversy? He puts me in mind of the historian Theopompus, (see Polyb. viii. 11 and 12) who, when writing the life of Philip, the son of Amyntas, whom it was his professed object to praise, entered on the grossest invective against that monarch: it seemed not to be his purpose to act in a manner so absurdly contradictory, but still he abstained not from the vilest abuse. Polybius indignantly appeals to the reader in these words: *Ταυτη δι την τε πικριαν και την ἀδυσεγλωσσιαν τε συγγραφειας τις ουκ αν αποδοκιμασειεν; ου γαρ μονον, οτι μαχομενα λεγει προς την αυτου προδεσιν, αξιος εστιν επιτιμησεως, αλλα και κ. τ. λ.* But Crinitus may perhaps be unable to overcome the incongruity of his nature, and to counteract what the last mentioned author elsewhere terms the *εμφυτος πικρια*. For as those who, like our friend Sancho, are formed gentle and good-natured, have no merit, according to what old Mr. Isaac Bickerstaff has long ago told us, for acting in a way congenial to their temper; so, on the other hand, an allowance should be made for such as are encumbered with an austere and irritable disposition. I am too well acquainted with human infirmity, not to be sincerely inclined to forgive him, though I cannot help thinking, *ταυτην την λαιδωριαν και τας εμφασεις ουχ οιοι αν τις δεδετο παισιδουμιενος ανηρ*. It is an error too frequent for the happiness of the species, that men are prone to indulge in censuring their neighbours, and instead of finding out their merits, rather to search for their faults: *το μιν επιτιμησαι τοις πελας εστι ραδον το δ' αυτον αναμαρτητον παρεχουσι, χαλιπον*. Of this imperfection, Crinitus appears to possess more than an ordinary share. I have thought it incumbent upon me, now and then, to administer severity in return: *πικρος γαρ γενοιως και απαραιτητος επιτιμητης των πελας, εικοτως αν και υπο των πλεσιον απαραιτητου τυχηνοι κατηγοριως*; I disclaim, however, any other motive but the necessity of the case. If he now seems it expedient to stop the course of this unpleasant interchange of words, I am ready to join him in terms of conciliation. It is certainly best to cherish peace and quiet, *μη δ' ἀθανατους εχων τας ἀργας εν θρητοις σαμασιεν, αλλα και παρα γινωμην τι πραττω ειπικας υπομινασι*.

I am afraid I have given him some trouble by my quotations; but, though he should find it a task to construe them, I hope he will pardon me on account of the goodness of my intention.

G. H. NOEHDEN.

NOTICES.

LITERARY, SCIENTIFIC, &c.

We are informed that the elegant publication of Mr. Becker, on the Antiques of Dresden, reviewed in our Number for April, is intended to be completed in twelve Numbers, of which each (excepting the first, which contains ten) is to present twelve engravings, accompanied with their illustrations. This seems likely to prove a valuable accession to the library of the scholar and antiquarian.

Mr. T. C. Bankes is preparing for the Press, in two volumes, 4to. price to subscribers 4*l.* 4*s.* The Extinct Peerage of England, on an entirely new plan, giving an account of all the Peers who have been created, and whose titles now are either dormant, in abeyance, or absolutely extinct, with their descents, marriages, and issues, public employments, and most memorable actions, from the Norman Conquest to the year 1803.

A splendid work, entitled, *A Graphic and Descriptive Tour of the University of Oxford*, is nearly ready for publication. It will comprehend general picturesque views, correct representations of all the principal public buildings, with their history and present state, and the academic costume. The work will be printed in imperial folio, in numbers.

ARTHUR MURPHY died some days ago at a very advanced age. He was a native of Ireland, and educated at St. Omers. His genius strongly impelled him to theatrical pursuits; for he even made strong efforts to become an actor. But finding his success very unequal to his wishes he abandoned the occupation of an actor for that of a writer of plays. The number of pieces he produced was very great, and most of them were very favourably received. Some of them are considered as standard pieces of the theatres, and possess high reputation. None of them, however, can be regarded as models, or very nearly approaching the standard of perfection. It is very particularly mentioned by all his biographers that after abandoning the profession of a player, he formed the resolution of passing into that of the law, but was refused admission by the society of the Temple, as well as that of Gray's Inn, on the score of having been a player. The same delicacy, however, or illiberality did not prevail in that of Lincoln's Inn, and he was admitted a barrister, but never practised. His greatest literary production, and that which chiefly entitles him to the character of a scholar, is his translation of Tacitus, a very masterly performance, and one of the few instances of good translation from the Classics in the English language. He published several other fugitive pieces, the memory of which hardly lasted beyond the day. Toward the latter part of his life he fell into great poverty. But during two or three years he enjoyed a pension of 200*l.* which kept him above want. His character as a man was in some respects amiable, but could hardly be called in all respectable; and he scarcely even enjoyed that degree of estimation to which his talents seemed to entitle him, had more dignity and prudence attended their exercise.

THE MARQUIS OF LANSDOWNE, who died on the 7th of May, deserves chiefly to be noticed in a Literary Journal, on account of the patronage which he bestowed upon letters. He bore the pall at the funeral of Goldsmith, and was the intimate friend of that celebrated literary party to which Goldsmith belonged. He retained Dr. Priestley for years in his house and family; and was one of the most eminent collectors of books which this country has produced. His library in his mansion in London is one of the noblest things of the kind in the world, whether we consider the number and value of the books, or the magnificence and beauty of the decorations.

TRAVELS.—*J. F. Skjeldebrand*, a colonel in the service of the King of Sweden, and a Knight of the Order of the Sword, has published at Stockholm a work entitled, *Voyage Pittoresque au Cap Nord*. This work is in four volumes, and contains a number of views with descriptions of the appearance of the country. Skjeldebrand was the travelling companion of Acerbi, who about three years ago published *Travels through Sweden to the North Cape*. In their narratives they have pursued different tracts, the one having written as a philosophic observer of men and nature, and the other as a painter and lover of the fine arts.

CHURCH HISTORY.—*Dr. Frederick Munter* has published at Copenhagen a history of the Danish Reformation. The work is comprised in two volumes; and the subject is divided into seven parts. The first gives an account of the state of the Churches in Denmark and other northern countries, previous to the reformation. The second, of the commencement of the reformation under Christian II. The third, of the progress of the reformation under Frederick I. from the commencement of his reign to the Diet at Odensee in 1527. The fourth continues the same subject from the Diet at Odensee down to the death of Frederick I. The fifth relates the fortunate introduction of the reformation under Christian III. The sixth gives an account of the introduction of the reformation into Schleswig and Holstein. The seventh is occupied with a view of the state of the Catholic religion in the Danish territories, subsequent to the reformation. This history is the most complete which has yet appeared on the introduction of the reformation into the north of Europe.

TRAVELS.—We understand that *Julius Klaproth*, son to the celebrated chemist of Berlin, having distinguished himself by his researches into Oriental literature, has received an appointment from the Petersburg Academy of Sciences, in consequence of which he is to attend the Embassy of Count Golowkin which is about to be dispatched from Russia to China. The whole embassy, including attendants, will amount to three thousand men. A number of learned men from different parts accompany it at the Emperor's expence, for the express purpose of rendering this embassy subservient to science and literature. It is supposed very considerable accessions of knowledge in respect to the Chinese empire will be derived from this embassy.

SPALLANZANI.—According to the experiments of Spallanzani, snails absorb oxygen, not only by other organs than the lungs, but also through their shells; and this absorption is said to continue some time after their death. Even when the shell is freed from the animal it contained, it seems to continue to absorb oxygen.

LITERARY REGULATION. By a decree of the French government, issued on the 22d of March, the proprietors of works left behind them by authors have the same right over them as the authors themselves. It is however provided that these posthumous works should not be printed along with those published by the author in his life-time.

CHINESE LITERATURE.—*M. Hager* at Paris, who lately published a description of the Chinese Coins in the French Imperial Cabinet of Medals, is employed in arranging 117,000 Chinese characters which have been collected at the Imperial press, and will afterwards with the assistance of these characters publish a Chinese Lexicon.

LITERARY PROHIBITIONS.—The vigilance with which the French government watches over the principles of its allies, as well as those of its own subjects, appears from an occurrence which has lately taken place in Switzerland. *Osterwald's Geography*, the school-book in use throughout Switzerland, had, in consequence of the new changes which have taken place in the relative situation of the states of the continent, become obsolete and imperfect.

Two years ago a new edition of this work was published with such additions and alterations as were rendered necessary by the present situation of things. In this new edition however, certain facts were mentioned which it was apprehended would excite in the breasts of the youth such feelings as were by no means calculated to confirm that harmony which at present subsists between Switzerland and her great ally. This dangerous edition was therefore prohibited by the Council of Lausanne.

LEIBNITZ.—A collection of letters which passed between Leibnitz and several of his correspondents, and which had not hitherto been given to the world, has lately been published in Hanover under the following title; "Commercii Epistolici Leibnitiani typis nondum vulgati selecta specimen edidit, notulisque passim illustravit Joannes Georgius Henricus Feder." This collection is contained in an octavo volume of 478 pages, besides the preface. The publisher, *M. Feder*, Librarian to the Royal Library in Hanover, had for some time past been employed in collecting the various remains of the manuscript letters of Leibnitz and his correspondents, which were to be found in that library, as well as in the repositories of private persons. The number of the letters which *M. Feder* thus procured proved much greater than he had at first expected, and he therefore resolved to make a selection of those which he supposed would be most interesting to the public. In the performance of this task he found an agreeable means of occupying his attention during the present distractions of his country. Besides selecting those letters which he thought would be most acceptable to the public, either from the importance of the subject or the dignity of the persons to whom, or by whom they were written, the publisher has added historical notices of the different persons engaged in the correspondence, and also explanations of the occurrences to which they allude. The number of the unpublished letters of Leibnitz and his correspondents may be estimated, when we consider that the selection published in the present volume is made entirely from the letters to and from those correspondents whose names begin with the initials A and B. These letters have certainly the merit of making Leibnitz much more completely known than he has hitherto been. The present volume contains letters to and from Ancillon, Basnage de Beauval, Bayle, Becker, Bernstorff, Bignon, Bianchini, Boineburg, Count Bonnaval, &c.

JEWS.—From an Imperial Ukase in the Court Gazette of Petersburg, it appears that the rights of citizens have been given to the Jews throughout the whole extent of the Russian dominions. After this edict, the children of Jews will be admitted like the other Russian subjects into the schools, colleges and universities. They may be received as Members of the Academy of Sciences at Petersburg, and obtain, according to their merit, the different situations in the Universities. The Jewish youth will be taught the Russian, Polish, and German languages. The Jews appointed to places under government, will wear in Poland, the Polish dress, and in the Russian governments, the German dress. The Hebrews will be divided into four classes; that of farmers, that of artificers and workmen, that of merchants, and that of citizens. The Hebrew farmers will be all free. They, as well as the artificers, may purchase lands in the governments of Lithuania, White Russia, Little Russia, Volhynia, Podolia, &c. &c. and enjoy them in full property. Those who wish to engage in agriculture, but have no fortune, are to have a certain portion of the crown lands in the governments above mentioned. Those, who will establish manufactories, are to enjoy in their commerce all the franchises of Russian subjects. It is permitted to the Jewish workmen to exercise in the governments, where their residence is assigned them, all the trades authorised by law. They are not to be re-

strained by any body of tradesmen, and they may enure themselves in any corporation they may think proper. In every thing the Jews are to have the same rights and the same protection as other Russian subjects. Nobody is to be allowed to trouble them by word or deed, in the exercise of their worship, or in their manner of life.

M. HUMBOLDT.—Among the great number of interesting facts collected by the celebrated traveller Humboldt, the following, which he has communicated to the French National Institute, is one of the most singular. Several volcanoes among the *Andes* throw up at intervals mud, fresh water, and what is extremely remarkable, a vast number of fishes. So great a number was on one occasion thrown, as to infect the air and cause diseases. This phenomenon, however wonderful, is said not to be uncommon. Another singular circumstance is, that the fishes are very little damaged, and though their bodies are very soft, they do not appear to have been exposed to a strong heat. The Indians affirm that they are often alive after they arrive at the foot of the mountain. These animals are thrown out by the lateral clefts of the mountain, as well as by the mouth of the crater, but always at the height of 1200 or 1300 *toises* above the surrounding plains. Humboldt thinks that they live in lakes situated at that height in the interior of the crater, and what adds great probability to this is, that the same species is found in the rivulets that run at the foot of the mountains. It is the only one which exists at the height of 1400 *toises* in the kingdom of *Quito*. The species is new, and has received from M. Humboldt the name of *Pimelodus Cyclopus*.

DOCTOR GALL.—It appears from some of the foreign journals, that the disciples of Dr. Gall are anxious to defend themselves from the calumnies that have been circulated against them. It has been thought, they say, that the theory of Dr. Gall justifies every vice, because if a man has the organ that indicates any particular disposition it is in vain for him to resist the predominant inclination. This however, they contend, is a perverted view of the theory, which was never regarded in such a light by any of Dr. Gall's disciples. A man is not vicious because he has a certain organ in the head, more prominent than the rest, but he has such an organ because he is vicious. The more any vicious inclination is indulged, the stronger it becomes, and the corresponding organ increases in proportion. The court of Vienna therefore, they observe, has great occasion to improve its metaphysics.

DEAF AND DUMB.—Professor *Kiesewetter* has made a variety of observations on the Deaf and Dumb, at Berlin. The result of his experiments is expected with great anxiety on the continent. One singular fact which he is said to have discovered is, that the *Deaf and Dumb* have a great tendency to speak in rhyme, and what is more remarkable, that the rhymes follow the sound more than the orthography. It is not as yet sufficiently authenticated to admit of conclusions being drawn from it with safety.

M. REGNIER has invented a meridian which may be placed in the window of an apartment. It consists of a quadrant furnished with a lens, and a plate of brass in the plane of the meridian, with a black horse-hair, which, when it breaks, lets go the catch of a hammer that strikes on a bell. When the faintest ray of the sun appears, the hair crimps and breaks: a ray less brilliant than that which makes the shadow on the sun-dial appear distinctly, is sufficient for this purpose, and the mechanism is strong enough to strike noon on a large bell.

Mr. Proust has lately been making experiments on the **TINNING OF COPPER, and GLAZING OF POTTERY.**—Having made a mixture of equal parts of lead and zinc, he obtained an alloy of a paste-like consistence, as easy to be cut with a knife as cheese, and difficult to be cast. M. Pierre Blanco, a very ingenious pewterer, seconded the la-

hours of Proust. The first time he poured the alloy into the mould, it did not run sufficiently to fill it. He tried it a second time; and, when he thought he could draw it from the mould, it fell into pieces, as it had no cohesion. Being desirous to procure a piece well or ill moulded, he found himself obliged, at the third time, to cool his mould in cold water, and to employ double the time necessary to cast a piece of the same size with common alloy: the vessel obtained broke short, and was filled with defects which could not be remedied. A pound of alloy was employed, and the article weighed only nine ounces. The whole of the residuum was mere loss. The same article acquired in a month a dark colour, and at the end of six months was covered with oxide; inconveniences which do not take place in vessels of common tin.

It is seen, therefore, that alloys of zinc are not so advantageous as some have imagined; and those who propose them have neither consulted chemistry nor practice.

1st, A plate of the alloy in question being brought into contact with vinegar, the latter contracted a very disagreeable metallic taste at the end of a day: on the third day, without being sweet, astringent, or bitter, it occasioned in the throat a very uneasy and disgusting sensation, and no doubt a small dose of it would have excited vomiting.

2d, A plate of the same alloy, of four inches surface, boiled half an hour in vinegar, lost 16 grains of its weight.

3d, Vinegar being boiled in a vessel tinned with the same alloy, acquired the same taste as No. 1.

4th, A plate of the same alloy, exposed cold in distilled vinegar, exhibited the same phenomena as No. 1 and 2. This solution, when attentively examined, did not exhibit an atom of tin.

All these facts, which confirm those of the French academicians, prove that zinc is a metal exceedingly soluble in vinegar, very easily altered, and that solutions of it having been found noxious, it ought to be proscribed from our kitchens.

Experiments made on the old Method of Tinning.—Five plates of copper, each a foot square, were tinned, all the necessary precautions being taken. The object of the author was to ascertain the quantity of alloy they would take one with another.

The first took.....	144 grains
The second.....	178
The third	200
The fourth.....	208
The fifth.....	230

The quantity of tinning which copper can take is exceedingly variable, and not subject to calculation: the alteration of the copper by tinning being in all points the same, the variations in the weight must necessarily depend on the more or less exact manner in which the workman removes the superfluous tinning; and one might be induced to believe that the artist has it in his power to give a tinning more or less abundant; but the tinning not alloyed with the copper ought not to be considered in the same manner as that which is alloyed. The author has proved, in general, that good tinning takes a grain of tin per square inch.

On the Duration and Causes of the Destruction of Tinning.—Tinning with pure tin has a silver white colour, and, in contact with vapours capable of attacking it, assumes a yellowish tint. That made with one-third, one-fourth, or one-half of lead, like the old tinning, has more brilliancy, and may be easily distinguished from the former.

The causes which destroy tinning are friction, caloric, and acids: the effects of all these causes vary according to an infinite number of circumstances, which are determined by the author as exactly as possible, and have taught him, that, even supposing alloy to be made with one-half lead, no individual can swallow per day 1-20th grain of that metal; a quantity inappreciable in its effects, since we daily swallow a hundred times more when we eat game, without

being incommoded by it. From these facts, and many others, it results, that if vessels of tinned copper occasion illness, they ought rather to be ascribed to the want of tinning than to the latter.

Of Tinning considered as soluble in alimentary Acids.—Eight saucepans, each capable of containing twenty ounces of water, were tinned with the following alloys:

The 1st, with pure tin.	
2d, with tin having 0.05 of lead.	
3d,	0.10
4th,	0.15
5th,	0.20
6th,	0.25
7th,	0.30
8th, with equal parts of tin and lead.	

Tinning with pure lead was impossible.

Into each of these pans there was put a pound of red wine vinegar, which was boiled till it was half consumed. The vinegar of each pan was poured into a glass vessel, and suffered to remain at rest for twenty-four hours. The vinegar was then poured off, and the precipitates were well washed: each portion of vinegar was mixed with an equal quantity of distilled water; equal parts of each were put into the vessels, and three rows were formed of eight vessels each. The vessels of the first and second rows contained vinegar; those of the third, sediments. Nearly four ounces of the sulphate of potash were poured into each vessel of the first row, and into those of the second and third row about four ounces of hydro-sulphurated water. In the first row no precipitate was observed, consequently there was no lead: in the vessels of the second row there was observed a slight chestnut-coloured sediment, which indicated the existence of tin. The sediments of the third row did not change colour, whence it was concluded that there did not exist in them any metallic substances. The vinegar, then, boiled in the tinned pans did not dissolve lead, but only a very small quantity of tin.

The sediments of the third row, were, for the most part, composed of tartar and sulphate of lime. These two salts, in precipitating, might have carried with them a little lead; but they did not contain an atom of it.

All these facts, and many others explained by the author, prove that tinning, the half even of which is lead, cannot be dangerous in domestic purposes; and that, so be hurtful to the health by the contact of alimentary acids, it would be necessary that the pans should be pure lead, or tinned with that metal only, which is impossible.

On Tin Vessels.—It was necessary to examine the action of vegetable acids on vessels of tin. For this purpose the author caused the following vessels to be made:

1st, Pure tin.	
2d, Tin having	0.05 of lead.
3d, Ditto	0.10
4th, Ditto	0.15
5th, Ditto	0.20
6th, Ditto	0.25
7th, Ditto	0.30
8th, Ditto	0.50
9th, Of pure lead.	

All these vessels were filled with boiling vinegar, which was left in them three days. The vinegar of the first eight vessels being subjected to the examination of re-agents, did not give the least signs of the existence of lead, but of some particles of tin. The vinegar in the ninth vessel was much saturated with lead.

The same experiments, repeated at three other times, with vinegar of greater or less strength, exhibited the same phenomena. In these cases it was observed that the first eight vessels had assumed the colour of lead, and exhibited the same phenomena as those indicated in regard to tinning in the preceding paragraph.

NATURAL HISTORY.—FOSSIL BONES.—Cuvier has published in the *Annals of the Museum of Natural History* some curious researches in regard to the *Megalonix* and *Megatherium*, two large fossil animals, of the size of the ox and rhinoceros, no animals analogous to which now exist. The readers of the *Literary Journal* have already received some accounts of his previous labours. The following are the results:

He has accomplished this by his usual method, attending to the relations which exist between the different parts of the skeleton of each genus of animals; relations which are not eventual, but which, on the contrary, are connected with the whole of the organization; since from them result the animal's mode of life, its strength or its weakness, its agility or slowness; in a word, its whole nature, which is thus entirely impressed on the smallest of its bones.

The fragments of the *megalonix* hitherto discovered consist of some bones of the thighs or legs, and several phalanges, of which complete toes can be formed. These bones have been found in America, and we are indebted for the first publication of them to Mr. Jefferson, president of the United States, who thought he saw in them an animal of the genus of the lion. Cuvier now proves that these remains belong to an animal of the genus of the sloth.

He first proves it by the first fossil phalangium, which formed the extremity of the toe of a *megalonix*. This phalangium, examined successively on its six faces, exhibits six faces of the sloth, and excludes all other genera. The other phalanges of the same toe examined in the same manner, each in particular and independently of the rest, were also the phalanges of the sloth. These phalanges, when examined in their articulations, and the relation of their length, exhibit all the modifications by which this genus of animals is characterized.

From the perfect agreement of all these modifications, one may no doubt conclude, with Cuvier, that the toe formed by these phalanges was the toe of a sloth.

The phalanges of the second toe, when examined in like manner, lead to the same consequence. The insertion of these toes in the bone of the foot, the form of the facets where they are applied, and the remaining bones, all equally prove the same truth.

If one attend to this inevitable connection of all the parts of animals, and their reciprocal dependence, it will not be necessary to see the other bones of the *megalonix*, to be sensible that the same conclusions ought to be admitted in regard to them. But Cuvier has had the advantage of being able to remove even the smallest scruple, by inspecting a fossil tooth of the *megalonix* brought from America by M. Palisot-Beauvois. This tooth is a tooth of the sloth; and this proof is equal to all the rest, since the teeth, by their influence on the system of nutrition, furnish the surest characters for the classification of animals.

What Cuvier has proved in regard to the *megalonix*, he before proved in regard to the *megatherium*. The remains of that animal found in Paraguay, show that it must have been of the size of the rhinoceros. An entire skeleton of it is preserved in the cabinet of Madrid. M. Cuvier, employing the same method and form of reasoning in regard to these bones, as those applied to the bones of the *megalonix*, establishes, with the same force of argument, that the *megatherium* ought to be placed also in the genus of the sloth.

These two large species, therefore, which have disappeared from the surface of the earth, were herbivorous, and it is difficult to conjecture by what causes they were annihilated. The neighbouring species, which still exist, are composed of animals much smaller.

N. B.—Our Readers are requested to observe that the Volumes of the *LITERARY JOURNAL* will in future close annually.

THE LITERARY JOURNAL.

VOLUME V.]

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The Antiquities of Ireland. The second Edition with Additions and Corrections. To which is added a Collection of Miscellaneous Antiquities. By Edward Ledwich, L.L.D. and Member of many learned Societies. 4to. 2l. 2s. 6d. pp. 536. Dublin, Jones. London, Butterworth.

THIS book is so much enlarged in this new edition, that it is incumbent upon us not to neglect it. But we do not consider it as requiring very particular attention, as we set not a very high value on the information which it contains.

We do not recollect ever to have met with a good definition of *Antiquities*, or of the person chiefly conversant about them, the *Antiquarian*. There is one application of the word *antiquities*, which seems to be improper, or at least to depart very far from its usual sense. That is where we use such expressions as, "the antiquities of Greece and Rome." In this phrase it means an account of all the institutions, customs, and manners, civil, military and domestic of a people. We know no good reason why these should be called antiquities. In this sense, however, the word is only applied to ancient nations. We never denominate an account of the institutions, manners, and customs of any modern nation its antiquities. When we speak of modern nations the word antiquities means something else. But what does it mean in this case? We must answer in the words which we have used before, that we know not any one who has defined the term; and we believe most people would find some little difficulty in doing so; at least if he who made the attempt were an admirer of the subject; for, perhaps, another person would be tempted to say, that Antiquities meant all those particulars in the ancient records, or monuments of a nation which were of no manner of use, dug from under rubbish with great pains and labour, and exposed to the public in a confused, and heavy mass, exhibiting neither taste nor order. According to what has generally appeared this definition would not be very incorrect.

Whatever has any tendency to communicate clear ideas of the manners and customs of nations in early times, to illustrate the state of society, and the character of a people in ages remote from our own is highly important. Too much pains cannot be expended in this employment. We have a disposition likewise to pry into antiquity, and a gratification in it which we seem to pursue for its own sake, and independently of consequences. This is a species of taste which seems to deserve indulgence as well as any other. When we take a view, however, of the different classes of objects in antiquity to which our curiosity can be directed, and observe on one side those which are useful, and on the other those which are useless, it seems natural to suppose that good sense and good taste will always direct to the search of the

former, and that if a mind thus directed ever attends to the latter, it will be very sparingly, and only so far as the gratification of an idle curiosity may be indulged by way of interlude.

We do not know that Mr. Ledwich has strayed so constantly after insignificant objects as many antiquarians. Few of his inquiries can be considered as entirely unconnected with useful things. But we may safely assert that he has not a very enlightened notion of his subject. He seems not to have formed to himself any correct ideas of its real object, and purpose. He has not reflected upon the relative importance of the different inquiries which it comprehends. He knows not which is chief, which middle, and which lowest. There evidently has been no arrangement in his mind. The objects of greatest importance occupy a very insignificant space; while the book is principally filled with inquiries of very little utility.

He begins with a chapter on what he calls the Romantic, which others would call the fabulous history of Ireland; and another follows which he denominates, "Ancient notices respecting Ireland, and of its name." Such inquiries have a reference to history, and are useful to its elucidation. Mr. Ledwich's materials were no doubt scanty, and meagre is the information which he communicates to us. He is not one of those men whose mind, combining and active, is capable of completing a picture from a scanty outline, and by collecting materials from the general knowledge of human nature, and judging what human creatures must be in certain respects when informed what they were in others, is capable of giving an histoire raisonnée where positive materials fail, and of thus exhibiting a sort of complete account of the period to be illustrated.

There is a chapter on the colonization, as he terms it, of Ireland, of which, if we give a passage from the beginning as a specimen, we think it will satisfy our readers with regard to this part of the work:

"That the Romans had separate maps of their whole empire, and even of parts not under their dominion (as was the case of Ireland) has been shewn in the last essay. Whether Balbus's commentary, containing the names of cities, rivers, promontories and tribes was published, or at what time, we are no where told. It is certain Marinus of Tyre, and Ptolemy, the celebrated astronomer and geographer of Pelusium, obtained information of these, and transmitted it to posterity. Ptolemy flourished A.D. 150; it might therefore be expected, that the names of places in Ireland, which he records, would have been purely Celtic: this our native antiquaries positively deny, unless in a few instances. The country, particularly the maritime parts, was possessed at different times by such various tribes of foreigners, that we need not wonder at the instability and change of names in those distant ages. The Celtes, however, were the majority, and preserved their language. They adopted the religion and manners of these foreigners: a mixt superstition, Celtic and Scythic, sprung up, which both British and Irish writers call, but very improperly, Druidic; for the Druids were the priests of the Celtes.

On this distinction, and on this alone rests the true and accurate explanation of the antiquities of Britain and Ireland. To establish this point, it will therefore be necessary to detail with some minuteness the names and progress of the foreign colonies which arrived here.

"Camden is explicit that Ireland was originally peopled by Britons, but after, from the revolutions arising in countries, Gauls, Germans, and Spaniards were compelled to seek refuge here. Spenser, who published his 'View of Ireland,' a few years after Camden, tells us, Gauls were the first inhabitants of Britain and Ireland: that Gauls from Belgium and Celtica settled in the south, Scythians in the north, and Spaniards in the west of Ireland; as to the latter, he doubts whether they were Gauls or of some other country. He is correct in making the Gauls or Celtes the primal possessors of Britain and Ireland, but not so when he says the Gauls from Belgium were the same people. In the infancy of antiquarian disquisitions such errors are pardonable. He confirms the Scythic derivation of the Irish by an ample comparison of their customs and manners.

"Keating, about 1626, composed his history of Ireland from bardic tales and poetic fictions. Without learning or judgment, he has given a curious work, and the want of it would have been a loss to Irish literature. He countenances a northern colonization; as does Ware in 1654, O'Flaherty in 1658, Stillingfleet about the same time; Innes in 1729, and Pinkerton in 1789. Here then is a system in which so many eminent and able men concur, as must not only remove from it the imputation of caprice or conjecture, but form, in the mind of every reader, a strong prepossession in its favour.

"Caesar informs us, that Gaul was divided between three races of men, the Celtes, Belgæ, and Aquitani, who differed in language, manners and laws. He confounds the Celtic and Belgic practices, calling them Druidic, and in this he has been but too closely followed by subsequent writers.

"The Celtes having colonized Britain, passed from thence into Ireland. Hear what a man of consummate abilities advances on this subject.—"Without recurring, says he, to the authority of story, but rather diligently observing the law and course of nature, I conjecture that whatever is fabled of the Phœnicians, Scythians, Biscayners, &c. of their first inhabiting Ireland, that the places nearest Carrickfergus were first peopled, and that by those who came from the parts of Scotland, opposite thereto.—He thinks, the Britons might come from Holyhead, or St David's head, but that the primitive possessors arrived from Scotland, the passage being short, and easily performed in the slightest boats. The almost identity of the Erse and Irish is complete evidence of the fact. The Irish are not descended from the Welsh Britons, because their dialect greatly deviates from the Irish; inso much that Lhuyd, Leibnitz and Rowlands acknowledge the Welsh to be but a secondary colony, being Cimbric, Cumri or German Celtes. The original Irish were then Celtes, who about 300 years before our æra were disturbed by the Fir-bolgs, or Belgæ, a branch of the great Scythian swarm.

"The Irish Fir-Bolgs were Belgic men, viri Belgici, or Belgæ, from the northern coast of Gaul. They possessed no inconsiderable portion of Britain, before the arrival of the Romans, and, by Richard of Cirencester, are said to have come here a little before Cæsar's attempt on Britain. Ptolemy mentions the Menapii and Cauci in Ireland in the middle of the 2d century; they must have come from Belgic Gaul and Germany, for we meet with no trace of them in Britain; Menapii in Wales being founded by the Irish Menapii. This Teutonic people inhabited the sea-coast of Wexford and Waterford, and by the Irish are called Garmans or Germans. Our antiquaries assure us, these

• Petty, Political Anatomy.

Belgic tribes divided Ireland into five provinces, and particularly held Connaught, and gave it Kings to the end of the 3d century. Numberless places were called after them, and many families are derived from them: as the O'Beunachan's of Sligo, the O'Layns in Hymania; the Nials, McLaughlins, and others are of Scandinavian ancestors. Lhuyd puts an end to all doubt as to the power of the Belgæ in this isle, by exhibiting a long list of words, springing from the Teutonic, and by adding:—"We have no room for supposing, unless it be in a very few examples, that the Irish have borrowed these words from the English; because they are extant in the old Irish MSS. written before the union of the two nations. And moreover they have several (some hundreds) Teutonic words that are not at all in the English.—

"The Picts, another Gothic or Teutonic people, early established themselves here, as they had long before in Scotland. The same may be said of the Scots, both were Scythians and part of the Saxon nation; which, in the middle of the 5th century, as we learn from Stephen of Byzantium, was seated on the Cimbric Chersonese. Part of this people settled in Norway, and from thence sent colonies to Scotland, where they were called Albin Scutes; some came to Ireland and were named Irin Scutes. Hence Sidonius Apollinaris in the 5th century, speaks of them as a kindred people, who united in pillaging the Roman provinces.

Fuderit et quanquam Scotum & cum Saxone Pictum.

And so does Claudian:

Scottica nec Pictum tremorem, nec litore toto
Prospicerem dubiis venientem Saxona ventis.

"It is conjectured, that the Scots came to our Isle two or three centuries before the Nativity, and as to their name that seems not derived from a city or particular place, or ferocity or eminence in war, but from their original country, Scythia. Usher has shewn, that they were distinguished by this appellation from the 3d to the 12th century, and of course were the dominant people. After the settlement of the Belgæ, Picts, and Scots in Ireland, every gale wafted over innumerable hordes of northern rovers; these the Irish called Fomoræ, from Fomoir, or Finland."

The rest is equally full of judicious, well digested information.

After this he treats, in order, "of the Druids and their religion," "of the Pagan state of Ireland and its remains," "of the introduction of Christianity, and of St. Patrick." the next chapter is entitled "Anecdotes of early Christianity in Ireland," then he treats of the "origin and progress of Monachism in Ireland," "of the Irish Culdees, and antiquities of Monaincha," "State of the Irish Church in the eleventh century, and after." These titles comprehend the history of religion in Ireland complete from the earliest times to a pretty late period. To us, however, the information here communicated appeared to be very imperfect. The subject is badly handled. There appears to be a good deal of research; and sometimes rather curious articles of knowledge are found. But as a whole the inquiry must be pronounced very unsatisfactory. The details are uninteresting and tiresome, and when you have got to the end of them you can think yourself very little wiser than you were before.

The subjects to which he next proceeds are, "the stone-roofed churches, and Cormac's chapel," "the round towers in Ireland," "the history and antiquities of Glendaloch," "the Saxon and Gothic architecture;" and "the ancient Irish coins." The in-

quiries denominated by these titles have some tendency to illustrate the state of the arts in a particular age or nation, and so far are useful for the elucidation of society and manners. We cannot, however, pretend to say that Mr. Ledwich has added much to our knowledge of society and manners among the ancient Irish by his disquisitions on those subjects. The Saxon and Gothic architecture being common to England and other nations, indeed belonging very little to Ireland, was very remotely connected with the antiquities of that country. The author was aware of this, and has made a sort of an apology in his preface. Perhaps, he thought that any sort of antiquities might properly find a place in any book on that subject. The description of an uncommon scene in the chapter on the history and antiquities of Glendaloch may be worth transcribing :

“From the earliest ages, Glendaloch seems to have been a favourite seat of superstition. The tribe of wild and ignorant savages who here first fixed their abode, deprived of the light of letters; unoccupied in any amusing or profitable employment, and wandering among human forms as uncivilized and barbarous as themselves, were a prey to melancholy thoughts and the basest passions. Their fears animated every rustling leaf and whispering gale, and invisible beings multiplied with the objects of their senses :

*Quicquid humus, pelagus, cælum mirabile gignunt,
Id duxere Deos, colles, freta, flumina, flammæ.*

PRUDENT.

“The gloomy vale, the dark cave, the thick forest, and cloud-capt mountain were the chosen seat of these aerial spirits, and there they celebrated their nocturnal orgies. These superstitions and idle fears could only be appeased by the bold claims of pagan priests to mystic and supernatural powers equal to the protection of the terrified rustic and the taming of the most obstinate dæmon.

“The first Christian preachers among these barbarians, whatever might have been the purity of their faith or the ardour of their zeal, were forced to adopt the high pretensions and conjuring tricks of their heathen predecessors; and by thus yielding to human prepossessions and imbecility, indirectly and imperceptibly introduce the great truths of Revelation.

“As superstition had filled Glendaloch with evil spirits, and its lakes with great and devouring serpents, the Christian missionaries found it indispensably necessary to procure some saint, under whose protection the inhabitants might live secure from temporal and spiritual evils. At a loss for a Patron, they adopted a practice derived from paganism, and pursued to great extent in the corrupt ages of Christianity. Thus the Rhine, like our Shannon, was personified and adored; and Gildas assures us, the Britons worshipped mountains, hills, and rivers. Thus of a mountain at Glendaloch, which in the Celtic is Cevn, Kevn, or Kevin, a saint was made, as of the Shannon, saint Senanus, and of Down, saint Dunus. Just such saints were St. Bron, St. Lhygad, or Lugad, St. Genocus, St. Breccas, and others. Though it is a positive fact, that very few of the saints who adorn our legends ever had existence, but are personifications of inanimate things, and even of passions and qualities, yet the history of Glendaloch would be esteemed very imperfect without transcribing the monkish tales concerning St. Coemgene, the reputed founder of its churches and city. I shall therefore give them as handed down to us, first touching briefly on the name and topography of the place.

“Glendaloch, or Glendalough in the barony of Ballynacor in the county of Wicklow, is twenty-two miles south

of Dublin, and eleven north-west of Wicklow. Its name seems to be an Anglo-Saxon compound, referring to its lakes in the valley; a name which it derived from its first Fírbolgian possessors the Tuathals, Tuathals, or Tools, for in a life of one of this family it is said to be situated in a region called Fortuatha, in the eastern part of Leinster, which we know was held by the Fertuathals, or the sept of the Tuathals, or Tools, the ancient proprietaries of this district. That this is the true origin of the name seems to be confirmed by Hoveden, who was chaplain to Henry II. and who calls it equivalently in Latin—‘*Episcopatus Bistagnensis;*’ the Bishopric of the two Lakes.

“Glendaloch is surrounded on all sides, except to the east, by stupendous mountains, whose vast perpendicular height throws a gloom on the vale below, well suited to inspire religious dread and horror. Covered with brown heath or more sable peat, their summits reflect no light. On the south, are the mountains Lugduff and Derrybawn, separated only by a small cataract. Opposite to Lugduff, and on the other side of the lake is Kemyderry, between which and Broccagh on the north side is a road leading from Hollywood to Wicklow. At the west end of the upper lake a cascade, called Glaneola brook, falls from the hill. ‘St. Kevin’s keeve is a small stream from Glendasan river, which rising about three miles from Glendaloch out of a lake, called Locknahanfan, runs on the north side of the Seven Churches to Arklow. In its course, it falls into Glendaloch, and is named St. Kevin’s keeve; in it weak and sickly children are dipped every Sunday and Thursday before sun-rise, and on St. Kevin’s day, the 3d of June. Glaneola brook, Glendasan river, St. Kevin’s keeve and other cataracts form a junction in the valley, and assume the name of Avonmore, or the great river. This, frequently swelled by torrents, is rapid and dangerous. The two lakes in the vale are divided from each other by a rich meadow; the rest of the soil is so rocky as to be incapable of tillage by the plough. The crops are rye and oats, which best agree with the place. The names Derrybawn, Kemyderry and Kyle, demonstrate that great forests of oaks and other timber clothed these mountains. Between the cathedral and upper lake is a group of thorns of a great size, and their plantation is ascribed to St. Kevin. Near the cathedral is the trunk of an aged yew, it measures three yards in diameter. About twenty years ago, a gentleman lopped its branches to make furniture, since which it has annually declined. From what can now be discovered of the ancient city, by its walls above, and foundations below the surface of the earth, it probably extended from the Refcart church to the Ivy church, on both sides of the river. The only street appearing is the road leading from the market-place into the county of Kildare: it is in good preservation, being paved with stones placed edge-wise, and ten feet in breadth.

“To this dreary and sequestered vale our saint retired. He was born in 498, baptized by St. Cronan, and at the age of seven years put under the tuition of Petrocus, a Briton. ‘St. Coemgenus says another shall next be spoken of, in Latin as much as to say,—Pulchrogenitus—He was ordered by Bishop Lugdus, and led an hermetical life in a cell, in a place of old called Cluayn Duach, where he was born and brought up: now the place is called Glendalach, saith mine author—*vallis duorum stagnorum*—where one Dymnach, lord of the soil, founded a church in honour of St. Coemgenus, joined thereunto a fair church-yard, with other edifices and divers buildings, the which, in mine author Legendi St. Coemgeni, is termed—*Civitas de Glendalagh.*”

The following subjects, “the harp and ancient Irish music,” “the ancient Irish musical instruments,” and “the ancient Irish dress,” are very closely connected

with the important subjects of the state of the arts, and of society, and manners. We have only to regret that Mr. Ledwich has made so very little of the inquiries.

The two chapters which succeed are on two of the very principal branches of the subject of antiquities, "the military antiquities, as he calls them, of Ireland," that is, the military institutions and practices, and "the political constitution and laws of the ancient Irish." These topics, however, Mr. Ledwich seems to have thought of very inferior importance. Hardly one of his chapters, even on the most insignificant subjects, but is longer than these. It is needless to say they are unsatisfactory. They communicate hardly any knowledge at all.

The chapter on the Ogham characters and the alphabetic elements of the ancient Irish which follows, is a long and laboured one.

The subject to which he next proceeds, the literature of Ireland in the middle ages, is a very interesting subject. Ireland retained the last sparks of the literature of Rome, when the west was overspread by the darkness of the Gothic invaders. Into this remote island were many learned men and priests driven as a last asylum, where they erected schools, to which afterwards studious persons, and the youth from all parts of Europe resorted. The facts, however, on record respecting this state of things are not very numerous. Our author seems to have used diligence in collecting them; but he has known very little what to make of them. He certainly has not thrown much light upon the subject.

"Giraldus Cambrensis illustrated," is the title of the next chapter. The following account of that author, from the beginning of the chapter will both explain the subject of it, and communicate information respecting a curious author with whom few people are acquainted:

"The topography of Ireland by our author is perhaps as curious a literary monument as any where to be found; displaying the natural history and philosophy of the age in which it was written. Giraldus Cambrensis, or Gerald Barry was a Welsh ecclesiastic, who twice visited this isle: first, with his brother Philip Barry and his uncle Fitz-Stephen; and secondly, with King John, A. D. 1185. He was a man of genius, ambition and vanity; these urged him to the pursuit of literature, and to such superiority in its various departments as would leave him without a rival. Despairing of attaining the enviable rank in England, he withdrew to the university of Paris, there to give the last polish to his studies. His talents were so conspicuous, that they placed him at the head of that seat of learning, where he supported the highest character for eloquence and science. On his return to England, fame had prepared for him a favourable reception at the court of Henry II. he was selected as privy counsellor and secretary to King John, who was entering on a journey to Ireland. In this appointment Henry discovered his usual political wisdom (and no English prince ever had more) by the mission of our author, and the instructions given to him; which were to inquire into the situation of the country, its nature, the origin of the people, their manners, how often, by whom and the ways in which they were subdued and conquered, and what new and preternatural subjects were to be found. This task he executed in his *Topography*. He added to this another work, which he entitled the *Conquest*

of Ireland by the first adventurers, and important chapters on the government of the nation, and how it was to be retained in subjection. This he designed for the use of John, then Earl of Poitou, Duke of Normandy, and future King of England. Considering the novelty and difficulty of the commission with which he was charged, he accomplished its objects with uncommon ability. With no illaudable ambition he confesses, that his prime motive in this undertaking was to leave an everlasting memorial of himself; this preceded his duty and gratitude.

"Ireland had been but cursorily mentioned by others, as Solinus, Orosius, Isidore and Bede, but by none of them thoroughly examined. He knew the curiosity of the English was raised very high by strange relations of the Welsh adventurers; by the recent expedition of King Henry, and by the flattering prospects held out of immense possessions. The arrangement of his work, if not perfectly consistent with the philosophical systems of modern times, is yet neither mean nor injudicious. He divides it into three distinctions: the first treats of the natural history, the second of the wonders of nature and miracles of saints, and the last is a sketch of the civil history of the country. In the two first parts he positively denies having received the smallest light or aid from Irish works, except what was acquired by his own industry and researches. In the last part, which discourses of the origin of the Irish and the primæval inhabitation of the isle, he drew something from ancient chronicles, but it was lax and diffusive, superfluous and frivolous: the labour here was similar to that of searching for gems among the sands of the sea-shore."

Then succeeds a train of chapters on local antiquities, in the following order: history and antiquities of Irishtown and Kilkenny, appendix of records to Irishtown and Kilkenny, abbey and church of Aghaboe, abbey of Athassel, abbey of Devenish, chapel at Holy Cross, abbey of Knockmoy, Old Leighlin. And last of all is a short chapter entitled, *Miscellaneous Antiquities*.

Language and style will probably not be thought to demand much observation in a work on this subject. We shall therefore only remark that the merits of the author in this respect are very well proportioned to his merits in other respects.

A Treatise on the Origin, Qualities, and Cultivation of Moss-Earth. By William Aiton, Writer, Strathaven. 6vo. pp. 180. Glasgow, 1805.

Of all the external and physical constituents of man's condition, food is by far the most important. It is not only of the greatest utility, of superior intrinsic value to any other commodity, but it is even of greater exchangeable value. There is no commodity in the world which is worth, or nearly worth all the food in the world. The increase of food is also the increase of population, and of every thing which constitutes the strength and riches of a state. On nothing of a physical nature does its prosperity so completely depend. Of all instructions therefore which can be offered to any country in the management of its affairs, those by which it is taught to increase most effectually the produce of food are the most important. For this reason all improvements in agriculture deserve to be hailed with peculiar gratulation. From various causes the occasions of such gratulations have succeeded each other very slowly; and the improvements in agriculture seem not to have kept pace with

the progress of science, or even of many of the other useful arts in modern times. But still something is done from time to time, and many circumstances render it probable that the steps in this course will be much more rapid hereafter than they have hitherto been.

Among the different parts of the earth's surface which have in general been reckoned incapable of producing food for man, at least in any quantity, one of considerable consequence in all cold and moist countries, is that which is denominated moss in this pamphlet, and in that part of the kingdom to which the author belongs. This is a very different use of the word moss from that which obtains in botany, to signify a particular class of plants. In this acceptation it denotes a particular species of earth or soil, the external marks of which are very well known, however persons may differ with regard to its origin and production. That species of fuel which is known in almost all parts of the kingdom by the name of *peat*, is this soil or moss cut into convenient pieces. This soil is found altogether unfit for the purposes of agriculture, refusing to bear any thing but a coarse species of grass. It covers large tracks of the finest lying ground both in Scotland and Ireland, and also in many places of England. It would, therefore, be an acquisition of the greatest magnitude could these useless districts be converted into cultivated fields. Some important attempts of various kinds have been made for this purpose, and with so much advantage as to afford very flattering hopes of ultimate success. What appears even to the common eye of the nature of this soil or moss, would lead one to expect the greatest advantage from it in the business of agriculture. The finest vegetable mould is that which is formed in a great measure of decomposed vegetables. Now moss earth seems to be composed entirely of vegetables which have undergone imperfect decomposition, and have by some circumstances been prevented from falling into that other state which fits them so well for becoming the food or soil of new vegetables. Nothing more is required then but to find out the means of converting moss from this to the other state, and we shall then have immense tracts of country covered with a soil so rich, that it might even be considered as a species of manure.

The acute and intelligent author of the present tractate had been powerfully struck with these views of this important subject. He appears to have directed his mind, in consequence, with much ardour, to collect information, and to make observations on the nature and improvement of moss earth. Thinking it of great importance to rouse the attention of his countrymen to so great an advantage, and thinking the observations he himself had to communicate might be useful to direct the efforts of many who might be disposed to concur in the undertaking, he was induced to offer this performance to the public. Judging of objects by their apparent utility, and not by the brilliancy of their shew, or the magnitude of their pretensions, we are disposed to reckon this modest treatise among the most important things which have come into our hands. By attempts such as this, the food for man which Great Britain could be made to

raise is beyond calculation, while the absurd attempts to encourage agriculture by paying foreign nations to buy our corn, and taxing our people to send their food to their neighbours excite the contempt of all intelligent men, depress agriculture in common with every species of industry in the country, and are injurious to every national interest. How many reasons had Dean Swift to make his intelligent monarch give it as his opinion, "that whoever could make two ears of corn, or two blades of grass, to grow upon a spot of ground, where only one grew before, would deserve better of mankind, and do more essential service to his country than the whole race of politicians put together!" The actions of politicians are in general so absurd that their only use, it would seem, is to put things wrong.

After some observations in an introduction, on the injuries sustained by moss, both from the quantity of soil which it covers, and its chilling effects upon the atmosphere and climate, the author divides his subject into three parts. The first contains "An Inquiry into the Origin of Moss;" the second points out "The Qualities;" and the third the "Uses of Moss."

With regard to the extent of the surface covered by moss, the author chiefly confines his attention to Scotland, and does not attempt to give any estimate. He states, as a fact, what we do not know to be generally understood, that the quantity of moss is increasing upon the surface in Scotland. From the accurate, and full information which he seems to possess on the subject we are very much inclined to believe whatever he states. But this is a point of so much importance, constitutes so strong a claim to attention, that we could wish he had accompanied the statement with some details, for the sake of those, who, like us, may not be acquainted with the fact from personal observation. Much of the soil, he says, which is now overspread with moss, was, before it was subjected to that misfortune, "of the very best quality, and produced spontaneously trees and plants, far superior to any that can be reared by the industry of man. Could that substance only be removed, the soil it covers would be still as valuable as the best of the land in the neighbourhood, and frequently more so; for the moss does not merely cover the bare hills, but often lies deep on extensive plains, haughs, and vallies."

The author next supports an opinion, in which we have no doubt there is much truth; but we are inclined to think he has extended it rather farther than its just limits. Moss is almost always found to be so impregnated with water as to form, at least during the greater part of the year, a swamp or bog. The extent of these swamps, which are still increasing in the opinion of Mr. Aiton, has a great effect, he thinks, in rendering the atmosphere damp, and cold. "No soil," he says, "takes in so large a quantity of moisture as moss.—Moss is also more retentive of cold than any other soil or earth. The open, pervious nature of moss permits the frost to enter deeper into it, than it can do into any other species of earth, and it retains it longer than any other soil or substance can do. The frost in moss will often carry horses and carts, when the plough is at work in the neighbouring fields. The frosty congelations, when the winter has

been severe, will often remain in the moss till after the middle of summer." Where a surface of this kind is of considerable extent, it must undoubtedly have effects, and by no means trifling ones, on the climate of a country. It is therefore impossible not to yield assent to the greater part of the following reflections of the author :

"The rays of the sun, and the dry winds in spring and summer, must act very powerfully on such an immensely extended surface of cold damp moss, and must exhale much cold moisture therefrom. Evaporation from any soil or substance is well known to be productive of cold. But when the exhalations are so great, and drawn from such large bodies of damp spongy earth, always extremely cold, and but seldom free from huge bodies of congealed frost, it cannot fail greatly to hurt the climate, and prove extremely injurious to vegetation on the neighbouring fields; especially to such plants as require much heat to bring them to maturity. The cold thus exhaled, must, at all times, greatly cool the atmosphere, and thereby injure vegetation; and when the exhalations are not broken and dispersed, but collected in a body, they poison the crop wherever they rest."

And we feel ourselves heartily disposed to join with him in most of the following sentiments :

"Considering the immense extent of rich soil in Scotland now deeply covered with moss, and the great injury these mosses do to the climate and vegetation, it is astonishing that so little attention should still be paid to the reclaiming of them. Neither proprietors nor possessors, agriculturists nor statesmen, seem disposed to pay due attention to the intrusions of moss.

"Such inattention to a matter of so much importance, is truly surprising. Forests have been rooted out, locks and swamps have been drained, encroachments have been made on the sea, by embankments at great expence; every thing has been done to enlarge the surface of the arable land, and recover it from every other intruder. But wherever the baneful ~~substance~~ moss, has once fixed its seat, the soil is abandoned to the intruder. No efforts are made to recover it, or so much as an inquiry instituted, if that can be done. If land is once covered with moss, it is as completely abandoned, so far as regards improvements, as if it had sunk in the ocean.

"When it is considered, that, by reclaiming our mosses, a sixth part would be added to the productive soil, the rigours of the climate would be softened, and the whole island rendered much more productive; while, at the same time, the cultivator would be enriched by an increased produce, the neglect must appear the more surprising. That neglect seems to me to proceed from the want of due attention to the nature and qualities of moss-earth, and the uses to which it is capable of being converted.

"The illiterate farmer, who moves in the courses of agriculture which he learnt from his parents and neighbours as ignorant and prejudiced as himself, cannot be expected to venture far in the cultivation of moss, or any improvement to which he is a stranger; unless he be induced to it by the gain it offers, or compelled by the terms of his lease. The force of prejudices, and attachments to bad habits in agriculture, are often too powerful to be easily overcome, either by the authority of the landlord, or even by the more powerful temptations of gain. In agriculture, as in religion, antiquity is considered as the standard of perfection. Innovation is always terrible to such people. The mosses, they say, were formed by *Noah's flood*, and have remained undisturbed since; though many wiser and better men, than any of the present generation, have lived since. They aim at no more than following the example

of their forefathers, who were wise and good men. To talk of reclaiming mosses appears to them altogether ridiculous.

"But it is not the illiterate and the prepossessed only who are faulty in overlooking the improvements of moss. The great land proprietors, men of scientific knowledge, and the government, have all been culpably inattentive to that important matter. It pertains to science to inquire into the theory of moss; ascertain its origin; of what it is composed; its qualities; how it may be increased or diminished; how converted to useful purposes. They ought to inquire by what means it can be rendered productive as a soil, or converted into manure. Sure I am, that much pains and expence have been bestowed by them on researches of far less importance. It is the duty, and the interest of the proprietors of land, to promote and encourage the cultivation of moss, by every mean in their power. They ought to teach their tenants how to reclaim their waste land; set them an example in such useful industry; bind them down to it, under a well digested system in their leases; and reward their industry, by premiums, to those who most excel. If, instead of a *game-keeper, huntsman, falconer, pointer, hounds, hawks*, and such trash, our men of extensive landed property would engage an honest intelligent farmer, well versant in practical husbandry, and employ him on their estates, to teach their tenants moss culture, and other improvements in agriculture, and constantly superintend the tenantry therein, it would be much happier for themselves and for society. If, instead of ranging their estates in search of *game* in such company, they would survey it occasionally, to discover and reward the industry of their tenants; the value of their estates would soon be doubled, population increased, and the comforts of the human race greatly multiplied. Where hunting is the foible of the great, it also becomes the vice of the lower ranks. But if the expences were bestowed on cultivating moss, that is squandered on that barbarous practice, the desert would soon become a fruitful field, and the increase of wealth would be great beyond calculation."

But when he proceeds to ascribe the immensely large and beautiful trees which are found in the bottom of mosses, (to which nothing similar can be raised by the utmost art and industry at present) to the difference of climate occasioned by the want and the increase of moss, we cannot extend our belief so far. Those trees were raised when the whole country was a forest, and were any considerable part of the country now forest such trees might be raised again, notwithstanding our mosses. Neither can we agree with our author that the climate of Britain is at present worse than at any former time. We believe it to be better; and that whatever injury it may sustain from the extent of moss is more than counter-balanced by the clearing of the country, and the progress of cultivation. That the cultivation of the mosses, however, would tend greatly to improve it we have no doubt; and the conclusions of Mr. Aiton are, therefore, equally just in this case, as in that which he himself supposes.

1. In accounting for the origin of moss, the author thinks it proper to refute some of the erroneous opinions which have prevailed on the subject. On the vulgar notion that moss was produced by the flood of Noah he has bestowed, perhaps, more pains than it was worth, unless we consider that many of the persons whose attention he wished to rouse to this subject, are precisely those who are most likely to be un-

den the dominion of such prejudices. In shewing how void this is of foundation many of his observations are most ingenious and original, and well deserve the attention of many of our geological philosophers, whose pretensions are very high.

To Dr. Anderson's hypothesis he turns next; and handles it and the Doctor very condignly. This hypothesis is, "that peat or moss is not a collection of vegetable matter in a state of partial decay; but is itself a growing vegetable *sui generis*." After stating abundant reasons to prove that this "heterogeneous vegetable," to use his own expression, "exists nowhere but in Dr. Anderson's fertile imagination," the author states his own opinion respecting the origin of moss. "I humbly conceive," says he, "that moss is nothing else than a vast collection of inert, and partly decayed, aquatic vegetable matter, first begun to be formed over fallen wood, or from the roots and stems of aquatic herbaceous plants, in moist, humid, and cold situations." The author corroborates this opinion with so many circumstances and facts, and it is so much suggested by all the most striking appearances of the substance itself, that we suppose his illustrations will satisfy every body, except, indeed, those who wish never to adopt an opinion on any subject that is natural and obvious, not far fetched and refined.

The author considers in the same place the different divisions into which the various kinds of moss have been distinguished. Great information and good sense characterise his remarks: and much instruction concerning this important subject is conveyed in them.

2. Having thus shewn how moss is produced, and what it is, he proceeds to enumerate its qualities. He begins with lamenting how little is known in this interesting part of the subject. After stating the information wanted, much of which too in the present state of the sciences might easily be furnished, he adds:

"Important as such information would be, it has been but little sought after by those who were qualified to make the investigation. Some slight researches have indeed been made by individuals, and useful hints have been thrown out; but meritorious as these are, still they are no way adequate to the importance of the subject.

"It is only to those who are well versed in science, that we can look for such information. And it is to be regretted, that some of the few who have turned their attention to the subject, and who did not want the erudition and abilities necessary to have enabled them to make useful discoveries, have prostituted these to the invention and support of fanciful theories, and extravagant speculations, rather darkening, than throwing light on the subject.

"I am sorry that I am disqualified from remedying the evils I here complain of. Having neither the abilities, the learning, nor other means necessary for making such researches: all I shall here attempt, shall be merely to mention some of the principal qualities in moss, which are most obvious and perceptible, without pretending to make a complete analysis."

The qualities which he illustrates are, Inflammability, Acidity, Insolubility, and an Antiseptic property. He quotes a passage from an Essay of Dr. Walker on the subject, in which a chemical analysis of peat is stated, and the ingredients compared with those both of fresh, and of putrid vegetables.

3. The last and most important part of the subject is that which relates to the uses of moss, or peat earth. He represents them as three—1. fuel, 2. manure, 3. manured soil.

With regard to the first, little requires to be said. He has mentioned some of the more striking varieties in the mode of preparing, and using it.

His details respecting the mode of converting moss into manure, and the vast resources which are locked up in that substance, are highly interesting. By collecting all that knowledge which has yet been acquired on the subject, and accompanying it with his own sagacious, and practical observations, he has placed it in a point of view which cannot fail, we fondly hope, to attract to it very particular attention. One of the chief obstacles to the improvement of the soil, more especially in remote districts, is the scarcity of manure. Whatever, therefore, affords a prospect of yielding a large, and at the same time a cheap supply of that important ingredient is a matter of the utmost consequence for the increase of food, the principal article of national wealth. Vegetable substances of every kind, whenever they have undergone putrefaction to a certain degree, form a powerful manure. Moss is nothing else than a collection of vegetable matter under partial decay. All that is wanted, therefore, is to remove that something by which the progress of decay is prevented, and then every moss would become an immense dunghill.

The author strongly laments that so little has been done by science toward the elucidation of this important matter:

"In an age so enlightened as the present, it might well be expected, that means would have been discovered of reducing the antiseptic and insoluble qualities of moss, and thereby relieving the fructifying virtues of a vegetable matter, which these qualities lock up in the moss-earth. Had application been made to the subject, in any degree proportioned to its importance, some useful discoveries might certainly have been made. I know of no discovery in agriculture of equal importance. Moss-earth is wholly composed of carbon, and other substances which are known to compose the best food and nutriment of vegetables. But nature has laid these rich and valuable substances under a sort of embargo. Insolubility locks them up in the undecayed moss-earth, where their richest qualities lie dormant, till the all-searching hand of chemistry reach them, 'and force their shyest virtues out.' Whoever shall discover how to make moss undergo complete putrefaction would render a most important service to mankind. I know of no discovery of the last century of near so much consequence. Could that great end be accomplished at a moderate expense, the greatest part of the land in Scotland would thereby be rendered as fertile as could be wished for. The desert would become a fruitful field indeed, and subsistence might be raised, for four times the present number of inhabitants."

Having no discoveries of science to record, he is obliged to confine himself to an account of some practical attempts, which have, however, been accompanied with so much success, as to hold out immediate advantages of no ordinary sort, and hopes of much greater ones from the farther progress of knowledge.

To mix peat earth or moss with dung, in certain proportions, and also with lime, has been found to effect a complete putrefaction, and to convert it into

manure of a very powerful kind. The directions are given which experience has suggested. Heat assists in the reduction. Weeds, all green and succulent vegetables are powerful coadjutors.

Another agent too which it appears not impossible to procure and apply in almost any quantity is found to effect the same purpose. That is *putrid water*. The author enumerates a great variety of cases, where a liquid of this sort, and already richly impregnated with manure is allowed to run to waste, or to exhale in the sun, to the great disgust and loss of health of the inhabitants. Undoubtedly means are not difficult to be found of rendering water putrid in any quantity that can be desired; and thus an agent for the putrefaction of moss is provided. Urine is in the same way effectual, and the fumes of dung while under fermentation. Various kinds of saline substances, sea-weed, and even sea-water may be made to accomplish the same end. Animal substances are extremely powerful in effecting the reduction of moss. "From the body, blood, and intestines of one horse," says our author, "properly mixed with moss, and fermented by it, with the aid of some weeds or other green vegetables, all twice or thrice turned over, no less than eighteen or twenty tons of rich dung may be formed in the space of seven or eight months." The blood and garbage, he says, of one slaughtered bullock would make several tons of excellent manure. For the full, explanatory details we must refer to the treatise itself. We strongly hope that this subject will receive that attention which it so eminently deserves, and will speedily be prosecuted to those useful results which it appears so capable of yielding. Our author has performed a most important service, in exhibiting in so strong a light the advantages which may reasonably be expected from this peculiar substance.

The third use of moss, the converting of it into a productive soil, gives occasion first to some observations on the draining of moss, which bear strong marks of that practical sagacity and judgment which appear conspicuous in every part of this treatise. Surface draining the author seems to think is in most places what is required, for the purpose merely of removing all standing water. Under-draining, or digging up to any considerable depth he accounts in most cases prejudicial. His reasons appear highly satisfactory. He then considers the application of improved moss to pasture, to planting, and to the raising of corn.

Surface draining is the first and one of the most important operations in preparing moss soil for pasture. Flooding clay, earth, or sand upon the moss, by streams of water, would in general be extremely effectual; or laying them on by other means when that is impracticable. A top dressing of these mixed with lime is found to be very powerful. Even the cleanings of roads and ditches have the best effects. The various kinds of grasses which suit this particular soil ought to be studied, and sown, and trees planted to afford shelter.

The fact is sufficiently ascertained that trees will grow on a moss soil; and the observations made by our author on the circumstances which ought to be attended to in effecting this object are well worthy of regard.

The various methods which have been, or may be employed to prepare moss soil for the production of corn are next considered. As the moss is an excrement which has grown over a former surface, it sometimes happens, that an excellent soil is below it. In that case the removal of the moss, where circumstances are very favourable, as where water can be employed to float it off when cut, may be effectual. However, this is not, properly speaking, the improvement of moss. The burning of the moss has been sometimes employed, and to advantage. But in most circumstances it is a bad contrivance, dissipating a great deal of matter which might be converted to excellent purposes.

The following account of a contrivance to clear the soil of moss, we will give in the author's own words:

"*Floating off moss*, by means of a stream of water, in order to get at the soil it covers, has also been practised in some places. But this mode of removing moss can only be practicable in few situations, and it ought never to be attempted, but where the superior value of the subsoil is adequate to the expence of floating off the encumbering moss-earth.

"The most masterly undertaking of this kind ever attempted in Britain, or, probably in the world, is that which was projected and begun, on the estate of Blair-Drummond, by the truly patriotic Lord Kames, and which has been successfully accomplished by his son, the present Mr. Drummond. Many thousands of acres of beautiful haugh land, situated on both sides of the river Forth, above the bridge of Stirling, are most unfortunately covered with moss, from three to fifteen feet deep. This extensive vale had, in former ages, been covered with growing wood, part of *Sylva Caledonia*, mentioned by Tacitus. The innumerable trees which composed that wood, are now found under the moss, lying by the roots from which they sprung, and these roots are also found in the ground, with their shoots and tendons far extended in the clay, in the very position in which they grew. That the cutting of this wood, gave birth to the moss which now covers it and the beautiful vale on which it grew, cannot be doubted. And it is equally clear, that the Herculean labour of cutting down these extensive forests, has been performed by the Romans. The roads (evidently Roman works,) made through different parts of this extensive valley, upon the surface of the clay below the moss, the Roman stations yet entire in its vicinity, and the Roman utensils found under it, prove the cutting of these woods to have been performed by that enterprising people. About 1500 acres of this moss form part of the estate of Blair-Drummond. Being flaw-moss, very deep, of small value as a soil, and the subsoil being a strong rich clay, Lord Kames, that bright ornament of his native country, planned the scheme of floating off the moss, by raising a stream of water from the river Teath, in a regular formed canal to the Forth; and by this means to relieve the rich clay soil from the huge load of superincumbent moss, so as it might be cultivated and rendered productive.

"For this purpose, a wheel was constructed on the Persian model, which rises from the river, and discharges into troughs about 20 feet high, upwards of three thousand pints of water every minute. The water so raised, being carried to the moss, near two miles distant, is equally divided among the moss tenants, who store it up into reservoirs cut into the solid moss, until it be convenient for them to use it. A regular canal, about two feet wide, and eighteen inches deep, being formed on the surface of the clay, at the foot of the moss brae, the water is let into that canal from the reservoir, and the moss being dug up with spades, is thrown into the canal, which floats it into the river Forth.

A break or dass of the moss, about ten feet broad from the side of the canal, is usually taken in, and when that is dug down to the clay, and the moss floated off, a new canal is formed at the bottom of the moss brae, and a new dass or break of the moss dug up and thrown into it. The average distance to which the moss is thus thrown, from the spade into the canal, is five feet; yet when the digging up the moss, and throwing it into the canal at that average distance, is undertaken at a farthing for each cubic yard, the labourer will gain upwards of two shillings sterling per day. As a cubic yard of moss weighs upwards of ninety stones, a labourer will dig up in one day, and throw from his spade, to the average distance of five yards, about 4,500 stones weight of moss-earth.

"The wheel was erected, and the water brought to the moss, at the proprietor's expence. The moss has been parcelled out in small lots, of 8 acres each, on leases of 98 years, and the tenants were mostly Highlanders, who had been turned out by their landlords, when the lands they occupied were converted into sheep-walks. The proprietor gave each settler a quantity of meal, with timber, and some further aid in building a house. The rent was low at first, but rises considerably after a fixed period. The colony began to be planted about the year 1768, and it now contains nearly 1000 souls, who, in general, live very comfortably, in neat small houses, mostly built of brick. Near 500 acres of this moss have already been dug up to the clay, and carried off in this manner. As the average thickness of the moss is probably about 8 feet, no less than 789,333,000 cubic yards of moss, weighing upwards of 71,839,970,000 stones, must have been dug up, thrown on an average to a distance of five feet, and carried off by the artificial stream of water!

"From the lands thus cleaned of moss, between two and three thousand bolls of grain are now raised annually. Sixty horses, and between two or three hundred cows, are now supported upon a piece of land, which formerly did not yield a penny per acre of yearly rent. Great, indeed, is the honour due to the worthy and venerable patriot who projected the scheme, that has relieved so many of his fellow-creatures from misery, and taught them that industry by which they have enriched themselves, and greatly benefited society. The patriotism of the father shines conspicuous in his son; who, besides the enlargement of his rents, has the singular felicity of seeing his colony increase daily in wealth and happiness, by pursuing the paths of virtuous industry, which he and his father have opened to their view. Such consolation does not fall to the lot of many. I should covet the felicity which Mr. Drummond must derive from a survey of his moss colony, infinitely more than I would do the whole labours and achievements of Mr. Pitt, or of Bonaparte. I much doubt if either, or both of them, can survey their works with the degree of pleasure which that gentleman must feel, on viewing the people he has rendered happy, and the service he has done to society."

The cultivation of moss, more properly so called, consists in certain modes of draining, manuring, ploughing, cropping, &c. The details of the author are too multifarious on this point to enable us to give any analysis of his instructions. But we earnestly recommend attention to them in the treatise itself to all those whose employment, interest, or taste, connect them with this subject. It is not a matter of slight importance, that so great a part of the surface of Great Britain, at present useless, should afford so fair a prospect of being in a short time rendered in the highest degree advantageous and productive.

The instructions which the author gives, with regard to the manuring of moss are very full and parti-

cular, and bear intrinsic evidence of being judicious, and important. Almost every substance whatever, he says, will operate as a manure to peat earth, and it is in that respect more easy to improve moss than any other species of soil. "Clay, sand, earth, rotten rock, with every solid, weighty, and adhesive substance whatever, which is capable of being reduced to a powdery state by the weather, will form a rich and powerful manure to a peat soil. No matter how meagre the substance be, provided only it be weighty, and capable of being reduced into earth, it will change the mechanical arrangement of the peat earth, and give it that solidity which it so much wants." He explains the effects of burning, of gypsum, which he represents as above all things efficacious, of quick-lime, of marl, dung, urine, and various other substances, as manures.

Potatoes, he says, are the most proper for a moss soil the first time after it is broken up. The crop is good both in quantity and quality, and it tends greatly to prepare and mature the soil for other things. Something particular is to be observed in the cultivation, which the author points out. *Oats* are best to succeed, and should be managed in the manner he directs. *Barley* is often raised to good advantage, but seldom so good as oats. *Wheat* has been raised and turned out a tolerable crop, but it is apt to be thrown out by the heaving of the ground by the winter and spring frosts. Rolling would be the best antidote; but moss soil is too soft at first to bear the feet of cattle. *Pease* succeed very well, as also beans. *Turnips* are a most valuable crop. Clover too of the finest kind is raised on moss. And greens and cabbages, with most kinds of succulent herbs, are found to thrive on that soil.

The author concludes with these words:

"When I consider how large a portion of the surface of Scotland is now buried deep under cold torpid peat earth; how injurious that substance is to the atmosphere, and to vegetation; how rapidly it is increasing; how easily its growth might be interrupted; its pernicious effects remedied by cultivation; how profitable to the proprietor, the possessor, and the public, such cultivation would be, I cannot refrain from expressing surprise and regret at the little attention a matter of such vast importance has yet met with. To rouse my countrymen from that astonishing and culpable indifference, to a matter of the first magnitude, is the most ardent wish of my heart. If these remarks shall have the least tendency to stimulate the proprietors of land, or their tenants, to further exertions in reclaiming moss, or induce others better qualified to throw greater light on the important subject, or even to point out the errors I may have fallen into, my most sanguine ambition will be gratified. My sole object is to draw the attention of the public to a subject of great importance, as yet strangely overlooked. If my wish shall be accomplished, I shall be extremely happy. If not, I shall still have the consolation of having done my utmost for the public good."

He professes himself to be without the benefits of a liberal education. But even his style is an admirable proof how necessarily good expressions follow clear and accurate thoughts. The language in general is highly proper, and correct; and there are here and there some little things, which so far from displeasing, are agreeable, bearing the flavour of the soil, and indicating that the man is what he professes to be.

The Journal of Andrew Ellicott, late Commissioner on behalf of the United States, for determining the Boundary between the United States, and the Possessions of His Catholic Majesty in America, containing Occasional Remarks on the Situation, Soil, Rivers, Natural Productions, and Diseases of the different Countries on the Ohio, Mississippi, and Gulf of Mexico, with 6 Maps, &c. 4to. Boards, 11. 11s. 6d. Philadelphia. Johnson, London.

This work is intended to exhibit an account of all the proceedings of Mr. Ellicott, in executing the commission with which he was entrusted by the United States, for ascertaining the boundary between their territory and that of the king of Spain, in the year 1796; and to communicate such further information respecting the country lying in the neighbourhood of that boundary, as Mr. Ellicott could procure, or thought proper to impart.

This ought to have been a work of considerable interest. It relates to a territory of no small importance, and concerning which our information is far from perfect. It relates to the whole course of the Ohio and Mississippi, the country of Louisiana, and both the Floridas, with the gulph of Mexico. It is true Louisiana was not then transferred to the United States. But the United States then looked to it with strong desire, and anticipated a time when it would be theirs. Mr. Ellicott resided three years in those parts, and vested as he was with the authority of the States, and with all the means of his public function, he had it in his power to procure the most full information. In this journal, therefore, all the instruction which could properly be contained in a book of travels was to be expected. We might have looked for a complete account of the climate of the country, of its surface, its soil, and productions; of its inhabitants, how they were employed, how numerous, of what character, how governed; and all this added to the details more purely official respecting the execution of the commission with which Mr. Ellicott was entrusted. Mr. Ellicott seems to have proposed to himself to perform this service to the public. But had he not executed that committed to him by his government with more ability, it would have little reason to employ him again. It appears however, if we may trust to the details here presented us, that the case is different; and that the business of the States Mr. Ellicott transacted with no little skill and address. We are obliged however, to declare that he has not performed the office of an instructor of the public with great success; and all the information we derive from Mr. Ellicott respecting the important regions which lie between the Allegany mountains and the western boundary of Louisiana is very trifling indeed.

The journal begins with an account of the author's journey from Philadelphia to Pittsburgh, in which there is very little which is not in the most common strain of the most insignificant travel writers. There is an observation however on certain indications by the thermometer which has not occurred to many people, though it is not unimportant:

"23d, Walked out about half an hour before sun-rise, and perceived a fine hoar frost.—The thermometer was 40°

on the outside of my window; but when placed on the ground among the grass it fell to 35°; it was placed on a fence-rail which was covered with frost and fell to 34°; but upon scraping together a small quantity of the frost, and applying it to the bulb, the mercury immediately fell to 32°. It has been supposed by some writers, that a hoar frost could be produced by a less degree of cold than 32°, because such frosts frequently appear when the thermometer stands 6 or 7 degrees above that point. This mistake must have arisen from supposing the degree of heat where the thermometer is suspended, and where the frost appears, to be the same; which upon experiment will be found not to be the case."

In the account of the author's voyage down the Ohio, though he professes to include in it an account of the river, of the land in its neighbourhood, and the inhabitants, the information is very scanty and insignificant. And the occurrences at the mouth of the Ohio, and down the Mississippi to the town of Natchez, form a very jejune detail, which affords nothing interesting either in the adventures of the party, or in the information communicated respecting the country.

The third chapter, which relates to the author's diplomatic, or commissarial functions, is much more full in its information, and of considerable interest. It contains his official correspondence with the officers of the king of Spain relative to the evacuation of certain places which had been ceded to the United States, and to the ascertaining of the boundary, which was then to be described between the possessions of the two powers. Various circumstances are related which are necessary to explain many parts of the correspondence. A strong disposition was manifested by the officers of his most Catholic Majesty to elude the conditions of surrender, by every kind of chicanery, and laying hold of every pretence for delay. Certain transactions too of considerable importance took place among the inhabitants, one party siding strongly with the commissioner of the States, but another party, by private influence, endeavouring to thwart him. These circumstances, though not related in the most satisfactory manner, yet communicate some information not without importance.

The author after this, proceeds to a more particular account of the Mississippi river, the settlements, and the adjacent country. We cannot say that in this chapter he affords not instruction. But we may safely say that it is unfortunate to have treated of so important a subject in a way so little interesting. The information is very meagre; and it is not given in such a way as to indicate that the author understood very clearly what was worthy of being collected and what not. It bears none of the marks either of a philosophical or of a very sharp and observing mind. There is something however in the following details:

"Those who are descending the Ohio and Mississippi, and have been pleased with the prospect of large rivers rushing together among hills and mountains, will anticipate the pleasure of viewing the conflux of those stupendous waters. But their expectations will not be realized, the prospect is neither grand nor romantic: here are no hills to variegate the scene, nor mountains from whose summits the incandering of the waters may be traced, nor chasms through which they have forced their way. The prospect is no more than the meeting of waters of the

same width, along the sounds, on our low southern coast. The great rivers after draining a vast extent of mountainous and hilly country, join their waters in the swamp through which the Mississippi passes into the gulf of Mexico. This swamp extends from the high lands in the United States, to the high lands in Louisiana; through various parts of which the river has at different periods made its way. From the best information I could obtain, the swamp is from thirty-six to forty-five miles wide, from the boundary many miles up, (the whole of which is several feet under water every annual inundation) and much the greater part of it lies on the west side of the present bed of the river. From the mouth of the Ohio, to the southern boundary of the United States, the Mississippi touches but two or three places on the west side that are not annually inundated, and even these are for a time insulated; but on the east side it washes the high land in eleven places.

"The swamp appears to be composed of the mud and sand, carried by Mad river into the Missouri, and by the Missouri into the Mississippi, to which may be added, the washing of the country drained by the Mississippi and Ohio rivers, with their numerous branches, which furnish a fresh stratum every inundation. This stratum is deposited upon a stratum of leaves and other dead vegetables; which had fallen the preceding autumn. These strata may be readily examined in many parts of the swamp, and banks of the river. The thickness of the deposited strata differs considerably, and principally depends upon the duration of the different inundations. In 1797, the inundation was complete by the last of February, and the river was not entirely within its banks till the beginning of September following. But in the year 1798, the inundation was not complete till after the middle of May, and the river was generally within its banks by the first of August. The mean perpendicular height to which the river rises, (at the time of the inundation,) above the low water mark at the town of Natchez, is about 55 feet.

"In descending the river, you meet with but little variety; a few of the sand bars and islands, will give a sample of the whole. When the water is low, you have high muddy banks, quick-sands, and sand bars; and when full, you might almost as well be at sea: for days together you will float without meeting with any thing like soil in the river, and at the same time be environed by an uninhabitable, and almost impenetrable wilderness."

After an abstract of the history of the settlements, on the Mississippi, the author communicates the following particulars respecting one of the most important of the settlements:

"The soil in the district of Natchez is at present uncommonly fertile: but the country being high, hilly and broken, the fine rich mould will be washed away after a series of cultivation, and the country become less productive. This tract of good upland is not very extensive, being about 130 miles in length, along the Mississippi, and not more than 23 in breadth.

"The staple commodity of the settlement of Natchez is cotton, which the country produces in great abundance, and of a good quality. The making of indigo, and raising tobacco, were carried on with great spirit some years ago; but they have both given way to the cultivation of cotton. The country produces maize, or Indian corn, equal, if not superior to any part of the United States: the time of planting it is from the beginning of March, until the beginning of July. The cotton is generally planted in the latter end of February, and the beginning of March. Rye has been attempted in some places, and raised with success; but wheat has not yet succeeded. Apples and cherries are scarce, but peaches, plums and figs are very abundant.

The vegetables of the middle states generally succeed there. The sugar cane has been attempted in the southern part of the district, near the boundary; I have not yet heard with what success: but from Point Coupie, down to the gulf of Mexico, it answers at present better than any other article; and sugar has within a few years past become the staple commodity of that part of the Mississippi. A variety of oranges, both sweet and sour, with lemons, are in great plenty on that part of the river.

"From the great number of artificial mounds of earth to be seen through the whole settlement of Natchez, it must at some former period have been well populated. Those mounds or tumuli, are generally square and flat on the top: add to this circumstance in favour of the former population of that district, the following fact, which is very conclusive. In all parts where new plantations are opened, broken Indian earthen-ware is to be met with, some of the pieces are in tolerable preservation, and retain distinctly the original ornaments; but none of it appears to have ever been glazed.

"The climate is very changeable during the winter, as may be seen in the Appendix; but the summer is regularly hot. During my residence at Natchez the greatest degree of cold was about 17° and of heat 96° by Fahrenheit's scale.

"The permanent degree of heat may be stated at about 14° beyond that of Pennsylvania. The conclusion is drawn from the following facts. In Pennsylvania the mean temperature of the best spring and well water, is about 51° and from the Mississippi, east to the Atlantic, in the parallel of 31° I found it about 65°, the difference is 14°.

"The natives of the southern part of the Mississippi are generally a sprightly people, and appear to have a natural turn for mechanics, painting, music, and the polite accomplishments, but their system of education is so extremely defective, that little real science is to be met with among them. Many of the planters are industrious, and enjoy life not only in plenty but affluence, and generally possess the virtue of hospitality, which never fails to impress the stranger and traveller with a favourable opinion of the country, and its inhabitants.

"A large proportion of the inhabitants below the boundary, are descended from the original French settlers and adventurers, and still retain in a great degree, the language, manners and customs of their ancestors.

"The horses are tolerably good, but not equal to those of Pennsylvania. Many of them have been taken wild on the west side of the Mississippi, and are used both for the saddle and draught. Few animals are reduced to obedience and taught subordination more readily.

"Contrary to my expectation, I found the cattle in the settlement of Natchez but little inferior in size to those of the middle states. They are extremely numerous, and it is not uncommon for the wealthy planters to possess from one to two hundred head, and sometimes more. The cows yield much less, and poorer milk than those of the northern states.

"The domestic animals of that country, are not so gentle as those of the northern states. This probably arises from the little dependance they have upon man for their support. In the middle and northern states, they have to look up to their owner for their daily support; but in that country they can pass through the winter without his aid. If this idea be correct, may not the domestic situation of animals be considered a forced state, and will not the degree of their domestication be in proportion to their dependance?

"The mutton of that country is well tasted: but the wool of the sheep is more hairy, and less valuable than in the middle and northern states.

"The hogs are but little, if any thing, inferior to those

of any part of the United States, provided they receive the same attention.

"The wild animals of the middle states will generally be found as far south as the boundary, except the red fox, (*canis vulpes*,) ground hog, (*arctomys monax*,) and musk rat, (*mus zibethicus*,) but they are evidently somewhat smaller."

After this statistical information, the author returns to the proceedings among the inhabitants, which regarded himself or the Spanish governor and officers; and to the negotiations and correspondence between him and those officers and governor concerning the duty which he was appointed to perform. In giving the account of certain resolutions adopted in a committee of the inhabitants, the author takes occasion to give us his notions respecting the mode in which those regions ought to be governed, at least for the present. As this is now the subject of a dispute in the United States, of a dispute which will probably not have unimportant consequences, the sentiments of a man of considerable authority, like Mr. Ellicott, thus purposely explained and published, are not without interest:

"By the resolution of the 19th, the committee imposed a very difficult task upon me; but with which I nevertheless endeavoured to comply, and after my ideas were thrown together, they were submitted to that body, and approved of before they were transmitted to the department of state. As that communication contained my sentiments, (which have been extremely misrepresented,) relative to the local and political situation of the country, I shall give the substance of it from my original notes.

"The *first*, and principal object with the committee was a constitution, or form of government, and though not expressly mentioned in the resolve, (on account of the neutrality, and the Spanish government having yet a nominal existence,) was nevertheless well understood.

"On the subject of government, there have ever been such a variety of opinions, that there is no plan which human wisdom could devise that would not find opponents, and none so bad, that would not have advocates. This diversity of opinion arises in part from habits early acquired, and which vary gradually with the different stages of civilization, and the unequal distribution of wealth in a country.

"In framing a government for a district or settlement, it will be proper to inquire into the population, its state of civil society, and circumstances of the inhabitants: because these, for a time, may be such that a government purely representative would be very improper, by being placed completely in the power of the vicious, indigent, and uninformed; would oppress the wealthy and industrious, on whom the burden of supporting government generally falls; and which would probably be the case at present in Natchez, for this like other new countries, is peopled by the following descriptions of persons, viz. people of ambition and enterprise, who have calculated upon an increase of fame and fortune, others who have fled from their creditors, and some, (not a few,) from justice; to which may with propriety be added, those who fled from the United States during the revolutionary war, for their monarchical principles, or treasonable practices.

"When settlements as they grow up from the causes above mentioned, become constantly incorporated with old and stable governments, they generally produce but a small inconvenience by having a proportionable share in the general representation; but the effect would be very different, if such a settlement without any qualification of the electors, as to property and allegiance, should be invested with the sovereign power of legislating for themselves. In case

of such an event, creditors might expect to be injured, not ruined, gentlemen of probity, worth, and industry neglected, if not persecuted, and public confidence annihilated.

"It appears to me, that a territorial government similar to that of the North Western Territory, is less expensive, and better calculated than a representative one, for doing justice in a district populated from the causes above mentioned, and where the habits of the people have in part been formed under a despotism, and by whom the principles of representative government must be but imperfectly understood, and the free white population supposed not to exceed five or six thousand souls. The governor, in conjunction with the judges, being competent to the selection and adoption of laws for the district, from the codes of the different states, (comprized in the Union,) and those laws thus adopted, being again subject to the approbation of congress is as great a change from despotism, towards representative government, as ought suddenly to be made in the situation of any people, (however enlightened,) until their habits, circumstances and morals become more congenial to the true principles of liberty; otherwise there will be great danger of falling into licentiousness which is the natural extreme. This may be considered political heresy, but it will be found orthodox in practice.

"Although domestic slavery is extremely disagreeable to the inhabitants of the eastern states, it will nevertheless be expedient to tolerate it in the district of Natchez, where that species of property is very common, and let it remain on the same footing as in the southern states, otherwise emigrants possessed of that kind of property, would be induced to settle in the Spanish territory.

"The manner of disposing of the vacant land, is a subject in which the inhabitants are materially interested. The mode heretofore pursued by the United States, would neither give satisfaction to the present inhabitants, nor in my opinion be good policy, setting aside the advantage it gives the wealthy, in a monopoly the most dangerous of any other to the liberties of the people. By disposing of the vacant land in small tracts, and at a moderate price, the preference being given to actual settlers, a firm, compact settlement would speedily be formed, which from its local situation, would be very advantageous to the United States in case of a war with Spain: another reason for this practice is, the danger of losing a number of our citizens, who would be induced to settle in the Spanish territory, where lands are obtained in any quantity, (great or small,) upon very easy and advantageous terms.

"There is yet one other source of uneasiness among the inhabitants, and which relates to their titles. It appears that much the greater part of the lands now occupied, are covered by old British grants. The occupiers of those lands may be divided into two classes. *First*, those who continued in the country after its conquest by the Spaniards, and renewed their titles under his Catholic Majesty, and *secondly*, those who are seated on old British grants, which became forfeited to the crown of Spain by their owners or attorneys not appearing, and occupying them agreeably to the tenor of two proclamations or edicts, issued by his Catholic Majesty; the one dated in 1786, but whether this was the first or last, I am unable to say, as I have not yet been able to procure either of them. The lands thus forfeited, have been granted by the officers of his Catholic Majesty, in the same manner, as practised in granting vacant lands. This class of settlers may be considered as composing the body of the settlement. With respect to the *first* class, there cannot possibly be any doubt as to the validity of their titles: and the *second*, upon the principles of justice and equity, are perhaps equally safe; but they have their fears, and are therefore desirous that an act of congress may be passed confirming

all their titles, that were good under the crown of Spain, at the time of the final ratification of the late treaty. So far the representation was made to the department of state, agreeably to the request of the permanent committee."

The next chapter contains an account of the author's proceedings in forming the line of demarcation, and the difficulties with which he was opposed. It contains also some account of the Pearl or Half-way river, and of lake Pontchartrain.

On the author's arrival at New Orleans, after fulfilling the duty above mentioned, he made a number of astronomical observations with a view of ascertaining the exact geographical position of that city. These are given in the appendix. We are favoured with an account of New Orleans, part of which we shall extract for the information of our readers :

"New Orleans has now become a place of very considerable importance, both on account of its population and commerce, and some gentlemen of respectable talents are looking forward with pleasure to a period, which they conceive not distant, when it will be annexed to the United States. For my own part, I do not see any advantage we could derive from the possession of it at present. The United States are already in a great degree possessed of its commerce, and draw from it annually a very large sum in specie, and that probably, with much more ease than if it was in our possession. When I give this opinion, I would only be understood to mean whole it is in the possession of his Catholic Majesty. Rather than a transfer should be made of it to any power in Europe, or than it should become a part of a new empire, I should think it our interest to possess it.

"It has been doubted whether the local situation, or site of the city of New Orleans, is the best that could be chosen to combine generally the greatest number of advantages, with the fewest disadvantages. Lower down the river would be more convenient as a sea-port ; but the ground is lower, softer, and the country less healthy ; further up the river, the country is higher, firmer, and more healthy ; but the difficulty of ascending with shipping, would increase almost in geometrical ratio. For it must be observed, that although there is a small swell in the river, which is sometimes perceived as high as New Orleans, the current is nevertheless always strong into the gulf of Mexico ; and therefore, no advantages are ever to be expected from the tides. And when the winds have been unfavourable, vessels have been known to be upwards of six weeks in going up to New Orleans from the Balize ; which is a serious drawback upon the profits of a voyage ; add to this the danger of sickness among the hands, if they should be unfortunately delayed in that low, marshy country in summer, or the beginning of autumn, and it will probably appear, that the city is already sufficiently distant from the mouth of the river. There is one argument in favour of the present situation which has not been answered by the advocates for a position higher up, and that is, the facility with which all the coasting trade east of the Mississippi, is connected with the city of New Orleans, by means of the canal already mentioned, the Bayou St. John's and the Lakes, and which could not be carried on with the same ease at any other point. However if the situation is not the best, it is now too late to remedy it, as the wealth, population and capital in trade is so considerable, that the certainty of a market will prevent any competition for many years, and consequently impede the growth of any other place within a reasonable distance.

"No place upon this continent, and perhaps in the world, can command the trade of an equal extent of fer-

tile country as that of New Orleans ; and as that vast country increases in population, so must that city in magnitude, wealth and commerce.

"The weather during the summer season at New Orleans is warm, sultry, and disagreeable ; but during the cool months there are few places more desirable : it then abounds with health, and a variety of well-conducted amusements ; which are encouraged and protected by the government ; but this, though pleasing, it may be observed, is characteristic of despotism, and naturally grows out of an arbitrary government. The mind of man, being active, must be employed, and if not occupied by amusements, may in its pursuit of objects to rest upon, be directed to the investigation of the principles of liberty, and inquiries into the conduct of public officers, which are of all things the most to be dreaded, and are the most exceptionable to the feelings of an arbitrary magistrate.

"The plan of the city of New Orleans is regular ; the streets cross each other at right angles ; and are accommodated by their narrowness, to the heat of the climate. It is fortified on the sides exposed to the land by a work, which though not strong, is far from being contemptible.

"The city has suffered several times severely by fire, but has entirely recovered from the effects of them ; by the last, the greater part of it was laid in ashes. It now affords many good houses, built in a handsome style."

There is something whimsical and characteristic in what he relates of the signing of the instruments at New Orleans :

"On the 23d of February, Governor Gayoso and myself signed four reports, two in English, and two in the Spanish language, confirming all the work done before the 7th of June, 1798 ; after that day, the execution of the work on behalf of his Catholic Majesty, was submitted to William Dunbar, Esq. and Capt. Minor ; but Mr. Dunbar continued but a few months in the employ, after which the whole duty devolved upon Capt. Minor. One report in each language was intended for the executive of the United States, and the other two in the same manner for his Catholic Majesty.

"Great ceremony was used at signing the instruments. The Governor had a large table covered with fine green cloth placed, in the hall of the government house, on which the reports were laid. A lighted wax taper for melting the sealing wax was placed by the side of a new silver standish which appeared to have been made for the occasion. The workmanship was well done, but the construction and form of the different parts was very whimsical. The sand-box was in the form of a drum, braced with fine silver wire, and ornamented with engravings, representing various implements of war. The vessel that contained the ink represented a bedded mortar, which could be elevated and depressed at pleasure, as occasion might require, and was likewise decorated with engravings ; this device the Governor observed was in character, as the matter drawn from the mouth of the vessel frequently proved very destructive. The pounce-box was in the form of a globe or sphere, on which was engraven the equator, ecliptic, colures, tropicks, &c. After a short dissertation upon this standish, the manufacturing of which I presume delayed for several days the execution of the instruments, the Governor and myself seated ourselves at the table and signed the reports ; they were then handed to our secretaries and attested."

The eighth chapter contains an account of certain miscellaneous proceedings of the author, of a number of astronomical observations, of some transactions with the Indians, of the Mobile river and the town of that name, of the Coenecuh and city of Pensacola, of

the Chattahoochee river, and West Florida, with its importance to the United States. Of the fulness and importance of the information communicated respecting these particulars our readers will be able to judge pretty accurately from what they have already seen. On the importance of West Florida Mr. Ellicot thus expresses himself:

"The up-land of West Florida, as it is now bounded, is generally of a very inferior quality, except on the Mississippi, and is of but little value for either planting or farming. The river bottoms, or flats are all fertile; but too inconsiderable as to quantity, or too low and marshy, to give much value to the province.

"It may be observed, that no restrictions in this country, have been found so effective, as to prevent settlements being made where the land has been good. A conclusion may therefore be fairly drawn, that this province, which has been aided by France, Great Britain and Spain, each in her turn, and yet remains in a great degree unsettled, must be materially defective in point of soil.

"It is true, that the cities or towns of Mobile, and Pensacola, have been flourishing places, but this was owing to causes not immediately dependent upon the soil. The latter was the seat of government while the province was held by Great Britain, and from the excellence of the harbour was much frequented by the shipping of that nation, and both places well situated for carrying on the Indian trade, which was at that time very considerable; but that trade having greatly decreased, from want of inhabitants, and the necessary articles of exportation, those cities have declined also. Mobile is now beginning to recover, but this is owing to the settlements forming north of the boundary, on the Tombecbe, and Alabama rivers. Notwithstanding the favourable situation of those cities, they can never be of much consequence but from the settlement of the country north of the boundary, which has greatly the advantage in point of soil and climate.

"Although West Florida is of but little importance, when considered alone, and unconnected with the country north of it, it is of immense consequence when viewed as possessing all the avenues of commerce to, and from a large productive country. A country extending north from the 31st degree of north latitude, to the sources of the Pearl, Pascagola, Tombecbe, Alabama, Coequech, Chattahoochee, and Flint rivers, and at least 300 miles from east to west. The coast of this province abounds in live-oak and red cedar, in considerable abundance, fit for ship building, which is not to be met with north of the boundary.

"From the safety of the coast of this province, added to the great number of harbours proper for coasting vessels, that of Pensacola into which a fleet may sail, and ride with safety, and that of St. Joseph's, into which vessels not drawing more than seventeen feet water may sail at all times; it must be highly important in a commercial point of view, and if connected with the country north of it, capable of prescribing maritime regulations to the Gulf of Mexico.

"In a political point of view, West Florida may be considered as an object of the greatest importance to a large division of the United States; because that power, which holds the avenues to commerce, may give a tone to the measures of another, should it be unfriendly to liberty, and public happiness.

"The population of West Florida is very inconsiderable. The principal settlement is on the Mississippi, between the boundary and the Iberville. On the north side of the Iberville, and the lakes, to the Gulf of Mexico there are a few scattering inhabitants. Thence along the coast, to Mobile Bay, there are a few more. There are likewise a

few about the Bay. From the city of Mobile, up the Mobile, and Tensaw rivers, to the boundary, there are possibly be forty families. From Mobile Point to Pensacola Bay, there are no inhabitants, and not more than half a dozen farms on the Bay. From the head of the Bay, up the Coequech to the boundary, there are two plantations or farms. The population of the cities of Mobile, and Pensacola, does not exceed fifteen hundred inhabitants. From Pensacola Bay to St. Mark's, there are no inhabitants."

The remaining movements and transactions of the commissioner deserve not particular notice. In giving an account of a voyage he performed in the gulph of Mexico, he takes occasion to examine the theories of the gulf stream. We cannot say that he has thrown much light upon the subject. He has made some observations, however, upon the navigation of the gulf which may not be without their utility. He describes East Florida as a place of little consequence in point of soil, but of great consequence to the United States in a political and commercial view, as being "well calculated to give security to the commerce between the Atlantic and Western States," and worthy to be considered "as one of the main keys to the trade of the gulf of Mexico." The river St. Mary's is described, and the proper positions on the Mississippi pointed out for erecting military works. The author complains that the science of fortification is particularly ill understood in the United States. He presents a botanical list of those regions which he had traversed, and with a few more particulars concludes. A long appendix follows, containing his astronomical and thermometrical observations. We cannot but regret that the author has made so little of his opportunities, and that we have been disappointed of so much of that information which we had a right to expect from him.

The Effects of Civilization on the People in European States. By Charles Hall, M.D. pp. 324. 7s. Ostell. 1804.

The labours of Dr. Smith, by reducing Political Economy to a science, have of late years turned the attention of men powerfully to this branch of knowledge. Before his time, political economy, like all other branches of science previous to the days of Lord Bacon, was for the most part a mere collection of theories which ingenious men had drawn from their imaginations, instead of painfully deducing them by the labour of their understandings from well-authenticated facts. Theories thus formed could of course have in them scarcely any thing solid, or applicable to the improvement of society; and those who spent their labour either in framing or studying of them, justly appeared in the eyes of all men of common sense to be guilty of most egregious trifling. The sound views and plain intelligible reasoning of Dr. Smith have introduced a very different way of thinking. Although many stubborn prejudices resist the operation of the principles he lays down, yet those who propose new plans on the subjects of which he treats, begin to support them by shewing their conformity to his reasonings; and those who are employed in improving still further the science of political economy

are opposed to be engaged in pursuits which may produce the most beneficial effects to society.

But although the reasonings of Dr. Smith are as plain as his conclusions are solid and satisfactory; and although every one allows the justice of almost every detached position in his work; yet few have understandings sufficiently cultivated to enable them to take in the whole of his expanded views. Most men catch at a few ideas in some part or other of the *Wealth of Nations*, and having found these to be conformable to some facts which have fallen under their own observation, they imagine that they have now attained a very clear solution of some propositions in political economy. In another part of that work, however, they find ideas which, from their limited knowledge, they conceive lead to very opposite conclusions; and having now, as they imagine, found Dr. Smith at fault, they set about framing a theory to put all things to rights, and the world is generally favoured with the result of these speculations. Of this method of proceeding, several late instances might be mentioned.

The performance at present before us may be reckoned among the projected emendations of Dr. Smith. The author, indeed, allows that the principles of the *Wealth of Nations* are so far calculated to effect their end, that they will lead to the increase of the wealth of a few individuals; but at the same time by this very operation they will as infallibly lead to utter poverty and wretchedness among the great mass of a people. The author of the *Wealth of Nations*, we are told, reasoned on things of which he did not perceive the consequences. His description of the poverty and misery of the Chinese is allowed to be very just; but then poor "Adam Smith little thought this increase of poverty was the consequence of the increase of wealth, which he has so laboured to effect." Dr. Hall sets about developing this important secret; and to shew the mischiefs of wealth is the great object of his performance.

In his preface our author sets forth his peculiar qualifications for his undertaking. A physician is accustomed to see all descriptions of persons in all situations; "in health, in sickness, and in the *article of death*:" his education peculiarly fits him for the investigation of the causes of the facts he has observed: Dr. Hall, therefore, in his quality of physician, "is the most proper person to treat on the effects of civilization on the people in European states." By this rule we should expect to find the gentlemen of the faculty our best political economists; but their honours in this way have not hitherto been particularly flourishing. It is, however, certainly true that a physician is not necessarily disqualified from becoming an adept in political economy, provided he applies himself to that branch of knowledge; and the same may be said of every other profession. But all that the physician sees will never make him a political economist, unless he sees with this particular purpose: and as to the habits acquired by his professional studies, the present way of studying medicine does not seem just the best calculated to produce habits of accurate investigation. But let us discover the economical merits of Dr. Hall from what he has actually done, and not from the supposed capacity of men of his profession.

Civilization, the great subject of the work, is defined as follows:

"We understand by civilization that manner of living in societies of men, which is opposite to that of those who are called savages; such as are the natives of North America, &c.

"It consists in the study and knowledge of the sciences, and in the production and enjoyment of the conveniences, elegancies, and luxuries of life.

"It does not seem to arise from any particular constitution of governments, or to be attributable to the administration of them, but to flow from the natural propensities of mankind."

From the last clause of this definition we find that civilization is something quite in the natural course of things, as "it flows from the natural propensities of mankind." Whether, therefore, its effects be good or bad, they seem to be entailed on man by his Creator; and that it is impossible to get rid of them without violently counteracting the natural tendency of human society.

After thus defining civilization, the author proceeds to divide all the inhabitants of a civilized country into the "rich and the poor;" a division which he supposes to be sufficiently distinct, and such as every one can comprehend. We must own, however, that in the perusal of the work we have often been very much puzzled from the want of some distinct line being drawn between these two classes; for although the author reasons much about their comparative state, yet we are never informed who are the rich, and who are the poor; unless, indeed, we should conclude from certain expressions, that the poor are of that description of Dr. Hall's patients who pay him nothing, and the rich of that description who pay him liberally, or at least, so so. Unless speculators will define their terms and let us distinctly know their meaning, they may continue to reason till the end of the world, and yet we be nothing the wiser.

Our author proceeds to shew that the poor are not sufficiently supplied with the necessaries of life; that the employments of the poor are injurious to health; that their minds are uncultivated; that their moral and religious instruction is neglected; and that their condition is not happy. These observations are certainly true in regard to a number of persons in Great Britain, as well as every other country of Europe; and to ameliorate the condition of these persons ought to be the principal object of the statesman. Dr. Hall very properly proceeds to enquire into the cause of these evils, previous to his proposing a plan for removing them. The scarcity of the necessaries of life he supposes to arise from the great number of persons who are employed in manufactures. Were they employed in the cultivation of the land, he conceives that the necessaries of life would be enjoyed in abundance by every one; and the reason why men do not occupy themselves in the way which seems so distinctly pointed out by their real interests, he attributes to the wealth in the hands of the rich, which enables them to compel the poor to work at the production of such luxuries as they themselves have a taste for. An essay on the nature and effects of wealth succeeds. The name of wealth, our author, after the example of

Lord Lauderdale, confines to things which are of value in exchange. "The possession of those things which can obtain and command the labour of man is to be considered as wealth. Wealth, therefore, is the possession of that which gives power over and commands the labour of man: it is, therefore, power; and into that, and that only, ultimately resolvable." Having discovered wealth to be power, he proceeds to consider the wealth of the rich as an unjustifiable power they possess over the poor. The great wealth of particular individuals in modern Europe he considers as originating in the seizure of large portions of land by a few individuals at the period when the Roman empire was overwhelmed by the northern barbarians. This possession of land first gave its possessors an immediate and power over the rest of the community: It enabled them to compel the poor to apply to trade and manufactures to gratify the wanton propensities of the rich; and it gave rise to civilization that great destroyer of human happiness. Manufactures, the finer sorts at least, are an invention by which one rich man is himself enabled to consume the labour of many poor men, which, if employed in raising the necessaries of life, would have enabled them all to enjoy abundance. Trade merely facilitates this destructive consumption of the rich. The encouragement which governments have bestowed on trade and manufactures has arisen from the ignorance of statesmen, or from the greater revenue which can be derived from them, and not from any well founded belief of their tendency to increase the happiness of mankind. The tendency of wealth is always to accumulate in the hands of its possessors; and hence the poor become continually more enslaved and wretched. Hence it comes that civilization and manufactures, by perpetually diminishing the number of those who have leisure or opportunity to improve or enjoy the good things of life, tend to render a nation at large more ignorant, barbarous, and weak. Manufactures are the great cause and sign of the poverty of nations, and therefore, by crushing them and destroying what gives rise to them, we shall find mankind become rich and happy. The method which our author proposes for effecting these great objects, is first to destroy the laws of primogeniture, and command all the property of a father to be divided equally; and secondly, to prevent the introduction of fine manufactures by means of severe sumptuary laws. By these means he conceives fortunes would soon be reduced to a level, and any new inequality be prevented. He seems, however, to have a strong inclination to try some more cogent measures. He expatiates on the excellence of the Agrarian laws of the Jews, the Spartans, and the Jesuits in Paraguay; and seems to think that a similar system might be adopted with advantage in England:

"The distribution of land might be conducted in the manner following. The state, that is, the collected body of the people, ought, as is natural, be possessed of all the land in the nation. By it, it might be parcelled out as above, and to it might revert wholly on the extinction of any of the families, and in part on the decease of any of them. But if the number of families should increase, more allotments might be made, composed of parcels taken from

the old ones, which would of course lessen in size as the number increased.*

"And this would be the whole of the business of first reducing, and afterwards keeping up, the equal state among men; for this alone would keep all other things sufficiently equal to prevent any of the present inconveniences: and surely this is not impossible or impracticable."

Such is some outline of the speculations of Dr. Hall. From this sketch it will at once appear to our readers who are acquainted with political economy, that he has caught up some just ideas with regard to the effects of the present distribution of property in the European states; but that from a want of a distinct understanding of the terms he employs, and from having taken merely a superficial and partial glimpse of the laws which Providence has established for human society, he has overwhelmed some sensible remarks with a flood of extravagant theories, and has at length ended his speculations in a dream.

An indistinct idea of the import of the terms he employs seems to be at the foundation of all his errors. He in the first place restricts the appellation of wealth to those things which are of value in exchange, and then plumes himself upon having discovered that the happiness of a society depends upon the abundance of the necessaries and comforts of life its members enjoy, and not upon the quantity of their wealth. Had he, however, read so as to understand the works of Adam Smith, over whose blindness he affects on the present occasion to triumph, he would have found that wealth is uniformly employed by that great author to denote an abundance of the necessaries and comforts of life or the means of procuring that abundance. Things of value in exchange are no otherwise valuable than as they enable men to procure things of value in use. The necessaries and comforts of life being of value in use are equally valuable whether they can be exchanged or not. They are always and uniformly the essence of wealth, and nothing is wealth but what constitutes or can procure them. Dr. Hall, therefore, when he excludes from his definition of wealth the necessaries and comforts of life, or in other words those very things of which wealth essentially consists, and then attempts to reason with regard to the good and bad effects of this wealth, acts in much the same manner as if a person who was to delineate the character of Dr. Hall were to omit the consideration of his mental and bodily qualities, his actions, and pursuits; and, confining himself to a disquisition on the title of Doctor, to conclude that Dr. Hall was either a good or a bad man as this title had been in general either properly or improperly bestowed.

A still more remarkable blunder is our author's confounding wealth with the unequal distribution of wealth. Unless the necessaries and comforts of life be productive of injurious consequences to society, it is impossible that wealth, which, according to Dr. Smith, consists in the necessaries and comforts of life, and which, according to Dr. Hall, consists in those things which may be exchanged for the necessaries and comforts of life, can be pernicious to mankind.

* For this purpose, the land might be occupied as open fields and; or moveable fences should be used.

But with regard to the unequal distribution of wealth the case is very different. We readily allow that all the evils which Dr. Hall laments, may, at least in some degree, arise from this cause. But certainly it is a whimsical mode of proceeding to rail at wealth for all the evils which arise from the unequal distribution, or in other words, the abuse of wealth. As well might Dr. Hall undertake to prove that opium was a most useless and pernicious drug because some persons have been killed by an over-dose of it.

It is in the same manner that our author, by confounding manufactures and trade with certain abuses often attached to them, is led into his extravagant paradoxes with regard to these modes of industry. Without manufactures, indeed, we might have such raw materials as we could raise from the earth by means of the instruments with which nature has furnished us. But here our whole enjoyment of the necessaries and comforts of life would stop. Without trade we might possess those necessaries and comforts of life which were produced at the immediate spot where we lived: but the inhabitants of Middlesex could no longer be warmed with the coals of Newcastle, nor fed with the produce of the fisheries of Scotland. The inhabitants of Newcastle would then in vain look to their immense collieries for a supply of the necessaries and comforts of life; and the fishermen of Scotland might, indeed, have abundance of salmon and herrings to eat, but they must even go without cloaths or fuel with which their seas and rivers could no longer supply them. That manufactures, which are employed in rendering the productions of the earth more useful and agreeable to mankind; and commerce, which is employed in increasing the necessaries and comforts of the inhabitants of every different part of the earth by conveying to them those things which their own particular spot does not produce—should in themselves be pernicious to society is at once evidently absurd. But that manufactures should be pernicious when carried on in dirty, ill-aired houses; that those employed in trade and manufactures should be ignorant when no proper pains have been taken with their education—are propositions which no one can deny. The abuses of the best things may be pernicious; but before the evils arising from those abuses can be charged on the things to which they are attached, it must first be proved that they are inseparable.

After such a number of whimsical paradoxes as the author utters, we were rather surprised to find him propose such a rational and appropriate remedy for the evils of which he complains as the abolition of the laws of primogeniture. The laws of primogeniture and entail are certainly the chief causes of that unequal distribution of property which is attended with such numerous disadvantages to the prosperity and happiness of a nation. Their removal, and at the same time the removal of those various laws which obstruct the free course of industry, would probably soon remedy those evils which the ignorant attribute to the inherent vices of wealth, and the better informed to the unequal distribution of wealth.

But although Dr. Hall, in this instance, lights upon a very wise observation, he immediately afterwards

takes care to shew that this was merely by accident. He conceives that in order to preserve society in that equal state of property from which he augurs such happy effects, it will be necessary to impose very strict sumptuary laws to prevent the introduction of fine manufactures, which he considers as the great bane of society. Had he in any degree understood the nature or tendency of the first remedy he proposed, he would at once have perceived that this second regulation was utterly unnecessary. He had himself formerly observed that it was the possession of large fortunes which alone could enable men to purchase the fine and more expensive manufactures; it therefore follows that if the fortunes of the whole members of a community were reduced to very moderate and nearly equal portions, no one could afford to buy the finer and more expensive manufactures. Of course sumptuary laws would in such a situation of things have merely the effect of prohibiting mankind from buying what they had not the means to buy.

To spend any time in discussing the chimeras of Agrarian laws, of reducing society to a state purely agricultural, of making all equally rich, equally learned, and equally happy, would be to abuse the attention of our readers with discussions of no utility whatever. Had Dr. Hall not appeared to be a man of some observation and desirous to better the condition of the more wretched part of the community, we should have only tried his theories by the test of ridicule. If he has any intention that his labours in political economy should be advantageous to mankind, he must for the future pursue a very different course. He must lay down to himself as a first principle, that whatever is in the natural course of things, or, in other words, conformable to the general laws of Providence, is for the good of society; and that whatever is amiss proceeds from some obstruction to these laws. He will then speedily discover that no violent remedy is necessary to place or maintain society in that state which is most conducive to the happiness of mankind. In the works of Dr. Smith the general principles of political economy are so fully unfolded, that he who intends to become learned on this subject has only to understand thoroughly the *Wealth of Nations*, and to prosecute his inquiries on the same plan as its author. Should Dr. Hall, however, rather chuse to proceed in the course he has hitherto done, he will only produce such another work as that before us—a work that may produce discontent among the poor and ignorant without having any tendency to improve their condition; but which can only excite ridicule among the well-informed.

British Mineralogy, or Coloured Figures intended to elucidate the Mineralogy of Great Britain. By James Sowerby, F.L.S. Honorary Member of the Physical Society of Gottingen, Designer of English Botany, Author of English Fungi, &c. (with Assistance.) Vol. 1st. Royal 8vo. 3l. 3s. Od. Sowerby.

Mr. Sowerby's original object with regard to the present work was merely to give a brief catalogue of a valuable collection of minerals, which he has been fortunate enough to procure. "But finding it necessary for that purpose to make sketches of the various

fractures and crystallizations of the mineral bodies in question, he was advised to publish such representations." With this advice he complied, and accordingly the first number of the work was published on the first of November, 1802. The publication was continued monthly; and the first twenty-six numbers, of which the last was published in December, 1807, constitute the first volume of the work.

Of the utility of a work of this kind there can be no doubt. Every body who knows any thing of the subject knows how much the sciences of Zoology and of Botany are indebted to accurate figures and engravings. The latter in particular has been much promoted by Mr. Sowerby's labours. But the science of Mineralogy may certainly be promoted by the same means. Perhaps it cannot be promoted altogether to the same extent, because the species of objects to be represented are less uniform and less fixed in their external figure. But where the external visible characters are well defined, the advantage of well executed figures must be sufficiently obvious; and under the auspices and direction of an artist of so much eminence and scientific skill as Mr. Sowerby, the public may rely with confidence on the accuracy of the representations. Some former and partial attempts of this kind had indeed been made, and with but indifferent success; but Mr. Sowerby has certainly the merit of having been the first to institute a work of the kind, upon a plan which promises to elucidate the whole of the Mineralogy of Great Britain.

To a work published like this, in detached numbers, and without any regular order but that of time, it may perhaps be objected that the advantages of scientific arrangement are altogether excluded from it. But if there be any force in this objection, it will be found to be fully obviated in the *Sketch of a System and Systematical Index*, which accompany this volume, by which means the reader perceives, at one view, each species referred to its genus, the genus to its order, and the order to its class.

Minerals have generally been divided into four classes.—Stones, Salts, Combustibles, Ores.—This division is not altogether unexceptionable, but it has been long in use. Mr. Sowerby, however, does not adopt it. He divides minerals into three classes only, viz. *Combustibles, Earths, Metals*.

CLASS 1st. *Combustibles*.—This Class contains three orders, denominated *Homogeneous, Compound, Aggregate*. The Genera arranged under the first are—Calor, Hydrogen, Nitrogen, Oxygen, Phosphorus, Sulphur, Carbon, Fluoric Radical, Muriatic Radical, Boracic Radical: Under the second—Bitumen, Ammonia, Soda, Potass, Carbo oxygenatus: Under the third.—

It will be found that this arrangement differs very materially from the former arrangements, not only with regard to the number of classes, but also with regard to the subordinate divisions. But if former arrangements are found to be faulty and not instituted upon sound principles, then Mr. Sowerby's attempts to correct their inaccuracies, or to introduce a new arrangement, must be allowed to be highly laudable. With regard to the class of salts which has no place

in this arrangement, it will not be difficult to perceive the propriety of the exclusion. It exhibited no essential or characteristic mark sufficient to distinguish it from the rest of the classes. For though, after the example of an eminent mineralogist, we should include under the head of Salts those substances that require less than two hundred times their weight of water to dissolve them, it will be found that there exist many bodies possessing this property which yet cannot be denominated salts. The exclusion of this class may therefore be considered as an improvement. But the propriety of some of Mr. Sowerby's other innovations is not quite so obvious. It will be apt to startle the reader a little to find Gases included among minerals. The general idea of a mineral is, that it is a solid substance. But this is by no means correct. There are certain fluid substances which must unquestionably be considered as minerals, such as Native Quick-silver, Mineral Tar, &c. But the gases or elastic fluids have not hitherto been considered as minerals. In short, the usual division of natural substances into three kingdoms does not seem to include them. They cannot be said to belong exclusively either to animals, vegetables, or minerals, and yet they are to be found in each. But, if we adopt a more philosophical division of natural substances, and reduce them to the classes of *organized* and *unorganized bodies*, it will be found that the gases are more closely allied to such substances as are generally included under the term mineral than under the term animal or vegetable. This circumstance may therefore be considered as justifying the arrangement which Mr. Sowerby has adopted, but whether or not he had it in view in the forming of that arrangement, we cannot say. His own account of it is as follows:

"Of the many systems proposed by the learned, not one has been fully established. We have presumed to form one in a general way for the present purpose of arranging the plates and letter-press, feeling the greater confidence in the chance of its permanence as we have endeavoured to make it conformable to nature. We have made combustible genera among which are included *calor*, or matter of heat, the different airs, alkalies and their compounds, as necessary to be known to every mineralogist, although some are, perhaps, not strictly minerals. These with the earths and metals make the three grand divisions or classes under which we arrange the whole into orders, genera, and species—the genera chiefly from their specific gravity."

Admitting Mr. Sowerby's general view of the subject to be just, it may yet be doubted whether all the gases which he specifies, together with "*Calor*, or the matter of heat," be properly arranged under the class of combustibles. It does not appear that oxygen can be itself called a combustible, although it is the principal agent in the act of combustion. The arrangement of *calor*, as well as of some other genera of this class, seems also liable to similar objections. It cannot, however, be doubted that it is necessary for the mineralogical student to be made acquainted with these substances. But whether it would not have been preferable to have arranged them by themselves as preparatory to the study of mineralogy rather than

as forming a part of it, we do not pretend to determine.

If it be asked how Mr. Sowerby has disposed of the salts which in other systems form a separate class, it will be found that they are included in the order of Compound Combustibles, and under the genera of Ammonia, Soda, Potass. This will afford some room for debate with those who are not satisfied that soda and potash are compounds. The proof of their being compounds has not, certainly, been yet well established, and must still be considered as rather conjectural. The opinion has, however, received the sanction of some great names, and is undoubtedly entitled to a considerable degree of respect.—But allowing the genera of ammonia, soda, and potash to be compounds, and it has been proved of one of them that it is a compound, it may be said that they are not themselves to be found native in the mineral kingdom, and it may be doubted, therefore, whether there be sufficient propriety in using these terms as the names of genera, unless they are to be considered as adjective nouns to which the term genus is to be added, as the ammonia genus, the soda genus, the potash genus, indicating genera of which ammonia, soda, and potash form the principal constituent parts. And even with this amendment the terms are not altogether unexceptionable. The objection is not, however, to be considered as being applicable peculiarly to Mr. Sowerby's names of genera. It arises from the defect of mineralogical nomenclature in general, in which it must be allowed that there is yet great room for improvement.—The reader must have perceived from some of our quotations that Mr. Sowerby has thought proper to substitute the term *calor* in place of *caloric*. In some observations on the system which he proposes, he gives his reason for this alteration.—“We have left out the termination *ic*, because it (*calor*) is not known to be an acid, which is in general signified by that termination.” The reason is certainly a substantial one; in as much as it is desirable to confine a termination that has been once appropriated to denote any particular substance entirely to that purpose. But where terms have been previously established, and have had the sanction of prescriptive usage, it may, perhaps, be most advisable to retain them, unless they are found to be the cause of unavoidable error and confusion. In the present instance it does not appear to us that there was any advantage to be gained which was worth the change, because the former term was not likely to mislead the student. In the chemical nomenclature the termination *ic* is appropriated, no doubt, to denote an acid, and the utility of the appropriation is obvious; though it is, perhaps, not equally so in mineralogy. But if it should, it is to be remembered that when this termination is employed to denote an acid, it is always the termination of an adjective noun; and that the term *caloric* being used only as a substantive, was not likely to suggest the idea of an acid. But the alteration being once adopted it ought, consequently, to be uniformly adhered to. We find, however, that in some of the descriptions the term *caloric* is still used. It is found also in the alphabetical index. This of course could only have been by mistake.

CLASS 2nd. *Earths*.—This class contains also three orders—*Homogeneous, Compound, Aggregate*. The genera arranged under the first order are—Argilla, Magnesia, Calx, Silex, Strontia, Barytes, Zirconia, Glucina, Yttria, Agustena. Under the second—Argilla, Calx carbonata.—Sulphata, Quartzum. Under the third.—

In this classification we find the same generic name applied to two distinct genera. Argilla occurs as the name of a genus both in the homogeneous and compound order. But if the genera are really distinct they ought to have had different names, and if they are the same it was enough to have mentioned it once. We find here also that *agustine* is still retained among the number of the earths. But this we consider as being merely an inadvertency, as the earth in question has been known for a considerable time past, to be only a phosphate of lime.

CLASS 3d. *Metals*.—This class contains two orders only—*Homogeneous and Compound*. The genera arranged under the first are—Molybdenum, Tellurium, Uranium, Antimonium, Magnesium, Zincum, Stannum, Ferrum, Cobaltum, Cuprum, Arsenicum, Niccolum, Wismutum, Argentum, Plumbum, Mercurium, Tungstenum, Aurum, Platinum, Titanium, Columbium, Tantalium, Chromium, Tridium, Osmium: Under the second—Ferrum oxygenizatum.

The two last mentioned metals of the order homogeneous, rest upon the authority of Wollaston and Tennant.

This is Mr. Sowerby's sketch of a system, and these the observations which occurred to us on the perusal of it. If they are such as leave some doubt with regard to the propriety of a few circumstances of inferior importance, they are such as leave none with regard to its merit upon the whole. The plan we consider as an exceedingly good one, though it is certainly still capable of further improvement.—We had almost forgotten to take notice of a circumstance which Mr. Sowerby points out in his introductory remarks, with regard to the order of the arrangement of the genera. They are arranged according to their specific gravity, (where their specific gravity is known) beginning with the lightest. Those whose specific gravity has not been ascertained are placed the last. This arrangement has at least the advantage of giving uniformity to the plan which seemed to be much wanted in former arrangements. In arranging the genera of earths there could be no good reason assigned why it was proper to begin with *lime* for instance, as was generally the case; but upon Mr. Sowerby's plan there can be assigned a very good reason why it is proper to begin with Argilla.

But whatever diversity of opinion there may be with regard to the system which is here proposed, we believe that there will be no diversity of opinion with regard to the merits of the work upon the whole. The engravings, which are executed with the utmost accuracy, exhibit a most correct and definite idea of the mineral to be represented, and are coloured in a style of elegance and of delicacy which we have never seen surpassed. The figure, lustre, transparency, and, in short, every external character of a mineral which is cognizable by the sight, are exhibited in the most

distinct manner, and wherever it becomes necessary to illustrate the form of crystallization more particularly, geometrical figures are added to assist the conception. Each figure is accompanied with a concise but perspicuous description, to which there is prefixed the class, order, and genus to which it belongs, together with a copious list of synonymes from the most approved authors. The reader who peruses the work in detail will find in it many proofs of Mr. Sowerby's acuteness of observation and depth of research, as well as of his dexterity in detecting and exposing the errors of others. We shall give one or two instances.—Coals are not known to crystallize; yet from Mr. Sowerby's observations and figures it appears that in some instances they exhibit a regular disposition, and a very near approach towards crystallization, "forming an upright prism with rhomboidal bases, the angles of which are about 84° and 96°."—Count Bournon observes that the arseniate of iron crystallizes in cubes rarely a little flattened, (Mr. Sowerby says, rarely a little lengthened) the sides of which are smooth and brilliant. Mr. Sowerby has discovered that "they are diagonally striated in alternate order on each face."—The variegated Limestone, or Tirc Marile, is remarkable for containing a number of bright and little stones sticking in it like little garnets. Mr. Jamieson says that they are garnets. But Mr. Sowerby could find none in a quantity of some tons which he had an opportunity of examining. They seem, according to his investigations, to be quartz.

From the above view of Mr. Sowerby's work, the reader will perhaps be disposed to consider it with us as being highly deserving the patronage of the public. To the student of British Mineralogy it is peculiarly well adapted, and may be regarded as one of the best guides to the study of that science which has ever yet been published.

Specimens of Scarce Translations of the Seventeenth Century from the Latin Poets, to which are added Miscellaneous Translations from the Greek, Spanish, Italian, &c. By Robert Walpole, Esq. B.A. of Trinity College, Cambridge. 4s. London, Magee.

The first attempt of an unfledged poet to rise on the wing, and to trifle in his own language, should deprecate the severity of the critic, and the fastidiousness of the public. Occasionally, indeed, we feel it our bounden duty to discourage these tiny sons of song from farther endeavour; and when we feel ourselves urged by such a duty, we do not so much pity the present mortification we may cause, as flatter ourselves not only on the conscientious discharge of our calling, but on the annihilation of future dispraise, which our early censure has superseded.

We are sorry that Mr. Walpole must be considered by us in the latter light: but as he is not yet arrived at years of poetical discretion, and will probably beget no more still-born children from the Muses, we shall certainly treat a bachelor of arts with more kindness than we should a white or black hood. We object to the book before us *in toto*: and for the following four reasons, which we shall exemplify by a few passages, to prove the justice of our sentence.

In the first place then let us enter our protest against

the mode of publication pursued by the author before us. We by no means censure him as the *original* inventor of this particular science in book-making: we are ready to allow that he has nothing *original* in his inventions or his performances. But although he may support himself on the authority of some clever young men, who themselves have been capable of diverging into more agreeable walks of literature, yet have been contented with a stale farrago of trash garbled and pillaged from obsolete authors, or translated from uncouth languages, he should remember that *they* have *other* ties on the compassion of the critic. The elegance of learning, under whatever form it is partially concealed, will occasionally shed a sudden radiance, and open the

————— contractæ Seria frontis.

Of this nature are the Hon. Mr. W. Herbert's 'Specimens of Icelandic Poetry,' his 'Darthula, &c.'—In these, however we may regret the waste of time and abilities in the patch-work of which they are composed, we nevertheless hail the spirited young poet in every page. Far otherwise is it with Mr. Walpole; where he is original, he is insipid; where he is merely a copyist, he is absurd. We cannot agree with him (p. 119.)

'I'm not of those
Who seek the thorn and leave the rose.'

We think it very bad taste in Mr. W. to have selected Little, alias More, for his prototype. Bad as his own style may be, we hold it far the best, when contrasted with those flimsy and tawdry trifles which fain would emulate the Anacreontic bard—for instance

'Years have not dared that eye to dim
Which beams its wonted fires;
Each shape, each feature, and each limb
Its wonted grace *respires*.

'The roses on thy lips are still
And still with nectar-dew
Thy kisses fraught my bosom thrill
And each fond wish renew.' (p. 120.)

Tol-de-roll-loll!! Toll-de-roll-loll!!

The contents of this motley volume, a small duodecimo of 164 pages, announce to us that it contains Translations from nearly all modern languages.—It might be called the 'Babel Guide' without impropriety, for it would have formed a good Vade-Mecum to the discomfited bricklayers when they were wandering north and south, east and west. Such a collection might be a recommendation to a young gentleman who wished to procure some office in 'the Foreign Department,' but we much fear it will not secure the most crazy stool on Parnassus.

Our second objection relates to the want of delicacy, which has induced Mr. W. to rake up the stale forgotten trash of Oldham, Creech, Lord Rochester, and Sir C. Sedley. Although it may be 'highly interesting to trace and observe the progress of *poetical translation*,' we cannot acquiesce in the high interest accruing from *prosaic* translations, like the following lines *done into English* by Sir C. Sedley from Ovid. (Eleg. l. iii. 4.)

"Spies, locks and bolts may keep her brutal part,
But thou'rt an odious cuckold in her heart."

They that have freedom, use it least; and so
The power of ill does the design o'erthrow.
Provoke not vice by a too harsh restraint;
Sick men long most to drink, who know they may'nt."
p. 67.

Beautiful and simple—who know they may'nt!!—
or the following beautiful *rhythmical* effusion of
Creech: where Tarquin is adunbrated in the charac-
ter, or at least the manners, of a tap-boy:

“He rose and drew his sword; with lustful speed
Away he goes to chaste Lucretia's bed;
And when he came: ‘Lucretia not a word;
For, look, Lucretia, here's my naked sword;
My name is Tarquin; I that title own,
The king's young son, his best beloved son.’
Half dead with fear, amaz'd Lucretia lay
As harmless lambs, their mothers gone away,
Expos'd to ravenous wolves an easy prey.
Her speech, her courage, voice and mind did fail;
She trembled, and she breathed, and that was all. (qu. *ale?*)
What could she do? ah could she strive? with whom?
A man! a woman's easily overcome.
Should she cry out, and make complaints of wrong,
His violent sword had quickly stopt her tongue.
What, should she strive to fly? that hope was gone;
Young Tarquin held her fast, and kept her down.
He prest her bosom with a lustful hand,
That chaste, that charming breast then first prophan'd.”

But however bad these hitherto inedited translations,
the mere drivell of school-boy's brains, may appear,
they are poetry in comparison of Mr. W.'s own com-
positions, against which our third objection lies most
forcibly. We should do ill, if we generally con-
demned, without particularizing those passages which
strike us as most absurd.—To perform this literally,
would necessitate us to transcribe the whole of the
book; we shall only therefore produce sufficient in-
stances to warrant our sentence.

The first three translations are from the Greek—
they are prosaic, spiritless, and unfaithful to the ori-
ginal:

“O would that I were some soft gale
Which fans with perfum'd wing the air,
That from thy lips I might inhale
Each balmy sweet that lingers there,
And drink thy fragrant sighs.”

The first line reminds us of the popular, though vul-
gar ballad, beginning

‘I wish I was, &c.’

The affectation of the unrhythmical position in the last
line is foolish, to say no more of it.—We feel called
upon to insert the following drivelling stanza, p. 114:

“But dearer ~~for~~ when thy blest power
Love, two souls in bliss has bound;
Gladly flows each festive hour
With rapture new for ever crowned.”

A degree of indecency, which however allowable
in a young author, would be shameful in a grey-
bearded critic, prevents us from quoting p. 115, 116.

Monosyllables, we conceive, express the Tender,
for in pages 119, 120, there are sixty-eight of them,
with only five intervening dissyllables, and forty-six
of them come together. Poor Pope little dreamt of
this when he sang

‘And ten low words oft creep in one dull line;’

In page 123, we are surprised by a Latin ode said
to be translated from Petrarch. The Laura, however,
is not the Laura of Petrarch, but of Rangonius. We
will examine this precious morsel closely.

The first stanza runs thus:

“Tu, qui lapillis leniter obstrepens,
Hos, rive, campos fontibus irrigas;
Lymphæ loquaces, quæ calore
Fessa fovet sua membra Laura.”

How, in the name of patience, can a *rivus* irrigate
plains with its *fontes*. The inverse might be sense:
as it runs at present it is nonsense. But the open syl-
lables ‘calore fessa fovet sua membra Laura,’ are in
the worst style of the lowest class of lyric-wrights.
It is as bad as the notorious verse

‘Scripsit Mæonides carmina blanda sua.’

The flatness of ‘Triste gemens ciet ore questus,’ is
unparalleled.

Stanza 2d. p. 124.

“Cum mortis almus composuit sopor,
Contingat.”

‘Composuit’ has no case after it, and is false grammar
accordingly. ‘Contingat’ is wretchedly prosaic. We
doubt whether Messrs. Ramsden, or Sheepshanks of
Trin. Col. would have taken the last stanza even in
an imposition:

“Mox ipsa gressus diriget huc suos
Laura, et silenti dum pede præterit
Hæu! debita sparget favillam
Lacrymula juvenis sepulti.”

An inundation of translations into English, follow this
flimsy attempt at Latin composition.—What will our
readers think of the following *biou?* p. 127.

“Hear, O God of young desires!
Your dread shafts O bid her prove;
Bid her glow with all your fires,
Till her lips this truth reveal.
Now I feel

Now I know what 'tis to love.”

But we have toiled far enough.—The Greek is a cen-
to of plagiarism, culled from most Greek poets, but
chiefly from the tragedians.

Our fourth objection to Mr. Walpole is the vanity
which has induced him to join his name and composi-
tions with those of Creech, Lord Rochester, &c.
although *they themselves* should enwrap the

— Piper et quicquid chartis amicitur ineptis.

Rhymes on Art; or, The Remonstrance of a Painter:
in Two Parts. With Notes, and a Preface, in-
cluding Strictures on the State of the Arts, Criti-
cism, Patronage, and Public Taste. By Martin
Archer Shee, R.A. 8vo. Ebers.

The author of this performance, finding that the
art in which he himself has obtained very consider-
able distinction does not meet with that share of pub-
lic patronage to which he considers it entitled, indig-
nantly takes up the pen to remonstrate with his coun-
trymen on their neglect. He first addresses his ideas
to the public in a preface, he afterwards puts them
into verse, and develops and enforces them still fur-
ther by means of ample notes. As we consider the

topics of which he treats as of much importance to the fine arts, we shall first bestow a few remarks upon them, and afterwards endeavour to estimate the merits of Mr. Shee as an author.

The circumstances of which Mr. Shee complains, as well as the remedies he proposes, differ very much in their nature, and depend on very different causes, although he seems to consider them as all proceeding from a decline of taste. He complains most loudly of the want of patronage on the part of the government, and supposes that "a drop from the ocean of our expediture" would be sufficient to cause the art of painting amongst us to arrive at the height of perfection. He casts a wistful look at the reigns of Leo the Tenth and Louis the Fourteenth, although at the same time he very patriotically and loudly disclaims every idea of wishing the introduction of slavery into this country in order that painting may flourish.

The propriety of a government interfering by means of rewards to promote the Fine Arts or any other Arts, may be questioned by the statesman, although painters and poets are very unanimous in their opinions on this subject. In regard to the useful arts it has been sufficiently demonstrated that every attempt at forcing is pernicious. The reward which is given to one class must of necessity consist of a part of the legitimate rewards which are taken from another; and as mankind, if left to themselves, naturally apply themselves to that which they find most profitable, the most judicious application of industry is necessarily deprived of a portion of its natural rewards in order that a less judicious application may receive more than its due reward. Hence it comes that whenever a government interferes with its absurd bounties and encouragements, it never fails to make its subjects lose much more in one way than they gain in another.

With regard to the ornamental Arts the question has not hitherto been so fully discussed. Our author represents them as tender plants which stand in need of a hot-house, and the constant attention of the gardener, to keep them from decay. He complains that much attention is at present paid to the robust mechanic arts which flourish readily in every soil, and are too hardy to feel the blast which is sufficient to blight completely the flowerets of taste. We conceive that such opinions are the result of a very limited and partial view of the facts presented by experience. Augustus Cæsar, Leo the Tenth, Louis the Fourteenth, and some other princes, to gratify their vanity or to turn the attention of their subjects from the encroachments made on their liberties, showered rewards on poets, painters, sculptors and musicians, and by the prospect of these rewards men of genius were tempted to make great exertions in these arts. From hence it is concluded, that the best and indeed the only way to make the Fine Arts arrive at great perfection, is by a government showering rewards on those who excel in them. Yet in the very pages of those who draw this conclusion, we find a direct contradiction of it from facts. Thus Mr. Shee, while he insists that the Fine Arts are too tender to flourish without the protection of government, at the same

time allows that Great Britain, although ~~the~~ protection has never been extended to them by her government, "has excelled her neighbours in every department of painting; in history, portrait, or landscape; she has displayed a power, a vigour, a spirit, a richness of effect in water-colour drawings, which rival the productions of the easel, and surpass the efforts of every other age and nation." But how can such striking facts be reconciled with the necessity of encouragement to the Fine Arts from government. Would not such facts rather lead us to conclude that they flourish best where government does not at all interfere? Such is the conclusion which the penetrating and sound judgment of D'Alembert leads him to draw from the example of Great Britain, in respect to this very question. In his admirable preliminary discourse to the *Encyclopedic*, he alludes to the success which has in some instances attended the interference of governments in promoting the Fine Arts, but from the progress they have made in Great Britain without this encouragement, he is led to suppose that they flourish most when they are left to themselves.

There is one circumstance which seems to have entirely escaped Mr. Shee as well as many other persons, who have called loudly for the protection of government to the Fine Arts. On all those occasions where they have been made to flourish by the rewards of a prince, we are astonished to find them all at once spring up to the highest perfection, and still more astonished to see them almost as suddenly hasten to decline, and sink into a more degraded state than previous to their temporary splendour. In Great Britain, as far as we can judge, the case is very different. The Fine Arts have never at any particular time shot up to particular luxuriance; but they have always displayed life and vigour; and as far as we can perceive they have no more tendency to decay at this moment than they had a century ago. With respect to painting in particular, Reynolds is but lately dead; and West, Opie, Lawrence, Louthembourg, Shee, with many other illustrious associates, are still alive. In none of those golden periods of Augustus, of Leo, of Louis, did the Fine Arts continue to flourish at the end of a century from the commencement of any of these periods with the same vigour as they had previously displayed. The different fortunes of the Fine Arts in Great Britain, and in those periods to which artists turn a languishing eye, strikingly coincide with the fate of the seed which fell into good ground, and that which fell in stony places, in the parable of the sower. "And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: but when the sun was up it was scorched; and because it had no root it withered away. And others fell on good ground, and did yield fruit that sprang up, and increased, and brought forth, some thirty, and some sixty, and some an hundred fold."

When mankind are allowed to pursue the natural course of civilization unmolested, they first apply themselves to the more necessary arts; and when the accumulation of wealth by means of industry and economy allows them leisure, they also turn their at-

tention to the ornamental. In proportion to the pleasure they afford, the poet, the painter, the musician are rewarded by the individuals who enjoy their productions. Societies are formed to bestow rewards on such productions as it might be beyond the means of individuals to recompense. As a nation proceeds in the accumulation of wealth, these rewards for pleasure are of course increased, and the exertions of the artists still further stimulated. In this natural progress of things the Fine Arts gradually acquire more and more encouragement as civilization advances; nor can any circumstance produce their decay until the industry of the nation is relaxed, and its wealth begins to be diminished. Such is the foundation on which the arts rest in Great Britain. The general wealth of the community enables men to pay liberally for their pleasures; and the poet, the painter, or the musician who possess genius and industry are enabled to live, often in affluence, by the exertion of their talents. While the prosperity of the nation continues to advance, their share of encouragement must continue to increase.

The case is widely different where the Fine Arts are stimulated by the bounties of a government. The expectation of these bounties may indeed excite some men of genius to great efforts. But however large may be the liberality and the resources of a government, its bounties can only extend to a very few. Some may receive rewards proportioned to their merits; but many more, after having made great exertions, can only carry away disappointment and chagrin. Nor is there any certainty that the rewards held out will be well distributed. Those who deal the bounties of governments are rarely qualified to appreciate the merits of men of genius; and rewards improperly distributed are allowed to have a worse effect than if withheld altogether. Every disappointed candidate who looks forward to the favours of a government feels himself aggrieved; and most frequently he has just grounds to complain that favour and not merit has borne away the prize. When those who excell in the Fine Arts have their eyes wholly turned to the bounties of a government for their reward, it is scarcely possible that the arts which they cultivate should long continue to flourish. A Leo or a Louis may have such a persevering love of ostentation as to continue their patronage during their own lives; but if their successors should happen to be less vain, or to have their vanity turned to other pursuits, the arts which depended for their precarious existence on the capricious vanity of a prince must inevitably droop and perish. Such is the history of all those transitory gleams of splendour which were thrown around the Fine Arts by the bounties of a court. Every human pursuit that is thus forced to maturity out of the natural course of things has been found to be afterwards precipitated into premature decay. No art can derive lasting and solid encouragement, unless from the desire of a society to possess its productions.

That the Fine Arts are of a nature too delicate to thrive without particular encouragement from governments is a most whimsical opinion. Besides being directly refuted by experience in the case of Great

Britain, a very little consideration will shew its absolute futility. Most of the useful arts are so little honourable or agreeable in any way, that no one applies to them unless from the mere necessity of acquiring a livelihood. With the Fine Arts again the case is very different. Those who excel in them never fail to acquire a high degree of estimation to which no superior degree of pecuniary emolument can form a counterbalance. In the very act of practising their art, the poet, the painter, and the musician feel a degree of pleasure which in their eyes generally overbalances their labour. "The painter," exclaims Mr. Shee in the midst of his complaints, "enjoys moments of delight in the practice of his art which more than compensate for its anxieties." Will the shoemaker, or the tailor, or the weaver say the same thing? But if they will not, how can we conclude that the painter stands more in need of extraordinary encouragement than these tradesmen? The truth is that no one applies to the mechanic arts from the pleasure of practising them, but merely with a view to better his condition; and therefore the number of mechanics never exceeds those who can procure a livelihood by such occupations. But with regard to the Fine Arts, hundreds and thousands daily employ themselves in poetry, painting, and music, merely from the pleasure which they feel in these pursuits. The number of those who make a livelihood by the Fine Arts is very small in proportion to those who practise them for amusement; and those arts are always very much overstocked even by those who chuse them as a profession. From these circumstances we should be apt to draw a very different conclusion with regard to the delicate and fostering care which the Fine Arts require to allure and excite the efforts of men of talents in carrying them to a high state of improvement.

But although we look upon the interference of governments for the peculiar encouragement of the Fine Arts, or indeed of any description of arts, as altogether unnecessary, and in the end pernicious; yet we are of opinion that the other complaints of Mr. Shee are better founded, and that the present taste of the wealthy in respect to the works of artists is a very legitimate object of ridicule and censure. Nothing can be more absurd than the taste, or rather the want of taste of our antiquary connoisseurs, who, in order to prove themselves duly sensible to the charms of the great masters in painting of a former age, allow their pockets to be plundered at discretion by every picture-monger that chuses to gull them. This business of picture-mongering never flourished more than in the present day; and there are numerous instances of persons who, after a tour of some months in Italy, or perhaps not farther off than Germany, have contrived to pick up for years afterwards a comfortable livelihood by means of a few old pictures collected from the stalls of St. Martin's-lane. A hard German name is indeed a great assistance on these occasions, and will give currency to a whole collection of such ware. There is one circumstance which our picture-mongers of the present day have learned to turn to great advantage. When one of them has once got a few good pictures, he makes no

hesitation, under the credit of these, to announce an exhibition of the most arrant trash as a collection of the works of the first masters. And even long after the few good pictures have been disposed of, the trash continues to be exhibited to the infinite delight of the *buying* and *paying* connoisseurs.

The fastidiousness of critics, (we mean pretended critics,) in painting, in respect to the productions of our own age and nation, proceeds in a great measure from the industry of those picture-mongers who feel their interest so much engaged in perpetuating a taste for antiques and exotics. Nothing indeed but views of interest, could induce men to undertake the pains which must be requisite to bring those who have eyes, to gloat upon the refuse of the picture-stalls of Germany, Italy, or full as often of England, under the denomination of *chef-d'œuvres* of the great masters; or to turn from the glowing and free designs of the English pencil in order to admire *nature* in the tame, minute, laboured delineations of the present French school. Our painters, however, if robbed of their just rewards by such arts, have at least the satisfaction to see wealthy dupes decking their splendid halls with trash which is at once a lively representation of the mind of its owner, and the keenest burlesque of his splendour.

Mr. Shee complains of the manner in which the finest pictures in this country are hoarded up in the cabinets of private individuals, instead of being placed in public situations to which the artist could have access. It is unquestionable that by studying the works of the great masters both in painting and poetry, one may perfect his taste in composition. But it may perhaps be a question whether by too strict a study of these models he does not curb the flight of his own genius, and frequently only come forward as a tame imitator where he might have shone with much more splendour as an original. It would certainly be to the honour of our wealthy countrymen to give a free and liberal admittance to artists, and to the public in general, to view those master-pieces of art which they possess. But British genius, by the want of this access, has not hitherto been repressed, and will not probably be prevented from reaching the same excellence as if all these models were placed in public view. What has the plundered treasures of Italian taste produced in France? Are the artists of that country less dabbling and less tame than they have ever been? Their servility seems even to be increased.

We have hitherto considered the chief subjects to which Mr. Shee alludes. Let us now endeavour to estimate his merits as an author. His prose, which forms the greater part of the volume, is clear and easy. He generally expresses himself very well and forcibly. At times indeed, the enthusiasm of his sentiments leads him into a species of expression which might be called bombast, were not an excessive admiration for the art to which a man has devoted himself so very excusable. Mr. Shee's muse, although not particularly brilliant, is in general chaste and energetic. Here also as in his prose, the excess of his admiration or indignation frequently leads him into what might without injustice be denomi-

nated rant. The following tribute to the memory of Reynolds affords a pleasing specimen both of the temper and talents of the author:

“ But lo! where Reynolds lies, without a stone
To mark his grave, or make his relics known;
No poms of death the pious eye engage,
No trophies testify a grateful age;
No sculptur'd lays of love memorial flow,
To indicate the hallow'd dust below:
But he, whose genius rais'd his country's name,
Refin'd her taste, and led her arts to fame;
Whose powers unvall'd Envy's self disarm'd,
Whose pen instructed, and whose pencil charm'd;
He, summon'd hence, submits to nature's doom,
And sleeps unhonour'd in a nameless tomb.
Yet nobler trophies sooth his hovering shade,
Than e'er sepulchral pageantry display'd:
Genius, like Egypt's monarchs timely wise,
Constructs his own memorial ere he dies;
Leaves his best image in his works enshrin'd,
And makes a mausoleum of mankind.”

Although our author exclaims so loudly against the want of patronage, yet when the case is brought home to himself, we immediately find the spirit of the Briton swelling in all the pride of independence. The poet thus describes the independence of his muse:

“ No rhyming parasite of travell'd pride,
She courts no coxcomb from the Tyler's side;
Suborns no pedant from the critic throng,
No mock Mæcenas supplicates in song;
From all that meanness courts, that pride reveres,
She asks no sanction, and no censure fears;
Or sink, or soar, on her own strength relies,
And scorns the flatterer's passport to the skies.
But lend a ray of thy peculiar light,
Guide of her art, and guardian of her flight!
Through Nature's paths conduct her doubtful way,
Nor let a thought unworthy stain the lay.”

The following advices to a young painter shew how noble a conception the author has formed of his art:

“ Who boldly then the common track depart,
Toil after fame, and take the paths of art;
Ye finer souls! in Fancy's eye who see
Whate'er young hopes, and sanguine hearts decree;
While yet unspell'd, unlighted you remain,
Pause, ere you join the art-enamour'd train;
Consult your powers, the fancied passion prove,
Nor transient liking take, for lasting love;
The nymph once wedded, you repent too late,
To change your fortune, or to check your fate;
When time shall tinge her beauties in your sight,
And all seem labour which was ~~was~~ a delight;
From hope's fond dreams unwillingly awake,
When slow conviction whispers your mistake;
Then, shall you wish some less adventurous aim
Had fix'd you safe below the cares of fame;
To some obscure mechanic toil had sway'd,
Or left you humbly diligent in trade;
While foil'd ambition weeps his wasted prime,
And disappointment drags the load of time.
To gain th' immortal wreath of art requires,
Whate'er of worth, or Muse, or Grace inspires;
Whatever man, of heav'n, or earth, obtains,
Through mental toil, or mere mechanic pains;
A constant heart, by Nature's charms impress'd,
An ardour, ever burning in the breast;

A zeal for truth, a power of thought intense ;
 A fancy, flowering on the stems of sense ;
 A memory, as the grave retentive, vast ;
 That holds to rise again, th' imprison'd past ;
 A feeling, strong, instinctive, active, chaste ;
 The thrilling electricity of taste ;
 That marks the muse on each resplendent part,
 The seal of nature, on the acts of art ;
 An eye, to bards alone and painters given,
 A frenzied orb, reflecting earth and heaven ;
 Commanding all creation at a glance,
 And ranging Possibility's expanse ;
 A hand, with more than magic skill endow'd,
 To trace Invention's visions as they crowd ;
 Embody thoughts beyond the poet's skill,
 And pour the eloquence of art at will ;
 'Bove all, a dauntless soul to persevere,
 Though mountains rise, though Alps on Alps appear ;
 Though Poverty present her meagre form,
 Though patrons fail, and Fortune frown a storm."

The powers of the satyrist may be judged of from the following extracts :

" No awkward heir that o'er Campania's plain,
 Has scunner'd like a monkey in his chain ;
 No ambush'd ass that, hid in learning's maze,
 Kicks at desert, and crops wit's budding bays ;
 No baby grown, that still his coral keeps,
 And sucks the thumb of Science till he sleeps ;
 No mawkish son of sentiment who strains
 Soft sonnet drops from barley-water brains ;
 No pointer of a paragraph, no peer,
 That hangs a picture-pander at his ear ;
 No snatterer of the ciceroni crew,
 No pauper of the parish of Virtù ;
 But starts an Aristarchus on the town,
 To hunt full cry dejected Merit down ;
 With sapient shrug assumes the critic's part,
 And loud deploras the sad decline of art."

The following is a very animated description of a scene we have more than once witnessed :

" Seclude me, Heav'n! from every light of art,
 Cloud every joy that Painting can impart !
 All love of nature, sense of taste confound,
 And wrap me in Cimmerian gloom around ;
 But never more, in mercy, let me view
 Timander's pictures—and Timander too ;
 'Tis past all human patience to endure
 At once the cabinet, and connoisseur :
 Behold! how pleas'd the conscious critic sneers,
 While circling boobies shake their asses ears ;
 Applaud his folly, and, to feed his pride,
 Bray forth abuse on all the world beside ;
 Hear him, ye gods! harangue of schools and styles,
 In pilfer'd scraps from Walpole and De Piles !
 Direct the vain spectator's vacant gaze,
 Drill his dull sense, and teach him where to praise ;
 Of every toy some tale of wonder frame,
 How this from Heav'n, or Ottoboni came ;
 How that, long pendant on plebeian wall,
 Or lumber'd in some filthy broker's stall,
 Lay, lost to fame, till by his taste restor'd,
 Behold the gem—shrin'd, curtain'd, and ador'd ;
 Hear him, ye powers of ridicule! deplore,
 The arts extinguish'd, and the Muse, no more ;
 With shrug superior now in feeling phrase,
 Commiserate the darkness of our days ;
 Now loud against all living merit rage,
 And in one sweeping censure—damn the age."

Those who are acquainted with the present manner
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in which our virtuosi of fortune distribute their favours, will own that the following animadversions recall to their minds very common occurrences :

" Shame on the man, whatever his rank or state,
 Scorn of the good, and scandal of the great ;
 Who callous, cold, with false fastidious eye,
 The talents of his country can decry,
 Can see unmov'd her struggling genius rise,
 Repress the flight, and intercept the prize ;
 Profuse of fame to art's past efforts roam,
 And leave unhonour'd, humble worth at home.
 Nor less in every liberal mind debas'd,
 The servile tribe—the tadpole train of Taste,
 Who crown each block, as Jove in jest decrees,
 And skip, and squat around such sops as these ;
 Wherever power, or pride, or wealth keep court,
 Behold this fulsome, fawning race resort ;
 A motley group—a party-colour'd pack.
 Of knave, and fool—of quidnunc, and of quack,
 Of critic sops insipid, cold, and vain,
 Done in the drip of some poor painter's brain,
 Dabblers in science—dealers in virtù,
 And sycophants of every form and hue.
 Low artists too, a busy, babbling fry,
 That frisk and wriggle in a great man's eye,
 Feed on his smiles, and simp'ring at his side,
 Catch the cold drops that flattery thaws from pride ;
 A cunning kind of fetch and carry fools,
 The scum of taste, that bubbles up in schools ;
 Savealls of art, that shed a glimmering ray,
 And burn the snuffs their betters cast away ;
 As abject, crotching, void, and vile a train,
 As wit can well deride, or worth disdain."

We have now given some account both of the chief topics and the merits of Mr. Shee's performance. From the extracts we have given, our readers will perceive that his talents for verse and satire are considerable. We would however recommend to him to avoid declamation, and retrench every line that does not include some pointed remark. This is the very soul of satirical poetry. Whatever is loose, declamatory, or tame, by fatiguing and disgusting the reader, tends to destroy the effect even of good passages. We look upon the whimsical mode of tacking long foot notes to a satire in verse, as the surest way to make the author neglect the text. Mr. Shee, like the author of the Pursuits of Literature, often attempts to compensate for tame verse with witty prose at the bottom of the page. In page 31, we observe *Pluto* employed by mistake for *Plutus*, the god of riches. This is one of those errors of the press which an author ought always to point out by an erratum, as he is in danger of its being attributed by ordinary readers to his own ignorance.

Popular Evidences of Natural Religion and Christianity.
 By the Rev. Thomas Watson. 8vo. pp. 490.
 10s. 6d. Longman & Rees. 1805.

The author of this work was aware that some explanation was necessary in publishing a treatise on the subject which he has chosen, after Dr. Paley's "Elements of Natural Theology." Both works, he tells us, accord in design, but the plans are totally distinct, and the materials different. "Dr. Paley's book is a logical treatise, requiring considerable knowledge to understand, and steady attention in reading

to reap from it real benefit. This is loose and more casuatory, fitted for readers of less knowledge, and who have it not in their power to bestow such close attention." From this it sufficiently appears that the object which Mr. Watson proposed to himself was to give a view of the plainest and most obvious proofs of natural and revealed religion; calculated for such readers as had not qualified themselves by previous study and reflection, for entering more deeply into the subject. The plan which he adopts is as follows:

The work is divided into two parts, the one treating of the evidences of Natural Religion, the other of those of Christianity. In both the most striking topics are selected without much regard to connection or full discussion.

That portion which treats of the evidences of Natural Religion may be considered as forming two divisions. The whole is contained in fourteen short chapters, each divided into sections. Five of these chapters are devoted to the consideration of the reasonableness of religion and its claims to the title of philosophy, the character of infidel philosophy and the unreasonableness of atheism. The remaining chapters are employed in proving the existence, perfections, and providence of God, from the most striking parts of his works. In treating of the reasonableness of Christianity and its claims to the title of philosophy, Mr. Watson commences with some observations on the use and tendency of the freedom of religious discussion. It is certain that difference of sentiment among Christians, the attacks of infidels, and the tyranny of persecution, have been serviceable to the Christian cause by calling forth the exertions of its friends both for its defence and elucidation. But though these things have not been without their use, they cannot be said to be necessary, because this would be at once an admission that the Christian religion existed only by persecution, schism, and the attacks of infidels; and would immediately be lost when these supports were taken away. This is a view of the subject however, that would be more gratifying to an enemy than to a friend. Mr. Watson, therefore, has gone a great deal too far, when he says that universal toleration, the want of tyrants to persecute, and infidels to attack, would be fatal to the gospel. The state of things to which the Christian looks forward with satisfaction, is *that* in which persecution shall be lost in toleration, and infidelity in conviction. The attacks of adversaries are useful inasmuch as they turn the attention of mankind more strongly to the examination of the Christian religion, and by these means contribute to their own destruction, while they strengthen the foundations of the building which they are intended to overturn. The great end then to which they all tend, is the establishment of that universal harmony, faith, and freedom from persecution, which Mr. Watson supposes would be fatal to Christianity. In justice to our author, it is proper to observe that we certainly do not believe that he designed to convey this impression in its fullest extent. Yet an infidel undoubtedly, arguing from these words, might say that the friends of Christianity admitted that it existed only by means of persecution; and that consequently the cessation

of persecution would be fatal to Christianity. Upon this admission he might found many strong arguments against the divine origin of the Christian religion. Mr. Watson's words are therefore, to say the least of them, unguarded, and in a work that is written for the express purpose of combating the opinions of infidels, this is certainly no slight error. The author proceeds to define philosophy, and here a great many remarks occur that are not very important. That part where he treats of the character and favourite studies of infidel philosophers, is in some measure liable to the same objection. The ordinary study of these philosophers, he observes is metaphysics; and then he breaks out into some severe reflections on the uncertainty and vanity of that study. In the way in which it has often been carried on, especially in the schools, undoubtedly the observation is well applied; but Mr. Watson makes no distinction between the proper use and the abuse of metaphysics; and certainly is so far censurable. Still, however, we frequently meet with many just and pointed remarks. In adverting to Voltaire and his philosophical dictionary some observations occur, the propriety of which no one can be disposed to controvert, who has read the works of that author. Under many of the articles, the most distinguished men of the Old and New Testaments are brought forward for the purpose of being exposed to ridicule with a view to weaken the evidences of religion through their failings and imperfections. But the religion which he attacks is seldom that religion which we find in the New Testament, but such as is presented to the world in the corruptions of the church of Rome. His aim is not to expose those corruptions, for he always takes care to introduce them as if they were the genuine doctrines of christianity. But the misrepresentations are so gross, and the invidious purpose for which they are made is so palpable, that they are entirely calculated to impose upon the ignorant and unprincipled. His attacks are so clumsy, that with the unprejudiced, they must operate in favour of the cause against which they are directed. They are exactly of a nature to be employed where argument is wanting. He seizes those particulars that are most solemn and therefore most easily ridiculed, and tortures them till he can place them in a ludicrous light. You might tell him in vain that he misconceived and perverted the whole matter, and offer to shew him to the satisfaction of every person of common sense, that his views were totally wide of the truth. It would not answer his purpose to meet you on this ground, and he would still go on sneering, resting his hopes of escaping detection, on the effrontery of his assertions. Mr. Watson also touches upon the gross misrepresentations of infidel philosophers, in comparing Christian with heathen nations, but does not by any means put the case in so strong a point of view as he might have done. Voltaire especially, tells such notorious falsehoods concerning the virtues of the American savages, and the civilization of the Chinese, that one can scarcely help pitying the credulity of the man who could believe them. The attainments of the Chinese in knowledge and virtue were once the theme of lofty panegyric: but more authentic infor-

mation has enabled us to form a more just estimate upon this point. The Chinese have acquired considerable skill in some manufactures, but in almost every other respect they are little better than savages. Their astronomy, which has been particularly extolled, is not equal to the composition of a two-penny almanack. The superior civilization of the European nations may be regarded as in a great measure the effect of Christianity. The author concludes this division with some observations on the advantages of religion, the probability of the existence of other intelligent beings besides man, and on atheism.

In the second division of this part, Mr. Watson proceeds to prove the Existence, Perfections and Providence of God. His proofs are drawn from the universe at large, from the heavenly bodies in particular, from the seasons, from the nature of man, from the nature of various animals, and the wisdom with which they are fitted for their several climates. Nothing occurs here worthy of any particular observation.

In the second part which treats of the evidences of Christianity, Mr. Watson takes it for granted that there was such a person as JESUS CHRIST in Judea, about the time fixed in the Gospel history. This indeed will scarcely be denied, and therefore he justly concludes that the main point is to prove that the Gospels have given a fair and impartial account of him. One great error appears throughout the whole of this part, and that is a defective arrangement. The manner in which the different points are introduced is so loose, that it becomes a matter of considerable difficulty to give a regular view of the arguments which the author employs. Sometimes he begins on one point, and then immediately breaks off and flies to another. He of course has to begin the former again, in order to proceed with it to some sort of conclusion; and thus repetition and confusion almost constantly prevail. For many things which are superficially treated, the apology that the work is intended for the mass of mankind, will readily be admitted. But Mr. Watson is extremely mistaken, if he supposes that this excuse will hold good for want of connection, for tiresome and useless repetitions, and for an unskilful or negligent arrangement of the matter. Plainness and simplicity are absolutely necessary in a work designed for the perusal of the mass of mankind; but not so a carelessness in the style and in the manner of treating a subject. Upon what principle is it that a work must be loose and desultory in order to produce a proper impression on ordinary readers? The truth is that an attention to order is more necessary to render a work of this nature really useful to the generality of readers, than to those of a more learned description. In a subject where the different parts throw light upon each other, and where the force of the several points depends materially on their connection, the impression on the mind of an ordinary reader will be nearly in proportion to the nature of the arrangement. If this be bad, the impression will be weak. He will not however attribute this circumstance to the real cause, but to the defects in the evidence itself, and thus not only is little or no good done, but an effect positively bad is

produced. The learned reader, though he finds it a troublesome and disagreeable task to peruse the pages of an ill-arranged work, yet perceives the real source of the error, and is in some measure enabled to supply the deficiency.

This part commences with what the author calls "reflections on the evidences of christianity." These turn chiefly on the difficulty of contriving a body of evidence against which no objections could be urged. Mr. Watson puts a case that an infidel had the power of forming in his own mind the strongest possible evidence that the nature of the subject would admit. The whole he contends would be very inferior to the body of evidence which we in fact possess. This is an excellent idea which Mr. Watson improves with much skill. Many things are here anticipated which afterwards appear in the next chapter, the object of which is to give a short view of some of the leading evidences of Christianity." This short view mentions the division of the evidences into internal and external, and in fact might very well be included in the reflections on the Evidences, for it consists only of cursory observations on those points which are subsequently treated more at length. After these two attempts at beginning, Mr. Watson succeeds at last, and begins in real earnest. In order to prepare the way for a proper view of the evidences of Christianity, he considers the state of the world with respect to religious knowledge. Here he has fallen into the common error of depreciating human reason from a mistaken notion of the mode of exalting Revelation. Some important things are discovered by revelation undoubtedly, which man could never otherwise have known. But it appears capable of proof that mankind, in progress of time, might have acquired a just notion of the most important truths in Natural Religion. It must indeed be admitted, that before the coming of CHRIST, knowledge of this sort was very little advanced. The notions of the philosophers themselves were confused and uncertain, and in many instances extremely erroneous. It must have been a long time therefore, before the learned could have acquired accurate ideas on the subject; and an almost inconceivable number of ages must have elapsed before the people could be properly enlightened. The objection to Mr. Watson's proposition then is not so much to the fact, as to the inference deduced. We confess generally the low state of religious information at the coming of CHRIST, but we deny that it was impossible for mankind to have made any further advances. With this view of the subject, we conceive that one of the greatest advantages of revelation, was the light which it at once diffused over the world, even among the mass of the people; a light even far inferior in splendor could not otherwise have been produced for almost incalculable ages. This certainly does not diminish the Evidence for Christianity drawn from its excellence. The truth is, that the instructions of the author of our religion, were so prodigiously advanced beyond the period at which they were delivered, that this very circumstance proves almost beyond the possibility of a doubt, that he must have been an inspired teacher. Knowledge and civilization were spread among the bulk of man-

kind as if by magic; and Tertullian's boast was well founded, "that the heathen philosopher might learn from a Christian peasant, what he had been all his life endeavouring in vain to acquire." The influence which Christianity has had in promoting the improvement of mankind in every branch of knowledge, has not, we apprehend, been as yet fully appreciated; nor have the efforts of its friends to set this in a proper point of view, been at all equal to those of its enemies to conceal it. The cause of truth however, must finally triumph; and the more the nature of Christianity is understood, the more will its effects be seen and valued.

Having adverted to the state of the world before the Christian era, and proved the propriety of the time when Our Saviour appeared, Mr. Watson proceeds to consider the evidence derived from the opposition made to our religion in its early progress. This opposition called the attention of mankind to the object against which it was directed. Every word and every action were from the beginning scrutinized with all the jealousy and zeal of determined enemies. Every argument that could be devised was urged against Christianity by its foes, while its merits were more fully brought into view by its friends. The advantages of all this must be obvious. At this remote period we are sure that the facts upon which our judgment is to be formed are correct, because they were stated in the hearing of thousands, who had every opportunity and inclination to contradict them if they were false. The origin of other systems is involved in darkness, but the publicity of early Christianity rising in an enlightened age, gives strength and assurance to its evidence. The other points upon which Mr. Watson particularly insists, are that Christianity is peculiarly fitted for an universal religion, as its duties are adapted to our nature and may be practised at all times and in all places; that the station in which our Lord appeared, was, upon the whole, the best that could be chosen, as it was most favourable to the examination of his character, as it proved that his religion owed nothing to worldly authority, and as it rendered his example more extensively useful; that his manner of teaching was artless and simple, and best adapted to the capacities of the generality of mankind, that he taught by example, which rendered his life the best commentary on his precepts; and that his great object was to recommend real and substantial virtue instead of useless forms and ceremonies. The evidence from prophecy, and from the characters of the disciples and writers of the Gospels is next brought under discussion, and treated in an easy and simple manner. The whole concludes with an examination of two branches of collateral evidences; the one resting upon the early divisions in the church, and the translation of the Scriptures into various languages; the other depending upon detached facts, such as the institution of the Lord's Supper, the denial of Peter, and desertion of the other disciples.

The character of the "Popular Evidences of Christianity" may be summed up in a few words. The author began with an idea which we consider as founded on false principles, that method and regu-

larity were not of very great consequence in a treatise of this nature. Hence the arrangement is often defective, useless repetitions occur, and the several propositions are not always placed in the clearest and strongest light. Notwithstanding this, however, the work is still calculated to be useful. The subjects treated, as has already been hinted, are judiciously chosen, the style is in general simple and perspicuous, and the whole is in these respects well adapted to answer the purposes for which it was designed. It would be unjust to conclude without expressing a high approbation of the Christian candour and liberality which appears in every part of this treatise, and which must always convey a favourable impression both of the work and its author.

A Northern Summer; or, Travels round the Baltic, through Denmark, Sweden, Russia, Prussia, and part of Germany, in the Year 1804. By John Carr, Esq. Author of The Stranger in France, &c. &c. 4to. 2l. 2s. London, 1805. Richard Phillips.

The marvellous events which have recently given such a new aspect to the politics, and even the national character of a very large portion of the civilized globe, have not failed to extend their interesting effects to the north of Europe, now the only spot which lies with safety expanded to the traveller's eye. When we can rely upon the fidelity and penetration of those gentlemen who visit distant countries for the purpose of informing themselves and their countrymen, we know not a more valuable source of intelligence than the result of their researches.

After an animated address to Sir James Mackintosh, the work commences in a very original manner, with what the author calls "An Agreement," in which he says, "My descriptions follow the objects which they pencil, and partake of the irregularity of their appearance. I write from my feelings, and as I propose that my reader shall travel with me, it is reasonable that he should share some of the inconveniencies as well as the enjoyments of the excursion. Before we smile together in the beautiful islands of Sweden, we must be content to bear with resignation the gloom of her almost interminable forests of fir.

"If he will not commence the tour upon these terms, and agree to support without disappointment those vicissitudes of amusement and languor, that seldom fail to diversify all the roads both of literature and of life, much as I shall lament the separation, it will be best for both parties, that we should not wander together over another page."

We are sorry to find in the ~~fourth~~ page that Mr. Carr's principal motive for travelling was to ameliorate a very delicate state of health. After paying an eccentric farewell compliment to his Devonshire friends, he says, speaking of the North of Europe, "she has hitherto been contemplated, clad in fur, and gliding with the swiftness of a light cloud before the wind, upon her roads of shining snow. I will take a peep at her in her summer garb, and will endeavour to form a nosegay of polar flowers."

At Copenhagen Mr. Carr briefly describes the battle of the 2d of April 1801, and is highly liberal in the distribution of his praise, both to the English

and Danish heroes of that awful and momentous day. The Danes cannot fail to be gratified, and will scarcely help smiling at the anecdote of the fashionable pedagogue. Mr. Carr also confirms the honourable manner in which the Crown Prince has always been mentioned. Describing the Danish ladies, he observes, "the Danish ladies are en bon point, and possess that frank, and generous countenance which the moment the eye sees, the heart understands and loves. they much resemble the higher class of Wou-vernann's figures, and very largely partake of that gay good humour, which is so generally the companion of a plump and portly figure."

In his progress to the capital of Sweden, Mr. Carr describes with a poetical pen a Swedish cottage, but which he informs us was rather singular for its romantic attractions :

"Whilst our horses were changing at the post, I walked forward, and was much enchanted with the romantic scenery which surrounded a neat little peasant's cottage. Out flew my sketch book and my pencil, but the latter would do nothing but write verses—

A SWEDISH COTTAGE.

"Here far from all the pomp ambition seeks
Much sought, but only whilst untasted prais'd:
Content and Innocence with rosy cheeks,
Enjoy the simple shed their hands have rais'd.

"On a grey rock it stands, whose fretted base
The distant cat'racts' murm'ring waters lave,
Whilst o'er its grassy roof, with varying grace,
The slender branches of the white birch wave.

"Behind, the forest fir is heard to sigh,
On which the pensive ear delights to dwell;
And as the gazing stranger passes by,
The grazing goat looks up and rings his bell.

"Oh! in my native land ere life's decline
May such a spot, so wild, so sweet, be mine."

After paying a merited compliment to the Cupid and Psyche of Sergell, the celebrated Swedish statuary, he describes that extraordinary man in the following pathetic manner :

"Sergell, so long and so justly celebrated, is rapidly descending into the vale of years; and although honoured and enriched, a morbid melancholy, such as might arise from neglect and poverty, disrobes his graceful occupation of its attractions, and renders him disgusted with himself and with the world. It has been said, and very justly, that only extreme mental wretchedness can make a man indifferent to the applause of his fellow-creatures: such is the forlorn case of the great but hapless Sergell; the friends of his youth have no charm for him, the admiration of his countrymen and of foreigners no exhilaration. Visible only to his workmen, and that reluctantly, the illustrious artist is sinking into the melancholy misanthrope, but when his hand shall no longer display its skill, taste will worship, and wealth will covet the marble which it has touched, and time will enroll his name amongst the most favoured sons of genius."

In comparing one branch of the Swedish with the English laws, Mr. Carr very properly reprobates the injustices of permitting the individual who suffers, to sustain, as in England, any part of the expence attending a criminal prosecution carried on in the name of the crown; and in adverting to the closeness and secrecy of the Swedish courts of law, he does not

fail to pay a tribute of applause to the splendid talents of his distinguished countryman, Mr. Erskine. In speaking of the palace of Haga, and the attachment which existed between Gustavus the Third and Sir Sydney Smith, he mentions a very curious and interesting anecdote of the presentiment which the latter felt, several years since, that he should one day carry the British arms and glory to the Holy Land. After describing whatever is worthy of notice at Stockholm and Upsala, a seat of learning which Linnæus has rendered for ever illustrious, Mr. Carr embarks for Abo, and in his voyage we are favoured with an account of the romantic islands which are so very numerous in that part of the Baltic. The reader will be pleased with the following :

"In the evening having made but little way, the master again moored the vessel to another island for the night: as I found was the custom, on account of the danger and difficulty of the navigation. This island was indeed a most enchanting scene: upon its romantic summit of grey rock, we found a little cottage, embowered in trees of fir, ash, and alder, that might well be called 'The Peasant's Nest.' A fisherman, his aged mother, his wife and his children, formed the population of this beautiful spot. A little field of grass, in which a cow was grazing, another of corn, a garden, and the waters of the Baltic, which again resembled a lake, supplied them with all their wants and all their riches. Here it seemed as if the heart could no longer ache, as if ambition might wish to be what he beheld, and that love might ponder on the past without a pang. The inside of the cottage was neat and cheerful: the good old lady, with the children in their shirts playing round her, sat knitting by the light of a sprightly fire, and under locks of snow presented a face at peace with all the world. Upon hearing that we wished to have some supper, the fisherman, with a countenance of health and gaiety, descended into a little creek, where his boats were moored, for some perch, confined in a wicker-well in the water, whilst his young wife, who had a pair of sweet expressive eyes, laid the cloth in a detached room facing the cottage. Whilst supper was preparing I rambled over this little paradise. Night came on and all the beauties of the preceding evening, with some variety of new forms, returned; the same bright, bespangled heaven; the same serenity; the same silence, yielding only to the unceasing rippling of a little stream of rock water, to which as it gushed from a bed of long moss, and as our fair hostess presented her pitcher, thriftily fenced with wicker, might be applied the beautiful inscription of Bosquillon, on the fountain in the street of Notre Dame de Victoire in Paris.

La Nympe que donne de cette eau
Au plus creux de rocher se cache:
Suivez un exemple si beau;
Donnez sans vouloir qu'on le sache."

Or thus in English:

Prompt to relieve tho' *viewless*, wrapt in stone
The nymph of waters pours her generous stream,
So gentle reader do as she has done,
See while you bless, but *blessing be unseen*."

We could not help smiling at the humourous account of the bridge which divides Sweden from Russia, the mere right of painting which had, not long since, nearly involved those rival nations in the horrors of renovated war.

The wretchedness of Russian Finland is thus delineated :

"We halted at a village of old crazy hovels, composed

of trunks of trees, rudely thrown across each other, and perched upon granite rocks; every one of these forlorn abodes was out of the perpendicular, whilst from a little hole which feebly admitted the light the smoke issued. The inhabitants were nearly naked, and looked like a race of animals formed in the anger of heaven. Instead of the green refreshing blade, parched hoary moss covered the earth; where the limpid brook ought to have rippled, a narrow, slimy, brown stream of reeking offensive water, crawled indolently and unwholesomely along. Not a tree was to be seen, not even a melancholy fir! Time that bids the barrenness of nature bear, that enables the shepherd and his flock to find shelter and rich pasture in the altered desert, has passed over these regions without shedding his accustomed beneficence."

The appearance of Petersburg, of which there is a beautiful engraving, is forcibly portrayed:

"Here (from the Emperor's bridge) the most magnificent and gorgeous spectacle burst upon me, and for a time overwhelmed me with amazement and admiration. The sky was cloudless, the Neva of a brilliant blue, clear, and nearly as broad as the Thames at Westminster-bridge, flowed majestically along, bearing in its bosom the most picturesque vessels and splendid pleasure barges. As the eye rapidly travelled several miles up and down this glorious river, adorned with stupendous embankments of granite, it beheld its sides lined with palaces, stately buildings and gardens, whilst at a distance arose green cupolas, and the lofty spires of the Greek churches covered with ducat gold and glittering in the sun. Immediately before us extended the magnificent railing of the summer gardens, with its columns and vases of granite, a matchless work of imperial taste and splendour."

We shall extract Mr. Carr's criticism upon the celebrated granite pedestal and statue of Peter the Great:

"A gentleman who saw this rock (of which the pedestal is made) in Carrelia, before its removal, describes it to have been 40 feet long, 22 broad and 22 high. It is of granite and onyx, and has a mixture of white, black, and grey colouring; if I may judge of it by a seal which the learned Dr. Guthrie presented to me, it is susceptible of a very fine polish. In six months the rock was removed from its native bed, to the spot where it now stands, partly by land and water, a distance of 11 versts, or 41,250 English feet, and cost 424,610 rubles. So indefatigable has been the labour of the chisel upon its enormous magnitude and rugged coating, that its history is its greatest wonder. The genius of Falconet was evidently jealous of the rude, but stupendous powers of nature, and was fearful that *her rock* might engage more attention than *his statue*; hence he reduced the former until he rendered it disproportioned to the colossal figures which it supports; but he has thereby succeeded in bringing his work nearer to the eye of the beholder. Had he been content to have divided the homage with nature, he would not have been a loser."

Mr. Carr soon makes us familiar with the customs of, and pleased with the common Russians, who are thus nobly and feelingly vindicated from the character which some travellers have given them of unconquerable barbarism:

"To say that nature has irreversibly doomed the Russian to be a barbarian is an assertion as disgraceful as it is unjust, and such as nature has herself contravened. Amidst all the oppression that weighs him to the earth, that half-associates him with the rugged bear of the forest, and taught as he is that his condition can never know ameliora-

tion, this poor slave of the north has displayed the most heroic ardour in the field, the most gentle moderation in success, and the mildest unrepining philosophy in suffering, such as would have done honour to a Roman.

"If you ask whether the sensibilities of nature ever softened the Russian breast, read what the poor exiles have expressed, in the desolate wilds of Siberia, and it will put the feelings of your own heart to their fullest proof. In those regions of gloom the poet may catch some of the finest subjects for his muse.

"Let us not endeavour to convert the law of climates into the ruthless decrees of immortal vengeance. Well did the poor African say, 'Ah massa, a good negro is like a chesnut, all *white* within, and a bad Englishman is like an apple thought perfect, when it has many little *black grains* in its heart.'" No! no! the breast of the Russian is not uncompressible. The granite of his inclement region is hard and rugged, harder than any other rock; but under its rough surface gems are sometimes found, and time and toil have proved that it is susceptible of a high polish. No one who has remarked the Russian with candour, who judges from what he has seen, and not from what he has heard or read, will hesitate to pronounce him one of the best tempered creatures in the creation. He will bear the curse and scorn, and frequently the blows of his superior, with mildness. Revenge almost sanctioned by insults, never maddens his blood; and knowing perhaps, how hard it is to suffer without resisting, he is scarcely ever seen to strike the animal over which he has power. His horse is seldom propelled by any other influence than a few cherishing and cheerful sounds; if this encouragement increases not his pace, he does not, heated with savage fury, dissect the wretched beast with the scourge, beat out an eye or tear out the tongue; no, his patient driver begins to sing to him, and the Russians are all famous singers, as I shall hereafter tell. If the charms of music have no influence on his legs, he then begins to reason with him, 'You silly fellow, why don't you go on faster? come, get on, get on, don't you know that to-morrow is a prashnick (a fast-day) and then you will have nothing to do but to eat.' By this time the sulky jade has generally had her whim out, and trots on gaily. His horse is the object of his pride and comfort. Well observing the wisdom of a Russian proverb, 'It is not the horse, but the oats that carry you,' as long as the animal will eat he feeds him, and his appearance generally honours, and his grateful services remunerate the humanity of his master. A Russian in the ebullition of passion may do a ferocious thing, but never an *ill-natured* one. No being under heaven surpasses him in the gaiety of the heart. His little national song cheers him wherever he goes. Where a German would smoke for comfort, the Russian sings. There is nothing cold about him but his wintry climate, whenever he speaks it is with good humour and vivacity, accompanied with the most animated gestures; and although I do not think that the Graces would at first sight pull caps about him, yet in the dance, for spirit and *agility*, I would match and back him against any one of the most agile sons of carelessness in the Champs Elysees."

The voluptuousness of the late Empress is thus delicately commented upon:

"In her pleasures, Catherine only reflected upon the unbridled indulgences of the sovereigns of the opposite sex, which she cherished as precedents of indisputable authority. As an empress she considered herself above those restraints with which the protective code of society has environed the delicacy and chastity of women, the bright lustre of which cannot be breathed upon without being sullied. It is not likely that I, who belong to a country which female modesty has selected for her favourite residence, and in the

diadem which she has fixed her whitest plume, should advocate the licentiousness of Catherine; yet is it but justice to her memory to say, that she endeavoured to conceal her faulty pleasures under a surface of refinement, that she punished with efficacious severity every inclination to depravity in her court; and that she laboured only to make the better parts of her character exemplary."

Mr. Carr has also depicted the character of the present Emperor and his august family in very amiable colours, and of the former has related some anecdotes which are very interesting, and illustrate a beneficent heart. In speaking of the excellence of the Russian police, the following remarks are made upon our own:

"I am aware that arbitrary governments have hitherto displayed the most perfect systems of police; but is this the reason why the genius and constitution of a free one cannot admit of extending domestic protection to its subjects? Is the freedom of the country gone when murderers and robbers cease to be free? or is it to preserve our chartered privileges that a band of superannuated watchmen, who to protract their becoming an additional burden upon the poor rates, beyond the ordinary era of eleemosynary aid, are helmeted in *flannel night-caps*, and with a *rattle* and a *lanthorn*, admirable equipment for *second childhood*, and *eyes dim with age*, are sent forth to guard the lives and property of the inhabitants of the most crowded, populous and wealthy city in the world? To find fault is an easy and an odious office. But a traveller like a bee, should never be upon the wing without bringing home some sweet to increase the honey of his native hive."

We have, however, on this occasion to observe, that notwithstanding the imperfections of the police of London, there is no city of half its magnitude on the continent, where so few crimes are committed.

The account of the Russian drama is very entertaining and interesting.

We next enter upon a full and circumstantial account of the death of the late Emperor Paul, under the title of "a gloomy catastrophe." The whole of this chapter is written with peculiar animation and pathos, and is in our opinion the most finished part of the production. The memory of the unhappy Emperor is satisfactorily rescued from the opprobrium which has been cast upon it, by shewing that those events which so fearfully shook his empire and so deeply wounded the interests of Great Britain, were the consequences of the heaviest and most deplorable visitation of God upon man, mental disarrangement. In this development the feelings of the imperial family are treated with tenderness, and they are vindicated from any participation or even previous knowledge of the fate of the devoted chief of it.

Mr. Carr thus speaks of Catherine's dislike to Paul:

"Catherine more than once observed, that her son would not long occupy the throne after her decease; and it has been the fashion to say that her alienation from him was justified by the events which succeeded her death. With this prophetic spirit she devoted all her care to the education of her grandsons Alexander and Constantine, and exercised all the powers she possessed towards the consummation of her prediction. She foretold that the flower which she had planted would wither early: she shook it till every blossom fell, and shaded it so that the dew of heaven should never visit it more: she pressed and pierced the delicate and ardent mind of her son until she subverted it."

Potemkin's celebrated ball and palace are minutely described, accompanied with several anecdotes of that extraordinary personage.

Upon the subject of northern civilization Mr. Carr makes the following brief, but able remarks:

"Russia is unquestionably much indebted to the genius and spirit of the late Empress; but it was impossible that *extended civilization* could be fruits of her costly culture. In raising magnificent palaces, she raised so many monuments to her memory, which at first *surprized* the common Russian but never *informed* him; and in doing so she too much neglected the cottage. If I dare intimate the spot where, in such a country, the spirit of civilization should commence her operations, I would point to the hovel of felled trees, where the smoke issues through the same hole which admits the light: *ameliorate the domestic economy of rude and abject nature*. Take care of the peasantry: the higher classes are pretty nearly the same all over the world. The reverse of this plan will present the hideous spectacle of a voluptuous and vicious nobility and of a people corrupt before they are refined, or in the language of a shrewd observer of mankind, 'rotten ere they are ripe.' As far as my observation and information extend, I should conceive that the civilization of Russia would be rapidly promoted, (*after the removal of that most frightful and powerful of all checks, slavery*) by improving the farms, by establishing colleges for the education of those who are destined to the priesthood, by reducing the number of holidays, by instituting rewards for menial integrity at the end of a given period, and by preventing parents from betrothing their female children before the age of consent, and contrary to their will."

The principal imperial institutions of arts, sciences, wgr, economy, education and humanity, are carefully examined and commented upon by our traveller, and we think his observations well worthy the notice of the chief of that vast empire.

With Mr. Carr we quit Petersburg with regret. By gentle stages, and with much pleasantry, every where illustrating the countries through which he passes, Mr. Carr conducts us to Dorpat, the principal University of Russia, where his talent for humour, meets with a singular subject for its indulgence, we believe "truly Livonian," to which we must refer our readers who are fond of a laugh.

We regret that Mr. Carr did not upon quitting Mittau penetrate into Poland, instead of confining himself to that part which divides Mittau from Memel. We much wish that he had furnished us with the result of his personal reflections and observations upon a country, which seems to be but little known but for its misfortunes and misery. Upon this interesting subject Mr. Carr says:

"As we did not penetrate into that interesting country, I had not a personal opportunity of ascertaining whether the Poles, now that the first shock of separation, and national extinction is over, are more happy than they were before their final dismemberment. However I was assured by a very intelligent friend, who had recently returned from a tour through the heart of Poland, that the condition of the people, most unjustifiable as the means employed were, is considerably ameliorated. An assurance which may the more readily be believed when it is considered that as a nation, their constitution was radically mischievous, and that their political atmosphere was never free from storm and convulsion."

Mr. Carr appears to have been so well received in

Russia, and to have experienced there so much hospitality, that he could not fail being shocked at the want of common urbanity which he experienced at Dantzic, and which he has revenged with all the keenness of satire :

“ The god of gold seems to have made this spot his favourite temple, to have constituted a bag of corn his chosen altar, and to have recorded his oracles in a ledger : the ramparts of the town seem preserved only to repel hospitality and generosity. The Dantzickers keep a *casà account of circulus*, and never indulge in festivity without resorting to calculation.”

“ As I was purchasing some articles at a grocer's for my journey, his wife held a little child in her arms, not old enough to speak, to whom I gave a pear, and presently afterwards I presented him with a golden, a little coin, which he gaped, apparently with the same instinct that would induce a young bear to rifle a honey jar, and dropped the fruit. The little grocer seemed much pleased with his son's preference, and in German as well as I could understand him, exclaimed ‘ that he would make a brave tradesman.’”

At Potsdam Mr. Carr saw and commemorates the beautiful Queen of Prussia, of whom and her Sovereign he relates the following interesting anecdote :

“ As my stay at Berlin was too short to admit of my being presented, I was much gratified in seeing a princess of whom every one speaks with rapture. The manner in which her marriage occurred is interesting. At a grand review which took place at Francfort upon the Maine, Mons. Beathman, one of the richest bankers upon the continent, appeared at the parade, with a superb equipage : struck with his appearance, the King inquired his name, and Mons. B. was introduced, who invited his Majesty to a grand fete he intended giving that evening at his chateau, which invitation the King accepted, and there met the lovely princess of Mecklenburgh Strelitz : to look upon and to love her were the same. About eighteen months after their marriage, they paid a visit to Mons. B. and as they entered the room where their first interview occurred, the King caught his royal bride in his arms, kissed her and with tears of sensibility exclaimed, ‘ It was in this very room, my dear Beathman, that I found the treasure of my happiness.’”

After briefly describing Berlin and Sans Souci with much sprightliness, Mr. Carr warned by the rapid approaches of a severe winter returns to England. and lands “ upon the shores of that beloved country, which uneclipsed by any superior in arms, in arts, or in sciences ; and without a rival in commerce, in agriculture or in riches ; possesses more religion and morality, more humanity and munificence, more public and private integrity, is more blest with freedom, more enlightened by eloquence, more adorned with beauty, more graced with chastity, and richer in all the requisites to form that least assuming, but first of earthly blessings, *domestic comfort*, than any nation upon the globe. If my reader ! after having paid our homage to the merits of other countries, we return together, with more settled admiration, to that which has given us birth, I shall less regret my absence from her, and from those who are the dearest to my heart, and to whom I am indebted for all my present enjoyments.

“ Having felt more sensibly in the hour of my return, those prime distinctions of my country, which eminently and justly endear her to all her children, I

close the volume with an ardent wish that heaven may graciously render those distinctions perpetual.” To which we fervently add, Amen. This volume is embellished with eleven views of the principal cities and objects worthy of notice, drawn upon the spot by Mr. Carr, and finely engraved by Medland. We have observed some errors of the pen, which are evidently the effects of haste to catch the season of publication.

The present coins and course of exchange are faithfully given, and independent of more interesting matter render it an acquisition to the northern traveller. Upon the whole, the information which this volume communicates is imparted with so much animation and sprightliness, that our readers cannot fail to peruse it with much pleasure.

FOREIGN.

Traité d'Anatomic et de Physiologie Vegetales, &c.

A Treatise on the Anatomy and Physiology of Vegetables: with a Methodical Nomenclature of the External Parts of Plants, and a Succinct Exposition of the most generally adopted Systems of Botany, being an Introduction to the Study of that Science. By C. F. Brisseau-Mirbel, Assistant Naturalist in the National Museum of Natural History, and Professor of Botany in the Athenée de Paris. Paris, Year 10. 2 vols. 8vo. Deboije.

Botany was long studied before the physiology of vegetables had ever been attended to. The ancients had made some progress in the study of plants ; but of their physiology they knew nothing. This, however, is by no means surprising. Men were impelled by their wants to the study of the properties and uses of vegetables, and consequently were early led to direct their attention to it. But the study of their physiology presents no strong motive to the mind except where the love of science already exists. It is fitted to gratify the curiosity of the man of science rather than to supply the wants of mankind in general. It could not, therefore, have been studied in an early period of society. But if it was not studied during the enlightened periods of Greek and Roman science much less are we to suppose that it was studied during the period of the dark ages. It did not even begin to be studied till long after the revival of letters, at least, by the legitimate mode of experiment. At last, however, two celebrated anatomists, accurate observers of nature, directed their attention to this subject. These naturalists were Grew and Malpighi. Their observations were first published about the end of the 17th century, and it must be owned that the success of their labours has in some measure made amends for the lateness of the commencement of the study. Their researches were much more successful than was to have been expected in so obscure and intricate a subject, where no track to direct them had been previously marked out. They adopted, however, the only sure means of detecting the secrets of nature,—the experimental mode of inquiry—and joining patience to penetration, and experience to philosophy, they succeeded in removing a part at least of the veil which enveloped the physiology of vegetables, and in

throwing a new light upon their structure and organization. The success of their labours and observations gave rise to a variety of others. The experiments of Hales, of Bonnet, of Duhamel, of Saussure, Hedwig, Spallanzani; and lastly, of Priestley, Senebier, and Ingenhouz, as well as the still later experiments of Knight and others, have all thrown additional light upon this subject. But in the detail of these experiments it will be found that the anatomy of vegetables has been less attended to, or less successfully explored than the physiology, although it is obvious that it is not less important; and that our knowledge of the latter depends in a great measure upon our knowledge of the former. To supply this defect, and to render our knowledge of the structure and anatomy of vegetables as complete as possible, M. Mirbel instituted a set of experiments which he seems to have conducted with the greatest accuracy and dexterity, and which have certainly thrown much additional light upon the vegetable anatomy. These are detailed at full length in the course of the work, of which we now proceed to offer a short analysis.

The work is prefaced by a preliminary discourse in which M. Mirbel, after stating the necessity of introducing order and method into the study of natural history, or of grouping and classing natural objects according to their properties and relations, for the purpose of facilitating our investigations, and of preventing the confusion that must follow from the promiscuous assemblage of a multiplicity of heterogeneous objects, observes that the general division of natural objects introduced by the ancients, namely, that of the animal, mineral, and vegetable kingdoms, is by no means philosophically correct, at least considered as a primary division. It strikes the eye of a superficial observer, and seems, therefore, to be extremely natural; but when examined with a little more minuteness it is found to be much less perfect than it at first appears. The distinction between the substances of which the mineral kingdom consists, and those of the other two, is sufficiently striking, and sufficiently well marked. Substances possessing neither motion nor life, whose constituent parts are connected only by the laws of chemical affinity, and whose growth depends upon the operation of the same laws, can never be confounded with beings endowed with life, which is the case with regard to vegetables; or with life, voluntary motion and sensation, the case with regard to animals, and which are distinguished besides by their structure and mode of growth. In this respect, therefore, the division is good: but it is very different when we attempt to trace the line which separates the vegetable and animal kingdoms. At the best, it is extremely indistinct, and in many instances altogether imperceptible. If the mark of distinction be made to consist in sensation and voluntary motion, it will be found that in descending from man, the highest in the animal scale, you come at last to beings whose faculties are so very obscure, that it is impossible to say in what class they are to be placed. Thus, the animal and vegetable kingdoms are confounded, and the distinction rendered ineffectual. The naturalist must therefore look out for some ground of di-

vision more agreeable to the principles of sound philosophy.

To avoid the imperfections of the ancient division, M. Mirbel adopts a more general one which has been introduced by modern naturalists. It is that by which all bodies are divided into *organized* and *unorganized*. The latter embraces the fluids, the earths, the metals, and their compounds, bodies formed by an assemblage of particles loosely or more closely united, growing by the adjunction of new particles which annex themselves by juxta-position, and decaying and multiplying themselves by the fortuitous separation of part of these particles. These bodies, subject to the general laws of attraction and of chemical affinity, neither have nor can have either voluntary motion, development of parts or life. These bodies may be called elementary, and the science which treats of them calculates the number, the proportion, and mutual affinity of their integrant particles, and studies their properties, whether existing, simple, or in a state of combination. The former class embraces both animals and vegetables, beings formed by a union of particles connected in a peculiar manner, which has been called *organization*, and presenting various members or organs destined to particular uses, and composed of a cellular and vascular fabric, through which there passes or circulates a fluid. These beings are formed from an egg or seed, or in some way analogous; they grow in strength and in volume by the addition of new particles deposited in their texture, and submitted for a time to the laws of organization. When their organs are fully developed and expanded, they produce individuals like to themselves, and after a certain length of time decay and die, losing again their organized form, and resuming the character of unorganized elements, of which they were originally composed. The science of which these beings is the object, considers the texture, the number, the disposition, the form, and the reciprocal action of these organs.

But notwithstanding this general division into organized and unorganized substances, still the study of nature would be too vast for the capacity of the human mind without the aid of some secondary and subordinate divisions. The naturalist must therefore have recourse to these. M. Mirbel's object does not lead him to particularize the divisions which may be convenient in unorganized bodies; it leads him immediately to the organized. And here he has recourse to the ancient division of vegetables and animals, which, though inadmissible as a primary division, is yet very commodious as a secondary one. But although he adopts the division, he does not rest satisfied with the discriminative marks which have been generally assigned to the beings which are the object of it. He investigates and compares their different organs and properties with a view to discover some mark of distinction more evident and more decisive. He finds resemblances in the formation of the egg and of the seed, and in the means which nature employs for the propagation and preservation of the species, and for the nourishment and development of their parts. But he finds that the animal is

endowed exclusively with a brain, the organ of thought and sensation, to which there is nothing analogous in the plant. It cannot, however, be assumed as the mark of distinction between the two kingdoms, because it cannot always be detected, even in beings which analogy compels us to consider as animals. The *polypus* is an example. It would not, however, be fair to conclude that the polypus has got no brain, because we have not been able to discover it. It is probable, from the phenomena which it exhibits, that its brain is extended throughout the whole of its substance. Boerhaave thought he had discovered a decisive and infallible mark of distinction between the animal and vegetable kingdoms, in representing all animals as being furnished with an intestinal canal, and nourished by internal roots, while at the same time vegetables are destitute of such a canal, and have their roots situated externally. But this is contradicted by the fact that the *polypus* has no intestinal canal, and has its whole body perforated by little orifices which absorb the nutritive fluid.

But notwithstanding the great difficulty of fixing the limits which bound the animal and vegetable kingdoms, M. Mirbel has been lucky enough to detect and to point out a line of distinction which promises to be more decisive than any that has hitherto been devised. "It is the faculty which plants have of feeding upon unorganized substances, a faculty of which animals seem to be destitute. Animals feed upon animal and vegetable substances, and sometimes upon one another; but never as far as I have been able to observe, do they feed upon earths, salts, air, or gas. Thus, vegetables must, as the very condition of their existence, transform inanimate matter into an organized and living substance. It is a preparation which matter receives before it can become the food of animals. Vegetables, therefore, seem to be a class of intermediate beings between the *unorganized* and the *organized endowed with sensation*."

It does not appear that this thought is altogether new, nor indeed does M. Mirbel pretend that it is; for it had been formerly observed in a general way that vegetables feed on unorganized substances, and animals on substances already organized; but it does not appear that any one before M. Mirbel ever thought of carrying it to the present extent, and of establishing by means of it the boundary which divides the animal and vegetable kingdoms. It is a new and a happy mark of distinction and seems likely to stand the test of the most rigid examination.

After some further preliminary observations concerning the object of vegetable physiology, and the manner in which he proposes to treat the subject, together with a transient review of what has been done before him, M. Mirbel proceeds to offer a few observations on the external parts of which vegetables are composed, in order to exhibit to the reader a general view of the subject before entering into the minutiae of physiological detail. This sketch is certainly executed in a masterly enough style; but it seems rather too summary even for exhibiting a good general view of the subject, at least, to such as are supposed to be previously unacquainted with it. It is of little avail, therefore, to the beginner, and of no utility to the

adept; so that, in our opinion, it might very well have been spared, especially as the same observations are repeated again, not only in the physiological detail, but also in the nomenclature which is annexed to it.

The only thing worthy of notice with regard to these observations is a change of nomenclature which he proposes to introduce relative to the organs which compose the outer covering of the parts of fructification. There has arisen some confusion with regard to the application of the terms Calyx and Corolla, and there exists some doubt about their propriety of application in cases where one of them is wanting. M. Mirbel proposes to obviate this inconvenience by summoning again into the service a term which is now nearly obsolete—the perianth, which is to be considered as a generic name. When the external envelope is single, he proposes to call it a *simple perianth*. When it consists of two parts, it is to be called a *double perianth*, but the outer part is then to have the specific name of calyx, and the inner of corolla.

It must be confessed that this alteration in nomenclature, if adopted, would obviate the inconvenience alluded to, and put an end to doubt and dispute; though that inconvenience is not, perhaps, of such magnitude as to justify the change. But besides the advantage to be gained, if it be one, seems also to be at the expence of accuracy. It is allowed that there is a specific distinction between the calyx and corolla. Now where the simple perianth is found, it must either be the calyx or corolla, or a mixture of the two. But these are circumstances which the botanist ought to investigate and ascertain. But if he adopts the term perianth, and applies it in this instance, it puts an end to all further inquiry. This, therefore, is not *untying* the Gordian knot, but *cutting it*.—M. Mirbel is not, however, without hopes that his proposed alteration may be generally adopted. He had submitted it to the consideration of several eminent botanists—such as Jussieu, Ramond, Beauvois, Decandolle, Duchêne, &c. of whom, he says, if he had not the universal suffrage, he had at least that of the greater part. This circumstance is certainly gratifying enough to M. Mirbel, but is by no means decisive with regard to the propriety of the innovation.

Having dispatched all these preliminary considerations, M. Mirbel comes at length to the great object of the work, the Anatomy and Physiology of the Plant. The first book treats of *The Elementary Organs* of the plant, that is, organs from which, as M. Mirbel conceives, all the rest are formed. In pursuing his investigations on this subject, M. Mirbel, without depending upon the aid of any former hypothesis or system, applied himself to the study of nature in her own works. His experiments which he prosecuted almost without interruption for the space of six months were made chiefly on the Elder, as being, from its structure, better fitted for observation than most other plants.

Parts distinguishable without the aid of the Microscope.—If a transverse section is made in the trunk of a tree or shrub, it will immediately be perceived that it is composed of three distinct parts, differing in colour and consistence. The outer part is the *bark*, the middle part the *wood*, and the central part the *pith*.

All plants, however, have not this structure. The Fungi and Fuci seem to be homogeneous; and of the rest which are not homogeneous, all do not exhibit the structure now mentioned. It is, however, the most general structure. In shrubs and trees there are also to be seen a number of distinct lines radiating from the centre, and extending through the whole body of the wood to the bark. They are denominated the medullary rays.—These are the parts enumerated by M. Mirbel as distinguishable without the aid of the microscope. But we think he has omitted one circumstance, as obvious at least as some of those which he mentions. He has not told us that the wood may also be perceived to consist of a series of concentric layers equal perhaps in number to the years of the plant's growth; and yet this is surely as important a circumstance as that of the medullary rays. We know that M. Mirbel controverts the opinion of their being equal in number to the years of the plant's growth. But whether they are so or not, they are still found to exist.

Of the Membranous tissue.—Without pretending to decide whether this tissue, of which vegetables are formed, be composed of organic fibres united by gluten, as the opinion of some is, or not (as he has never been able to perceive any fibres in it) M. Mirbel proceeds to shew that it forms two different species of organs, the cellular tissue, and the tubular.

With regard to the former, the result of M. Mirbel's observations is considerably different from that of former physiologists. The cells are not as was generally supposed little bags or bladders, connected together by the surrounding substances, but having no communication between themselves. They are formed merely by the foldings and doublings of the membranous tissue, presenting an hexagonal appearance similar to that of the cells of the bee, and arranged with a geometrical accuracy which is truly admirable, so that each side of the figure is common to two cells. The membranous divisions of the cells are extremely thin, colourless, and transparent. Their organization is so very minute that it cannot be discovered even with the assistance of microscopes of the highest magnifying powers. But they are generally perforated with minute pores which establish a communication from one cell to another, and serve for the transfusion of the juices of the plant. The bark of monocotyledonous and dicotyledonous plants is formed almost entirely of this tissue, and in the parenchyma the cells are filled with a juice generally coloured green. It is found also in the pith, and may be traced even to the stamens, pistils, and pollen. In succulent plants and fruits it is to be found in great abundance, and the cells filled with juice.

The tubular tissue is of two sorts, the first being formed of large tubes, the other of small tubes. "In the origin of their formation the large tubes are not as one might suppose, membranous canals distinct from the tissue. They are formed from openings in the tissue itself, and have no existence till there is a rent in the membrane." Thus they are only a modification of the cellular tissue. M. Mirbel could not perceive any large tubes in the Fungi, Fuci, or Lichens, even with the aid of the microscope, though their orifices may be seen in a transverse section of most other

plants without a microscope. They are found in the bark as well as the wood, and may be traced extending from the extremity of the root to the extremity of the leaves and flowers. M. Mirbel distinguishes them into four sorts—*simple tubes, porous tubes, false tracheæ, tracheæ*. The first sort are perfectly entire without pores or fissures, and generally contain an oily or resinous juice known by the name of the *proper juice*. They are most numerous and most visible in the bark. The second sort are perforated with little pores often in a regular order. Their peculiar functions are not known. They are found in most abundance in hard wood, such as the oak. The third sort are cut transversely with parallel fissures, which do not, however, interrupt the continuity of the membranes. They are porous and found in wood less compact than the oak. The fourth sort is the vessels so well known by the name of *tracheæ*, which were once erroneously supposed to be organs of respiration. This species of tube is twisted spirally from right to left. Its surface is sometimes smooth, sometimes rough, sometimes porous. Malpighi and Reichel fancied they observed contractions in the length of these tubes. M. Mirbel saw none. They are found in greatest abundance in monocotyledonous and dicotyledonous herbs, particularly in aquatic plants. They are found also in shrubs and trees, but not in the bark or the hard parts of the wood. If the stalk of a plant of the liliaceous tribe is gently broken asunder, the spiral tubes may be seen without the assistance of a microscope connecting the two divisions after all the other parts have given way. The *small tubes* seem to be only the union of a number of cells formed by the bursting of their vertical partitions, but not extending the whole length of the plant, or at least interrupted by frequent transverse partitions. They are porous, but of a firm texture, and split longitudinally into fibres. The solidity of the vegetable depends upon the quantity and density of this tissue. They are sometimes intermixed with the large tubes, and sometimes separate. The ridges of the furrowed surface of vegetables are bundles of these tubes.—Such is M. Mirbel's account of the tubes. But if the tubes are formed in the manner here described, that is, by the accidental bursting of the membranous tissue, it becomes an object of some importance to inquire, how they happen to be formed with so much regularity. The formation of the small tubes might be accounted for in this way since they are found to retain within them some of the partitions of the original cells; but it will be difficult to account for the formation of the *tracheæ* in this way, which retain no such traces of a cellular origin, and which are besides twisted spirally throughout their whole extent. If the bursting of the cells is merely accidental this spiral form could never have existed, at least to the extent and with the regularity in which it is found to exist. Do the cells then burst in a determinate manner, and thus give to the tube its spiral form? The affirmative must be supposed before M. Mirbel's account can be admitted as the true one.—We do not pretend to say, that the thing is impossible, but we say that the supposition is supported by no proof.

Of Fissures.—Fissures are regular and symmetrical gaps formed in the interior of the vegetable by means

of the bursting of the membranes. They are not generally found except in plants of a loose texture, and such as are immersed in water. They seem to arise from the accidental decay of some of the organs, which not being sufficiently vigorous to discharge their usual functions, are consequently burst asunder by the accumulation of the juices conveyed to them. The juices pass on to the other organs, and the plant suffers no perceptible detriment.

Of Glands.—It seems probable that in the vegetable as well as animal body there exist organs fitted to give to the fluids the qualities necessary to the development and preservation of the individual. In animals these organs are called glands. But in vegetables they are at least not so perceptible. They must certainly, however, exist; because the mere transfusion of a fluid from one cell to another by means of the pores observed in them could never effect any change in it. M. Mirbel has observed that the pores are surrounded by an opaque, irregular ring, which he believes to be an assemblage of glands. It must be confessed that there is a great deal of plausibility in the supposition. Perhaps, it amounts even to a probability. These rings must certainly have some use, and there seems to be no other so much wanted.

Of Pores.—Pores are small openings found in the membranes, the object of which is to facilitate the evaporation, the absorption, and the motion of the fluids. This chapter seems rather out of its place, as there has been a good deal of discussion concerning the pores in the foregoing part of the work. It should have been introduced earlier.—Pores are of three kinds; *insensible pores*, not discoverable by the eye even with the aid of a microscope, but known to exist from the result of experiments; *elongated pores*, discoverable on the epidermis by means of the microscope; and *glandular pores*, which forms the communication between the different cells of the tissue.

Of the Epidermis.—The Epidermis is the external part of the bark. It is a thin colourless and transparent membrane, which covers the whole plant not excepting even the root, leaves, and flower. Physiologists have generally considered it as being analogous to the epidermis or scarf-skin of animals both in its nature and use, and much has been written to prove that it is so. But M. Mirbel is by no means satisfied that the analogy holds good. He considers the Epidermis as being nothing more than the external union of the cells of the circumference, and not differing from the membranes which form the other partitions, except in such circumstances as are occasioned by its position. If it is less transparent, if it is tougher and firmer in its texture than these other membranes, it is only because it is constantly exposed to the influence of the light and of the air, and to the contact of such other bodies as float in the atmosphere; but it is by no means a distinct membrane or organ, and exhibits no proof of its being analogous to the Epidermis of animals. Its extension is owing merely to the multiplication of the internal cells which insinuate themselves into the interstices of its substance, and thus augment its capacity.

After giving this account of the Epidermis, M. Mirbel proceeds to answer an objection which he

thinks may be urged against it. It may be said, if the account is true, how comes the Epidermis to separate so easily from the other parts in the spring?—This, he thinks, is owing to the disorganization occasioned in it by means of its exposed situation, which has the effect of detaching it by degrees from the interior parts. This, he thinks, is made more evident by the instances in which it bursts, and is thrown off when it is not able to expand in proportion to the internal parts.—Thus, M. Mirbel gets rid of the objection; but we are persuaded that his hypothesis is liable to objections of still greater weight. For if it be true that the Epidermis is nothing more than the external union of the cells modified by the action and influence of the air, then it will follow that the Epidermis can never be completely formed till such time as it has been exposed to the action of the air. But it is known that the Epidermis exists in a state of complete perfection in cases where it could not possibly have been affected by the external air. If you take a rose-bud, or any other flower before it expands, and strip it of its external covering, you will find that the petals of the corolla, and the other inclosed parts of the fructification are as completely furnished with their epidermis as any other part of the plant, and yet they have never been exposed to the action of the external air. The same may be said of the Epidermis of the seed, and of the root, and of the internal layers of the paper birch, which still continue to be formed, and to detach themselves, and are yet not subject to the influence of the air. In herbs and in the annual parts of woody plants, such as the leaves and the flowers, the surface never detaches itself from the rest of the tissue. M. Mirbel mentions this circumstance as an additional argument in support of his hypothesis. We think it is an argument against it. If the air produces such violent effects upon the trunk and branches, why should it not produce similar effects upon all other parts of the plant exposed to its action?—Till a satisfactory explanation of this circumstance is offered, we must be excused if we should continue to believe that the air has much less to do in the formation of the Epidermis than M. Mirbel supposes.

Of the Organizing Substance, or the Cambium of DuRoi.—This chapter which discovers much depth of research and much ingenuity of argumentation, though it does but little to the elucidation of the subject, (not from the fault of M. Mirbel, but from the nature of the subject itself) finishes the first book.

BOOK 2d.—This book treats of the fluids and other substances contained and elaborated in the vegetable. They are arranged under the heads of—The Sap, the Proper Juice, Oils, Aroma, the Narcotic Principle, Gum, Resins, Gum-resins, Bloom, Starch. These substances, together with some of their chemical and medical properties are briefly and perspicuously described, and suggest no particular remarks.

BOOK 3d.—Of the organs necessary to the development and preservation of the individual, and of the functions of these organs.

1st. *Of the Seed and its Germination.*—M. Mirbel prefaces this chapter with some observations concerning the life and death of vegetables. The life of a plant is rendered evident by the germination of the

seed, and by the growth and development of the parts. But what is this life, this vital principle that we can discover only by its effects. It is, not, says M. Mirbel, a peculiar substance; it is a property of organized matter.—But if life is a property of organized matter it is a property of unorganized matter also. And if not, from what cause does the organization of matter proceed?—But unorganized matter can never be supposed to be capable of organizing itself. You must still, therefore, have recourse to a cause of organization different from the substance organized. Is it not more rational then to consider the vital principle as being itself the cause of organization, and cognizable by us only in its state of union with the organized body which it forms?

These observations are followed by a concise and accurate description of the internal and external organization of the seeds both of monocotyledonous and dicotyledonous plants, and their difference of organization pointed out. It has been asserted by some writers that the testa, or shell of the seed contains, in some instances, two embryos. M. Mirbel affirms that it never does, and that in the instances in which it was supposed to take place, as in the gourd, the mistletoe, the orange, the circumstance from which the opinion arose was merely a sort of graft that had been effected in the fruit.—It has also been generally supposed that the albumen is wanting in many seeds. M. Mirbel contends that it is never wanting, though it is frequently not to be found in a distinct state. It is occasionally incorporated in the substance of the cotyledons themselves, and consequently no longer apparent though still existing. The important functions which the albumen is known to perform during the process of germination renders it very probable that this is the truth.

Of Germination, and the Conditions necessary to it.—This chapter may be considered as a most masterly and perspicuous account of the subject as far as observation and experiment can explain it. It contains some observations, which seem to be altogether new, concerning the cotyledons of the seeds of Ferns, which M. Mirbel had been lucky enough to detect in the process of their germination.

Of Roots.—This chapter contains an account of the different kinds of roots, together with their structure and functions. In dicotyledonous plants the bark of the root is composed chiefly of the cellular tissue, and the central part of the tubular. In monocotyledonous plants the woody part of the root, like that of their stem, is divided into threads united by the cellular tissue.

Of the Trunk.—The trunks of monocotyledonous and dicotyledonous plants are so very different in their structure, that M. Mirbel considers it as necessary to treat of them separately. He begins with those of the dicotyledonous plants. Immediately under the epidermis, he distinguishes what he calls the *herbaceous tissue*. It is composed of cells which always contain a resinous substance generally green, but sometimes brown, yellow or red. It is this that gives colour to the epidermis. Under the herbaceous tissue he next distinguishes the *parenchyma*. This is composed also of cells, but they differ from those of the

herbaceous tissue in containing no green juice; because, says M. Mirbel, it is not exposed to the contact of the light. It contains, however, a watery juice which in the fruit and calyx is often coloured.—We have been hitherto accustomed to consider the two parts here described and distinguished by M. Mirbel as forming only one division of the bark. If the part which is here denominated the herbaceous tissue were found to contain always a coloured juice, and the parenchyma never; then there would exist a sufficient ground of distinction. But since, according to M. Mirbel's own confession, the parenchyma is to be found often coloured, at least in the most tender parts of the plant, then the ground of distinction vanishes; for the structure of both is precisely the same; and if the colour of the juice contained in the cells is found to depend upon the action of the light, then we can easily account for the want of colour in those that are situated nearest the centre of the plant, even although we maintain the substances here distinguished to be but one. The influence of the light cannot penetrate beyond a certain length. Consequently, in those parts of the plant where the parenchyma acquires a considerable thickness, it is to be expected that the inner part will be without colour; just as we find that the one side of an apple by being exposed to the rays of the sun becomes red while the other remains green. We have no particular objection to M. Mirbel's division, but if the parts distinguished by him can be considered with propriety under one denomination, it will certainly tend in a considerable degree to simplify the subject.

Of the Cortical Layers and Albumen.—The result of M. Mirbel's disquisitions on this subject, which are both profound and elaborate, is that the albumen and wood first produce the *cambium*, or organizing substance. This produces the liber which contains both the cellular and tubular tissue, the former towards the circumference, and the latter towards the centre. These, in the process of vegetation, are disunited. The tubular part contracting and condensing retires towards the centre, and forms a new layer of albumen, and the cellular dilating and expanding, tends towards the circumference and forms a new layer of bark.—But in this account there seems to be one step of the process wanting. M. Mirbel speaks of this organizing substance as if it exuded immediately from the albumen and formed there the liber. It is to be remembered that before it can form the liber it must come through the medium of the leaves. The sap undergoes some change in the leaves which prepares it for the future purposes of the increase and growth of the plant. It will be found that the true cambium resides in the sap thus changed, at least in the regular mode of the operations of nature. M. Mirbel, indeed, mentions an experiment of Duhamel's, in which he stripped a cherry-tree of its bark, and found that there exuded from the wood or albumen gelatinous globules which gradually augmented in size, and at last united forming new bark. And from this fact he seems to reason. But this is breaking the golden rule which he had but just laid down as a caution against error; namely, to beware of substituting our own experiments in place of the regular operations of

nature. Nature has numberless resources to which she betakes herself in cases of necessity, which yet cannot be called her regular mode of operation. This was obviously the case in Duhamel's experiment.

Of the Wood.—The laburnum which is formed from the liber by the process before described, is itself afterwards changed into wood by a similar process, or rather by the combination of the same process. The tubes become more elongated, the vessels more closely united, and their adherence more firm. It is now a compact and solid substance. The tubular structure is, however, still perceptible in the wood; but M. Mirbel says, he could never discover any tracheæ in it, though some authors pretend to have done so. The wood is formed in concentric layers which have generally been supposed to be equal in number to the years of the plant's growth. But according to the observations of M. Duhamel and Mirbel, this is not exactly the case. A plant may produce but one layer in the course of a year, or it may produce none that shall be perceptible; but it also frequently produces several. This is supposed to depend upon their temperature. If it is equable during the warmth of summer, there will be but one layer, but if it is interrupted by returns of cold there may be several.—This circumstance must certainly have a partial influence upon the number of layers, but still the general rule will be, that they equal in their number the years of the plant's growth. Indeed, other circumstances may be supposed to be capable of affecting the number of layers in the same manner as they affect their form. But these can act only as partial causes. The solidity, however, which the wood at last acquires, is found to depend in a great measure upon the quantity of resin which it contains in a state of combination.

Of the Medullary Rays.—In his observations on this subject, we find that M. Mirbel is not altogether consistent with himself, or rather that he flatly contradicts what he had said in a former part of the work. We shall give his own words. In treating of the large tubes in the first book, he says—*Dans le premier tome de leur formation, les grands tubes ne sont pas, comme on pourroit le penser, des canaux membraneux séparés et distincts du tissu; ce sont des ouvertures ménagées dans le tissu même et elles n'existent que parce qu'il y a une lacune dans les membranes.*—From this we are certainly to infer that the cellular tissue is formed first. But what does he say in the present chapter?—*L'anatomie de la graine prouve que les grands tubes sont les premiers vaisseaux formés dans l'embryon, et cela s'accorde parfaitement avec ce qui a été dit précédemment de l'action des fluides sur le cambium; car, en admettant que le mouvement des fluides ait contribué à la formation des vaisseaux, il est dans l'ordre des choses que les grands tubes aient été ouverts les premiers, puisque leur disposition, leur longueur, et la grandeur de leur calibre exigeoient qu'ils n'éprouvassent aucune résistance à l'époque de leur formation; ce qui ne seroit pas vrai si le tissu cellulaire eût été formé auparavant.*

If M. Mirbel can reconcile these two contradictory accounts it is more than we can. All that can be said of it is, that it affords a melancholy proof of the im-

perfect state of our knowledge relative to the vegetable physiology, and a presumption that physiologists, where they have not facts to support their hypothesis, too often take the liberty to substitute conjecture. But supposing the tubes to be formed first and the cellular tissue to be afterwards diffused around them, the tubes in expanding and approaching form in the intermediate spaces plates of the cellular tissue in a direction from the centre to the circumference, and these constitute the medullary rays. But the result would have been the same though M. Mirbel had supposed the cellular tissue to be formed first, and then he would have had the advantage of being consistent with himself.

Of the Tubular Sheath.—This part of the vegetable structure is placed between the wood and the pith. It is composed of longitudinal tubes, which deposit in the centre of the vegetable a cambium that forms an interior liber which is afterwards converted into wood for the purpose of filling up the medullary canal.

Of the Pith.—According to the observations of M. Mirbel, the pith is generally composed of a cellular tissue, but is sometimes found intermixed with tubes. It is sometimes coloured, but generally white. It communicates with the other parts of the plant by means of the medullary rays, as long as that communication is necessary to the growth of the plant. It is then generally converted into longitudinal tubes, and then into wood. Its use is not well understood. But it is decidedly of less importance in the vegetable economy than was believed by the earlier physiologists. M. Mirbel does not pretend to point out its specific functions, but considers it as necessary only in the earlier stage of vegetation.

After some observations on what has been said, in which all the different parts of the vegetable, though regarded for the sake of perspicuity as distinct organs, are considered as being merely different modifications of the same cellular substance, together with some observations on the trunks of dicotyledonous plants of the herbaceous kind, M. Mirbel proceeds to the consideration of the trunks of monocotyledonous plants.

Of Monocotyledonous Trunks.—The physiognomy or habit of plants of this kind serves in general to distinguish them from the dicotyledonous. But their internal organization is as different as their aspect. Their trunks are of five kinds according to M. Mirbel's division. The *scape*, as in the squill; the *sheathed stem*, as in many of the arums; the *straw*, as in the grasses; the *stipe*, as in the palms; and the *stem proper*, as in the tamarisk. The character of the organization of plants of this kind is given as follows:—The bark is rarely distinct from the rest of the plant, or rather there seldom is any bark. The epidermis and herbaceous tissue are as in the dicotyledonous class. The wood is divided into longitudinal threads, distributed without order in the cellular tissue; but does not form concentric circles. There is no tubular sheath around the pith. There are no medullary rays. The large tubes in place of forming a ring of vessels at an equal distance from the circumference are dispersed without order, generally in the centre of the longitudinal threads. They are united at different

intervals, but not closely; so that they seldom acquire a great degree of solidity. In the monocotyledonous plants the hardest parts are towards the circumference, in the dicotyledonous, towards the centre: the latter often acquire a great degree of strength and thickness, the former, seldom.

In the detail of the foregoing subjects, M. Mirbel has completed the most difficult and complicated part of his task. He has developed and exhibited the whole diversity of structure that exists in the plant, and his elucidations are, in general, such as leave but little doubtful. If in a few instances he advances opinions which seem but ill supported by facts, and if in one instance even a contradiction, it does not tend to invalidate the many facts which he establishes, nor the arguments founded upon them. It cannot be denied that he has thrown much light upon the vegetable anatomy, both by his own discoveries, and by his elucidations of those of others. What remains for him to do is little more than the application of the principles which he has established to the other parts of the plant.

Of the Bud.—This chapter contains a very good description of the different sorts of buds, among which M. Mirbel thinks it proper to class also the *bulb*. The bulb no doubt resembles the bud in some respects. They are each composed of a bundle of coats or leaves, of a scaly and mucilaginous texture, in the centre of which is lodged the embryo of the stem, leaves and flowers. Thus far they are alike, and seem to justify M. Mirbel's arrangement. But there are respects in which they differ most unquestionably, and which render the propriety of this arrangement at least doubtful. The bulb has a root already attached to it, namely the fibres at the base, which the bud has not, and cannot have.

There are bulbs also to be found which are perfectly solid, though they are in general composed of a number of scaly coats, but still furnished with the radicle at the base. Now in these respects the parts in question do not resemble each other, but exhibit marks of distinction which seem rather to point out the propriety of considering them separately. We do not consider it as of much consequence whether bulbs be ranked among the roots or the buds, but since they have generally been arranged among the former, we think they might have been allowed to remain there still. We can perceive no advantage resulting from the change. It may, however, be said that the bulb has acquired its root only in consequence of having been produced under ground, and that the bud acquires it when it is put into the ground. The only way therefore to get rid of the difficulty, is to consider them as Linnæus has done, as *hybernacula*, a generic term, of which the bulb and the bud are species.

Of the Leaves.—M. Mirbel introduces the subject with some general considerations upon the form and colour of the leaves, and of the season and temperature at which they begin to expand. This leads him to offer some remarks upon what has been called the *calendarium Floræ*. He then describes the different ways in which the leaves are folded or rolled upon the bud, and afterwards proceeds to consider their

organization. The leaves communicate with the vessels of the branch and trunk by means of their nerves. The epidermis is full of pores in the leaves of trees, but the large pores are found only on the under surface, though in herbs they are almost always found on both surfaces. Under the epidermis of the petiole is found the cellular tissue consisting of a number of longitudinal threads containing tracheæ, the expansion of which determines the form of the leaf. In the two grand natural orders of plants, the monocotyledonous and dicotyledonous, the mode of expansion is different. In the latter the extremity of the leaf is often cut or indented, in the former scarcely ever. After his elucidations of the structure of the leaves, M. Mirbel next considers their *disposition* or *distribution* upon the plant. They are placed spirally, or in two rows, or opposite, or in whorls, or they are scattered. But they are never placed so as that the upper shall cover the lower or prevent them from the influence of the light. On the article of *the functions of the leaves*, we were rather disappointed to find that M. Mirbel has not bestowed all that attention which we think the subject deserves. He devotes only three pages of his book to the discussion of it. But it was impossible to do justice to it in so short a space; consequently it does not exhibit that full and satisfactory view of the subject which M. Mirbel's representations generally do. It does not exhibit a very philosophical view of it even as far as it goes. We think the following sentence authorizes us to make the remark. "La sève et les autres fluides d'abord delatés par la chaleur du jour, viennent à se condenser durant la nuit, et n'étant plus attirés avec force vers les sommities, ils retombent vers les racines; car alors ces fluides occupant moins de place, le vuide s'opere dans le vegetal, et les vapeurs humides, errantes à sa surface, entrent par ses pores, comme l'on voit l'eau se porter dans le tuyau d'une pompe, quand, à l'aide d'un piston, on y produit le vuide." We do not know upon what proof this descent of the sap during the night rests; and we do not think that its motion is well compared to that of water in a pump; even although it were true that it did descend, it could not much resemble that. M. Mirbel proceeds next to the consideration of some other phenomena exhibited by the leaves, such as their tendency to turn the smooth or upper surface to the sun, their sleep, and irritability. If a leaf by any accident has been forced out of its natural position, if the petiole has been twisted so as to present the under surface to the heavens, it will gradually untwist itself till at length it regains its former position. In accounting for what has been called the sleep of plants, M. Mirbel does not with Bonnet consider it as being merely the effect of heat and moisture, nor with Linnæus as being merely the effect of the absence of light; but rather as the effect of some internal cause dependant upon the vital principle, with which these other causes may indeed co-operate. He admits what cannot indeed be denied, that plants are endowed with irritability, of which he adduces a number of instances, as that of the *mimosa pudica*, *hedysarum gyrans*, *dionæa muscipula*, &c.; but he is not willing to admit that they are endowed with sen-

sation. It may be observed however, that plants exhibit indications of possessing something more than mere irritability. They seem in some instances to possess even spontaneous motion. The water-lily, the valesneria, the stamina of the rue and barberry may be quoted as examples. But these phenomena cannot be well accounted for if you deny them sensation. It would have suited M. Mirbel better, to have adopted the opinion of Bonnet or of Linnæus; for in accounting for the phenomena now mentioned, if you have recourse to an internal cause dependent upon the vital principle, the transition is not violent even to a sensitive principle. M. Mirbel concludes this chapter with some observations on the *fall of the leaf*, which present nothing worthy of particular remark.

Of the Branches and Boughs.—In dicotyledonous plants, the origin of the buds and branches may be traced to the medullary rays. But in monocotyledonous plants they are found to originate in the longitudinal threads, some of which assume a diagonal direction till they at last traverse the bark. The branch is the primary division of the trunk, the bough of the branch. M. Mirbel divides branches into several sorts, according as they are found to produce leaves or fruit, and to originate in the wood or the bark. There exists a singular correspondence, and a sort of mutual sympathy between the branches and roots. If any of the principal branches of a tree are lopped off, the roots corresponding to them are affected and often die. If a plant is inverted the branches become roots and the roots branches.

The four following chapters treat respectively of the *creeping stem* with its claws and tendrils, of *Glands, of Hairs, of Thorns and Prickles*, and contain each a concise and perspicuous account of its respective subject. M. Mirbel considers the glands and hairs as being formed of the cellular tissue, the former a dilatation and the latter a prolongation of it. Thorns appear to be formed in the same manner as the branches, but there is no conjecture offered with regard to the formation of the prickle.

Of the Absorption and Perspiration of Plants.—On this subject M. Mirbel relates some of the experiments of Hales and Bonnet, by which the absorption and perspiration of plants is proved, and speaks again of the descent of the sap by the branches and trunk during the night. But of the truth of this fact we must still confess our incredulity. We do not know upon what proof it rests and M. Mirbel does not tell us. It is certainly nothing more than conjecture.

Of the motion of the Sap.—The sap absorbed at the roots ascends by the tubular tissue. This is proved by means of coloured injections. It is found also to ascend by the tubes which surround the pith as well as those in the laburnum. This M. Mirbel found by injecting the elder. The sap being carried to the leaves undergoes there some change from the action of the air, and is converted into the proper juice. This descends by the bark, and is conveyed to every part of the plant, forming all the substances and all the organs of which plants are found to consist. But still M. Mirbel insists upon the descent of the sap during the night, though we yet find no other proof for it but his assertion. We are not to be misled by

experiments which if they prove any thing, prove only the descent of the proper juice by the medium of the bark, and that too not by diurnal periods. M. Mirbel however, is at much pains to explain the manner in which the sap descends, and the causes of its descent. But we think it would have been a much more philosophical way of proceeding to have first ascertained the fact. He is not even very successful in tracing the causes of the sap's ascent by means of the spiral tubes, a fact of the truth of which there is no doubt. But this is a subject that is attended with many difficulties. To say that the sap ascends by the operation of the vital principle, is no solution of the difficulty, and yet it is perhaps all that we shall ever be able to know of the subject. M. Mirbel thinks we are certain of no cause but the action of heat; and this he regards as the principal cause. But he has made the vital energy of the plant to be also the principal cause. They cannot both be so.

By way of supplement to the third book, M. Mirbel gives a view of the habitations of plants according to Linnæus's distribution of them, into terrestrial and marine, whether growing in the sea, in lakes, in marshes, or on mountains, hills, or valleys. There was certainly no necessity, and we can see no propriety for its introduction in this place. It would have been equally appropriate in any other part of the work. It forms the conclusion of the first volume.

Book 4th. This book treats of the organs necessary for the reproduction of the species. It is pre-faced with some general observations on the life, growth, and propagation of plants compared with that of animals. Here M. Mirbel mentions a fact of a very singular nature which has not been long known, and which we believe was first discovered by Lamark. It relates to the *Arum Maculatum*. At a certain period of its growth, it has been found to acquire an extraordinary degree of heat which lasts for some hours: This happens about the time that the spatha begins to open, and is to be regarded as M. Mirbel thinks, as one of the external indications which announce the period of fecundation.

Analysis of the parts of the Flower.—M. Mirbel takes for his example the flower of the pink, and proceeds to the examination of its different parts, beginning with the calyx and corolla. In its internal organization, the calyx differs from the leaves in having no tracheæ, but resembles them pretty much in other respects.—The base of the corolla or the claw of the petal is composed of a bundle of little tubes and of tracheæ surrounded with the cellular tissue. The expansion of these tubes determines the form of the corolla or petal. The corolla does not like the leaves give out oxygen gas under water. The calyx has been supposed by some botanists to be a prolongation of the outer part of the bark and the corolla of the liber. M. Mirbel does not contradict this opinion, at least with regard to the calyx, but his anatomical investigations contradict it decidedly, with regard to the corolla. We believe the opinion, however, to be equally without foundation in both respects.

Before proceeding to the description of the other parts of the flower, M. Mirbel gives a review of the

different opinions which have been entertained with regard to the best mode of distinguishing the calyx from the corolla. Of these he finds that there is no one altogether unexceptionable, and proposes, as the only remedy of which the case admits, to resume the term *Perianth* as a generic name of the calyx and corolla shall be species. Of this proposal we have given our opinion already; and have only to add, that if nature has not fixed any clear and decisive limit between the calyx and corolla, it is in vain for the botanist to attempt it. He must just be content to be guided by analogy wherever the case is doubtful. It may also be added, that the general opinion of botanists seems to be hostile to the adoption of any such change. For although M. Mirbel's alteration was approved of by the majority of those to whom he submitted it, there is no reason to think that it will meet with the approbation of botanists in general. It is not essentially different from the proposed alteration of Neckar or of Hedwig. The only difference is that M. Mirbel proposes a term which is already familiar to botanists, and they proposed new ones; but neither the one nor the other has been adopted.

The stamens are next described, according to their form, uses, and relation to other parts of the flower. By cultivation they are often changed into petals, and M. Mirbel observes that this circumstance furnishes the means of deciding in some cases, where the flower has got but one envelope, whether it be a calyx or corolla. In the *Narcissus* the stamens are changed into petals, like those of its envelope: that envelope, therefore, is a corolla not a calyx. The structure of the stamens is found to be very similar to that of the corolla. The anatomy of the anthers is not yet well understood. M. Mirbel had not found leisure to attend to it, and therefore contents himself with giving an account of their form and mode of attachment to the stamens, together with some observations relative to the *pollen* contained.

The pistil comes next in order. It is described with sufficient accuracy and perspicuity. It is not to be considered as a prolongation of the pith according to the opinion of Linnæus, Cæsalpinus and others. It is a prolongation of the tubular tissue. This part of the subject concludes with some observations concerning the disk or receptacle, which serves for the purpose of uniting all the parts of the fructification.

Of the Development of the Flower.—The blossom of annual plants appears soon after their germination. But in woody plants it is often many years before the blossom is produced. It is at first enveloped in a bud, till it acquires strength sufficient to resist the action of the air; it is then unfolded, but not in all plants at the same period. Different plants require different temperatures; and some expand their flowers only at a certain period of the day. This constitutes what has been called the *Horologium Floræ*. This subject is illustrated by tables of the season of the annual blossom of plants according to Lamark, and of the *Horologium Floræ* according to Linnæus.

Of the Impregnation of the Seed.—This does not generally take place till after the expansion of the flower, when the pollen of the anther falls upon the stigma. Nature employs various means to convey it.

Sometimes it darts from the anther with an elastic force, sometimes it is wafted by the wind, sometimes the stamens approach the pistil and sometimes the pistil the stamen. But how is the pollen conveyed from the stigma to the germ? Some have supposed that there is a particular canal for this purpose. But M. Mirbel controverts the opinion, as well as that which supposes the impregnation to be effected by the mixture of two principles; the one produced by the stamens and the other by the pistil, and meeting at the stigma. He considers the pollen itself as sufficient to account for it. First it is conveyed to the pistil, then it penetrates the epidermis, then descends to the placenta, then distributes itself through the ramifications of the umbilical cords and thus impregnates the germ. This opinion which considers the pollen as being merely a stimulant to give impulse and motion to the germ, is certainly much more probable than the other. In addition to his remarks on the impregnation of the seed by the pollen, M. Mirbel states a number of experiments which have been made, to prove the reality of the sexes of plants, from the time of Camerarius, when it had just begun to be suspected till that of Linnæus, when it may be considered as having received the most complete confirmation. The counter experiments of Spallanzani are also mentioned. But they are not even to be considered as an exception to the general rule, much less as destroying the sexual hypothesis.

Of the Fruit.—Under this article M. Mirbel takes a view of the growth and development of the seed from the period of its impregnation till the period of the maturity of the fruit, tracing all the various phenomena of the process as far as observation reaches. He then describes the different sorts of pericarps or fruit vessels of which he gives a very clear and succinct account; and closes this book with a chapter on the means employed by nature for the dissemination of the seed, which will be found to give a very satisfactory view of the subject.

Book 5. Of the Diseases and Death of Vegetables.—Without entering into the detail of the subject, M. Mirbel thinks it sufficient to his purpose to point out the principal causes which tend to disorganize the vegetable and at length to occasion its death. These are of various kinds, as excess or defect of nourishment or of heat, want of air and light, excessive cold, the depredations of animals, and lastly old age. These causes acting separately or combined, destroy the texture of the vessels and obstruct the motion of the sap. The plant deprived of its nourishment begins to wither and decay. At last the principle of life itself is extinguished, and the substance of the plant is reduced again to the unorganized materials of which it was originally formed.

We have now followed M. Mirbel through the whole of the anatomical and physiological part of his work. It is certainly a work of great merit. It exhibits in a perspicuous and connected point of view; all the important discoveries of former physiologists, with the addition of several important discoveries of his own. The discovery of the porous tubes and of what he denominated the false tracheæ, belongs entirely to himself. If he does not mention some of

the later experiments which have been made in this country with a view to elucidate the vegetable physiology, such as those of Mr. Knight and others, it is, no doubt, because he was not acquainted with them at the time. For it is to be remembered that Mr. Knight's paper on the motion of the sap was not long published before M. Mirbel's work. As it is, however, we regard it as the most complete elementary work on the anatomy and physiology of vegetables with which we are acquainted. We cannot, however, extend this commendation to the other parts considering it as an elementary work on botany in general, which it also in some measure professes to be. The methodical vocabulary, indeed, which follows the physiological part of the work, must be allowed to be very complete and very well arranged, but we find nothing whatever on the principles of systematic arrangement, whether natural or artificial, a subject which in our opinion claims particular attention, and ought by no means to be omitted in an elementary work. There is indeed what is called an exposition of the methods of Tournefort, Linnæus, and Jussieu, but they are accompanied with no *critique*, and with no exposition of the principles of methodical arrangement in general. They contain little more than the titles of the classes and sections of the one, and the classes and orders of the others. Now this sort of information does not seem calculated to be of much utility to the learner. It is rather too much abridged, but, as far as it goes, it must certainly be allowed to be correct.

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Les Recettes Exterieures.

The External Receipts. By Sir Francis D'Ivernois. 8vo. pp. 282. London, 1805. Deboffe.

This book contains strictures on the financial system of Bonaparte in general; and more particularly on that resource, denominated in his official accounts, *Recettes Exterieures*, and which is neither more nor less than the contributions he receives from his neighbours. These have obtained an humorous name from the Parisians. The French, it is known, call the working of mines, their *exploitation*; the Parisians denominate accordingly those external receipts the *exploitations of fear* (*exploitations de peur*).

The grand fact which the author endeavours to establish, and which forms the basis of the important conclusions which he wishes to draw, is, that the income of the French government is not equal to its expenditure; that the regular, fixed resource of the state neither is, nor can be made, adequate to the stated and incorrigible expences of the government, and that a deficit, as the French express it, of a large amount, does and always must on the present footing exist in the finances of that country. The author in his introduction lays down the leading propositions, the truth of which he proposes to ascertain.

1. That in 1804 the gross produce of the interior contributions and receipts of all sorts, comprehending the rents of the public lands, denominated the *domanial revenue*, amounted for the hundred and eight departments to 726,000,000 francs, of which 175,000,000 were retained by the collectors, and the provinces, for the expence of collection, for the provincial and

local expences, and for the maintenance of the hospitals and high ways; leaving 551,000,000 at the disposal of government, as national revenue: That this sum, however, so far from being susceptible of improvement, is under the necessity of decreasing, as that government itself confesses; since the section of finance in February 1804, at once acknowledges a decline, and points out reasons for stating, that in a few years the income of the state may be reduced to 470 millions: That in consequence of the imposition of some new taxes, however, and of other circumstances, that income, it may be supposed, will support itself at 500,000,000.

2. That according to the scale on which Bonaparte has fixed the expences of a peace-establishment, they already amount to 644,000,000, comprehending the new civil list which, as emperor, he has appropriated to himself; but without comprehending the maintenance of the clergy, an article which finds not yet any place in his budgets.

3. That, in this way, a difference will exist of 144,000,000, between the national income and expenditure in time of peace, if the French do without clergy, or of more than 200,000,000 if the clergy obtain the 82,000,000, which were solemnly promised them.

4. That on the footing on which the peace establishment was placed, the present state of war occasions at least an addition of 75,000,000 to the national expence.

5. That this extraordinary deficit was covered in 1804 by the *external receipt*, which amounted to near 150,000,000; by a saving of 75,000,000, accruing from the maintenance of nearly one fourth of the national troops being thrown upon foreign nations; and by the sale of the national domains.

The great conclusion which the author wishes to draw from these facts is, that Bonaparte finds the only means of supplying the deficiencies of his revenue, and maintaining order in his finances, in war, in which he can exact contributions from his neighbours, and compel them to maintain great part of his troops; and that this mighty resource will make him always find means to be at war, while the balance between his receipts and disbursements remains, as it is.

He divides the investigation of these facts and conclusions into four parts, of which the first, however, is merely a controversy between him, and M. Hauterive, which has a much closer connection with the dignity, sagacity, and wisdom of Sir Francis D'Ivernois, than with the propositions proposed to be established. Sir Francis had formerly stated certain opinions with regard to the French finances, which M. Hauterive has very saucily attacked, and stated very opposite opinions of his own; it is, therefore, a matter of great importance that Mr. Hauterive should be shewn to be a fool. The great assertion of M. Hauterive here to be pulverized, if we may be allowed the use of a fine French word on a French occasion, is, "That the Republic either found in her own bosom more powerful resources than her enemies said; or was able to triumph over the greatest obstacles with the weakest means." Here our author dilates upon

the assignats, the different kinds of bankruptcy, the confiscations, the contributions, or external receipts, levied upon foreign nations, and the maintenance they were obliged to furnish to the French troops, from all which the French government derived immense resources; and from which Sir Francis D'Ivernois wishes to make it appear that France did not either derive powerful resources from her own bosom, or triumph over great obstacles by weak means; but obtained the most extraordinary means, by every wicked method, not by the natural productive powers of the country, or in a way capable of being continued. With much of what the author in this part advances we are not far from concurring. It was not by slight means that France gained her dazzling triumphs. It was by a lavish expenditure of means, which laughed to scorn every other instance of extravagant expenditure which the world ever saw. Neither can it be said that these means were drawn from her bosom, unless in the sense in which one's life-blood may be said to be drawn from one's bosom. Confiscation, bankruptcy, and plunder, is not using the means of a state, but carrying off its necessities of life. But Sir Francis greatly undervalues what was derived from the bosom of France, in the safe, legitimate sense of the word; and still more what may be derived from it. Though France during the revolutionary conflict did not find in her bosom all that she wanted or used, though she does not find this even now, she always did, and does find a great deal, and might by very easy improvements find a great deal more.

In the second part the author advances a little nearer to his subject. He gives a sort of a review of the financial state of France, during the years 9, 10, 11, and 12; that is, during the administration of Bonaparte. We agree with him that this was proper and necessary. It enabled him to shew, not only what is the state of affairs at present, but what is their habitual course. When the habitual course of things is wrong, they are much more incurable than under a mere temporary disorder.

He begins with pointing out as a trick of Bonaparte, as a part of his fraudulent policy, what is by no means peculiar to Bonaparte, but very well exemplified nearer home, perpetual boasting on the state of his finances, whether it be good or bad. He should have added that such an artifice, whether used in France, or in any other nation, however it may serve the moment, or the moment's minister, disgraces the cause of government in general, and hurts the best interests of the state.

We must allow ourselves to think of certain other things which are not less dear to him than his subject. He proceeds to quote "the prophetic counsels," as he calls them, which the tribune Berenger addressed to the first consul, on the subject of finance, six weeks after the treaty of Luneville. "The discourse," says he, "which is about to be read, is, beyond comparison, the justest and wisest of all that has been said in France on the intimate connection of the deficit both with the re-establishment of internal order, and with the duration of external peace." This is very lofty praise. To set any thing even on a level with the best, is going pretty far; but to set it infi-

nately above the best is a very uncommon stretch of panegyric. Observe the ingenuity of Sir Francis. After a long extract from the discourse he modestly remarks that it would be very unbecoming in him to dwell upon its praises since he had found in it "the literal extract of his own writings."

After this the author proceeds to shew that the sage advices which M. Berenger, at second hand, and Sir Francis himself as the original offered to the consular government, were not followed, but that during the three succeeding years, "it supplied the deficiency of the revenues, after the manner of the Directory, by *anticipations*, and *non-payments*, or in more plain terms, by *bankruptcies*." He states the following transactions as acts of bankruptcy:—1st. The course followed with regard to the *delegations*, and *billets du syndicat*, which the author has explained in another work, and therefore only mentions in this place, thus exempting us from the task of particular details; 2d. Funding the arrears of the year 8, amounting to 20,000,000*l.* by converting them into permanent debt bearing five per cent interest, that is, converting them at par, though this debt at the time only sold at 55; and funding the arrears of the preceding years, amounting to 90,000,000, by converting them into a debt bearing only 3 per cent interest, and selling at 33; operations by which every creditor of the first sort lost 45 francs on every hundred, and every one of the last sort lost 67; besides another debt of 172,500,000 which was paid by *cedules*, *assignments pour rachat de rentes foncieres*, et *rescriptions sur les domaines nationaux*, effects which during the whole year of payment, sold at 60 and 70 per cent discount. After this account of the acts of bankruptcy, the author proceeds to detail the acts of anticipation to which Bonaparte has had recourse. He professes to pass over in silence the practice followed by Bonaparte of discounting the obligations of the receivers, in order to touch the revenue before it comes in, by which, however, from ten to fifteen millions is lost annually. He points out the four other sorts of anticipation, which are in stated exercise: 1st. The sale of the national domains, by which the annual rent of the lands sold is cut off for all succeeding years; 2. The sale of the *rentes foncieres*, an operation analogous to the sale of the land tax in England, the produce of which, however, Bonaparte immediately spends, whereas in England it is employed to pay debt, and thus cuts off an equal, or a superior annual payment in the interest of debt; 3. The cutting up, and selling of the wood in the public forests, by which they are likely to be soon destroyed; 4. The spending of the securities of the public officers. To understand this, it is necessary to know that the French government obliges certain classes of the public functionaries to deposit in the hands of government certain sums of money, at an interest of six per cent, under the title of securities, (*cautionnements*) for fidelity in the discharge of their duties. By spending these sums Bonaparte contracts exactly so much debt.

In opposition to this view of the French finances, three circumstances are pointed out as instances or indications of great improvement: the fall of the rate of interest; the diminution of the debt by a sinking

fund; and the excellent order introduced into the accounts. The first of these our author ascribes entirely to the certainty that paper money cannot again be introduced as it was in France. The little probability that it can again be so introduced, we doubt not has produced considerable effect on the rate of interest. But we have as little doubt that the stability which the present government has acquired, and the superior degree of security in which property is now placed has produced fully as great. On the sinking fund of Bonaparte our author animadverts at some length. It is not established, he says, on any fixed and permanent income, like the sinking fund of Great Britain, but on certain casual and arbitrary assignments which may be made to it by the government. On these terms it hardly deserves the name of a sinking fund. The payments effected are extremely trifling. The third circumstance, the exactness and clearness of the public accounts, the author admits. We regard this as a circumstance worthy of the highest praise. He is obliged to confess, that nothing equal to their clearness and exactness is to be found in Europe. We cannot allow that this praise is destroyed, though we admit with him, that the small number of articles on which the French taxes fall, renders their accounts more simple than those of some other nations. It is not so much the difficulty of making clear accounts in any country, as the want of intention that is the cause of making them obscure.

After shewing that even those indications, which are reckoned the most favourable, alter not in any material degree the view of the wretched state of the French finances indicated by the circumstances already adduced, he proceeds to the consideration of that circumstance which of all is chiefly worthy of regard, and of which to exhibit the proof, and to trace the consequences, is the great object of this work. This circumstance, from which Bonaparte derives so much assistance in covering the deficiency of his revenue, and maintaining order in his finances, is the subsidy, the *recettes exterieures*, which he draws from his neighbours. Of this it appears there was in the year 9, (ending in September 1801), 22,000,000, nothing in the year 10; in the year eleven, 21,200,000, and in the year 12, there was an article, Extraordinary Receipts, to the amount of 103,000,000, and consisting of the money got for the transfer of Louisiana, and of the *recettes exterieures* from Spain, Portugal, and the Hanseatic towns.

Notwithstanding all those extraordinary, predatory, and transient means by which the French finances require to be buttressed up, the fixed, and regular income cannot be maintained even at its present amount. This rests upon the authority of the report itself of the Section of Finance on the 22d of Feb. 1804, in which the produce of the regular sources of revenue being stated for the year 12, at 551 millions, reasons are produced for concluding that in consequence of necessary reductions and defalcations, that produce in a few years will be reduced to 470 millions. To supply this deficiency three new taxes have been imposed, on the policy of which we shall afterwards make some remarks. What alone is necessary to be

here stated is, that they are estimated to produce no more than between 15 and 18 millions.

Such is the view which our author exhibits of the financial administration of Bonaparte during the years 9, 10, 11, and 12. It sufficiently appears from what he has advanced, that the income arising from the fixed and permanent resources of the state has never been equal to the exigencies of the government, but that a large deficiency has always existed, which it was necessary to supply by extraordinary means. None of these means are of a nature to be permanent; some of them are very destructive, and some extremely unjust. It is to be observed, however, with regard to the most unjust transactions, the compulsory arrangements with the public creditors, here denominated bankruptcies, that they are only the arrears of his predecessors which Bonaparte has thus disposed of. And it is not so extraordinary that, when a government has been completely destroyed, that which has destroyed it should not hold itself answerable for its debts. We are rather inclined to think that if the Bourbons had become rulers of France at the time of Bonaparte, they would not have thought themselves peculiarly bound to pay the debts of the Directory, especially if they found it very difficult to pay all their own. Bonaparte paid a proportion which is probably more than they would have done; and like a true statesman he counted on the strength of this to make the world believe he had paid the whole. With regard to the second class of means, the usual mode of anticipation with established governments is borrowing. That is our mode, which we have carried to a pretty extent. With a government so new, and insecure as that of France, this was impracticable. But in the absence of this there seems not to be any thing very exceptionable in the sale of such effects as the state in its public capacity possesses. It is not perfectly clear, if we had land and wood in equal quantity to dispose of, that we should not have sold some with all the facility of borrowing which we enjoy. Lastly, as to the *recettes exterieures*, there is nothing much more odious, than for a state to force its neighbours, merely because it is stronger than they, to give up their just rights and properties to serve its ambition, or cupidity. But it must be owned there is nothing much more common. One thing, however, remains to be stated with regard to the extraordinary means by which Bonaparte has supplied the deficiency of the ordinary receipts of his treasury, that they are all such as must soon be exhausted; and unless either the ordinary expenditure can be greatly reduced, or the ordinary income greatly augmented, his government cannot go on. The *recettes exterieures*, according to our author, is the perennial fountain from which a sufficient stream, it is expected, will be derived.

In order to answer the views of our author, it is necessary for him not only to shew that means of an irregular, and not a permanent nature have been hitherto employed to supply the pecuniary wants of the French government, but that such means are still necessary, and must continue to be so. For this purpose two things require to be proved: the First is, That the regular and permanent revenue cannot be

increased; and the Second is, That the ordinary expenditure cannot be diminished. The third part of the treatise, that division to which we have now come, is devoted to the proof of the first point. For this object is presented the budget of the French government for the year 12, from which it appears that the gross produce of all the taxes, the whole sums raised in the nation, including even the local taxes for local purposes, amount for that year to 724,000,000f. But the same produce for the preceding year, making allowance for two articles included in the last, and not in the first, amounted to 774,000,000, whence appears a decrease of 50,000,000, in one year. Here the author institutes a comparison, at which, considering the result, we are rather surprised, between the burthens borne by the people under the old, and under the present government of France. The domanial revenue, which cannot be said to fall upon the people, and which ought to be stated at 60,000,000, being deducted from the gross produce of the year 12, there remains 664,000,000, actually drawn from the people. M. Neckar stated the gross produce of the revenue in France under the monarchy, at 600,000,000, from which ought to be deducted 15,000,000, domanial revenue of the crown, reducing the sum to 585,000,000, but to which again must be added 100,000,000 for ecclesiastical tythes, making in all a sum of 685,000,000, annually raised upon the people. The people in France, therefore, pay to the present government 21,000,000 a year less than they did under the monarchy, according to the calculation of M. Neckar. But what is more—It was old France which paid the greater sum; and France augmented with all the new departments which pays the less. The twenty-five millions of inhabitants which France was estimated then to contain, paid more than the thirty millions which it is estimated now to contain. Five inhabitants under the old government paid more than six do now. But, continues our author, "if from the 664,000,000 which the hundred and eight departments pay at present in taxes, we deduct one-fifth part, or 133,000,000 for the proportion of the twenty-two new departments, which are by far the most burthened, the pecuniary burthen of the inhabitants of old France will be found to be reduced from 686,000,000 to 531,000,000. In fact, it is reduced much more, because after the time when M. Neckar stated the ancient revenues at 600,000,000, the estimate on which I have made my comparison, they were raised between 30,000,000 and 40,000,000, as well by new imposts, as by improvement in the produce of the ancient.

This appears a very formidable objection to the doctrine that the present income of France cannot be augmented. But, says our author, if the present inhabitants of France, pay less than the former, they are less able, and in a still greater proportion. 1st. Proof—France is poorer. The author says, it is one half. But he proceeds on the supposition that it is only one third. He then argues that its ability to bear taxes is diminished much more than one third. Out of the superfluities of a man or of a nation you may take a large proportion; but when things approach to the bare necessities, you can take hardly any thing.

Without contesting this principle we should like to obtain more satisfactory proofs of the great improvement of France, than this author, or any other has yet given us. France was a very poor country before the Revolution, and we see no reason for believing it to be much poorer now. We think that many of the favourite statements of this author, and his sect, are directly contrary to such a supposition. Do they not labour to persuade us that by far the greater part of the expence of the republican armies was procured by plundering neighbouring nations. In fact, if we examine the public accounts, as early as they begun to be regularly exhibited, and when the wars were as expensive as ever, we shall not find that the annual revenue drawn from the people amounted even to what it is now. It is observable that the confiscation of the property of the church and of the nobles took hardly any thing from the productive powers of the country. The land still remained, and was only transferred from one hand to another. The wretched cultivator too remained, and if the life was left in him could hardly be reduced to a worse condition than that in which he was before. We do not understand that there are many people who even insinuate that the produce of the land in France is diminished; it is certainly the general opinion that it is increased; and there are many reasons for believing that it is so. It is impossible, however, not to think that the commercial and manufacturing capital of France must have been dispersed by the storms of the revolution. However, that was never great. And as France at present manufactures for her own consumption, certainly in as great a degree as she ever did before, and no great proportion of her inhabitants were ever maintained on foreign commerce, we cannot find any reason for supposing the impoverishment of France to be nearly what Sir F. D'Ivernois represents it. His second proof of the inability of France to bear higher taxes, is—The subdivision of property. When a great deal of property is accumulated in a small number of hands, he thinks it can yield more in taxes than when more distributed. We are so far from being of this opinion with the author, that we are of the directly contrary opinion. Whatever is most favourable to the increase of annual produce, surely affords best the means of taxation. But every political economist lays it down as a first principle, that the subdivision of property is favourable to production. Taking the matter, however, even as he states it, and in this country, where taxes are professedly at least contrived to fall upon the rich, it is very certain that fifty families with an income of £.200 a year, pay more to government than one family with £.10,000 a year. Every fact is against the author's opinion. In Spain there is the utmost inequality of fortune. But where is there a country less taxable than Spain? In Holland, property was very much subdivided; and its taxes were numerous. Property was much more unequally divided in France under the monarchy than it is at present in England, but was it half so much taxed? The 3d proof of the heavy pressure of the burthens of the French people, is—The bad contrivance of the taxes. With the observations made by our author on the different taxes of

the French government we in a great measure agree. He has not been sufficiently full and clear in his explanations for the people of this country, who in general understand not what is meant by the *contributions foncieres, mobiliaries, &c.* and it is not consistent with our limits to supply his deficiencies. But with his general conclusion that the French system of taxation is very bad, we heartily agree. The chief observation applicable to any thing in this country is that respecting the lottery, an observation too important to meet with so little attention as it probably will. "This execrable invention," says he, in another man's words, "violates all the principles of morality, in the same degree as it violates all the proportions of fair arithmetic. It extinguishes the love of labour; it introduces fraud, and infidelity; it presents the hideous spectacle of a government exercising a vile imposture; and barter the innocence and happiness of men for a few wretched millions." After these accusations it seems trifling to observe, that it takes more out of the pockets of the contributors in proportion to what it brings into the exchequer than any other tax, perhaps, that ever was invented.

But if a bad system of taxation be the only real obstacle of any importance which our author is able to find out to the obtaining of a larger revenue in France, is it not to be supposed that by an alteration of that system an improvement in the revenue might actually be effected? This is not only a very probable supposition; we believe it is a conclusion, which on an examination of the circumstances will not fail to force itself on the conviction of almost every man. But Sir Francis proceeds to shew that such a reformation in the present circumstances of France is not practicable. This review has already extended too far to enable us to enter into an examination of his reasons. They are, taken altogether, far from satisfactory, and several of them, taken individually, are very futile; although he does make it appear that this reformation would be no easy task; and we will certainly agree with him that it is not very likely to be soon effected. If any thing deserves to be branded for folly and absurdity more than another, it is Bonaparte's new attempts at taxation. Little, therefore, toward so great a reformation is to be expected from him.

After this account of the state of the revenue of the French government, the author proceeds in his fourth and last part to give an account of its expence. Bonaparte, shortly after his entrance upon the consulate, among his other patriotic promises, made that of great economy in the management of the public money, and he published a statement of the sums to which he promised to reduce the supply of the different services of the state. These composed in sum total..... Fr. 341,104,556

With this promise our author compares the performance, for the year 9 total expence..... 435,000,000
 10 500,000,000
 11 589,500,000
 12 700,000,000

From this last sum the author deducts 79 millions for the additional expence of war, and represents the remainder, augmented by the new civil list of the em-

peror, amounting to 664 millions, as what must be the permanent peace expenditure of France. However, we may remark that if Bonaparte is able to carry on war at 79,000,000fr. a year, war is a most easy affair for him, and he is a neighbour formidable indeed. Let Sir Francis only prove this point thoroughly, and we shall agree with him that the nations of Europe are in a most uncomfortable situation. A year of war costs us ten times as much. If this be the case, Bonaparte may with good reason talk of conquering us by a war of finance. Numerous as are our guineas, and few as are those of Bonaparte, we can scarcely expect to hold out, laying down ten for his one. This would be a most unequal game. Our author surely has not forgot that a year of the last war, namely, the year 8 of the republic, brought an expence of 616,591,004, and as this was reduced to 435,000,000, in the year 9, it would be no more than reasonable to lay all the difference to the account of the war. He proceeds with equal propriety to state the comparison between this enormous sum at which he is pleased to fix the peace expenditure of France, and the old expenditure under the monarchy, taking care not to mention that the new expence extends to the new acquisitions of France, and that the old expence extended to a territory one-fifth part less; forgetting too completely, that he himself had in a former part of this very work shewn that the inhabitants of old France do not at present pay so much by one-fifth as they did under the monarchy.

The author next proceeds to assign reasons which import that this enormous expenditure is necessary, and cannot be reduced. Among these the first is—the increased extent of territory. However, he is indulgent enough to allow, that the new territory yields its full proportion to the exigencies of the state. The second reason is—the alienation of the lands of the clergy, colleges, and hospitals. The maintenance of all these is no doubt a considerable article. But the restoration of the lands belonging to them to the great channel of exchange, renders them much more productive to the country, and consequently, renders the country much more able to bear the expence. Such expences ought, perhaps, in all cases, to be defrayed out of the general treasury, and not by the immediate produce of land. The third reason is founded in the nature of the government, military and conquering. We have not the smallest doubt the disposition of the French government to maintain a great army, and to make conquests, is by far too strong. But we think also, that it is by far too strong in our own government, and almost every government. The new and preponderating situation of Bonaparte gives him peculiar temptations to this propensity. But every other government finds in its own propensity in the narrowness of its exchequer; and Bonaparte will find his in the same thing. The fourth reason is a notable one; it is that on account of the great equality of fortunes, every public functionary must have a salary; and he praises England, where members of parliament, &c. serve for nothing. Does he really think that the government of England is less expensive on account of those public functionaries receiving no salary? Does he not know that in the

cheapest government on earth, that of the United States of America, every functionary receives a salary? Has he never heard of the reasons which lead some persons to think that this is by far the cheapest mode of conducting public business, as well as the most exact? The fifth reason he finds in the "government of an Usurper." But he has stated no reason, and he will not find it easy to discover any, for supposing that the government of an usurper is by its nature more expensive than that of the hereditary successor of a long line of sovereigns. What he has done is to state a number of heavy expences of the government of Bonaparte; and to express high indignation that he should have assigned to the members of his family equal provisions to those formerly assigned to the royal family of France. "C'est la," says he, "sans contredit le trait le plus audacieux de son audacieuse usurpation." With all the height, however, to which our opinion may rise of this audacity and insolence, we cannot bring ourselves to think it is exactly the highest stroke which Bonaparte has exhibited. Such, however, is the opinion of Sir Francis D'Ivernois! That the government of Bonaparte, at the same time, is a very expensive one, we clearly see; and that like all the other sovereigns of Europe, the torment of an empty exchequer, is the greatest unhappiness he feels. We are not unwilling likewise to go thus far in drawing conclusions from the state of his financial concerns, that unless he manages them with much more wisdom than he has hitherto done, they will be the ruin of him at last; that the reformations necessary to avert this catastrophe will most probably not be effected; but that it is hard to say how long the state of France may enable him to go on in his present career.

After the statement of those opinions, and of the facts by which he proposes to support them, respecting the inequality between the regular income of the French government and its expences, and the difficulty or rather impossibility of bringing them to agree, our author comes to his great conclusion, which we will certainly allow with him is sufficiently wonderful. If it is, that Bonaparte, finding his exchequer empty, goes to war for the sake of filling it. His revenue is inadequate to his expences in the time of peace, but it is adequate or more than adequate in the time of war. If this be so, among all the extraordinary things in the history of Bonaparte, or of his age, this is the most extraordinary. We wonder that a man capable of the most feeble effort of reflection, does not startle at so incredible a proposition as this. He assures us, however, that war costs Bonaparte only 75 millions additional expence on his establishments; we have shewn already that it costs him three times that sum. He assures us too, that he gets 200 millions by the savings, and external receipts he derives from war. This sum is made up by our author altogether arbitrarily. In it too is included the price of Louisiana which can never be repeated. Not one tenth part of this sum can Bonaparte procure as a regular resource of war. From Spain and Portugal, our author tells us; whence else? Those only will believe him however, who know as little about the subject as himself, or who are as much misled by their passions.

The opinion which on the whole we have formed of the book is this; that it contains a very great number of important facts, in general too little known in this country, respecting the French finances, and these accompanied with explanations on the subject, calculated to be very useful to many readers; but that almost all the general views, the reasonings and conclusions are entirely wrong.

Appendice aux Recettes Exterieures, &c.

Appendix to the External Receipts. An Analysis of the Accounts of the Year 12 and of the Budget of the Year 13, published at Paris in February 1805. By Sir Francis D'Ivernois. 8vo. pp. 91. London, 1805. Debatre.

In the preceding work, a great many of the author's reasonings and conclusions bore upon the year 12, of which only the estimates had been published, but not the actual accounts. After the publication of the accounts, a view of them, with proper explanations and criticisms, appeared necessary to complete the views of the writer, and we have them accordingly here at considerable length.

He begins with pointing out three defects in the French accounts, first, that the total amount only of the foreign tributes is stated, not the proportion borne by each nation; secondly, that no account is given of the savings made by throwing upon foreign nations the maintenance of part of the troops; thirdly, that the expence only of the army is stated, but not the number of soldiers. However he adds, "with these two or three exceptions the accounts exhibited in France are perhaps the most methodical and the most clear which have yet been published in any country, without excepting even Great Britain. * * * After having scrutinized and confronted them year by year, and article by article, I have not discovered a circumstance which could enable me to trace one voluntary error." We know not that he could have easily pronounced a greater compliment. Accounts of this nature are the strongest of all obstacles to continuance in very erroneous courses in finance; and the best proof that things are in a way to go on well.

The accounts of the year 12 exhibit a result very opposite to the conclusions of our author. The national receipts for that year amounted to 762,000,000 which is 62,000,000 beyond the estimate. This however, he shews, did not arise from any increase in the produce of the regular and permanent sources of income, but from causes merely accidental and temporary; as a favourable lottery, new duties of customs, extraordinary sales of wood, and above all an extraordinary foreign receipt. In most of his observations in this part he is perfectly correct.

But, says he, this state of abundance, is from this time henceforth to be changed into a state of want. What! notwithstanding that Bonaparte is at war? Did you not assure us in the Recettes Exterieures that Bonaparte would make war supply all his deficiencies? Sir Francis sometimes forgets. He brings forward here as a proof that Bonaparte is henceforth to be in great want, that the recette exterieure which last year produced more than 1.4½ millions is only estimated for the year 13 at 22 millions. Why does not

Sir Francis here tell us, that in his *Recettes Exterieurs* he held forth Bonaparte's gettings by the war, as at a permanent rate of 200 millions, from which if we deduct 100 millions as the saving made by the maintenance of part of the troops abroad, there is now 100 millions to be covered by 22 millions. Does Bonaparte thus find a profit in being at war? But we have already taken too much notice of a proposition which deserves ridicule rather than refutation. We shall see afterwards how Bonaparte proposes to supply this decline in the external receipt for the year 13.

The author next states the estimate of the expence in the different departments for the year 13. He compares it article by article with the expence of the preceding year, and accompanies the comparison with some very good observations. There appears, though some of the articles are increased, a reduction upon the whole of 78 millions. The principal reduction is in the department of the Minister of the Interior, to which belongs the maintenance and improvement of all the public institutions and works, including even the canals and roads. On this our author very justly remarks that this is to supply the war, and other wants of the emperor at the expence of national improvement, nay to the incurring of national decline; the roads, for one article, having already suffered deterioration to a degree amounting to a great national calamity. It must be observed, however, that in every country this is the case; and war is always carried on at the expence of national improvement, though a country may be strong enough not actually to decline. The total estimated expence of the government for this year is 684 millions, which Sir Francis thinks will not be superior to the expence even of a year of peace, unless the emperor shall reduce his military and naval establishment lower than he thinks he will do to the last extremity. Every year however, that Bonaparte's usurpation continues, will bring him nearer to the state of other sovereigns, in regard both to his want of a military force, and his desire for it; and we are persuaded that if nothing occurs to shake his throne, very great reductions will take place on a peace. The estimated produce of the regular sources of income is next stated, amounting to 579,319,200. Our author thinks that it can hardly remain so high; but if it should, he asks how it is to cover an expence of 684 millions? The supplementary budget of Bonaparte, however, which he next presents, affords the answer for the year 13, giving an estimate of extraordinary receipts to the amount of 104,790,800. This consists of additional centimes on the taxes, for the expence of the war, some small contributions, the security loans of the public functionaries, sale of national lands, and 22 millions of external receipts. We believe it would not be very easy for any nation in Europe to exhibit the expence of a year of war more on a level with the produce of the ordinary sources of income; and it certainly does not seem unreasonable to suppose that with all the resources of Bonaparte's head, and of the country which he governs, a sum equal to this will not cost him much difficulty to find for a good many years to come. Sir Francis, however, thinks it will

not be in his power to draw the estimated sums this year from the sources pointed out in the supplementary budget. However we have always found that Bonaparte's estimates have been made fully as correctly as those of Sir Francis. Many of the observations notwithstanding which he makes on the nature of the burthens, and on the promises of Bonaparte are very just. The work concludes with an earnest exhortation to the powers on the continent to attack Bonaparte in this frail state of his finances; and to cut off the profits he derives from war; when they may take Sir Francis' word he will quickly fall. To this analysis of the accounts of the year 12, and of the budget of the year 13 there is an appendix, containing the following articles; 1. An account of a contrivance which Bonaparte has carried into execution to elude the appropriation of the national income; 2. A history of the sinking fund, in which it is shewn to be the next thing to a bubble; 3. A conjectural estimate of the actual number of French soldiers, in which they are shewn on very probable grounds to be much fewer than is generally imagined; 4. The correction of an assertion of the author, who said in the *Recettes Exterieurs*, that the taxes would produce fifty millions less in 1804 than they produced in 1803, whereas they appear to have produced quite as much. Sir Francis endeavours to shew that though this was the fact, still his assertion was not wrong.

MONTHLY LIST OF NEW PUBLICATIONS.

Those to which no Critique is subjoined will be reviewed at length.

HISTORY, BIOGRAPHY, &c.

An Excursion to the Highlands of Scotland and the English Lakes, with Recollections, Descriptions, and References to Historical Facts. By Joseph Mawman. 8vo, Boards, 9s.

The Periplus of the Egyptian Sea; Part the Second. By William Vincent, D D. 4to. Boards, 5s.

A Tour to Worthing, or Idle Hours not Idly Spent, containing, a slight Sketch of the Country, Antiquities, &c. cr. 8vo. 3s. 6d. Dutton.

The author of this little volume sets out from the Monument, travels along the usual road to Worthing, and what is to be seen by the way, tells some anecdotes of the proprietors of some of the mansions, makes a number of reflections, does the same thing at Worthing as by the road, and concludes with strongly deprecating the severity of criticism. It would be hard to criticise an author severely, who trembles so much at the apprehension of censure. We shall, therefore, content ourselves with observing, that the book is neatly printed on neat paper; that it does not contain above one hour's reading; and that it is written in a style not a little too pompous, but in a simple narrative. That we may however do every justice to the author, we shall extract that passage which pleased us most in the whole volume. It contains the description of a very eccentric character, and we believe a just one:

"On the left of Epsom is _____ Park, the seat of _____, Esq. an eminent merchant of London. The park and grounds are extensive, picturesque, and beautiful, and the mansion in every respect, suitable to the rich domain which surrounds it.

"The inimitable regularity and unexampled minuteness,

which pervade the various arrangements, and domestic economy of Mr. ——— form very prominent features in his character, and give to it, an air of eccentricity. The following relation I received from a gentleman who has frequently been a visitor at ———.

“ Nothing can exceed the unabated exertions of Mr. ——— to keep his premises in the most complete state of preservation; nor any thing equal his unremitting efforts to investigate every trifling dilapidation; the most trivial appearance of decay or disorder, is immediately subject to the inspection of the workmen; so inseparable are his ideas from uniformity and decorum, and so industrious is he to preserve them, that one would imagine all the powers of human art had been exhausted to raise a model of perfection.

“ Every thing is performed with strict conformity to the rules of science; proportion and harmony are preserved throughout, and every feature combines to give assistance and effect to the other, the whole is calculated to create pleasure, astonishment, and admiration. An entire range of buildings are dedicated to the reception of tools, implements, and stock, necessary for almost every mechanical art, and persons appointed to arrange, and maintain them, in a proper state of preparation and readiness. The stores are replenished whenever consumption renders it necessary, their contents entered in a regular stock-book, and from them the premises are supplied with the most scrupulous nicety; the quantity, weight, measure or number of any article, is correctly ascertained previous to delivery, and set off in the stock book, against which by way of check, inventories are placed in the different apartments, describing their contents; each domestic has the superintendance of a certain number of chambers, and is furnished with a complete establishment of brushes, brooms, pails, dusters, &c. &c. and should any one be discovered lending to another, or being guilty of departing from the system prescribed, immediate punishment is the consequence.

“ Nothing can exceed the order and neatness which reigns in every quarter; the garret, and the scullery, the stable, and the pig sty, the farm yard, and the park, are subject to the same strict discipline as the most superb chambers; not an article must be misplaced, nor the most trifling piece of furniture occupy a place which has not been particularly appropriated to it; the most penetrating eye cannot discover the least defect, in the most insignificant apartment; the finest silks may be drawn and soiled through every room; so correct and complete, so singularly appropriate is every thing, that to a stranger, bells and servants may be esteemed only supernumerary and complimentary appendages; the whole appears subject to the power of mechanism, and the mind is surprized to observe the perfection, which system and decorum can produce.

“ This indefatigable perseverance in order and system, extends to the exterior of the mansion, and to every out-house, lodge, gate, and fence, upon the estate; every part is substantial and most admirably arranged, and every object is a convincing proof, that the proprietor is guided by the dictates of the old maxim, ‘ never leave that until to-morrow which may be performed to-day.’

“ His arrangements for the entertainment of his friends upon the same unprecedented plan, the most extraordinary; upon the entrance of a guest, he is presented with a bill of fare, containing every delicacy of the season, nor must he refuse to select such dishes as are most gratifying to his taste; immediately the selection is announced, fish is drawn from the neighbouring ponds, meat prepared which has been fed within the pale of his own park, poultry from the barn door, &c. &c. The greatest epicure in the universe could not possibly desire higher gratification, than to become the inmate of such a mansion.

“ To this I beg leave to add, from my own knowledge, that, as a member of the mercantile world, Mr. ———

is as eminent for integrity and liberality, as in his retirement for hospitality and munificence.”

The History of Egypt; from the earliest Accounts of that Country, till the Expulsion of the French from Alexandria, in the Year 1801. By James Wilson, D.D. 3 vols. 8vo. 17. 4s. Cd. Longman & Co.

POLITICS.

Letter to the Noblemen and Gentlemen who composed the Deputation from the Catholics of Ireland, on the subject of their Mission, from the Honourable Henry Augustus Dillon. 8vo. 2s. Budd.

The object of this address is not very obvious. The author enters upon a variety of arguments in favour of the Catholics, which, however just in themselves, he has certainly neither placed in a new nor a very strong light. The principal design however seems to be to shew that though the Catholics have not succeeded to the utmost extent of their wishes, their claims have met with so much attention, and been so ably supported, that they may depend upon ultimate success.

Considerations upon the Best Means of Insuring the Internal Defence of Great Britain. By Captain Barber. 2s. Egerton.

The numerous military pamphlets which have of late swarmed from the press, shew the anxiety which prevails in the minds of the people with regard to the business of defence; but here in a great measure their effect rests. Most of the authors, viewing some little detached portion of this widely extended subject, and having discovered a remedy, as they suppose, for some partial defect, have dwelt upon their discovery until their imagination has magnified it into the grand object which ought to engross the attention of the nation, into a complete remedy for all the defects of our military system. Hence every pamphlet of fifty pages contains a plan for the national defence. If the most unimportant transactions of a nation require such details as we see daily bestowed upon them; if the minutest parts of our mercantile transactions require to be explained and discussed in so many volumes; it may appear singular that the business of national defence, which has occupied the attention of so many men in all ages, and with regard to which so few satisfactory conclusions have yet been obtained, should be sufficiently discussed and adjusted in a pamphlet of three sheets. The plan of Captain Barber for ensuring our national defence is nothing else than what might naturally be expected from the Commander of a Rifle-corps. He would have all the people made *riflemen*, and then he thinks the French might be for ever set at defiance. This he conceives is a measure which a few compulsory edicts might easily effect; and then he imagines our valour, our patriotism, and every thing else would be secure. It would be wasting the time of our readers to shew the futility or rather childishness of such suggestions. As a curious specimen of Captain Barber's enthusiasm for irregular troops, he states that Hannibal as long as he waged a desultory warfare with such troops against the Romans was successful: “ but,” adds he, “ opposing the Romans in regular battalia, his good fortune forsook him; and the pitched battle on the plains of Zama furnished the period to that extraordinary man's successes.” Those of our readers who know any thing of the history of Hannibal's exploits will be amused to find the battle of Zama stated as the first regular battle he ever fought. Surely, Captain Barber never heard of the battle of Cannæ, at which the regular and scientific movements of Hannibal are the admiration of all men of military knowledge. The truth is, that the want of his veteran regular army was the great cause of Hannibal's defeat at Zama. But our author is not singular in his blunder on this occasion. There has

been more nonsense talked about this very battle of Zama, than would fill volumes. Our political speculators seem to think they have no more to do than to make a few cursory inquiries, and then speculate at full gallop. The press certainly affords an admirable opportunity to such persons of exposing their rashness and ignorance.

Remarks on the probable Conduct of Russia and France towards this Country; also, on the Necessity of Great Britain becoming independent of the Northern Powers for her Maritime Supplies, &c. 8vo. Asperne.

This is one of those slap-dash political treatises, where the author finding himself at large in the wide field of political speculation, dashes forward as fancy leads, without minding whence he set out or whither he is going. The chief object however of the pamphlet deserves to be attended to. The author recommends to his countrymen to secure a proper supply of naval stores independent of Russia, from which we derive them at present, and points out Canada, as a part of our dominions capable of yielding such a supply. This is an object which deserves the most serious attention on the part of ministers.

SCIENCE.

A Description of Models to explain Crystallography; or, An Easy Introduction to the Understanding of the Formation of Crystals, so essential to the Knowledge of all Substances Chemical and Mineralogical. By I. Sowerby, F.L.S. &c. Part I. Sold by the Author.

This description is intended to accompany models which are to be had of the author, and without which the study of Crystallography would indeed be very difficult to the beginner. It would be like attempting to study Euclid without the assistance of visible figures to represent his lines and angles or of models to represent the solids. We have seen some of Mr. Sowerby's models of crystals, and find them to be extremely well calculated to give the chemical or mineralogical student correct ideas of the subject. The first part of this work which is now published is a description, and is intended to accompany a model of *Newcastle coal*. "This common combustible seems in part to subsist from moisture, and always assumes certain divisions apparently governed by the principles of crystallization, though but little attended to." The model is a box which represents a rhomboidal prism corresponding with the angles of its nucleus which are about 84 and 96. The box contains a piece of box-wood and five pieces of black ebony, the former representing 400 nuclei "aggregated to form as it were a double plate, one being piled on the other in rows, set side by side, the most common form of coals," the latter representing the internal crystallization or fracture of the substance. The second part of the work is to exhibit the crystallization of sulphur; the third part, the crystallization of diamonds. This finishes the combustibles, which is all that Mr. Sowerby announces in his present publication, but we suppose he will extend the work to the other departments of crystallography also; and we recommend it to all such as wish to acquire correct ideas on the subject.

POETRY.

A Poetical Epistle to the Right Hon. W. Pitt. With Notes Critical and Explanatory. 2s. 6d. Gray & Son.

The author of this epistle is not devoid of energy, and his notes as well as his text are caustic. He, however, reprobates the object of his satire in too direct railing. Satire is never pleasing unless it is ingenious. Hard railing is what any man can write.

Valle-Crucis Abbey, or, The Vision of the Vale; with Notes. 5s. Lindsell.

The author of this little poem does not as yet under-

stand the art of condensing his ideas, and seizing upon the most remarkable features of objects. His versification too, is in general far from being polished. At the same time there are many passages in the work which make it probable, that with attention and perseverance, the author might prove a very respectable poet.

NOVELS.

Second Love; Or The Way to be Happy. By Mrs. Norris. 2 vols. 12mo. 8s. Crosby & Co.

The story of the novel turns upon this incident. A young lady, who loved one person and was forced to marry another, came at last to have a very strong affection for her husband. All this is sufficiently natural, but the friendship that took place between the lady, the husband, and the former lover, might very well have been spared. The whole, however, is written in a pleasant style, and in a manner calculated to excite considerable interest. At the same time there is a variety of gross errors in the language, but these may have arisen from the carelessness of the corrector of the press.

Scenes of Life. By T. Harral, Esq. 3 vols. 12mo. 10s. 6d. Crosby & Co.

If these be scenes of life, then life is more ridiculous than any cynic would have imagined. Affected language, improbable incidents wretchedly connected, and half-finished characters are the distinguishing characteristics of the work.

The Polanders, the Lying Family, and the Life of My Uncle, with his Port-Folio. Translated from the French of Pigault Lebrun. 2 vols. 12mo. 8s. Lane & Newman.

These tales are possessed of no little interest. They are however, often very extravagant, and the author's digressions are occasionally very tiresome and very little to the purpose.

MISCELLANIES.

Serious Thoughts on the Birth of a Child. By the Rev. Thomas Porter. Second Edition. Johnson.

We are induced to notice the re-appearance of this little tract, not so much on account of the additions which have been made to it by the editor, as on account of the excellent intentions of the author and the good purposes which the reflections it contains may answer. The author considers himself as a Christian parent, and expresses those sentiments which may be suitable to such a character on the birth of a child. The strain of sincere piety, and the anxious concern for the temporal and eternal welfare of infants, which pervades the tract, must render it acceptable to persons of devout minds. Although we may differ in some of the author's opinions, yet we think the attempt put Christian parents into such a train of reflection every way commendable. The effects which a proper state of sentiment in the parents must produce on the tender minds of their children, ought to be a serious object of attention with every person of the author's profession. It may not be improper to add that the present edition of the tract before us has received some emendations from the son of the author, who appears as the editor, and who seems to have imbibed the sentiments of his father.

An Historical Account and Description of his Majesty's Royal Hospital, and the Royal Military Asylum at Chelsea. To which is prefixed, an Account of King James's College, at Chelsea, with four Plates. 3s. 6d. Egerton.

This account of the Royal Hospital and Royal Military Asylum at Chelsea, possesses nearly as much interest as the nature of the subject would admit of. It states the origin of these establishments and the mode in which they are managed; and also gives some anecdotes of the most

unremarkable persons who were at any time connected with them.

The Triflers, consisting of Essays; Anecdotes of the late Judge Blackstone, and of the late Ralph Allen, Esq. of Prior Park, &c. To which is added, The Rout, and The Farmer's Son. By the late Rev. Richard Graves. 4s. Symonds.

As this performance professes to be nothing but a trifle, it is sufficient to observe respecting it, that it contains some trifling anecdotes that are sufficiently agreeable.

CORRESPONDENCE.

The Classic—No XII.

*Dii Majorum umbris tenuem et sue pondere terram,
Sprantesque crocos, et in urnâ perpetuum ver,
Quæ præceptorem sancti voluere parentis
Esse loco.* Juv. Sat. vii.

Rise, breathing odours, round our father's tomb,
Rise, lovely flow'rs, perpetual spring's perfume;
Lie lightly on them, earth, and feet profane
Far from their hallow'd sepulchre abstain;
Blest was the tutor of their virtuous race,
And lov'd, and honour'd, in a parent's place.*

On re-perusing, a short time since, my favourite author Juvenal, I was struck, as I have heretofore been, with the motto of this paper. My thoughts however would not have induced me to write on the subject, had not a letter which I received from my cousin the next morning, forcibly induced me to publish it, with some introductory remarks from myself.

Education, from primitive times, among all nations, has been respected, and its professors have been encouraged with ample praise and liberal remuneration. The systems of education naturally divide themselves into two branches; that of the public, and that of the private care of youth. Of the former, ancient times afford us the most noble and interesting examples; cities and states were wont to consider the children of the poor as dying in poverty as bequeathed to their education; and although in our days we cannot boast of the same generous spirit, yet we have foundations of the most lucrative, advantageous, and honourable nature, by means of which the diligent and industrious of the rising generation, may advance from puerile honours to manly dignity and permanent good fortune. With regard to private tuition, to trace its history and that of its most eminent professors from the earliest times to the present era, would be a difficult and unamusing task; but to notice the private tutors who have distinguished themselves from the numerous constituent members of this inferior order of beings, may be a curious as well as entertaining study. In holy writ we have few instances of the good effects of private tuition, sufficiently particular to enable us to form an adequate idea of the more immediate benefits derived from the tutor to the pupil among the Jews.

* The author of the beautiful paraphrase above has permitted me to insert in this place a mention of a new translation of Juvenal, which he speedily intends to publish. I have seen the MS. copy of the work to which I allude, and can conscientiously avow, that while it surpasses the excellencies of Dryden, and, of course, of Gifford, it disgusts us with none of their faults. It will soon be before the public, which will not I think, in this instance, deny the taste of Crinitus.

The primitive Christian private tutors in this place deserve a particular and honourable mention, and though they were now and then as fond of an Agape, as our modern bear-leaders are of a Ranelagh; and were as obstinately prejudiced to their heterodoxies, as the present school is to its contempt for metre, yet there were among them men of splendid talent, and glorious example. Clemens, of Alexandria, has described the duties of a tutor in three books, which he has entitled, 'his Pedagogue;' and which abound with salutary queries and instructions. He even goes so deep into his subject, as to tell us in his second book what meat and drink the tutor should use; and how he ought to behave at dinner. It is presumed in those days the tutor did not sit 'below the salt,' a custom hinted at in our old plays. He gravely asks whether he ought to use *μαρσις και επιφανις*, which I should translate into 'bands and a wig'—what sort of shoes he ought to wear; and how he ought to behave in his sleep—a very odd and casuistical query; it is decided he has no right to laugh; not even to smile *χρη δε και το μειδιαιμα παιδαγωγουσθαι*—he must not talk filthily, for as the proverb tells us,

Φθειραση ηδη χρησθ' ομιλιασιν κικαι.

Beds, with silver feet, are absolutely contraband: no ivory is allowed by way of ornament; in short the present salary is considered by the humane Clemens as a very sufficient remuneration. In his third book, when he descends to such niceties as to ask us how his private tutor should bathe, I am tempted to answer 'by going into the water and washing himself clean.' This want of cleanliness is an oversight which has frequently curtailed a salary, and shut the door on preferment.

Tertullian kept a "boys' and girls' school," and used to write to the ladies with great familiarity, as we see in his works; yet we can scarcely admit him within the pale of private tutors—his treatise 'de Virginitate' in a subsequent age would have brought him under the sentence of the Society for the Suppression of Vice.

Eusebius, who, if not the immediate bear-leader, was at least the director of Constantine, gives us, I fancy, the precedent for preferment hunting, which has been so ably acted on from his time to that of Pangloss.

In pagan authors, many most superior private tutors stand on record. Chiron, the Centaur pedagogue, taught Achilles what he never could have learnt without his assistance, geometry, logic, philosophy, the minor morals, mathematics, and the *belles lettres*. Aristotle imparted to Alexander the fund of his political, practical, and military science; and Seneca, could nature have been meliorated when it was originally depraved, would have made Nero as good a prince as he made him a scholar. To descend to modern ages, the tutors of the Dauphins will ever be remembered with their coadjutors the Jesuits (were their excellent morality shewn in the care of the young princes of France to be forgotten) as the learned and acute annotators of the editions of the classics in Usus Delphini. The numerous faults of that edition are obvious to the more experienced scholar; but not so obvious as the cheating preten-

sions of its more bulky though less instructive rivals. The "Variorum" edition is only to be preferred to the Delphin. But to return to my more chosen subject, (*lecta res*) that of the variety of degradations men of letters are compelled to experience when engaged in the situation of private tutors. Suggested to me as the consideration of this matter is by my motto, I cannot, I think, better illustrate the subject, than by submitting to my readers the letter I hinted at in the beginning of these remarks, as having been received from my cousin, who is so well qualified from repeated trial to speak authoritatively and decisively upon this delicate and distressing question; namely, whether a person in the present age, educated as a gentleman at a public or a private seminary for the instruction of youth, can, when that education shall be completed, and he is removed to the university, (supposing his parents to have the means of so finishing his institution in the polite arts,) after his three probationary years at Oxford or Cambridge are over, and he has taken his bachelor's degree, accept the situation of a private tutor, however promising the engagement may be, though the salary may be large, the immunities liberal, the prospects of future preferment certain, the boy's temper sweet, and the whole business such as any one, *not educated as a gentleman*, would be most ambitious to undertake—hear what my experienced cousin says upon the subject.

Tadcaster, June 27, 1805.

My dear Cousin —,

The favour of a frank from our excellent friend Sir Harry D— has given me this early opportunity of returning an answer to your inquiries concerning the eligibility of the situation of a private tutor; and whether it is the mode of life to be most prudently adopted by the son of our old and mutual acquaintance Mr. R—; I have, therefore, according to your request, to send you a full account of my own conduct, and the causes of that conduct, under two several engagements of a similar nature, in order that you may be the better able to lay before Mr. R— a clear statement of facts drawn up by an experienced person, and that he may from the perusal of my story, judge whether he would wish his son, as a gentleman, to risque the same inconveniencies.

You know that at the age of eighteen I was left fatherless in the world, with an infirm mother, a little sister, and myself, all to be provided for by my sole and individual exertions.

Having had a good, though not an university education, through the instructions of my worthy and learned deceased parent, (your excellent mother's brother) feeling disinclined to any subordinate mercantile employment, and possessing nothing like a principal sufficient to embark even in a share of the higher speculations of trade, after we had supported our small household tolerably enough for near two years upon the profits of a successful posthumous literary production of my father's, when that resource was now almost exhausted, I turned my eyes towards the situation of a private tutor; for undertaking an engagement of which kind, by patient and solitary study during the last two years, I had been continuing

still further to give myself the proper qualifications. By means of a pretty good interest in the family of the great man of our village (you know we then resided at H—n in S—shire) I got appointed to the care of his eldest son, at that time eight years of age, and about to be settled, after some short previous preparation, which I found highly necessary, at one of our public schools. I may here take occasion cursorily to observe that the amazing increase of late years, of private tutors at our public schools, seems in some measure to entrench upon the principle of those establishments, by grafting private on public education; and by robbing the rightful masters of the place of their due quota of pupils, particularly in those cases where the private tutor has the care of children belonging to more than one family. But this by the way—

My father you remember was for many years of an exemplary life chaplain to Lord D.; and in the three last enjoyed the small living of H—n from the bounty of that nobleman. It was his son of whom I now undertook the charge. This circumstance, and my own not indifferent character with regard to book-learning, procured me the appointment more easily, as well as more respect, than I probably from the nature of my employment should otherwise have met with in the family of D—. The members of which that family were then composed, were the nobleman himself, his maiden sister who presided at his table, three other children besides my pupil, two girls and a boy, with their governess. Of this lady I cannot at this long distance of time speak without emotion—she was my fellow-sufferer!—God knows what is become of her—perhaps—but a truce to this too affecting subject—a private tutor and a governess are so much upon a par in a great family, that what I relate of myself, may be applied to her, *mutatis mutandis*.

Lord D.'s wife was lately dead. I was upon my entrance into the house examined with regard to my proficiency in the Sciences—by the Honble. Lady D— his lordship's sister, that nobleman himself declining, as he phrased it, to have any thing to do with the tutor, and adding that he had had quite enough of his own in his childhood. If his lordship meant that he gained any knowledge from his tutor, he had certainly lost it in the interval; but the lady was a very learned woman—the model of a true stocking; as pedantic as any of the Hannahs, Charlottes, or Lætitias of the present day.

I have said that lady D— was a very learned woman—at least she was a good English scholar; and with regard to the Classics, deeply read in Translations; so that she talked very fluently of Tacitus, by the feeble aid of Gordon: read Plutarch through the dim spectacles of Langhorne and various hands; and of many other ancient authors, whom she as I understood as their modern translators, boldly expressed her opinion. You will smile at the duration of my resentment against a woman I have now not seen for a number of years, and from whose hauteur I have long ceased to suffer the poignancy of repeated insult.

Suppose me then with my little portmanteau holding all my wardrobe, carried by our neighbour Robert, the flaxen headed cow-boy, as we used to call

him, entering the great gates of D— castle. In the hall I was forced to cool my heels, and wait some time for my name to be announced, which it was at last by the most impudent of butlers in my hearing to his lordship in an adjoining room. His lordship returned no answer whatever to the servant—but at length I heard his sister's shrill voice exclaim with some impatience, "Why does not Mr. C— come in?" "What does he stand waiting at the door for?"—where I now with a beating heart appeared—and was bidden by her unbending ladyship to advance. Lord D— made a slight inclination of his head at my entrance, but without stirring from the sofa, where he lay amusing himself with the gambols of a rough water-spaniel, who fetched and carried his lordship's white hat from one end of the room to the other.

"Sit down Mr. C—," said her ladyship—I obeyed—"You are a very young man for a tutor, sir."—"How came your father not to put you into the church?" I was too much hurt at this unfeeling question to make any reply, had her ladyship's volubility permitted it—or I could have said, how came your brother not to enable his chaplain to qualify me for orders?—but she proceeded—"Mind—I don't wish you to teach my nephew Latin and Greek yet—logic should be the foundation of every education—Yes, I say, logic is equally necessary for the peer and the peasant, the soldier and the gentleman." I was about to say something of the young lord's early age—but she anticipated it—"You cannot, sir," I say, (a favourite expression of her ladyship's) "begin too soon to teach a child the use of his reasoning faculties—it opens and expands the mind—it strengthens the understanding.—Look, sir, (reaching a large manuscript book to me) here is my own Analysis of Locke's famous Treatise, and Refutation of Reed's Objections.—Reed, sir,"—"Lady D—," said his lordship, yawning and stretching himself from the sofa, "I shall see you at dinner—I am going to ride to the kennel—Rover! fetch"—the dog brought it—his lordship placed it on one side of his head, and sauntered whistling with his hands in his breeches pockets, out of the room.

"Mr. C—," resumed her ladyship, "as it is now near your dinner time, (the clock over the stables at that moment struck one) I will not detain you upon the subject of Innate Ideas this morning; but to-morrow I will explain to you fully the method I wish you to adopt in inculcating the truth of Locke's doctrine, and of all the inferences that may be drawn from it, into my nephew.—At present I shall briefly tell you the hour at which I wish you both to rise, (you will sleep in the same apartment) the course of study for your mornings, the time to be allotted for exercise and meals, your evening avocations, and the hour of going to repose—six in the summer, and eight in the winter, I think are proper hours to rise—Duncan's logic for an hour before breakfast, and an hour after—then, if you please, a little French or Italian."—I would have said I was ignorant of these languages; but it was impossible to stop the torrent of her ladyship's communications.—"You will then ride for a couple of hours with your pupil, as I do not wish him to converse with the servants. At one you will dine

with the rest of our young family and their governess—a very worthy person, the daughter of a decayed clergyman."—The bell here rang for dinner, and a servant entering to conduct me to the above-mentioned party. lady D. merely added, she would be happy to see me with my pupil, as they had no company that day, at desert after their own late dinner, wished me a good morning, and I withdrew.

The governess—but I will abstain from all mention of that beautiful unfortunate. The young family consisted of very fine children, though I perceived the eldest was a spoiled child, and ruled his brother and sisters with an iron hand. He perfectly knew his own consequence, and gave himself airs accordingly—but I would not check him yet.

From two o'clock till six, I walked with my young charge about the grounds. He shewed me his little horse, and by his insolent manner of talking to the grooms, I conceived every moment stronger feelings of compassion for him. Those feelings were, alas! but too prophetic. You know the fate of that young nobleman.

At six we retired to dress, and about seven made our appearance in the dining-room, with the governess and her charges. The care of helping to the fruit devolved upon me; and having ventured to request my pupil to give some of his unequally large share of pine-apple to his sisters—he said surlily, "I have always the largest share"—and I was silenced. Lord D— pushed the wine to me very freely, and upon my pouring unintentionally rather too much into my glass, my pupil observed, "You have taken more than papa,"—which excited a general laugh. "He is even with you Mr. C—," said her ladyship.

So for three months passed my days, interrupted and pestered every morning by her ladyship in our studies, which I ventured to vary with a few elementary Latin authors, subjected every evening (except when his lordship had company, and then I was not admitted) to a repetition of numerous insults, teasing though trifling, like those I have above-mentioned.

At the expiration of this time my pupil and I were sent to — school. Here my time passed very differently: in the society of learned and pleasant men, I forgot what I had suffered at D— Castle; my pupil was entirely under my command, and dared not shew me those airs he delighted to indulge in, under the sanction of his paternal roof. But alas! I was soon compelled to return to spend the holidays under that hated roof again.—Not to tire you by protracting my story, after two or three alternations of purgatory and comparative elysium, I could no longer brook the insults I received, and resigned my situation.

Shortly after this, you know I was recommended by our East Indian friend to the care of a sea-captain's only son, whose father was represented to me as a most worthy person, as also his wife; I was at the same time told that I should be much more independent in this family than in that of Lord D—, and that the salary was £.100 per annum, instead of £.50 which I received from that nobleman.

My pupil's father soon left us for the East Indies. He was a rough, but honest man; and governed his wife so well, that 'till his absence I did not perceive.

her real disposition. She was the daughter of a citizen, and to the vulgar pride of wealth, added an awkward affectation of the manners of the great. Of course, we did not reside in the same house—I had lodgings near, and called every day upon my pupil at appointed hours. But I soon discovered that although propriety required my exclusion from the house, it did not that of several young men of fashion; and scandal began to be busy with the character of my pupil's mother. Of this I thought little, and said less.—I attended solely to my charge, and employment enough he gave me. That he might not be in the way to interrupt the amusements of his mother, who had no other child to overlook her, he was sent with me to see all the sights in London. My pupil was of an age when boys begin to be observant—he was turned of fourteen; and a most unlicked cub indeed—I was to teach him *les graces*—God knows I was ill qualified for such a task; and besides, always rather despised the office of a dancing-master. Perhaps, to that may be owing my too visible awkwardness of gait and manner. But to return to my pupil—it was summer when I joined him in town, and the summer theatres of course were open.—Here I regularly accompanied him, according to his mother's orders, three times in the week, and twice to church every Sunday. On that day, and occasionally on others, my pupil dined *with me* at my lodgings; where I was, as I may say, upon board wages.—The ceremony of *hiring* a private tutor I gave you in the account of my first situation.

The reasons for this banishment of myself and my pupil from his mother's house on a Sunday, I soon found was owing to the select card parties that lady always gave on the sabbath. Thus we went on, with the interruption only of a jaunt to Margate, to which place I was sent *forward* with the servants in the hoy, my pupil and his mother following us in a travelling chariot, till winter came; and then, disgusted with the mean part I was acting, just as I was upon the point of trusting to the patronage of some liberal Trypho for my support, and that of my poor family, which was the only tie that held me to my detested situation so long, your friendship stepped in and saved me, and by means of your interest, I gained that place under government I now so happily enjoy.

I shall leave you to make your own reflections on my story.—You will doubtless say I was singularly unfortunate in the families I was thrown into.—It may be so.—But if our friend Mr. R— asks my advice about the destination of his son, I would tell him, that he had better bind him apprentice to a shoe-black, than make him a private tutor. Mrs. C. joins me in compliments to all friends at Billericay, and

I remain, my dear cousin Crin.

Ever sincerely your's,

ALEXANDER C—

My cousin has left me to make my own remarks upon his communications. I have only to say, that, I believe, in no age of the world, private tutors have been looked upon in that light, nor regarded with that kindness, their merits have entitled them to hope for. A bear-leader, and a gerund-grinder, is the well-known synonyme for the bandied and degraded title of a private tutor; and when we remember Lord

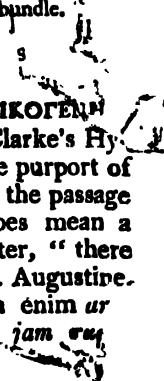
Barrymore's repartee to Lord Chesterfield, who asked the former nobleman when he last shot a highwayman, 'About the same time, my lord, that you hung your private tutor;' we cannot bring a stranger instance of the unhappy destiny of many of these young men. The Newgate calendar affords a melancholy example of the sad effects that may be produced from the natural sense of inferiority, and surly independence of a private tutor engaged in a great family. I allude to Mr. H—v— who was *seen* murdering both his private pupils on the Castle-hill at Edinburgh. Atheistical principles imbibed in a club which held its meetings at the sign of the Highlander in the Old Town, first engendered these sanguinary feelings in the mind of Mr. H—v—.

But I must here enter a protest against a misconception of my meaning with regard to those private tutors who have had the rare benefit of an University education. Brought up at schools in the north of England, (concerning the southern fates of whose pupils we shall soon offer a poem to our readers, entitled 'The German Gerund-Grinder.') they come to London and are admitted, a degree below the butler, into rich and noble families. What is the consequence? they are treated like menials—but the gentlemen of Oxford and Cambridge, considered in every company as gentlemen, and by parity of courtesy as learned men, are indeed happy in the situations of private tutors, and are very deservedly esteemed as most useful, if not dignified members of society.

But, to conclude our remarks about the bear-leader, the gerund-grinder, the gentleman, the governor, the dry nurse, and all the varied classification of uneducated, unenlightened private tutors, I cannot express myself more feelingly than in the words of St. Ephraim Syrus,* (p. Γ. Ed. Ox.) *τις ε μη παιδσει τον αυρωτον παιδων, τον απο τε Θεου μακρην υπαρχοντα, και τε φωνος εστρημωτον, και εν σκατι διαχοντα.* CRINITUS.

* I have just risen from a re-perusal of this neglected father, shamefully mutilated by the Oxford edition. A learned friend on the continent has discovered a fragment of the original, which he intends at present to publish amid a *Corpus* which he is preparing for the press at Augsburg, in 670 volumes, with supplementary sheets from all the foreign universities—any printed scholia will be thankfully received, and paid for *per bundle*.

TO CORRESPONDENTS.

Another Letter has been received from OIKOGEN on the subject of our review of Dr. Clarke's Hypothesis on the Tomb of Alexander, the purport of which is to prove that the word *σπος* in the passage of Herodian, cited by Dr. Clarke, does mean a *sarcophagus*. "Of this," says the writer, "there is a complete proof in a passage of St. Augustine. [De civitate Dei L. xviii. c. 5.] 'Quia enim *ur* in qua mortuus ponitur, quod *σπος* jam *σπος* φωνον vocant, *σπος* dicitur GRÆCÆ.'" 

NOTICES.

LITERARY, SCIENTIFIC, &c.

SOCIETY OF ARTS, &c.—The success attending the Premiums of the Society for promoting the Arts, Manufactures and Commerce of this kingdom, renders them an object of the utmost attention to all those who have the

prosperity of the country at heart. Those which are offered for the present year are judiciously arranged, and well calculated to attain their object. Our limits render it impossible for us to insert the whole, however strongly we are inclined to do so. We must therefore omit those for Agriculture, Manufactures, and Commerce, and confine ourselves to those which embrace objects more directly analogous to the nature of this Journal.

Premiums for Discoveries and Improvements in Chemistry, Dying, and Mineralogy.—1. For the best methods of preserving the seeds of plants in a state fit for vegetation a longer time than has hitherto been practised; the gold medal, or thirty guineas.

2. To the person who shall discover to the Society the cause of the dry rot in timber, and a certain method of prevention superior to any hitherto known; the gold medal, or thirty guineas.

3. To the person who shall discover to the Society the best, cheapest, and most efficacious method of preserving salted provisions from growing rancid or rusty; the gold medal, or thirty guineas.

4. For disclosing to the Society an effectual method of purifying whale or seal oil from the glutinous matter that incrusts the wicks of lamps, and extinguishes the light, though fully supplied with oil; the gold medal, or fifty guineas.

5. To the person who shall discover to the Society a method of hardening or otherwise preparing tallow, so that candles may be made of it which will burn as clear and with as small a wick as wax candles, without running, and may be afforded at a less expence than any at present made with spermaceti; the gold medal, or thirty guineas.

6. To the person who shall discover to the Society the best method of making candles of resin, or any other substance, fit for common use, at a price much inferior to those made of tallow only; the gold medal, or thirty guineas.

7. To the person who shall discover to the Society the best method of separating sugar from treacle, in a solid form, at such an expence as will render it advantageous to the public; the gold medal, or fifty guineas.

8. To the person who shall invent and discover to the Society a method, verified by actual experiments, of increasing the quantity or force of steam, in steam-engines, with less fuel than has hitherto been employed, provided that in so doing the whole amount of the expences in using steam engines may be considerably lessened; the gold medal or thirty guineas.

9. To the person who shall invent and discover to the Society the best substitute for Stockholm tar, equal in all its properties to the best of that kind, and prepared from materials the produce of Great Britain; the gold medal, or one hundred guineas.

10. To the person who shall prepare in the most concentrated form, so as to be easily portable, and at a price applicable to the purposes of manufacturers, the largest quantity, not less than one hundred weight, of the principle called by the French *tannin*, which abounds in oak bark and many other vegetable substances; the gold medal, or thirty guineas.

11. To the person who shall discover to the Society, a method of making a black ink proper for writing, superior to any at present known, indestructible by chemical applications, and not dearer than that which is now in common use; the silver medal, or fifteen guineas.

12. To the person who shall communicate to the Society, the cheapest and most effectual method of printing or staining cotton cloths with a red colour, by an immediate application of the colouring matter to the cloth, equally durable with the red colours now generally procured from decoctions of madder; the gold medal, or thirty guineas.

13. To the person who shall communicate to the Society the best and cheapest method of printing with a full green colour on cotton cloth, by an immediate application of the colouring matter from a wooden block to the cloth, equally beautiful and durable as the colours now formed from the complicated process of the decoction of weld on allumina and the solutions of indigo by earths or alkaline salts; the gold medal, or thirty guineas.

14. To the person who shall discover to the Society a method of rendering muslin less combustible, to be effected by a cheaper and more effectual mode than any hitherto known; the silver medal.

N. B. It is expected that the means employed should neither injure the quality nor stain the muslin, nor damage any print or dye with which it may be coloured.

15. To the person who shall produce to the Society the best substitute, superior to any hitherto known, for the basis of paint, equally proper for the purpose as the white lead now employed; such substitute not to be of a noxious quality, and to be afforded at a price not materially higher than that of white lead; the gold medal, or one hundred guineas.

16. To the person who shall discover to the Society a full and satisfactory process for preparing a red pigment, fit for use, in oil and water, equal in tone and brilliancy to the best carmines and lakes now known or in use, and perfectly durable; the gold medal, or thirty guineas.

N. B. It is not required that the colour should resist the action of fire or chemical applications, but remain unaltered by the common exposure to strong light, damps, and noisome vapours.

17. To the person who shall prepare an artificial ultramarine, equal in colour, brilliancy, or durability, to the best prepared from lapis lazuli, and which may be afforded at a cheap rate; the gold medal, or thirty guineas.

18. To the person who shall discover, within Great Britain or Ireland, a quarry of white marble fit for the purposes of statuary, and equal in all respects to those kinds now imported from Italy; the gold medal, or one hundred pounds.

19. To the person who shall prepare the largest quantity (not less than one ton) of sulphuric acid from sulphur, without any nitric salt, of a specific gravity, not inferior to the best sulphuric acid of commerce; the gold medal, or fifty guineas.

20. To the person who shall prepare in Great-Britain, the largest quantity, not less than one hundred weight, of any salt of nitric acid, with either earths or alkalis, by a method superior to and as cheap as those hitherto practised; the gold medal, or one hundred guineas.

21. To the person, in Great Britain, who shall make the greatest quantity of bar-iron, not less than ten tons, with coak, from coak-pigs, equal in quality to the best iron imported from Sweden or Russia, and as fit for converting into steel; the gold medal, or fifty guineas.

22. To the person who shall invent and discover to the Society a cheap composition, superior to any now in use, which shall effectually preserve wrought iron from rust; the gold medal, or fifty guineas.

23. To the person who shall discover to the Society the best method of purifying or refining block tin, so as to render it fit for the finest purposes to which grain-tin is now applied, and not higher in price; the gold medal, or fifty guineas.

24. To the person who shall discover to the Society the cheapest, safest, most durable, and most easily fusible composition, fit for the purpose of glazing the ordinary kinds of earthen-ware, without any preparation of lead, and superior to any hitherto in use; the gold medal, or thirty guineas.

25. To the person who shall discover to the Society the best method of separating, purifying, and refining copper

from the ore, so as to render it fit for the finest purposes to which fine copper is now applied, and by a process superior to any hitherto known or in use, and not higher in price; the gold medal, or fifty guineas.

26. To the person who shall complete and publish an accurate mineralogical map of England and Wales, on a scale of not less than ten miles to an inch, containing an account of the situation of the different mines therein, and describing the kinds of minerals thence produced; the gold medal, or fifty guineas.

27. The same premium is offered for a mineralogical map of Ireland.

28. The same premium is offered for a mineralogical map of Scotland.

29. To the author who shall publish the Natural History of any county in England or Wales; the gold medal, or fifty guineas. It is required that the several natural productions, whether animal, or vegetable, or mineral, peculiar to the county, or found therein, be carefully and specifically arranged and described, in order that the public may be enabled to judge what arts or manufactures are most likely to succeed in such county. The work to be delivered to the Society on or before the last Tuesday in January, 1806.

Premiums in Polite Arts.—For the best original drawing, of any kind, by young gentlemen under the age of twenty-one, sons or grandsons of peers, or peeresses in their own right, of Great Britain or Ireland; the honorary medal of the Society in gold.

2. The same in silver for the best copy.

3. The same premiums will be given, on the like conditions, to young ladies, daughters or grand-daughters of peers or peeresses in their own right, of Great-Britain or Ireland.

4. For the best original drawing, of any kind, by young gentlemen under the age of twenty-one; the gold medal.

5. For the best copy, the silver medal.

6. The same premiums will be given for drawings by young ladies.

N. B. As the foregoing honorary premiums are intended only for such of the nobility and gentry as may hereafter become patrons or patronesses of the arts; persons professing any branch of the polite arts, or any business dependent on the arts of design, or the sons or daughters of such persons, will not be admitted candidates in these classes.

7. For the best historical drawing, being an original composition of three or more human figures, the height of the principal figure not less than eight inches, by persons of either sex under twenty-one years of age; the gold pallet.

For the next in merit, the greater silver pallet.

8. For the best outline, after the plaster cast, of any antique statue, by persons of either sex under the age of twenty-one, the figure not less than eighteen inches; the greater silver pallet.

For the next in merit, the lesser silver pallet.

9. For the best painting in oil, of a landscape after nature, the size thirty-six by twenty-eight inches; by persons of either sex under twenty-five years of age; the gold pallet.

For the next in merit the great silver pallet.

10. For the best drawing, in water colours, of a landscape after nature, not less than eighteen inches by twelve, by persons of either sex under twenty-one years of age; the gold pallet.

For the next in merit, the greater silver pallet.

11. For the best finished drawing of any antique figure, the size of the drawing not less than eighteen inches, by persons under twenty-one years of age; the greater silver pallet.

For the next in merit, the lesser silver pallet.

12. To the person who shall complete the best original drawing and engraving, the design and engraving to be executed by the same artist; the gold medal.

13. For the best historical engraving of any size; the gold pallet.

For the next in merit, the greater silver pallet.

14. For the best line engraving of a landscape, the size of the engraving not limited; the gold pallet.

For the next in merit, the greater silver pallet.

15. For the best perspective drawings of machines, by persons under twenty-one years of age, the greater silver pallet.

16. For the best engraving on wood or metal blocks, or any other material, so that the same be rendered capable of composition with the letter-press, of any allegorical or other subject suited to the embellishment of letter-press; the gold pallet.

17. For the best drapery figure or group cast in bronze; if a single figure, not less than twelve inches high; and if a group, not less than nine inches; and which will require the least additional labour to repair; the gold medal, or the silver medal and twenty guineas.

18. For the best ornamental drawing for the purpose of embellishing architectural designs; a silver medalion with the following engraved inscription: *The Premium given by the Society for the Encouragement of Arts, Manufatures, and Commerce, in conformity to the Will of John Stock, of Hampstead, Esq.* The drawing to which the premium is adjudged to remain the property of the Society.

Conditions for the Polite Arts.—All the claims under this class are to be produced to the Society on or before the last Tuesday in February, 1806.

No person who has gained the first premium in any class shall be admitted a candidate in a class of an inferior age; and no candidate shall receive more than one premium in one year; nor shall they who for two successive years have gained the first premium in one class, be again admitted as candidates in that class.

No person shall be admitted a candidate in any class, who has three times obtained the first premium in that class.

No more than one performance in any class shall be received from the same candidate.

All performances (to which premiums or bounties are adjudged) shall remain with the Society after the first Wednesday in June, when they will be delivered, unless mentioned in the Premiums to the contrary.

No performance shall be admitted, that has obtained a premium, reward, or gratification, from any other society, academy, or school, or been offered for that purpose.

All performances that obtain premiums in the Polite Arts must have been begun after the publication of such premiums, except line engravings.

It is required, that the matters for which premiums are offered, be delivered in without names, or any intimation to whom they belong; that each particular thing be marked in what manner each claimant thinks fit, such claimant sending with it a paper sealed up, having on the outside a corresponding mark, and on the inside, the claimant's name, residence, and age; which paper is not to be opened unless the candidate be successful, or by a special vote of the Society.

To encourage real merit, and prevent attempts to gain on the Society, by producing drawings made or re-done by any other person than the candidate, the Society require a specimen of the abilities of each successful candidate, under the inspection of the Committee of Polite Arts, in every instance where such proof may appear necessary.

All candidates in the Polite Arts are required to signify, on their drawings, whether the performances are originals or copies; and if copies, whence they were taken.

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[NUMBER VIII.]

The Life and Pontificate of Leo the Tenth. By William Roscoe. 4 vols. 4to. Liverpool, 1805. Cadell & Davies, London. 6l. 6s. 6d.

THE latter end of the fifteenth or beginning of the sixteenth century, has long attracted the attention of mankind, as one of the most distinguished eras in the history of the world. This is the important moment at which our species effected its escape from the darkness which extinguished the illumination of Greece and Rome; and we look back to it with the most lively self congratulation, while we contemplate the happy state to which we are now born, and the dismal fate which would have been ours, had the condition of man not received that memorable change.

To illustrate the annals of this remarkable period has always appeared a favourite object to the lovers of literature, and to those who contemplate with delight the progress of the human species. Many labours have been dedicated to this purpose; and almost every part of the subject has received the most ample elucidation, which historical research at least could bestow upon it. One of the latest enterprises of this kind was by the author of the present work, who in his history of Lorenzo de' Medici, proposed to exhibit a view of the first attempts towards the renovation of liberal studies in Europe. The important efforts of Dante, Boccaccio and Petrarch, had indeed already been exhibited. But the improvements to which they had attained were confined almost exclusively to themselves; and it was not till the times of which Roscoe was enabled to treat that the taste for literature became so extended that it could with any propriety be said to be the taste of the people.

A life of Lorenzo de' Medici confined the researches of the historian to a limited period, and also to a particular country; and the progress of improvement in Italy was the only subject which it suited the nature of the work to introduce. The object indeed of almost all the works which had appeared on the subject was of this limited nature, some describing the introduction of improvement into one country, and some into another, some exhibiting one step of the progress, and some a different step. In detached portions, after this manner, the subject had nearly received all the illustration of which it was susceptible. But an important labour still remained; which was, to unite these scattered lights; to collect the information distributed in so many authors; and from the facts which they afford to exhibit an entire and connected view of the revival of knowledge and improvement in the nations of Europe.

That such a work had attracted the attention of Roscoe himself appeared highly probable from the following words in the preface to his *Life of Lorenzo*; in which, having enumerated some of the important advantages which we owe to the close of the fifteenth and beginning of the sixteenth century, he adds:

"A complete history of these times has long been a desideratum in literature; and whoever considers the magnitude of the undertaking will not think it likely to be soon supplied" * * * "That the author of the following pages has frequently turned his eye towards this interesting period is true, but he has felt himself rather dazzled than informed by the survey. A mind of greater compass, and the possession of uninterrupted leisure, would be requisite to comprehend, to select and to arrange the immense variety of circumstances which a full narrative of these times would involve." On the announcement however of the *Life of Leo the Tenth* it appeared that he had undertaken the mighty task, and what, to use his own language in the preface to his latter work, "had not yet been attempted, in a manner in any degree equal to the grandeur and variety of the subject," an history of the age of Leo the Tenth—this we expected to supply that desideratum in literature which Mr. Roscoe lamented in his former publication. That the author looked upon his own work in this dignified light is evident from various passages. In the following the calm historian is even raised by the contemplation into the figurative language of poetry.

"The same considerations," says he, toward the beginning of his preface, "which have deterred others from engaging in so laborious and hazardous an attempt, would in all probability have produced a similar effect on myself, had I not been led by imperceptible degrees to a situation in which I could scarcely, with either propriety or credit, have declined the task. The history of the life of Lorenzo de' Medici, the father of Leo X. had opened the way to a variety of researches, not less connected with the events of the ensuing period, than with those of the times for which they were immediately intended; and even that work was considered by many, perhaps not unjustly, as only the vestibule to a more spacious building, which it would be incumbent on the author at some future period to complete."

A brief analysis of the work, exhibiting a general view of the particulars and arrangement, will afford the best preparation for apprehending the sense, and estimating the justness of the remarks which we shall afterwards think it necessary to offer.

Immediately after stating the circumstances of the birth of Leo, the author presents a view of the political state of Europe, in which the peculiarities of the papal government, the temporal power of the popes, the union of the temporal and spiritual authority, and the advantages of the papal government receive particular notice. He returns to the life of the future pope, who receives the name of Giovanni de' Medici, and from his birth is destined to the church by his father. The account of the efforts which were used to raise him to the rank of a cardinal at an early age, and of the circumstances attending the progress and consummation of that affair chiefly fills up the remainder of

the first chapter, which closes with an account of the most eminent members of the sacred college at the time of the admission of the cardinal de' Medici.

The second chapter is devoted entirely to the literature of Italy, as it existed at the time of this important era in the life of the young ecclesiastic. It contains an enumeration of all the persons who were distinguished for their literary acquirements, in any part of Italy, with an account of the nature of their pursuits, and the merit of their productions and attainments. At Rome were found Pomponius Lætus, Callimachus Experiens, Paolo Cortese, Seraphino D'Aquila. To the Neapolitan academy belonged Giovanni Pontano, Giacompo Sanazzaro, Cariteo, and others. Ferrara enumerated the two Strozzi, Boiardo, Ariosto, Francesco Cieco, Nicola Lelio Cosmico. The duke of Urbino, and the marquis of Mantua encouraged men of letters, as did also Lodovico Sforza at Milan, where Lionardo da Vinci took up his residence. Beside these a particular account is given of the Bentivogli of Bologna, of Codrus Urceus, of Petrus Crinitus, and of the celebrated printer Aldo Manuzio, to whom literature is more indebted than to all the rest taken together.

Immediately after this the author enters upon a very long and detailed account of the military and other political transactions of Italy from this period till the time when the cardinal ascended the pontifical throne. He had for but a short time enjoyed the exercise of his new dignity, when the death of Innocent the Eighth opened the way for the accession to the apostolical chair of cardinal Borgia, the celebrated and infamous Alexander the Sixth. Nearly cotemporary with this event were the preliminary steps for the eventful expedition of Charles the Eighth of France into Italy. This enterprise, the siege of Pisa, and the memorable operations of the pope Alexander, and his son Cesar Borgia, with the league of Cambray, the conquest of Naples, and the various proceedings and changes connected with these events, are the principal transactions which fill up this period, and which are related in the 3d, 4th, 5th, 6th, 7th, 8th, and 9th chapters.

After this long digression, as it may justly be called, which occupies the greater part of the first, and one half of the second volume, we come to the assembly of the conclave, which conferred upon the cardinal de' Medici the sovereignty of the church. The circumstances attending the election, and some of the first operations of Leo are recorded in the 10th chapter. He makes professions of restoring the peace of Europe; he endeavours to dissuade Louis XII. from the attack of Milan, and afterwards opposes him; he is chosen umpire between the emperor elect and the Venetians; creates four cardinals; receives the submission of the refractory cardinals of France, and of Louis the Twelfth.

We are at last brought back to the concerns of literature; and in the eleventh chapter, after an intimation of the little progress which had been made during the whole period of the cardinalship of the young Medici, we have an account of the things done by him for its promotion after his advancement to the apostolical throne. The Gymnasium, or Roman univer-

sity, which had been instituted by Alexander the Sixth, but neglected by Julius the Second, receives new encouragement. The pope particularly exerts himself in favour of Greek literature, employs John Lascar, of whom an account is given, writes to Marcus Musurus, whom he afterwards makes archbishop of Malvasia, and founds the Greek institute. He grants to Aldo Manuzio the pontifical privilege for publishing the Greek and Roman authors; and procures the establishment of a Greek press at Rome. Among the patrons of literature at this time was also Agostino Chisi, a merchant at Rome, in whose house a Greek press was established, from which issued the first Greek book printed in that city, and some of the finest specimens of the typographical art in that age. The attainments and services of Varino Camerti in Greek literature are particularly noticed by the author. The acquisition by Leo of a more complete copy of the works of Tacitus, and its publication are carefully displayed. The rise of the study of Oriental literature is described, and the attainments and labours of some of the more eminent proficient. Leo encouraged the researches for eastern manuscripts; and was so well pleased with the attempt of Pagnini to translate the Hebrew scriptures from the original, that he directed the translation to be published at his expence.

We revert in the next chapter to the political transactions of Leo. The agreeable event of having reduced to obedience so powerful a monarch as Louis XII. some advantages which had been gained over the Turks by the kings of Hungary and Poland, and the vast territories gained in the East by the king of Portugal, afforded occasion to the pope for one of those exhibitions of which he was so fond; and a public thanksgiving was held at Rome with extraordinary pomp and magnificence. This is particularly recorded; as well as the circumstances of a most splendid embassy sent from the king of Portugal to Leo X who was highly flattered by it, and made the king in return a grant of all the countries he had discovered or might yet discover. The schemes of Louis the Twelfth to recover his lost ground in Italy, cost the pope some exertions to counteract them, of which we have a full account. We are then presented with a description of some magnificent exhibitions at Florence, after which we come to the beginning of the chief series of actions which occupied the life of the pontiff. The first deliberations held at Rome for aggrandizing the family of the Medici are described; after these the designs formed by Leo upon the kingdom of Naples, and the duchies of Ferrara and Urbino; his new alliance with Louis the Twelfth; his acquisition of Modena; and his endeavours to reconcile the Venetians to the king of Spain and the emperor elect. The death of Louis the Twelfth, and his character, conclude the chapter.

The pretensions to Milan and Naples of the active and enterprising Francis I. who succeeded to the crown of France, and the efforts he made for these possessions, which the pope so eagerly desired for his own family, afforded his holiness sufficient occupation for several years. The transactions relating to this affair, and the intriguing policy employed by the pope to traverse the designs of the monarch are related mi-

nately in the 13th and 14th chapters. In these are also contained some other operations of his holiness, particularly his expulsion of the duke of Urbino from his dominions, his discovery of a conspiracy against his life among the cardinals, and his conduct toward the conspirators.

After this succeeds the event for which the pontificate of Leo the Tenth is chiefly remarkable, the Reformation of Luther; of the commencement of which, and the first steps of its progress an account is contained in the 15th chapter. After some observations on the superstition of the middle ages; on the vices of the clergy, and the accusations which they had called forth from the early promoters of literature, Dante, Petrarca, Boccaccio, and others; on the effects of the revival of literature, and the new spirit of inquiry, the author relates the opposition raised by Luther to the sale of indulgences; the controversy then carried on between him and Tetzel, Eccius, and Prierio on this subject, the citation of Luther to appear at Rome, the conference at Augsburg, the appeal to the pope, the papal decree against the opinions of Luther, and the appeal of Luther to a general council. The author concludes the chapter with an inquiry into the causes of the success of Luther, which he represents as two—1st, The combination of his cause with the promoters of learning; and 2dly, His offering to submit his doctrines to the test of reason and experience.

In the two chapters which follow we return to the concerns of literature. In the first is contained an account of the poetry of Italy, including that of Sannazaro, Tebaldeo, Bernardo Accolti called L'Unico Aretino, Bembo, Beazzano, Molza, Ariosto, Vittoria Colonna, Veronica Gambara, Costanza d'Avalos, Tullia D'Arragona, Gaspara Stampa, Laura Battiferra. The nature of the Poesia Bernesca, or jocose Italian satire is then explained, and an account given of Francesco Berni, Teofilo Folengi, of Trissino and the Versi Sciolti or Italian blank verse, of Giovanni Rucellai, and Luigi Alamanni, after which some observations are offered on the different classes of the Italian poets, and on the state of the Italian drama. The next chapter the author dedicates to an account of the poets who wrote in Italian, the particular objects of the pontiff's favour. These were Jacopo Sadoletti, Bembo, Giovanni Aurelio Augurelli, Sannazarro, Girolama Vida, Girolama Fracastoro, Andrea Navagero, Marc-Antonio Flaminio, Guido Postumo Silvestri, Giovanni Mozarello, Raffaello Brandolini, Andrea Morone, Camillo Querno, Barabello di Gaeta. There is besides an account of Giovanni Gorizzio, an eminent patron of learning at Rome, of the collection of poems denominated Coryciana, and of the poem of Francesco Arsilli de poetis urbanis.

The political transactions of Leo again claim our attention in the 18th chapter. The fears excited for the safety of Christendom by the power and conquests of Selim, the Ottoman chief, gave Leo an opportunity of endeavouring to form an alliance for a new crusade among the Christian powers. The marriage of Lorenzo de Medici with Madelaine de Tours, an event which appeared of great consequence to the pope, and on which he displayed the utmost magni-

ficence, is here also related. The circumstance of the death of the emperor Maximilian, and of the competition of Charles of Austria, and of Francis I. for the imperial crown nearly interested the pontiff; the policy pursued by him on this occasion is accordingly described. An account of some affairs more peculiarly relating to the family of the Medici concludes the chapter, as the death of Lorenzo, the character of some of the other branches of the family, and the situation and government of the Tuscan state.

The further progress of the Reformation during the pontificate of Leo is contained in the 19th chapter. In this an account is given of the mission of Miltitz, and of his endeavours to reconcile Luther, who was prevailed upon to write to the pope. Mr. Roscoe comments upon this letter; after which he gives an account of the condemnatory bull of Leo, and of the treatment which it experienced from Luther. The proceedings in the Germanic diet with regard to the Reformation next claim attention. The mission of Aleandro as papal legate to the emperor is mentioned, and his harangue to the imperial diet. The citation and appearance of Luther before that diet are described and observations made on his conduct. His condemnation, and private conveyance to the castle at Wartburg are recorded; after which, and some notice of the writings of Henry VIII. against the great reformer, an account is given of the reformation in Switzerland by Zuinglius; and the chapter is closed by reflections on the character and conduct of Luther, on his bold assertion of the right of private judgment, his inflexible adherence to his own opinion, on the uncharitable spirit of the first reformers, and on the effects of the Reformation on literary studies, on the fine arts, and on the political and moral state of Europe.

Having already described the state of the Latin and Italian poetry, the principal branches of Italian literature, the author proposes in the 20th chapter to give an account of the philosophical studies of Italy. These consisted chiefly of commentaries on the writings of Aristotle and Plato, and disputes about the comparative merits of these two sages. The persons chiefly distinguished for those studies were Niccolo Leonico Tomeo, Pietro Pomponazzo, Agostino Nifo, Giovan-Francesco Pico. Some attempts had been made in natural philosophy, and toward the reformation of the calendar, with which the author connects the discoveries in the East and West Indies, of which a short notice is inserted. He adds two articles, one relating to natural history, another to moral philosophy, but he is little assisted by materials.

After having done with authors we next come to librarians. In the 21st chapter, after some account of the vicissitudes and final establishment of the Laurentian library, and of the services of Leo in augmenting the Vatican library, we have an account of a series of the keepers, or *custodi* of the latter, as minute and solemn, as if they were the greatest authors or most eminent statesmen. Of those with whose history we are here favoured, are Lorenzo Parmenio, Fausto Sabeo, Tomaso Fedro Inghirami, Filippo Beroaldo, Zanobio Acciaiuoli, Girolamo Aleandro. There were other libraries in Rome with which we

are here made acquainted. After this our author adds an account of the historical writers of Italy in the time of Leo,—Nicolo Machiavelli, Filippo de Nerli, Jacopo Nardi, Francesco Guicciardini, Paullo Giovio; and of some miscellaneous writers,—Pierio Valeriano, Celio Calcagnini, Lilio Gregorio Gyraldi.

The state of the fine arts, which flourished so much in the time of Leo, is described in the 22d chapter.

The last political transactions of Leo are the principal contents of the 23d chapter. After the acquisition of the Milanese by Francis I. and the confirmation of the kingdom of Naples in the hands of Charles V. the pope conceived it the time for him to seize upon several of the smaller states in his neighbourhood. Nor was this enough. He made attempts upon the duchy of Ferrara; and entered upon measures for expelling the French and Spaniards from Italy. He entered into a treaty with the emperor for restoring the family of Sforza to Milan; and so successful were the arms of the allies that Milan was actually captured. But shortly after the news of this good fortune Leo suddenly died, not without the opinion of his cotemporaries, that his death was occasioned by the intemperance of his joy on this intelligence.

The concluding chapter contains an account of the controversy respecting the character of Leo, and the delineation of that character according to the views of Mr. Roscoe.

Such are the particulars of which this history of the Life and Pontificate of Leo X. is composed. We now proceed to deliver our opinion of it. After a careful examination of all that it contains, we cannot, perhaps, express that opinion more accurately than in the familiar phrase—That truly there is not much in it. Our meaning is, that the greater part of the historian's attention has been consumed on things of very inferior importance, while things of the greatest magnitude were soliciting his regard; and that the things of primary consequence which he has touched have too often been treated in a superficial, and partial manner, and not always even with perfect fairness. We did not, however, peruse the work without the perception of various excellences, which we shall have pleasure in pointing out.

We may consider the conduct of Leo, and also the merits of his historian, in regard to three classes of objects:—1st, Political Transactions; 2d, The Reformation; and 3d, Literature and the Fine Arts.

1. The political transactions which intervened between the birth of Leo, and his elevation to the pontificate, occupy a space altogether disproportionate to their connection with the life of the pontiff, and to their importance compared with other transactions and events, of a much more intimate connection. Those transactions in no respect proceeded from Leo; he neither had any concern in their origin and management: nor was he otherwise affected by them than as Italy in general was affected by them, and all the rest of his countrymen. Yet true it is that these transactions occupy not much less than one half of the whole work. But Mr. Roscoe tells us in his preface that they were transactions of great importance; that the irruption of Charles VIII. into Italy

was of so much consequence that Mr. Gibbon meditated a separate history of it. Did Mr. Gibbon, however, insert this into his history of the Decline and Fall of the Roman Empire? Yet it was fully as much connected with Mr. Gibbon's subject, as with Mr. Roscoe's, and Mr. Gibbon was not an author very scrupulous in admitting unconnected subjects into his history. An history of the expedition of Charles VIII. however, it appears he thought too great a departure from order; and we wish that Mr. Roscoe had, after his example, meditated a separate history of this important event.

Mr. Roscoe says that an accurate view of the political state of Italy previous to the pontifical transactions of Leo is necessary to the clear understanding of these transactions. This is very true. But that view ought not to have occupied one-tenth part of the space necessary to contain the detailed history of Italy for a period of thirty years.

Mr. Roscoe, however, was of opinion that he had it in his power to write a better history of that period than any that had yet appeared. In this we very willingly agree that he did not over-rate his own pretensions. The narrative is elegant and beautiful; and his acquaintance with Italian literature, and the documents to which this has procured him access have discovered to him many things which contribute essentially to the illustration of that portion of the Italian story. After all, however, there is but little profundity in his narration; nor is it either distinguished for the acquaintance with human nature which Machiavel and others have displayed, or those comprehensive political views which characterise the pages of Hume. Even Robertson and Gibbon, who were infinitely inferior to Hume in this important particular, are above all comparison with Roscoe.

There are various particulars, notwithstanding, in this part of the narrative, with regard to which we should be happy to state our reasons for dissenting a little from the opinions of the author, were we not hastening forward to things which we consider of greater importance. We may cite the attempts to extenuate the deformity of the picture generally drawn of the Borgias, as an example of the circumstances to which we refer.

But, perhaps, the defects in this part of the work are even worse than the redundancies. The whole of this voluminous preliminary matter refers almost entirely to Italy. But when we recollect that the Reformation, with all its consequences, arose from the literary and political state of Germany more immediately than from that of Italy, and that its progress was affected more or less by the literary and political state of every country in Europe; when we recollect that the operations relative to this were by far the most important, not only in the life of this, but of any other pope; and when we find that an account of the literary and political state of Italy is all the preliminary information we receive to an account of his pontifical actions, we cannot help suspecting that our author has formed a very imperfect notion of the nature of his work.

In relating the political transactions which more properly belonged to Leo himself, his partialities have

domineered over his judgement to a degree which has been very seldom surpassed. While he represents the conduct of this ecclesiastical chief as directed by the most enlarged, and philanthropic views, as aiming solely at preserving the balance of Europe, and securing the independence of Italy, it appears with the most glaring evidence, from the facts recorded by Mr. Roscoe himself, that his whole pontificate had no other object than the aggrandisement of his own family, that every political manœuvre which he employed was directed to this single purpose, that he was not more restrained in this narrow and selfish career by the principles of humanity and justice than Alexander the Sixth, or Julius the Second themselves; and that he only veiled his proceedings a little better with the cant of public spirit and generosity, that is to say, was, in addition to his other vices, a hypocrite; a character which those other pontiffs with all their crimes disdained to be.

Mr. Roscoe is high in admiration of the professions of Leo, upon his accession to the pontificate, to use all his endeavours to preserve the peace of Christendom, although these professions were only meant to work as a dissuasion upon Louis XII. from his intended attack upon Milan, which the pope had already destined for his own family; and although at the very time of these professions he was endeavouring to stir up Henry the Eighth of England, the emperor Maximilian, and Venice, and was subsidizing the Swiss against the king of France. Poor Henry was again finely duped by those professions. No sooner were the ends of his holiness gained, and the further reduction of the power of France seemed inconsistent with his interests, than he prevailed upon Henry to stop short amid his conquests, to save the further effusion of Christian blood! This reluctance to the effusion of Christian blood was brilliantly illustrated immediately after, when he exerted himself with so much ardour to prevent the alliance of the king of France, with the houses of Spain and Austria; knowing that the contests and wars of those monarchs afforded him the only chance of securing Italy to himself.

No sooner were these efforts terminated than solemn deliberations. Mr. Roscoe informs us, were held at Rome, to digest the measures for the aggrandisement of the family of the Medici. Mr. Roscoe relates the result with all the coolness of a Machiavelli recounting the atrocities of a Cesar Borgia. The pope, says he, "turned his views towards the kingdom of Naples, conceiving that from the advanced age of Ferdinand of Spain, an opportunity would soon be afforded of interfering in its concerns, and perhaps, of occupying its government, to the exclusion of the young archduke." With such ease does Mr. Roscoe talk of dispossessing unjustly a lawful sovereign of his kingdom, to make way for one of his favourite Medici. "This important acquisition," he continues, "Leo probably destined for his brother Giuliano; whilst the state of Tuscany, to which he also hoped to unite the duchies of Ferrara and Urbino;" [both, at this time, our readers will observe, enjoying in peace their lawful sovereigns] "were the intended inheritance of his nephew Lorenzo. By these means" [that is, by a series of atrocious usurpation and robbery] "the family

of the Medici would have enjoyed a decisive superiority over any other in Italy, and by the subsequent union of these territories, which was likely to take place at no distant period, would have held an important rank among the sovereigns of Europe."

To shew the regard which Leo had to the rescue of Italy from foreigners;—imagining that the assistance of France would be necessary to the accomplishment of his purposes on Naples, he began actually to encourage Louis in his designs upon Milan. After the death of that monarch, and other events which came in the way of his designs upon Naples, and when Francis the First advanced his pretensions upon Milan with new activity, the pope opposed him as long as there was any hope of success. But as soon as Francis became irresistible he deserted his allies, and hastened to make his peace with the conqueror. They became immediately such good friends that an alliance between them was formed, and a long interview was contrived, at which, to shew the regard of the pope for established rights and liberties, they agreed together to abolish the pragmatic sanction, the charter under which the French clergy had long enjoyed certain important immunities from the domination of the Romish court; and the pope and the sovereign fairly divided the plunder between them.

But this conjunction was not of long continuance. Francis began to advance pretensions to the kingdom of Naples. Of course the friendship of the pope was at an end. The emperor Maximilian opportunely made an attempt upon Milan; when the pope, notwithstanding his alliance with Francis I. immediately dispatched cardinal da Bibbiena as his legate to the emperor; at the same time directing his general, Marc-Antonio Colonna, then at the head of a small body of Roman troops, to join the imperial army."

But hitherto the treachery and injustice of the pope had been confined to small instances, by reason of the power of the individuals to whom they had been directed. They appear in their true colours, when the weakness of the object removed all grounds for fear. The completion of the designs which he had long meditated against the duke of Urbino we shall lay before our readers in the words of Mr. Roscoe himself. Even in all the mitigated light in which he represents the crime, and with all the palliations which he insinuates, it will not be regarded by any one as less than a specimen of a man who tramples without regard upon all laws, human and divine, for the perpetration of his own selfish purposes:

"The temporary cessation of hostilities, occasioned by the retreat of the imperial troops, afforded the pope a favourable opportunity of attempting to carry into effect his long meditated design against the duchy of Urbino, and of raising his family to a sovereign rank. It is probable, however, that in this design, Leo was actuated not only by motives of ambition, but by his resentment against the duke, who had on several occasions manifested a disposition hostile to his views, and particularly at the time of the restoration of the Medici to Florence, when he had refused to afford them his assistance as general of the church; although he had been directed by his uncle, Julius II. to grant them all the support in his power. These private reasons of dislike were, however, cautiously suppressed, and motives of a more public nature were alleged by the

pontiff, in justification of the violent measures which he had in contemplation. Among these, Leo did not forget to enumerate the assassination of the cardinal of Pavia, in the streets of Ravenna, perpetrated by the duke, with his own hand, in a season of tranquility and confidence; the animosity shewn by the duke against the papal troops, as well on other occasions, as after the battle of Ravenna, when he expelled the unfortunate fugitives, who had escaped that dreadful day, from his dominions; his treacherous negotiations with foreign powers, and his contumacy as a vassal of the holy see, in refusing those supplies which it was his duty, and which he had positively stipulated to provide. For these ostensible reasons Leo issued a monitory to the duke, of which he was no sooner apprized, than he quitted his capital and retired to Pesaro. Here he endeavoured by all the means in his power to appease the resentment of the pontiff; for which purpose he dispatched to Rome the duchess Elizabetha, the widow of his predecessor, by whose intercessions he hoped to avert the danger with which he was threatened. The reception of the duchess was not, however, such as from her rank, her accomplishments, and the services rendered by her husband and herself to the family of the Medici, she was entitled to expect. In two audiences, obtained not without difficulty, she remonstrated with the pontiff on the severity of his conduct towards the representative of a family, which had so long been connected by the ties of friendship with his own, and which had manifested the sincerity of its attachment by the protection afforded to the Medici in the midst of their calamities, and when they had no other refuge. She reminded the pope of the intimacy which had so long subsisted between the duke and his late brother Giuliano, who had always avowed the warmest attachment towards the family of his protectors; and she declared that it would be an instance of ingratitude, which she could not believe would be countenanced by so generous and magnanimous a prince as his holiness was universally esteemed to be, if his nephew Lorenzo, who, when an infant, had so often been caressed in her arms, should now rise up against his benefactors, and expel them from the very place which had been the scene of their kindness to him. These supplications had, however, little effect on the determination of the pontiff; who informed the duchess in reply, that he expected the duke to make his appearance at Rome, according to the tenor of the monitory; the term of which being now nearly expired, he should, from his personal respect to her, enlarge for a few days. Instead, however, of proceeding to Rome, the duke retired from Pesaro to the court of his father-in-law, Francesco Gonzago, at Mantua, whither he had already taken the precaution of sending his wife and family, having first garrisoned the citadel of Pesaro with three thousand men, the command of whom he had intrusted to Tranquillo da Mondolfo, an officer in whom he placed great confidence. Availing himself of the disobedience of the duke to the paramount authority of the holy see, Leo issued a decree of excommunication, by which the duke was declared a rebel, and deprived of his titles and offices, and all the cities in the state of Urbino were placed under an interdiction, as long as they avowed their allegiance to him. The princes of Christendom were admonished not to afford him any assistance, and even the duchess Elizabetha was deprived of her dowry arising from the territories of her late husband. At the same time Lorenzo de' Medici, as general of the church, accompanied by the experienced commander Renzo da Ceri, entered the duchy of Urbino by way of Romagna, at the head of one thousand men at arms, one thousand light horse, and twelve thousand infantry. Vitello Vitelli, with upwards of two thousand men, attacked the dominions of the duke on the side of Lamole, and Giovan-Paolo Baglione, attended by an apostolic commissary, proceeded towards the city of Urbino,

by way of Gubbio. Such an attack was irresistible; and the duke himself, being apprized of the forces brought against him, conceded to his subjects, in express terms, the liberty of entering into such stipulations with the conquerors as they might think conducive to their own safety. The city of Urbino immediately surrendered to the pontifical arms, and this example was followed by all its dependant cities and places, except the citadel of Pesaro, and the fortresses of Sinigaglia, San Leo, and Majuolo. After sustaining a cannonade of two days, Mondolfo, to whom the defence of the citadel of Pesaro had been entrusted, agreed to surrender the place, if effectual assistance did not arrive within twenty days; but when the time had expired, Mondolfo, instead of complying with the terms of the treaty, again attacked the besiegers with his artillery. The straits to which the garrison was reduced, soon, however, gave rise to mutiny and disorder; and the soldiers, seizing upon their leader, delivered him up as the price of their own security, to the commanders of the papal troops, who executed him on the gallows as a traitor. The fortresses of Majuolo and Sinigaglia, were immediately surrendered; but that of St. Leo, being well garrisoned, and situated on a precipitous rock, was deemed impregnable. After a siege of three months, its conquest was, however, accomplished by the contrivance and exertions of a master-carpenter, who, having ascended by night the steepest part of the rock, and concealed himself by day under its projections and cavities, enabled the besieged to fix their ladders by means of which one hundred and fifty chosen men arrived early in the morning at the summit; a part of whom carrying six standards, having scaled the walls, the garrison conceiving the place was stormed, abandoned its defence, and the gates were opened to the besiegers.

“The conquest of the whole state being thus accomplished, Leo invested his nephew Lorenzo with the duchy of Urbino, and its dependant states of Pesaro and Sinigaglia; and in order to give greater validity to the act of investiture, he caused it to be authenticated by the individual signatures of all the cardinals, excepting only Domenico Grimani, bishop of Urbino, who refused to concur in despoiling the duke of his dominions. Fearful, however, of having incurred the indignation of the pope, Grimani, a few days afterwards, prudently withdrew from Rome, and did not return until after the death of the pontiff.

“The exiled duke, thus deprived of his dominions, requested the pontiff that he would at least liberate him from his ecclesiastical censures; but Leo refused him even this consolation, although the duke intreated it, ‘for the salvation of his soul.’ Thus the man who appears to have felt no remorse for the assassination of another, and that too a cardinal of the church, professed his anxiety in labouring under the displeasure of the pope; and thus the pontiff, to whom the care of all Christendom was intrusted, after despoiling the object of his resentment of all his possessions in this world, refused to pardon him even in the next.”

But this act, atrocious as it is, falls below some other instances of the injustice and cruelty of this pontiff. We shall still present them in the words of our author, who as often as he can endeavours to palliate the enormity of Leo's conduct, by representing the character of the unfortunate victims of his rapacity in the blackest possible colours, and loaded with all the calumnies which the sycophants of the pope heaped upon them at the time of their sufferings:

“The city of Perugia was governed by Gian-Paolo Baglione, who, if we may believe contemporary historians, was a monster of iniquity and impiety; but the cruelty with which he exercised his usurped authority, rendered him no less an object of dread, than his other crimes did

of horror. Acting on those maxims which he appears to have adopted on other occasions, and which, however fallacious, have found apologists in subsequent times, Leo conceived that against such an offender, every species of treachery was justifiable. Pretending therefore, that he wished to consult with Baglione on affairs of importance, he invited him to Rome; but Baglione, affecting to be indisposed, sent in his stead his son Gian Paolo, for the purpose of discovering the intentions of the pope. Leo received the youth with the greatest kindness, and after detaining him some time, sent him back to his father, whom he again requested to take a journey to Rome, and in order to insure his safety, transmitted to him a safe conduct. The violation of such an assurance was a crime, which even the guilty mind of Baglione could not conceive, and he accordingly hastened to Rome, where he was admitted to the presence of the pontiff, and to the honour of kissing his feet. On the following day, however, he was taken into custody by Annibal Rangone, captain of the pontifical guard, and subjected to the torture, where he is said to have disclosed enormities, the perpetration of which could not have been expiated by a thousand deaths. This treacherous and tyrannical act was closed by the decapitation of Baglione, in the castle of S. Angelo, and by the pope possessing himself of the states of Perugia; whilst the family of Baglioni sought a shelter at Padua, under the protection of the Venetian republic, in whose service he had long been employed. From similar motives, and under similar pretexts, Leo dispatched Giovanni de' Medici with one thousand horse and four thousand foot, to attack the city of Ferino, then held by Lodovico Fregucci, a military commander of great courage and experience. On the approach of the papal army, Fregucci quitted the city, and attempted to make his escape at the head of two hundred horse; but having been intercepted by Giovanni, and refusing to submit, he was, after a desperate resistance, left dead on the field, with one half of his followers; and Ferino was received into the obedience of the papal see. The fall of Fregucci intimidated the petty tyrants who had possessed themselves of cities or fortresses in the march of Ancona; some of whom effected their safety by flight, and others resorted to Rome, to solicit the clemency of the pope. It appeared, however, that they who distrusted him, had formed a more accurate judgment of his character, than they who confided in him; several of the latter having been imprisoned, and a strict inquiry made into their conduct; in consequence of which, such as were supposed to have committed the greatest enormities were executed, without any regard to the circumstances under which they had placed themselves in the power of the pontiff.

“The views of Leo X. were not, however, confined to the acquisition of the smaller districts in the vicinity of the Roman state. The city and territory of Ferrara were also regarded by him with equal avidity; and the same convenient pretext of the paramount claims of the holy see, was the veil under which he attempted to conceal his ambitious project. In the dissensions between Leo X. and the French monarchs, the part adopted by the duke of Ferrara had given great offence to the pope, who did not, however, discover by his public conduct, the resentment which he harboured in his breast. After having frequently been called upon, without effect, to fulfil his promise of restoring to the duke the cities of Modena and Reggio, Leo at length avowed his resolution to retain them; and in the close of the year 1519, when Alfonso was incapacitated by sickness from attending to his defence, and his life was supposed to be in danger, the vigilant pontiff marched an army into the vicinity of Ferrara, for the purpose, as was supposed, of occupying the government, in case of the death of the duke. The friendship and active interference

of Federigo, marquis of Mantua, who had shortly before succeeded to that dignity, on the death of his father, Francesco, defeated this project. The Roman army was withdrawn, and mutual expressions of confidence and respect, took place between the pontiff and the duke. These circumstances did not, however, prevent the pope, in the course of the ensuing year, from forming a plan for possessing himself of the city of Ferrara, by treachery. The person whom he employed for this purpose, was Uberto Gambara, an apostolic protonotary, who afterwards attained the dignity of the purple. A secret intercourse was established between Uberto, and Ridolfo Hello, the captain of a body of German soldiers, in the service of the duke, who having received a sum of two thousand ducats, as the reward of his treason, engaged to deliver up one of the gates of the city to the papal troops. Orders were accordingly sent to Guido Rangone, who commanded the papal army, and to Guicciardini, governor of Modena, to collect their forces under other pretexts, and to be in readiness to possess themselves of the gate, which they were to defend until further succours should arrive; but when the plan was arranged, and the day for the attack agreed on, it was discovered that Ridolfo had, from the beginning, communicated the whole affair to Alfonso, who having seen sufficient of the intention of the pontiff, and being unwilling that matters should proceed to extremities, took the necessary means for convincing the pope that Ridolfo had imposed upon him. The conduct of Leo X. towards the duke of Ferrara, discloses some of the darkest shades in his character; and in this instance, we find those licentious principles which induced him to forfeit his most solemn promises, on pretence of the criminality of those to whom they were made, extended to accomplish the ruin of a prince who had not by his conduct, furnished any pretext for such an attempt.”

After the record of these and similar transactions we know nothing to compare with the continual expressions of eulogium by Mr. Roscoe on the political virtues of Leo the Tenth, except the continual expressions of eulogium by the French writers at present on the virtues of Bonaparte, or those on the virtues of Robespierre by the writers of his day. They all go on as coolly and as confidently as if, instead of the most flat contradiction between the facts and the expressions, there were the most perfect agreement.

It is necessary to add, for fear of misapprehension, that it is only Mr. Roscoe's judgment which seems to have been misled; his honesty stands unimpeached. We have not discovered a single instance in which he has attempted to falsify, to misrepresent facts, or to keep them back. It is his commentary on the facts with which fault is chiefly to be found. In this respect he stands in a much more honourable light than Mr. Hume or Mr. Gibbon.

The most defective however of all the parts of this work is that which relates to the Reformation. The author's studies, and partialities have led him to form a most imperfect, and no very favourable idea of that great event. His account of it is not only extremely superficial, but it is in many respects very far from just. The beneficial effects of the Reformation have been so unspeakable, that almost every author who has occasion to treat of it begins with an allusion to those effects. Thus the candid and impartial Robertson begins with denominating it, “that happy reformation in religion which rescued one part of Europe from the papal yoke, mitigated its rigour in the

other, and produced a revolution in the sentiments of mankind, the greatest as well as the most beneficial, that has happened since the publication of Christianity." Hume pronounces it "one of the greatest events in history." And the author of the *Essay on the Reformation of Luther*, which was lately crowned by the National Institute of France, thus concludes his discourse before the assembly. "It has been my intention to disguise neither the good nor the evil produced by the Reformation. I have only endeavoured to prove that after every thing has been compensated and the final balance struck; the effects of that revolution present a surplus of good to the human race; and that on the whole it ought to be ranked among those important events which have most powerfully contributed to the progress of civilization and knowledge, not only in Europe, but in all parts of the earth to which the Europeans have carried their improvement." In these circumstances we were a little surprised to find Mr. Roscoe introduce this most important event in such terms as the following:

"The peace of the church thus restored by the labours of the council, was not, however, destined to remain long undisturbed. Scarcely had the assembly separated, before the new opinions and refractory conduct of Martin Luther, a monk of the Augustine order at Wittenberg, attracted the notice of the Roman court, and led the way to that schism, which has now for nearly three centuries divided the Christian world, and introduced new causes of alienation, discord, and persecution, among the professors of that religion, which was intended to inculcate universal peace, charity, and good-will."

In these words, our readers will observe, the Reformation is represented as productive of nothing but the most deplorable mischief, and as having continued for three centuries to counteract the beneficent tendency of the Gospel. Is Mr. Roscoe unable to appreciate the happy effects of the Reformation? Then truly he is a most unqualified person to write the history of the Pontificate of Leo X. Is this the manner in which an event like the Reformation should be introduced? Would an author be endured, who, introducing the account of our Saviour, and his religion, should mention as its only effects, the disputes and dissensions, as well with the heathen as among the Christians, which it produced? What should we think of an historian, who, recording the introduction of the Hanoverian family to the throne of Great Britain, should characterise that event only by the two rebellions for the restoration of the Stuarts to which it gave occasion? Mr. Roscoe affords but a poor specimen of his understanding, and will obtain but little applause from his countrymen, by seeking to detract from the Reformation in order to deck more gaudily the idol which he has chosen to set up.

In the first place it can hardly escape observation that this extraordinary event is dispatched in two chapters; and has hardly more space allotted to the detail of its whole causes, consequences, and circumstances, than is bestowed upon the librarians of the Vatican, or the writers of Italian sonnets. How woefully this is to mistake the relative importance of subjects! In truth Mr. Roscoe's studies have unfortunately been not the best calculated to prepare his

mind to judge wisely of such events as the Reformation; and the consequence is clearly seen in the volumes now presented to us.

In the slight and meagre sketch which he draws of the causes of the Reformation, he dwells particularly upon two; for this reason, we should suppose, that they have been overlooked by other writers, an accident to which we are afraid they will be equally subject in time to come. These are—1st, The predilection which was conceived by many of the Italian scholars for the Pagan mythology; and 2dly, The study of the Platonic philosophy. The gravity with which these causes are stated is really amusing. That the study of classical literature in general, by the new ideas and the spirit of inquiry which it introduced, contributed powerfully to bring about the Reformation, is abundantly true, and clearly seen by every body. But that the extravagancies, and phrensy of a few Italian literati, or the unintelligible jargon adopted, by another small number of persons in the same country, as the philosophy of Plato, had any effect upon the Reformation is too ridiculous to bear a moment's reflection. It surely ought to have been sufficient for Mr. Roscoe to reflect, that it is not to Italy that we owe the Reformation; that Italy with all its Pagan mythology, and its Platonism, remained stedfastly Catholic; and that it was in countries where neither Paganism nor Platonism existed that this great Revolution began and was carried on.

We are by no means satisfied with the reasons adduced by Mr. Roscoe, or even by those adduced by Dr. Robertson to prove that Leo did not make a grant of part of the profits arising from the sale of indulgences to his sister. This is asserted both by Guicciardini and Father Paul. And it is not enough to set aside so strong a testimony, that a Roman prelate, who had the custody of the papal archives, and searched them to discover the memorials of this transaction, denied that there were any; since he was much more likely to destroy than to publish them. But this is a point of very little consequence, since it was much better that the money should be spent on the pleasures of his sister, than in carrying on wars to dethrone lawful princes on purpose to place his brother or his nephew in their stead.

After making all the excuses in his power for the emission of indulgences by Leo, Mr. Roscoe is at last obliged himself to acknowledge, "that the time at which he resorted to such an expedient is no additional proof of that prudence and that sagacity which all parties have so liberally conceded to him." No truly; but it is a very satisfactory proof that those concessions which have been so liberally made to him of prudence and sagacity were very unjust. It affords infallible evidence of one of those ordinary and superficial minds, which look upon the affairs of the world without understanding them; which are incapable of estimating the spirit of the times in which they live; which are only qualified to trudge in a beaten track, but when called upon to trace out a path in an unexplored country are immediately confounded and bewildered. That Christendom should have been prepared to burst into such an explosion upon the preaching of indulgences and yet Leo be ignorant of this extra-

ordinary state of things among his cotemporaries, is hardly consistent even with the most ordinary degree of observation and judgement.

Mr. Roscoe wants to magnify into something very meritorious the indulgence, or lenity with which Leo appeared to treat Luther at first. But in truth the cause of liberty of thought is very little indebted to him, as by his future conduct most abundantly appeared. It was contempt, not indulgence with which he treated Luther at first; and he only indulged his indolence and superciliousness when he imagined he had nothing to fear. "When my first positions concerning indulgences," says Luther, "were brought before the pope, he said a drunken German wrote them; when he hath slept out his sleep, and is sober again, he will be of another mind. In such sort he contemneth every man." As soon, however, as the pretensions of the church appeared to be in danger, instead of lenity, the precipitance of his severities displeased the moderate men even of his own party. Erasmus, in his 557th letter, addressed to cardinal Compegius, says, that "all the world accounted Leo's bull [against Luther] too severe, and not reconcilable with the mild temper of that pontiff." He talks of "the excessive rigour of Leo" in this business. Then truly it appeared that the same spirit which had reigned in his predecessors reigned in equal deformity in him. This boasted patron of learning was hardly mounted on the papal throne, when that very circumstance which is the breath of its life, freedom of thought and expression, without which true learning can neither live, move, nor have a being, appeared to him necessary to be entirely cut off; and in the tenth session of the council of Lateran, it was decreed, that no one, under the penalty of excommunication, should dare to publish any new work, without the approbation either of the ordinary jurisdiction of the place, or of the holy inquisition.

The whole of his proceedings against Luther were in the unmitigated spirit of the papacy, and shew most distinctly that Leo had not degenerated in one tittle from his predecessors. He would have been well contented that Luther would have retracted; because he saw that to put him down by force would cost some trouble; and a recantation would, perhaps, have been a better triumph to the church in her present circumstances than any other. But when Luther adhered to his proceedings, examination was never thought of; condemnation and punishment only were meditated. The very first step was to cite him to appear at Rome, within sixty days and submit his opinions to a man who had already written against him with the utmost virulence; a mandate, the compliance with which, to use the words of Mr. Roscoe himself, "would only lead either to the total sacrifice of his conscience and character, or to his being prematurely associated to the glorious train of martyrs." This was lenity and justice,—was it not? This was the ecclesiastical virtue of Leo the Tenth! But immediately after this mandate was issued, the pope received a letter from the emperor Maximilian, calling upon him to take cognizance of Luther; on which his holiness thought he might proceed with a little more expedition, and without waiting for the expiration of

the sixty days, he sent instruction to his legate at the imperial court, cardinal Cajetan, to call Luther personally before him, and to keep him in custody unless he recanted. On this occasion, even Mr. Roscoe goes so far as to say; "Of these hasty and inconsistent proceedings Luther complained with *apparent* justice; alleging that, instead of sixty days, only sixteen had intervened between the date of the monitory, and that of the brief to the cardinal of Gaeta; and that he had not even had notice of the monitory before he was thus condemned." And was it only with *apparent* justice that Luther complained in your opinion Mr. Roscoe? Do you think there was no *real* hardship in the case? Will you not grant too that there was *real* injustice, in requiring Luther to appear before such a man as the cardinal of Gaeta, "a judge," to use the language of Robertson, "chosen among his avowed adversaries," and whose jurisdiction, he says, Luther would have had good reason to decline? On the eve of Luther's departure to appear before his adversary and judge, he wrote a letter to his friend Melancthon, to which Mr. Roscoe has given a place in his text, and which is expressive of so many noble sentiments, and of the impressions of his situation which existed in his own mind, that we account it a very valuable monument:

" 'I know nothing new or extraordinary here,' says he, 'except that I am become the subject of conversation throughout the whole city, and that every one wishes to see the man who is to be the victim of such a conflagration. You will act your part properly, as you have always done; and teach the youth intrusted to your care. I go, for you, and for them, to be sacrificed if it should so please God. I rather choose to perish, and what is more afflicting, to be for ever deprived even of your society, than to retract what I have already justly asserted, or to be the means of affording the stupid adversaries of all liberal studies an opportunity of accomplishing their purpose.'"

Almost every thing which Mr. Roscoe states in regard to the Reformation would require a commentary. But of this a review will not admit. We therefore pass on to the end of his first chapter on this subject, where he specifies two causes of the success of Luther. The First is, that he combined his cause with that of the promoters of literature; the Second, that he offered to submit his opinions to the test of reason and scripture. The first cause Mr. Roscoe explains in such a manner, as if it were only a politic artifice on the part of Luther. But does Mr. Roscoe not perceive that there was a *real* connection between the cause of Luther, and that of learning? Has he not yet learned that the system of the church of Rome was naturally allied to darkness and ignorance, while that of the Reformation by the essential principles of its nature was allied to light and knowledge. Has not Erasmus every where represented the enemies of learning, and the enemies of Luther as the same persons? His timorous spirit would not allow him to conceive that the cause of Luther could prevail, and therefore he was afraid that the triumph over Luther would throw matters into a worse state than they were in before. This is the true cause of his dislike to Luther's rashness, as he termed it. On one occasion he expresses himself in the following remarkable words in a letter to his friend Warham, the archbishop

of Canterbury: "Luther hath excited great troubles, of which I see no end, unless Jesus Christ should prosper our rashness. * * * At present I fear that we shall escape Sylla by falling into a more dangerous Charybdis. If the men who sacrifice all things to their belly and to their insolence," (that is, the enemies of Luther) "should prevail, what remains but to write the epitaph of Jesus Christ, who is dead and buried to rise no more? There is an end of all that is good and true, whilst these wretches basely flatter the Great and the Powerful, at the expence of Christianity."

In illustrating the second cause too, Roscoe endeavours to make it appear that every thing depended upon the offer of Luther to submit to the test of reason, and scripture. But does he not think that the principal part of the success was owing to this; that the actual conformity of the doctrines of Luther to reason and scripture was much greater than that of the doctrines opposed to them? Does he suppose that the offer to submit them to the test of reason and scripture would have had great effect without this conformity? Observe the effect which this conformity had upon one learned man, even before he had left the church of Rome. When Ecolampadius was asked by a friend his opinion of Luther, he replied, "Jam de Martino libere loquor, ut sæpe antehac; quod evangelicæ veritati propius accedat, quam adversarii sui, &c. Pleraque ab eo dicta tam certa sunt apud me, ut si etiam cælestes angeli contradicant, non me sint a sententia me depulsuri." "With regard to Luther I have no hesitation to declare, as I have often done, that his doctrines are more conformable to evangelical truth than those of his adversaries.—Many of the things which he has advanced appear to me so evident that even if the angels in heaven were to contradict them, I should not be induced to alter my opinion."

It is unnecessary surely to add any remarks on the imperfection and insignificance of a pretended inquiry into the causes of the success of the Reformation, which is confined to the two specified above.

One remarkable trait of Mr. Roscoe is to find that all the persons who were appointed by the pope to confer with Luther, were persons of great mildness and moderation, and that their good services for healing the misunderstanding were all defeated by the obstinacy and rudeness of Luther. Thus Miltitz is represented as a model of gentleness; and Cajetan, he tells us, was a cardinal "of talents and moderation." Let us hear what Erasmus says of these worthies. "Quin & illud demiror, pontificem tale negotium per tales homines agere, partim indoctos, certe impotentis arrogantiz omnes. Quid Cajetano cardinale superbius aut furiosius? Quid Carolo a Milticis, &c." Ep. 317. What is this, but "to reduce," if we may use the language of Mr. Roscoe himself, on a similar occasion, "history below the level of romance?"

One of the most gross instances, however, of misrepresentation, we had almost said infamous instances, but that we recollected it is rather the judgement of poor Mr. Roscoe which is perverted, than his morality, regards the letter which Luther after his conferences with Miltitz wrote to the pope. The nature of the letter is this: Luther falling in with the general opi-

nion of the times respecting the excellence of Leo's character, uses every expression of deference, respect, and even affection to him individually; but expresses himself in the strongest terms respecting the vices of the papal court; and earnestly advises the pope, who, he says, was worthy of a much happier situation, to be on his guard against the temptations and dangers with which he was surrounded. This letter Mr. Roscoe will have to be a piece of studied insult, bitter satire, and marked contempt. Now we only ask any person capable of reflection, whether a proceeding like this be in the most minute degree consistent with the direct, open, and manly character of Luther? Those persons of whom he disapproved, he attacked plainly and roughly. But we defy Mr. Roscoe to point out a single instance in his whole writings, in which he utters praises with a view to have them construed the opposite way. This is not Luther's style of sarcasm. No one who is acquainted with the circumstances of the times, (which Mr. Roscoe ought to be very perfectly, but is not,) can for a moment suppose that there is the least inconsistency in believing all the evil of the court of Rome, and at the same time all the good of the pope, which Luther here expresses. This is a distinction which was frequently made by papists themselves, and scarcely, at times, less strongly than is done in this letter by Luther. For this we shall require no other evidence but that of Mr. Roscoe himself. "Even in the council of the Lateran," says he, where nothing disrespectful to the pope durst have been uttered, "Giovanni Francesco Pico, the nephew of the celebrated Pico of Mirandola, delivered an oration, under the sanction of that assembly, in which he inveighed with great bitterness against the avarice, the luxury, the ambition, and the misconduct of those ecclesiastics, who ought to have supported the dignity of the church, not only by their intrinsic merit and virtue, but by the regularity and decency of their deportment." (Roscoe's Leo X. chap. xv. p. 142.) Though Mr. Roscoe, therefore, is bold enough to charge directly with "a great share either of prejudice or dullness" any man who differs in opinion with him respecting this letter, we cannot help expressing our firm conviction that Luther expressed himself in it with his usual sincerity and simplicity.

We cannot omit another instance of the extraordinary extent to which the misrepresentations of Mr. Roscoe have sometimes proceeded. Aleander, the papal nuncio, who was employed by the court of Rome as the principal agent in Germany to exterminate the Reformation, he introduces as a man, "not only of great learning, but of uncommon talents and activity." In the 21st chapter, no fewer than seven pages are employed in recounting his praises and exploits; and not a single circumstance is mentioned in the book, detracting from these eulogiums. Now, this Aleander was one of the most infamous of all mankind. Erasmus says directly, that he was a liar, "Homo, ut nihil aliud dicam, non superstitiose verax." Ep. 971. But this is a slight accusation. The same celebrated man affirms that he was a proficient in the art of poisoning; and that he himself being once invited to dine with him, refused to go, being afraid that he was only asked on purpose to be murdered.

It deserves to be remarked that in the letter in which Erasmus states this horrible suspicion, he says, it was generally understood that poison was by no means unfrequently used against the reformers.—“Res, ut audio,” says he, “nunc agitur venenis. Parisiis sublatis sunt aliquot, qui Lutherum manifeste defendebant. Fortassis hoc in mandatis est, ut quoniam aliter vinci non possunt hostes Sedis Romanæ (sic enim illi vocant, qui harpyis illis non per omnia obsequantur) veneno tollantur, cum benedictione pontificis. Hac arte valet Aleander. Is me Coloniae impensissime rogabat ad prandium; ego, quo magis ille instabat, hoc pertinacius excusavi.—Hæc liberius ad te cîfudi. Cavebis ne hæc epistola aberret in manus multorum.” Ep. 317.

The author dwells with particular complacency on the intolerant spirit of the first reformers. This he is at pains to set in the strongest light. And we are very willing to allow, that it is, indeed, to be regretted that men do not arrive all at once at perfection. It were a much happier thing if they did. Then we should have had the discoveries and speculations of Locke, Newton, Smith, and Reid, nay, something infinitely better, even before the days of Leo. But as this is not the law of human nature, we feel indebted to Galileo for what he achieved in his own day, and detest the church of Rome which persecuted him. For the same reason we have unspeakable obligations to the first reformers for the length to which they went in discovering, and asserting the rights of conscience, although we have arrived at still juster ideas in that subject now. The wonder is, considering the darkness of the barbarous system out of which they emerged, not that they did not proceed farther in discovering the propriety and justice of unlimited freedom of opinion, but that they proceeded so far. We must not omit the conclusion to which the author draws his inquiry into the origin of the Reformation. After a very slight notice of its effects on literary studies, on the fine arts, and on the political and moral state of Europe, he says, that all its advantages “were in a great degree counter-balanced by the dreadful animosities to which it gave rise, as well between the reformers and the adherents to the ancient discipline, as between the different denominations of the reformed churches.” That is to say, the evils produced by the Reformation have been in the opinion of Mr. Roscoe, either altogether or very nearly as great as the benefits; so that we should have been either altogether or very nearly as wise if we had remained obedient to the holy apostolical see. This he asserts again, in the concluding words of the chapter:

“Whoever surveys the criminal code of the Lutheran and Calvinistic nations of Europe, and observes the punishments denounced against those who dare to dissent, although upon the sincerest conviction, from the established creed, and considers the dangers to which they are exposed in some countries, and the disabilities by which they are stigmatized and oppressed in others, must admit, that the important object which the friends and promoters of rational liberty had in view, has hitherto been but imperfectly accomplished, and that the human mind, a slave in all ages, has rather changed its master, than freed itself from its servitude.”

So then it is your opinion Mr. Roscoe, that we in

England, though we no longer acknowledge the pope as the master of our minds, have those minds no less in servitude than when we were under the papal domination.—But any man who is not a convert to the doctrines of the church of Rome, which Mr. Roscoe appears not to be, and who is capable of pronouncing an opinion like this, betrays something scarcely inferior to mental derangement.

Another very extraordinary passage to the same purpose is found in the 24th chapter, where he sketches the character of Leo. After mentioning the objections which have been offered to the union of the spiritual and temporal power in the pope, he adds:

“Yet it may be observed, that even after the reformation, the necessity of a supreme head in matters of religion, was soon acknowledged; and as this was too important a trust to be confided to a separate authority, it has in most protestant countries been united to the chief temporal power, and has thus formed that union of church and state, which is considered as so essentially necessary to the security of both. Hence, if we avoid the discussion of doctrinal tenets, we shall find, that all ecclesiastical establishments necessarily approximate towards each other; and that the chief difference to an individual is, merely whether he may choose to take his religious opinions on the authority of a pope, or of a monarch, from a consistory, or a convocation, from Luther, from Calvin, from Henry VIII. or from Leo X.”

“If we avoid the discussion of doctrinal tenets, we shall find that all ecclesiastical establishments necessarily approximate towards each other.” The meaning of this, when expressed a little more distinctly, must necessarily be; that we may or may not have a set of more rational doctrinal tenets in one establishment than in another, but that in regard to tolerance or intolerance, all establishments necessarily approximate to one another; and the only difference is, that men take their opinions in one case from a pope, and in another from a monarch. According to this statement the church of England is as intolerant as the church of Rome; and all the difference between her members and those of the church of Rome, except in regard to doctrinal tenets which may be either better or worse, is only this, that they derive their tenets from Henry the Eighth, and the members of the church of Rome from Leo the Tenth. Had the man stated the meaning of his words directly; which is, that we have as little freedom of conscience in England, as they have in popish countries; at least that we have as little according to the principles of the church of England, every well-informed child of twelve years of age could have given him the lie direct. It is sufficiently evident to what authority a writer's opinions are entitled, who is capable of uttering sentiments of this sort. One can hardly refrain on such an occasion from quoting the words of the marquis d'Argens, when, adverting to the very principles and system which Luther opposed, he says, in his *History of the Human Mind*, (Tom. x. p. 380.) “When one considers the evils which certain tyrants have inflicted upon men, and the contempt they shewed for human nature, one cannot help conceiving a mortal hatred for people who endeavour to palliate the horror inspired by so many atrocious actions.”

But in fact, we do not allow ourselves to think

with this severity of Mr. Roscoe. We regard him, with much regret, as the victim of ill-directed studies. He has devoted himself by far too exclusively to Italian authors, the least valuable certainly, in all the more useful and elevated kinds of knowledge, among the authors of all the lettered nations in Europe. Mr. Roscoe is an uncommon proficient in the Italian language, and it is very natural for a man to magnify the importance of that in which he excels. This is the unfortunate circumstance by which he has been led astray. All his lights are derived from the Italian writers; and by consequence, he was not likely to see the Reformation in very favourable colours. What indeed is worse, his mind was not likely to be prepared by such a discipline to judge with propriety of events of that nature. It is not by studying the pretty turns of a sonnet, or the flowers of an elegy, that a man acquired the knowledge or the powers of thought requisite for a task of this grandeur and magnitude. The literature of Italy, as was natural to happen, has followed the character of the people. Its great distinction therefore, is frivolity. Among a people whose grand employment is fiddling, dancing, and picture-making, those parts of literature which are devoted to amusement, are those which only or chiefly could be cultivated. The severity of philosophical speculation has been found totally inconsistent with the modern Italian character; and not a single work distinguished for original or vigorous thinking in the moral or political sciences, will be found in the whole range of Italian literature. Indeed the only thing of any considerable value connected with those subjects, which is perhaps to be found in that language, is the pamphlet of Beccaria, on crimes and punishments. In truth, the situation of the Italian almost necessarily prevented him from engaging in those nobler studies. He was necessarily debarred the use of freedom of thought, by his proximity to its greatest adversary; and surrounded as he was from his infancy with all the glare of a pompous worship, which so incessantly attracted the senses in all parts of Italy, he became intoxicated with the frippery he saw, admired all the nonsense which he was taught, and became incapable of the more arduous and noble exertions of intellect. From such persons as these it is, that Mr. Roscoe has derived his information; and the ideas of these persons it is, which he wishes to impose upon us.

We have already said that we regret this misapplication of the talents of Mr. Roscoe. We repeat that declaration. We regard him as a fine genius; as a man who, if he had chosen better guides would have deserved to be ranked high among the favourites of the historic muse. His stile is peculiarly graceful and chaste. It is not remarkable for vigour, and perhaps defective in conciseness; but it is always elegant and sweet: and sometimes very happily attains an elevated strain. His delineation, for example, of the appearance of Luther before the Diet at Worms, is one of the finest pieces of historical writing in any modern language, and wonderfully free too from that partiality to the cause of Leo, which has so greatly misled him in this work:

“On receiving the imperial mandate, Luther lost no time in preparing for his journey. To the remonstrances

of his friends, who endeavoured to deter him from this expedition, by reminding him of the examples of John Huss, and Jerome of Prague, who by the shameless violation of a similar pass-port, were betrayed to their destruction, he firmly replied, that if there were as many devils at Worms, as there were tiles on the houses, he would not be deterred from his purpose. He arrived at Worms on the sixteenth day of April. On his journey he was accompanied by his zealous adherent Amsdorff, and several other friends, and preceded by the imperial messenger in his official habit. On passing through Erfurt he was met by the inhabitants and honourably received. By the connivance of the messenger, who had orders to prevent his preaching on the journey, Luther harangued the populace in this city and other places. The papists, as they now began to be called, having flattered themselves with the expectation that he would have refused to make his appearance at Worms, and thereby have afforded a sufficient pretext for his condemnation, were alarmed and mortified at his approach with so respectable a retinue. On his arrival at that city, he was surrounded by upwards of two thousand persons, many of them attached to his opinions, and all of them desirous of seeing a man who had rendered himself famous throughout Europe.

“In the afternoon of the following day Luther was introduced to the diet, by the marshal count Pappenheim, who informed him that he was not to be allowed to address the assembly, but was merely expected to reply to the questions which might be proposed to him. The person appointed to interrogate him was John ab Eyk, or Eccius, not his avowed adversary, but another person of the same name, chancellor or official to the archbishop of Treves. The first question proposed to Luther was, whether he acknowledged himself to be the author of the books published in his name. The second, whether he was ready to retract what had been condemned in those books. To the first question he answered, after hearing the titles of the books read, that he was the author of them, and should never deny them. But in reply to the second, he observed, that as it was a question concerning faith, and the salvation of souls, and as it involved the divine word, than which nothing is greater in heaven or on earth, it would be rash and dangerous in him to give an unpremeditated answer, which might either fall short of the dignity of his cause, or exceed the bounds of truth; and might subject him to the sentence pronounced by Christ, *whosoever shall deny me before men, him will I deny before my father who is in heaven*. He therefore entreated that he might be allowed time to deliberate, so that he might answer without injury to the divine word, or danger to his own soul. The emperor, having advised with the members of the diet, complied with his request, and directed that he should appear again on the following day to deliver his final answer, which he was informed would not be allowed to be in writing.

“On this first interview, some circumstances occurred which deserve particular notice. Whilst Luther was passing to the assembly, he was surrounded with immense crowds, and even the roofs of the houses were almost covered with spectators. Among these, and even when he stood in the presence of the diet, he had the satisfaction to hear frequent exhortations addressed to him to keep up his courage, to act like a man, accompanied with passages from Scripture, *Not to fear those who can kill the body only, but to fear him who can cast both body and soul into hell*. And again, *When ye shall stand before kings, think not how you shall speak; for it shall be given to you in that same hour*. His adversaries were, however, gratified to find that instead of replying, he had thought it necessary to ask time to deliberate; and the apologists of the Roman see have affected to consider it as a proof that he

possessed no portion of the divine spirit; otherwise he would not, by his delay, have given rise to a doubt whether he meant to retract his opinions. We are also informed, that his conduct on this occasion fell so far short of what was expected from him, that the emperor said, *This man will certainly never induce me to become a heretic.* To observations of this kind the friends of Luther might have replied, that the prohibition imposed upon him before the assembly, prevented him from entering into a general vindication either of his opinions or his conduct. That with respect to his having exhibited no symptoms of divine inspiration, he had never asserted any pretensions to such an endowment; but, on the contrary, had represented himself as a fallible mortal, anxious only to discharge his duty, and to consult the safety of his own soul. And that, as to the remark of the emperor, if in fact such an assertion escaped him, it proved no more than that he had been already prejudiced against Luther; and that, by a youthful impatience which he ought to have restrained, he had already anticipated his condemnation.

“On the following day, Luther appeared again before the diet, and being called upon to answer whether he meant to retract the opinions asserted in his writings; in reply, he first observed, that these writings were of different kinds, and on different subjects. That some related only to the inculcation of piety and morality, which his enemies must confess to be innocent, and even useful; and that he could not, therefore, retract these without condemning what both his friends and his foes must equally approve. That others were written against the papacy, and the doctrines of the papists, which had been so generally complained of, particularly in Germany, and by which the consciences of the faithful had been so long ensnared and tormented. That he could not retract these writings without adding new strength to the cause of tyranny, sanctioning and perpetuating that impiety which he had hitherto so firmly opposed, and betraying the cause which he had undertaken to defend. That among his writings there was a third kind, in which he had inveighed against those who had undertaken to defend the tyranny of Rome, and attacked his own opinions, in which, he confessed, he had been more severe than became his religion and profession. That, however, he did not consider himself as a saint, but as a man liable to error, and that he could only say, in the words of Jesus Christ, *If I have spoken evil, bear witness of the evil.* That he was at all times ready to defend his opinions, and equally ready to retract any of them which might be proved from reason and scripture, and not from authority, to be erroneous; and would even, in such case, be the first to commit his own books to the flames. That with respect to the dissensions which it had been said would be occasioned in the world by his doctrines, it was of all things the most pleasant to him to see dissensions arise on account of the word of God. That such dissensions were incident to its very nature, course, and purpose, as was said by our Saviour, *I come not to send peace among you, but a sword.* He then with great dignity and firmness, admonished the young emperor to be cautious in the commencement of his authority, not to give occasion to those calamities which might arise from the condemnation of the word of God, and cited the example of Pharaoh, and of the kings of Israel, who had incurred the greatest dangers when they had been surrounded by their counsellors, and employed, as they supposed, in the establishment and pacification of their dominions. When Luther had finished, the orator of the assembly observed, in terms of reprehension, that he had not answered to the purpose; that what had been defined and condemned by the council, ought not to be called in question, and that he must therefore give a simple and unequivocal answer, whether he would retract or not; Luther replied

in Latin, in which language he had before spoken, in these terms.

“Since your majesty, and the sovereigns now present, require a simple answer, I shall reply thus, without evasion, and without vehemence. Unless I be convinced, by the testimony of scripture, or by evident reason, (for I cannot rely on the authority of the pope and councils alone, since it appears that they have frequently erred, and contradicted each other) and unless my conscience be subdued by the word of God, I neither can nor will retract any thing; seeing that to act against my own conscience is neither safe nor honest.” After which he added in his native German, *Here I take my stand; I care do no other; God be my help. Amen.*

“The orator made another effort to induce him to relax from his determination, but to no purpose; and night approaching, the assembly separated; several of the Spaniards who attended the emperor, having expressed their disapprobation of Luther by hisses and groans.

“Such was the result of this memorable interview which each of the adverse parties seems to have considered as a cause of triumph and exultation. The Romish historians assert that the conduct of Luther on this occasion diminished his credit, and greatly disappointed the expectations which had been formed of him; whilst his apologists represent it as highly to be commended, and in every respect worthy of his character. Nor can it be denied, that when the acuteness of his interrogator compelled him either to assert or to retract the doctrines which he had maintained, he rose to the height of his great task with that inflexible intrepidity, which was the characteristic feature of his mind. Of the theological tenets so earnestly inculcated by Luther, different opinions will be entertained; and whilst some approve, and some condemn them, there are perhaps others who consider many of them as unimportant, and founded merely on scholastic and artificial distinctions; as equivocal, from the uncertainty of their effects on the life and conduct of those who embrace them; or as unintelligible, being totally beyond the limits and comprehension of human reason; but all parties must unite in admiring and venerating the man, who, undaunted and alone, could stand before such an assembly, and vindicate, with unshaken courage, what he conceived to be the cause of religion, of liberty, and of truth; fearless of any reproaches but those of his own conscience, or of any disapprobation but that of his God. This transaction, may, indeed, be esteemed as the most remarkable and the most honourable incident in the life of that great reformer; by which his integrity, and his sincerity, were put to the test, no less than his talents and his resolution. That he considered it as a proof of uncommon fortitude, appears from the language in which he adverted to it a short time before his death, *Thus, said he, God gives us fortitude for the occasion; but I doubt whether I shall now find myself equal to such a task.*”

There are other instances in the work, which prove that Mr. Roscoe is worthy of better masters than Italian flatterers, virtuosos, and poets. We may cite as an example, the reflections which he adds to his account of the wretched disputes about the claim of the houses of Anjou and Austria to the kingdom of Naples:

“In the discussion of questions of this nature, there is, however, one circumstance which seems not to have been sufficiently attended to, either by the parties themselves, or those who have examined their claims, and which may explain the mutability of the Neapolitan government better than an appeal to hereditary rights, papal endowments, or feudal customs. The object of dominion is not the bare territory of a country, but the command of the men who

possess that country. These, it ought to be recollected, are intelligent beings, capable of being rendered happy or miserable by the virtues or vices of a sovereign, and acting, if not always under the influence of sober reason, with an impulse resulting from the nature of the situation in which they are placed. Whilst the prince, therefore, retains the affections of his people; whilst he calls forth their energies without rendering them ferocious, and secures their repose without debasing their character; the defects of his title to the sovereignty will disappear in the splendor of his virtues. But when he relinquishes the sceptre of the king, for the scourge of the tyrant, and the ties of attachment are loosened by reiterated instances of rapacity, cruelty, and oppression, the road to innovation is already prepared; the approach of an enemy is no longer considered as a misfortune, but as a deliverance; the dry discussion of abstract rights gives way to more imperious considerations; and the adoption of a new sovereign is not so much the result of versatility, of cowardice, or of treachery, as of that invincible necessity, by which the human race are impelled to relieve themselves from intolerable calamities."

3. The last part of Leo's character, on Mr. Roscoe's representation of which we proposed to make remarks, is his patronage of learning. Even Mr. Roscoe himself, says that, "After all, it must be confessed, that the claims of Leo the Tenth to the applause and gratitude of after times, are chiefly to be sought for in the munificent encouragement afforded by him to every department of polite literature and of elegant art." Now it appears to us that his character has been bepraised in this respect, to a degree beyond his merits, just as great as in any of the other departments of conduct in which he has had so many panegyrists. To talk of the man who proceeds with the utmost zeal and precipitation to impose chains and death upon the freedom of opinion, as an encourager of learning, is to assert a contradiction to the nature of things. He who intererres with the freedom of opinion is the deadly foe of learning. What does the encouragement of learning mean, if the result of inquiry dares not be divulged? This is the same as to eulogize the humanity of the tyrant who sends food to the wretches whom he has immured in the Bastile.

But even when we come to reflect upon what is called the liberality of Leo to learned men, it appears to be something incredibly trifling compared with what it is represented to be. We have long been of opinion that much more had been said upon this subject than was supported by any good cause. But till we saw the full detail of this boasted munificence set forth with the utmost minuteness and diligence in Roscoe, we did not apprehend that it was nearly so contemptible as it is, and exhibited so unfavourable a display of the character and judgment of the pontiff. In the perusal of Mr. Roscoe's narrative, however, the reader must consider only the facts, and pay no attention to Mr. Roscoe's eulogies, which are incessant.

The application of Leo's bounty is not a worse test of the obligations to him under which learning is placed than its quantity. In the first place Mr. Roscoe himself allows that those who were distinguished for the school-boy talent of writing Latin verses were the peculiar objects of the pontifical favour and liberality; next to them came those who wrote flattering and amatory verses in Italian; all of a different description were in a great measure neglected. Ariosto

was the only poet of the age whose name stands in the rank of noble poets. Ariosto had no share in the beneficence or favour of the pope.—"Dryden alone"—. But the whole passage is so applicable that we will transcribe it entire:

Proud as Apollo on his forked hill
Sat full-blown Bufo, puffed by every quill;
Fed with soft dedication all day long,
Horace and he went hand in hand in song.
His library (where busts of poets dead
And a true Pindar stood without a head)
Received of wits an undistinguished race,
Who first his judgment asked and then a place.
Much they extolled his pictures, much his seat,
And flattered every day and some days eat.

Dryden alone (what wonder) came not nigh,
Dryden alone escaped this judging eye.

May some choice patron bless each grey goose quill!
May every Bavius have his Bufo still!

The ornament, the prodigy of that age, the man to whom the revival of letters is incomparably more indebted than to any other, was Erasmus. This wonderful scholar and genius, Leo, the patron of learning, who lavished treasures on buffoons and fiddlers, allowed to live and die in poverty, and to receive ten times more pecuniary favours from the archbishop of Canterbury than from the splendid sovereign of the Roman church. Yet Mr. Roscoe is ridiculous enough to represent Leo as a peculiar patron of Erasmus, because he wrote to him a few letters. There was hardly a sovereign in Europe who was not proud of writing letters to Erasmus; and this was a matter of vanity to Leo, but of no service to the scholar of Rotterdam. He himself was very far from regarding Leo as a patron, as many parts of his writings testify. One declaration is very remarkable. He says expressly, Ep. 618. "Stunica had presented a libel to Leo, containing only sixty thousand heresies, extracted from my writings. And I was in no small peril, if death had not removed that Pope."

Such was the patronage of Leo to the two greatest geniuses of the age in which he lived. Take the following description of a man who shared deeply in his favours:

"Whilst Bandello was collecting the materials for his works, the precincts of literature were polluted by the intrusion of an author yet more disgracefully notorious, the unprincipled and licentious Pietro Aretino. Were it the object of the present pages to collect only such circumstances as might confer honour on the age, the name of this writer might well be omitted, but the depravity of taste and morals is no less an object of inquiry than their excellency. The life of Aretino may be denominated the triumph of effrontery. His birth was illegitimate. The little learning which he possessed, was obtained from the books which in his early years it was his business to bind. He was driven from his native city of Arezzo, for having been the author of a satirical sonnet, and having afterwards found a shelter in Perugia, he there gave a further specimen of his indecorum, by an alteration made by him in a picture on a sacred subject. An early confidence in his own talents, induced him to pay a visit to Rome, where he arrived on foot, and without any other effects than the apparel which he wore. Being retained in the service of the eminent merchant Agostino Chigi, he was

dismissed on account of having been detected in a theft. He then became a domestic of the cardinal di S. Giovanni, on whose death he obtained an employment in the Vatican under Julius II. by whose orders he was, however, soon afterwards expelled from the court. On an excursion which he made into Lombardy, he rendered himself remarkable by the extreme licentiousness of his conduct, which did not, however, prevent him from being received at Ravenna into a confraternity of monks. On his second visit to Rome he found the pontifical chair filled by Leo X. who considering him as a man of talents, admitted him to a share of that bounty which he so liberally dispensed on all who did, and on many who did not deserve it; and Aretino has himself boasted, that on one occasion he received from this pontiff a present in money to a princely amount. The protection of Leo was accompanied by that of the cardinal Giulio de' Medici, who on his becoming supreme pontiff by the name of Clement VII. continued his favour to Aretino. These obligations are confessed by himself in various parts of his writings; yet with an ingratitude and inconsistency which marked the whole of his conduct, he complained, long after the death of both these pontiffs, that in return for all his services they had only repaid him with cruelties and injuries. Being compelled to abandon the city of Rome, on account of the share which he had in the indecent set of prints designed by Giulio Romano, and engraved by Marc-Antonio Raimondo, to which Aretino had furnished Italian verses, he engaged in the service of the distinguished commander Giovanni de' Medici, captain of the *Bande nere*, whose favour he obtained in an eminent degree, and who died in his arms in the month of December, 1526, of a wound from the shot of a musquet. The credit which he had acquired by the friendship of this eminent soldier, recommended him to the notice of many of the most celebrated men of the times. From this period he fixed his residence at Venice, and resolved not to attach himself to any patron, but to enjoy his freedom, and to procure his own subsistence by the exercise of his talents and the labours of his pen.

"It would be as disgusting to enter into an examination of the indecent and abominable writings of Aretino, as it would be tiresome to peruse those long and tedious pieces on religious subjects, by which he most probably sought to counterbalance, in the public opinion, the profaneness of his other productions. It may, indeed, truly be said, that of all the efforts of his abilities, in prose and in verse, whether sacred or profane, epic or dramatic, panegyric or satirical, and notwithstanding their great number and variety, not one piece exists, which in point of literary merit is entitled to approbation; yet the commendations which Aretino received from his contemporaries, are beyond example; and by his unblushing effrontery, and the artful intermixture of censure and adulation, he contrived to lay under contribution almost all the sovereigns and eminent men of his time. Francis I. not only presented him with a chain of gold, and gave him other marks of his liberality, but requested that the pope would allow him the gratification of his society. Henry VIII. sent him at one time three hundred gold crowns, and the emperor Charles V. not only allowed him a considerable pension, but on Aretino being introduced to him by the duke of Urbino, on his way to Peschiera, placed him on his right hand, and rode with him in intimate conversation. The distinctions which he obtained by his adulatory sonnets and epistles from Julius III. were yet more extraordinary. The present of a thousand gold crowns was accompanied by a papal bull, nominating him a *Cavaliere* of the order of S. Pietro, to which dignity was also annexed an annual income. These favours and distinctions, which were imitated by the inferior sovereigns and chief nobility of Eu-

rope, excited the vanity of Aretino to such a degree, that he entertained the strongest expectations of being created a cardinal; for the reception of which honour he had actually begun to make preparations. He assumed the titles of *Il Divino*, and *Il Flagello de' Principi*. Medals were struck in honour of him, representing him decorated with a chain of gold, and on the reverse the princes of Europe bringing to him their tribute. Even his mother and his daughter were represented in medals with appropriate inscriptions. His portrait was frequently painted by the best artists of the time, and particularly by the celebrated Titiano, with whom he lived in habits of intimacy; inso-much, that it may justly be asserted, that from the days of Homer to the present, no person who founded his claims to public favour merely on his literary talents, ever obtained one half of the honours and emoluments which were lavished on this illiterate pretender."

"The death of Aretino is said to have resembled his life. Being informed of some outrageous instance of obscenity committed by his sisters who were courtezans at Venice, he was suddenly affected with so violent a fit of laughter, that he overturned his chair, and thereby received an injury on his head which terminated his days. This story, however extraordinary, is not wholly discredited by the accurate Mazauchelli; who further informs us, although, as he admits, on doubtful evidence, that when Aretino was on the point of death, and had received extreme unction, he exclaimed,

'Guardatemi da topi, or che' son unto.'

"Greas'd as I am, preserve me from the rats."

This is an instructive passage in the history of literary patronage. To the same purpose the reader may consider the patronage Leo bestowed upon the profligate Nifo, and various others. We do not mean to say, that the favours of the pontiff never lighted upon a worthy object. But we are perfectly certain, that any man who weighs justly the facts will not ascribe to him great merit on account of his patronage of literature. To patronise learning, was, to an extraordinary degree, the fashion of the times; and Leo liked to be in the fashion. He was a vain glorious man; and more flattery was addressed to him on this score than on any other. It is only by analysing his liberalities, that, in such circumstances as these, we can discover the real motive of them. And we have already exhibited enough of this analysis to shew, that it is not much in favour of the pontiff. The observations which Mr. Roscoe himself makes on the patronage not less decided than that of Leo, shewn to learned men by Lodovico Sforza, one of the most infamous of men, are, *mutatis mutandis*, exactly applicable to Leo:

"In a mind devoted to ambition, all other passions and pursuits are only considered as auxiliary to its great object; and there is too much reason to suspect, that the apparent solicitude of Lodovico Sforza for the promotion of letters and the arts, was not so much the result of a disposition sincerely interested in their success, as an instrument of his political aggrandizement. That the supplanting the elder branch of his family, and vesting in himself and his descendants, the government of Milan, had long been in his contemplation, cannot be doubted; and it is therefore highly probable that, after ingratiating himself with the populace, and securing the alliance and personal friendship of foreign powers, he would endeavour to strengthen his authority by the favour and support of men of learning, who at this time possessed a more decided influence on the political concerns

of the country than at any other period. But by whatever motives Ludovico was actuated, it is allowed, that whilst the state of Milan was under his control, the capital was thronged with celebrated scholars, several of whom adopted it as their permanent residence."

But Mr. Roscoe's delineation of the state of literature is not merely defective on account of the unjust share in its prosperity which he ascribes to Leo. The Life and Pontificate of Leo the Tenth, professedly undertaken with a view to delineate the state of literature, and of the human mind at that remarkable era in the history of Europe, should have contained the results of a full and profound inquiry into the literature of every country in that quarter of the globe. Above all the state of instruction in Germany, in which, to use the words of Erasmus, there were tot fere academiæ quot oppida, and which bred the men who produced, and first embraced the Reformation, deserved the most accurate investigation. This was the most astonishing event, not only in this age, but in the history of modern Europe. The investigation of its causes, therefore, in the place of its birth, was a most obligatory inquiry. The schools which produced the most eminent author of that age, the immortal Erasmus of Rotterdam, surely deserved a most careful consideration from the man who undertook to describe the state and causes of mental improvement at that period. The schools of England produced, to name no other, the illustrious Sir Thomas More; and the learned correspondents and friends of Erasmus in England were numerous. The number of learned men in France at this time was very great. While the state of literature in various parts of Europe presented so many objects of curiosity, it is miserable to relate that the authors of Italy, consisting chiefly of writers of Latin verses, or Italian sonnets, have completely engrossed the attention of Mr. Roscoe; and a minute account of them and their writings, accompanied with the most extravagant and ridiculous encomiums, stands in place of the complete information which we ought to have received on this subject. An estimate of the value set upon the Italian literature by the best judge of the age, may be taken from the following passage of an epistle of Erasmus to his friend Ludovicus Vives, who had written to him a letter full of high commendations on the learned men of Paris. "Neque enim solis bonis literis vacandum, quod quidam apud Italos nimis ethnice faciunt, qui posteaquam Iovem, Bacchum, Neptunum, Cynthium, Cyllenium, versibus aliquot infulserunt, absolute docti sibi videntur." Speaking of the same country in another part of this letter, he says, that there, "semper regnarunt hæc studia," he means of the Greek and Latin languages; and he adds, "sed pene sola, si medicinam & juris peritiam excipias." Of so confined and subordinate a sort were, in the opinion of Erasmus, the pursuits of the Italian literati, who, if we believe Mr. Roscoe, attained perfections almost higher than belong to humanity. Allowing all the honours to the imitations of the ancients, and to the flowers of poetry and fiction, which their greatest admirers can claim, they surely deserved a very contracted space in the intellectual picture of the age of Leo the Tenth, when studies of a far nobler nature and of very different effects began so effectually to be cultivated.

We have already bestowed high praise on this performance on account of style. To this ought to be added commendation equally high on account of distribution and arrangement. Every thing occupies the proper place; and this merit enhances the regret excited by the erroneous selection of materials, and the mistaken views.

The critical eye, will, however, discover here and there unusual, if not improper constructions; which in a work of this length it is not indeed easy to avoid. We shall mark a few instances out of those which we have noted, which are not indeed altogether of sufficient importance to detract any thing from the high character which we have pronounced of the style of the book. In the first page of the preface, the author has talked of the *devotion* of time and labour to a task. This is giving a meaning to the substantive devotion from a particular meaning of the verb "to devote." But it is a meaning of the substantive which was never given to it in English before, and which is improper; the substantive is used in English in a very different way from the verb; the principal meaning of the one is not applicable to the other.—Mr. Roscoe very often commits a grammatical blunder in the use of present participles, which, with the definite article *the* before them, become substantives, and ought to have *of* after them. This is so well established by all the best English grammarians, that it is wonderful Mr. Roscoe has not attended to it. We find in the first chapter, p. 3, the following sentence. "The despotic sovereign, governing a half-civilized people, had in general only two principal ends in view—the *supporting* his authority at home by the depression of his powerful nobles, and the *extending* his dominion abroad by the subjugation of his weaker neighbours." Similar mistakes are not unfrequent. The following sentence is a very bad one. "The Roman pontiffs have always possessed an advantage over the other sovereigns of Europe, from the singular union of ecclesiastical and temporal power in the same person, *which* long experience had taught them to use with the same dexterity, with which the heroes of antiquity availed themselves by turns of the shield and the spear." It is impossible to determine by the construction what is the antecedent to the relative here written in italics, whether it is *union*, or *ecclesiastical power*, or *temporal power*. This is the more inexcusable that it could have been so easily amended. The insertion of the words, *two instruments*, before the relative, completed both the construction and the sense. He sometimes, also, makes use of metaphors, which do not seem to be very congruous; as where he talks of the intricate *web* of Italian politics. If every metaphor ought to form a consistent picture in the imagination, and if we think of politics woven into a *web*, we believe this expression must be condemned. One of the worst of all vices in an author is what the French call *verbiage*. We consider the following as a specimen:

"Notwithstanding the tranquillity which Italy had for some time enjoyed, the rumours of approaching calamities were not unfrequent. Those alarms and denunciations which have generally preceded great public commotions, although they may not arise from any supernatural interposition, are not always to be wholly disregarded. On the approach of

the storm, the cattle, by a native instinct, retire to shelter; and the human mind may experience a secret dread, resulting from a concurrence of circumstances, which although not amounting to demonstration, may afford strong conviction of approaching evils, to a person of a warm and enthusiastic temperament. Those impressions which he is ready to impart, the public is prepared to receive; and the very credulity of mankind is itself a proof of impending danger. Whilst the city of Florence trembled at the bold and terrific harangues of Savonarola, who was at this time rising to the height of his fatal popularity, a stranger is said to have made his appearance at Rome, who in the habit of a mendicant, and with the appearance of an idiot, ran through the streets, bearing a crucifix, and foretelling, in a strain of forcible eloquence, the disasters that were shortly to ensue; particularly to Florence, Venice, and Milan."

Among the few instances of affected expression which we detected, a pretty remarkable instance is in the 16th chapter, p. 184. The author means only to say that of the poets of Italy, some wrote in the Latin language and some in the Italian. This he chooses to express in the following manner; "In the gay tribe that exist only in the sun-shine of prosperity, the poets hold a distinguished rank; but the fountain of poetry ran at this time in two separate currents, and whilst some of them drank at the Tuscan stream, a still greater number imbibed the pure waters from the Latian spring."

Instances of something too like colloquial inelegance are to be found, in the application of the word *thereabouts* in p. 321 of Vol. II. and in that of the word *question* in p. 82 of Vol. III. &c.

Notwithstanding the censures which our calm judgement has compelled us to pronounce on the present work, we own that the first perusal of it was attended with uncommon delight. The style of Mr. Roscoe possesses many charms; he describes every object in such pleasing terms, and contrives to give such an air of importance to things of subordinate magnitude, that it requires the exercise of some reflection to be able to perceive that he has been imposing both upon himself and upon his reader. No one has a higher admiration of the genius of Mr. Roscoe than we have; and if he will only for a short time apply the powers of his ingenious mind to the more enlightened authors of his own country, and to those of some few other parts of Europe, with the same ardour that he seems to have studied the comparatively frivolous authors of Italy, there are no honours of literature to which he seems not entitled to aspire.

The History and Antiquities of the County of Surrey: compiled from the best and most authentic Historians, valuable Records, and Manuscripts, in the Public Offices, and Libraries, and in Private Hands. With a Fac-Simile Copy of Domesday, engraved on thirteen Plates. By the late Rev. Owen Manning, S.T.B. Rector of Pepperharrow, and Vicar of Godelming, in that County. Continued to the present Time, by William Bray, of Shire, Esq. Fellow and Treasurer of the Society of Antiquaries of London. Folio. Vol. I. pp. 714. 4s. White, 1804.

This is the first volume of a very elaborate work which will probably prove highly gratifying to the
VOL. V.

lovers of our national antiquities. Surrey is, in this respect, a county of much interest, from its vicinity to the metropolis, and from a considerable part of it being almost incorporated with London, under the familiar name of *environs*. The late Mr. Manning was eminently qualified for the undertaking, and had bestowed many years in painful researches, till the loss of sight put a period to his labours. He had formed a plan, the present editor informs us, differing in one respect from that of any preceding writer on such subjects. He began with the *Terra Regis* in Domesday (or that landed property possessed by the king); and after illustrating it by a commentary, he intended to deduce the history of those particular estates to modern times. He had himself drawn up a map of all the places in the county mentioned in that venerable record, (which is given in this volume) and he caused to be engraved on copper a fac-simile of the whole of it which relates to this county: he had written an introduction; he had drawn up and transcribed nearly all the part now published. For the other parts of the county he had made large collections; but these are left merely in the form of notes, with the exception of a very few parishes, which he had begun to digest; and in this situation were his papers at the time of his death. They were then put into the hands of Mr. Bray, to whom we are indebted for the appearance of this splendid volume, and who speaks of his own labours with a degree of diffidence which, we apprehend, will constitute the only point in which he and his readers will differ. He has been ably assisted by several gentlemen of the county, by Mr. Barnes, Mr. Glover, and Mr. Bryant, and especially by Mr. Gough, himself a host, who undertook the laborious task of superintending the press, and he opened his own inexhaustible stores for the use of it.

The account prefixed of Mr. Manning is so short that, as we are precluded from giving many extracts from works of this description, we shall exhibit it nearly entire.

Mr. Manning was the son of Mr. Owen Manning, of Orlingbury, in the county of Northampton, where he was born Aug. 11, O. S. 1721. He was admitted at Queen's College, Cambridge, proceeded B. A. in 1740, and was elected to a fellowship of that college in 1741, in right of which he had the living of St. Botolph in Cambridge, both which he held till he married in 1755. He took the degree of M. A. in 1744, and of S. T. B. in 1753. In 1760, Dr. Thomas, bishop of Lincoln, to whom he was chaplain, gave him the prebend of Milton Ecclesia, in the church of Lincoln, consisting of the impropriation and advowson of the parish of Milton, in the county of Oxford. In 1763 he was presented by Dr. Greene, dean of Salisbury, to the vicarage of Goldeming in Surrey, and instituted 22d Dec. he preferring the situation to that of St. Nicholas, in Gildford,* (though a better living) which was offered to him by the same patron. Here he constantly resided till the time of his death, beloved and respected by his parishioners, and discharging his professional duty in the most punctual and conscientious manner.

* We retain the original spellings used in this work, although different from those in common use.

In 1769, he was presented to the rectory of Pepperharrow, an adjoining parish, by the present viscount Middleton, then a minor, and was instituted on the 12th Dec. in the same year. He was elected F.R.S. 10th Dec. 1767, and in 1770 a Fellow of the Society of Antiquaries.—He married Catherine, daughter of Mr. Peacock, of Huntingdon, by whom he had three sons and six daughters.

Whilst he was at the university, he fell sick of the small-pox, and was supposed to have been dead. His body was laid out for interment, when his father, who was at Cambridge, and had supposed him dead, went again into the room, and without seeing any cause for hope, said, "I will give my poor boy another chance," and at the same time raised him up, which almost immediately produced signs of life: proper means were used, and he was happily restored to his friends and to the world, which has been so much benefited by his subsequent labours.—To the sincere regret of his parishioners, and of all who knew him, he died Sept. 9, 1801, after a short attack of pleurisy, having completed his 80th year.

To the literary world Mr. Manning performed a most acceptable service in taking up, and by unwearied application, completing, his Saxon Dictionary. It was begun by his friend, the Rev. Edward Lye, when he became rector of Yardley Hastings, in the county of Northampton: it is a work which for copiousness and authorities will stand the test of the strictest examination. Mr. Lye, when rector of Long Houghton in the same county, (to which he was presented in 1719), published Junius's Etymologicon in 1743, and superintended the printing of the Gothic gospels of Benzelius at Oxford. About that time he was removed to the rectory of Yardley Hastings, and then began this Dictionary, living to print about thirty sheets of it, but he died of the gout in 1767, in the 73d year of his age. He had the patronage of a very handsome subscription, and left that, and the completion of his work, to his friend Mr. Manning, whose abilities he well knew. After four years of close application, he printed it in 1775, in two volumes folio, in an elegant manner, at the press of the late Mr. Allen, of Bolt Court, Fleet-street. Besides the preface and the grammar, he made large additions to the sheets before composed, and in an Appendix, he subjoined fragments of Uphilas's version of the Epistles to the Romans; sundry Saxon Charters; a Sermon on Anti-Christ; a fragment of the Saxon Chronicle, and other instruments. He also published illustrations of King Alfred's will. His only other publications were two occasional Sermons.

The present volume contains, The Introduction, comprising a brief description of the county in general, and of the civil, military, and ecclesiastical establishments within the same; the subdivisions of this introduction give us, the Sheriffs, Hundreds, Knights of the Shire, Places which have been the capital residence of barons, or given titles to peers; List of Baronets; Custodes Rotulorum; Services of purveyance; The feudal system, tenures, services, &c. Lord Lieutenants; Ecclesiastical establishment; Archdeacons; Deaneries, parishes, rectories, vicarages, &c. and other useful lists and documents. These are fol-

lowed by the Fac Simile of Domesday, with the words at full length in letter-press: Landholders of Surry, and Land of the King. The body of the work contains the History and Antiquities of Guildford, Woking, Stoke, Bermundsey, Retherhith, Merton, Wallington, Reygate, Kingston, Richmond, Petersham, Kew, Thames Ditton, East Molesey, Ewel, Fecham, Gumsele, Shire, Cranley, Dorking, Capel, and Godelming; with a series of Addenda and Corrigena, and a very copious Index. The PLATES are Guilford Castle, Trinity Hospital in Guilford, Loseley House, View in Losely Park, a View of Losely, taken from the hill that runs from Guilford to Farnham; another from the North side of the Park; Sutton-place; Remains of Bermundsey Priory; St. Mary Magdalen, Bermundsey; St. Mary, Rotherhithe; Remains of Merton Abbey; Various Seals; Plan of Reygate Chapel; All Saints, Kingston; Plate of Miscellaneous Antiquities at Kingston; Richmond Church; Shere; Mr. Bray's; Plate of Antiquities in Shere Church, Baynard's in Cranley, formerly Sir Edward Bray's; Portrait of Jeremiah Markland, Esq. Godalming; Eashing house, near Godalming. The greater part of these are engraven by Basire, from original drawings, and have very considerable merit: but Bermundsey, and Rotherhithe churches, with perhaps one or two more, are poor copies of common engravings.

On a work of this kind, we must be contented to bestow the general praises of accuracy and copious research, where they appear to be so well merited as in the present instance. It is not to be expected that we can justify our opinions, or interest our readers by extracts. We shall, however, glean a few particulars of the topographical, or biographical departments, rather with a view to enrich and variegate the pages of the Literary Journal, than to afford a full and complete idea of the extensive information and satisfaction to be derived from a well written County History. The first particular we shall extract commences with a remark which may serve as an apology for all that follows.

It occurs in the history of Guildford, or Guilford, p. 30, and perhaps Mr. Wyndham may thank us for the preference we have given it, and the opportunity he may derive of sanctioning his favourite amusement by such venerable authority:

"Incidents of no importance in themselves, but which mark the manners of former times, and naturally lead to a comparison of them with our own, are always entitled to a place in history. In 6 Hen. VIII. at the Lect or Law-day, on Monday after the feast of St. Hilary, several persons were elected for the purpose of *baiting the bull* on the Monday next after St. Martin, under pain of forfeiting 20s. apiece. Upon which we may observe that a custom, practised only of late years by the very lowest of the people, and now generally discontinued on account of its inhumanity, was, at that time of the day, not only allowed and connived at by, but made the solemn act and deed of the magistracy of a body corporate, and the omission of it rendered penal. The most candid way of interpreting this act, is, by supposing the custom then, as now, restrained to the populace: but that the magistracy took the management of it into their own hands, with a view of regulating what they could not exterminate."

The following, however, is perhaps a more curious

illustration of ancient manners. It occurs in the account of the Manor of Pirbright in the Hundred of Woking:

“ Custom-work done by the Tenants of this Manor for the Lord.

“ 1. They must mow, make, and carry, for the Lord *two* acres and *an half* of grass in Law-Mead, the bounds whereof do appear in the same meadow.

“ 2. They must have for mowing the same grass, *15d.* only; for making the hay *12d.* for carrying it into the barn *12d.* and must be paid the same as soon as they have done their work.

“ 3. The Lord must find them a man to mow before them, as well in corn as grass.

“ 4. They must reap the Lord's wheat and rye for meat and drink only till it be done; and, when they have reaped two drifts, they must have their breakfast in the field. And, if they want either meat or drink (i. e. are not sufficiently provided by the Lord) they may go to the Lord's fold, and take the best wether he hath, saving his bell-wether.

“ 5. They must carry the same corn into the barn, and mow it (i. e. lay it on the mow in the barn); and, if the carriage find them† but till noon, they shall have but *6d.* only; if until the afternoon, *12d.* and nothing else.

“ 6. The same tenants must also mow, make, and carry all the Lord's *Somer-tillth*, viz. barley and oats: having, for their hire, *12d.* only, if they work in the afternoon; but, if the forenoon, *6d.* and so for every sort of grain.

“ 7. They must work but one kind of grain in a day; and that day they are to mow or reap, they neither bind nor carry. Mowing or reaping is a day's work; binding, another; and carrying, the third.

“ 8. Upon warning given them to come, they shall come to work within one hour after sun-rising, and so continue all the day, till the day's work be done.

“ 9. They do not work with the Lord two days together, but one day with the Lord, and the second for themselves: the third with the Lord, the fourth for themselves, &c. And if the Lord like not the first day, because he presupposeth it will be no harvest-day, they shall go home, and not come again before the third day: and so they do with all their works.

“ 10. The same tenants must likewise carry the Lord's stable-dung, and stable-dung that is spitter deep, or more. If they work till afternoon, they shall have *12d.* If they make an end before noon, but *6d.*

“ 11. They must have a dinner of the Lord at Christmas.”

In the history of Merton, we find some interesting particulars respecting a phrase which is frequently used, and perhaps never ought to be remembered with more sacred respect than in the present fickle times:

“ On the 23d Jan. 20 Hen. III. Anno 1235-6, a parliament was holden at this place, when those statutes were enacted, which are still known by the name of the statutes of Merton. At this meeting also it was that the Barons so resolutely withstood the insidious overtures of the *Prelacy*, for the introduction of the *Imperial* and *Canon Laws*: their spirited resistance which will ever be remembered to their honour, *NO ROMANUS LEGES ANGLIÆ MUTARE.*

“ For the better understanding of the grounds and occasion of this resolution of the Barons, the reader is to be informed that, about this time, the King and his parliament had made a considerable alteration in the mode of proceeding upon trials of Bastardy in the case of a disputed succession. By the law of the land, no person born out of wedlock could inherit, even though his parents had afterwards intermarried. But, by the Roman civil law, a person

† i. e. Employ them.

so circumstanced (whose case was called special Bastardy, to distinguish it from Bastardy in general, where the parents had never married) might inherit. By a decretal letter of Pope Alexander III. published in 26 Hen. II. An. 1180, this doctrine became a part of the Canon-law; and, from that time, was favoured by the clergy, who would omit no occasion of bringing it forward into practice. It happened also, that, though the doctrine itself had never been admitted into, nor the practice upon it adopted by, any of our courts of judicature in England, yet, on trials of Bastardy, in the case of a disputed succession, frequent occasion was given for a clandestine exercise of the principle of it. For, this trial, ‘Whether Bastard or not,’ (being usually a question relating to the marriage of the parents, and therefore a question of a spiritual nature) had always been, and was still, referred to the bishops, who certified what they found to the King's justices, by whom sentence was given accordingly in respect to the succession in dispute. Now, as often as, in the course of those inquiries, the parents of the impleaded party appeared to have been married, the bishops, without inquiring into the *time* of such marriage, and whether the party was born before or after, certified to the King's courts, in conformity to the canon ‘No Bastard;’ and as the justices of those courts gave sentence according to the bishop's return, without troubling themselves to inquire on what principle it was founded, hence it came to pass that many kept possession of estates, through the operation of a law the authority of which was never meant to be acknowledged, who, by the law of the land, were utterly incapable of it.

“ To obviate this inconveniency, the legislature, as soon as it was discovered, took out of the hands of the bishops the decision upon the question of Bastardy in all cases where the matter was *special*, i. e. in all cases where it was already known that the parents of the party were married, directing them in their writ, to inquire, not generally, as had hitherto been the case, ‘Whether the party were a Bastard,’ and consequently disqualified to inherit; but simply this, ‘Whether he was born *before* his parents married or *after*,’ leaving the question ‘Whether Bastard or not,’ and consequently his capacity of inheriting, to be determined by the King's courts. This was the purport of a law enacted in a parliament at Tewkesbury, on the 12th Oct. 18 Hen. III. Anno 1234.

“ The clergy, no longer at liberty to decide upon the question of Bastardy, had now lost all hopes of introducing the canonical doctrine of legitimation into the body of the English law. They therefore determined, from this time, to make no return whatsoever to the King's courts upon any writ of inquiry that should be sent to them under the circumstances of so material an alteration in the form of them. Accordingly, when the nobles assembled in parliament at Merton on the 23d Jan. 20 Hen. III. An. 1235-6, were directed to report, upon the case of a person *born before wedlock*, whether he could inherit in like manner as one that was born after, the *spiritual* lords, as they could not give sentence in the affirmative, without arraigning the law of the land, or, in the negative, without derogating from the authority of the church, refused to give an answer of any kind. Yet, as a last effort for carrying their favourite point, they requested the *temporal* lords with great importunity to admit Pope Alexander's canon into the body of the English law. But the barons, though it would have enabled them to render their illegitimate offspring (which was at that time a pretty numerous one) capable of succession; yet, preferring their liberty as Englishmen, to the gratification of their private inclination as parents; and foreseeing that if they accepted the benefit of the *papal* laws in one instance, they could not with consistency except to them in others, rejected the proposal, however agreeable to their wishes, lest their acceptance should make way for the

introduction of a system whose genius and essence was arbitrary and despotic. They replied unanimously, and, as is observed by an able writer, with a spirit that does honour to their memory, 'Nolumus Leges Angliæ mutare, quæ hucusque usitatæ sunt et approbatæ.' They had nothing (to use the words of another elegant writer on this occasion) to object to the proposal itself, but they were afraid for the CONSTITUTION."—

Many such interesting notices of our ancient laws, customs, and modes of thinking may be traced in this volume, which is also enriched by a valuable stock of biographical materials: The latter being mostly original, we shall perhaps gratify a very numerous class of readers by extracting what is said of the learned Jeremiah Markland, Esq. of whom we have here an excellent portrait. In this account we omit only the notes, to which, however, we beg leave to refer the curious reader:

P. 530. "The town of Dorking derives lustre from having been the retreat of the learned Jeremiah Markland, during the last twenty-four years of his life. He was one of the most learned and penetrating critics of his age, and not more valued for his universal reading, than beloved for the excellence of his heart, and primitive simplicity of his manners. The friendship that from early life subsisted between the late celebrated printer, Mr. Bowyer, and this eminent scholar, *Arcades ambo*, will justify our enlarging on the history of such a man, from materials furnished by Mr. Nichols, who had an equal regard for his memory and character.

"He was one of the twelve children of the Rev. Ralph Markland, A.M. of Jesus College, Cambridge, author of 'The Art of Shooting Flying;' and Vicar of Childwell, Lancashire (in the gift of the bishop of Chester); whose life was strictly conformable to the doctrine he preached; and he was esteemed, by all who knew him, as an ornament to the church, and a dignity to human nature. Jeremiah was born Oct. 22, 1693; educated at Christ's Hospital; and thence sent to Peter-house, of which, at his death, he was senior fellow. A Latin copy of verses by him appeared in the 'Cambridge Gratulations, 1714;' and in 1717 he ably vindicated the character of Mr. Addison, against the Satire of Mr. Pope, in an English copy of verses inscribed to the Countess of Warwick. But he became first distinguished in the learned world by his 'Epistola Critica, 1723,' 8vo. addressed to Bishop Hare, in which he gave many proofs of extensive erudition and critical sagacity. He was deeply engaged in notes and emendations on Propertius; and promised a new edition of the Thebaid and Achilleid of Statius, (Pref. p. xxi.) But he published only an edition of the 'Sylvæ, 1728,' 4to; for which he solicited the communications of the learned.

"In 1740, Dr. Davis, president of Queen's College, Cambridge, obliged the learned world by a valuable edition in quarto, of the Dissertations of Maximus Tyrius; 'cui accesserunt viri eruditissimi *Jer. Marklandi* Annotationes.'

"Mr. Markland's next publication was a valuable volume of 'Remarks on the Epistles of Cicero to Brutus, and of Brutus to Cicero. In a Letter to a Friend. With a Dissertation upon Four Orations ascribed to M. Tullius Cicero: viz. 1. Ad Quirites post Reditum: 2. Post Reditum in Senatu: 3. Pro Domo sua, ad Pontifices: 4. De Haruspicum Responsis. To which are added some Extracts out of the Notes of learned men upon those Orations, and Observations on them, 1745,' 8vo. attempting to prove them all spurious and the works of some sophist.

"An excellent little Treatise under the title of 'De Græcorum Quinta Declinatione Impari-syllabica, et inde formata Latinorum Tertia, Questio Grammatica,' 1761,

4to. No more than forty copies having been printed, which were all given away; it was annexed in 1763, to an admirable edition of the 'Supplices Muliæ' of Euripides, in 4to. but without his name; the omission of which, Dr. Foster told him, occasioned the book not to have fair play. Why this was published anonymously, a letter from him to Mr. Bowyer will explain. 'As to the compliments of scholars, I believe you do not set any great value upon them, and I believe I set as little; to avoid which myself, and to excuse others the necessity of making them right or wrong, were two reasons why no name is put to this edition.'

"Mr. Markland assisted Dr. Taylor in his editions of Lysias and Demosthenes: Dr. Musgrave in his Hypollitus, 1755, and Mr. Bowyer in an edition of seven plays of Sophocles, 1758; by the notes which he communicated to the respective editors. The like service he conferred on Mr. Arnald, in the second edition of his 'Commentary on the Book of Wisdom.' His very happy elucidations of many passages in the New Testament may be found in Mr. Bowyer's 'Conjectures' marked in the 8vo. edition with an R. and considerably enlarged in the 4to edition from the margin of his copy of Mill's New Testament.

"He began at Cambridge an edition of part of Apuleius, of which seven sheets were printed off, from Morell's French edition; but on Dr. Bentley's sending him a rude message concerning his having left out a line that was extant in one of the MSS. he stooped short, and went no farther. Part of the impression was for many years in Mr. Bentham's hands; but Mr. Bowyer (who would have carried on the work) could never obtain a copy of it.—In 1746, he threw out some distant hints of publishing the rest of Statius; and in one of his letters dated 1771, he mentioned a work as being in forwardness, under the title of 'Questiones Venusinæ ad Horatii Carmina,' &c. having got as far as Serm. l. 3. in the transcription. But, about the year 1774, he destroyed almost all his MSS.

"After he obtained a fellowship, he was a tutor at Peter-house, and once visited France; in 1743, he resided at Twyford; but from 1744 to 1752 at Uckfield in Sussex; and from that year till his death he boarded at a very good farm-house belonging to Sir John Evelyn, called Milton-Court, occupied by Mr. Rose, in the Hamlet of Milton, near Dorking; where he described himself, in 1755, to be, 'as much out of the way of *heaving*, as of *getting*. Of this last, (he adds) I have no desire; the other I should be glad of.' In this sequestered situation he saw as little company as he possibly could, and his walks were almost confined to the narrow limits of his garden. What first induced him to retire from the world is not known. It has been supposed to have proceeded from disappointment; but of what nature it is not easy to imagine. There is a traditionary report, that he once received a munificent proposal from Dr. Mead, to enable him to travel, on a most liberal plan, in pursuit of such literary matters as should appear eligible to himself; and that his retirement arose from a disgust his extreme delicacy occasioned him to take during the negotiation. He was certainly disinterested to an extreme. Money was never considered by him as a good, any farther than it enabled him to relieve the necessitous; and in 1765 he had a fresh opportunity of indulging his benevolence to the fullest extent, by distressing himself to support the widow with whom he lodged in a law-suit with her son, which, after an enormous expence to Mr. Markland, was terminated against the widow. His whole fortune after that event was expended in relieving the distresses of this family. Whatever sums he could command were constantly disposed of in their support. Yet it was with difficulty he could be prevailed on to accept the pecuniary assistance which many of his friends were desirous of affording him. From his worthy friend, bishop

Law, for whom he justly entertained the highest regard, and whose benevolence he repeatedly experienced, he not without hesitation received a present in August 1766; and in the same month received a generous offer of archbishop Secker. In the October following, he declined even entering into a correspondence with an old acquaintance who wished to serve him. On the receipt of a handsome sum from Dr. Barnard, he wrote thus to Mr. Bowyer, July 12, 1767. 'I received yours this morning, together with that of Dr. B. which I have not yet opened, nor shall. I mean as to the bill part; but this must not be mentioned for the world, for fear of giving offence. One thing you may mention as you please, that I am greatly satisfied with his not writing to me; it looks as if he did not like to be thanked; which to me is a sure mark of a noble mind. The Provost has much at heart the affair of a pension; and I should not wish an affair of that, or indeed of any sort, in the hands of a better solicitor.'

"Early in 1769, he condescended to accept from Mr. Strode, to whom he had been tutor, an annuity of £.100 which, with the dividends arising from his fellowship, was from that year the whole of his income. The disposal of his books became now to him a matter of serious concern. He wished them to be in the hands of the friend to whom he presented the greater part of them in his life-time, and the remainder at his death. (Dr. Heberden.) In 1771, he was agreeably gratified by the news of Mr. Bowyer's proffered legacy of £.500; not so much on his own account, as for his sister Catherine beforementioned, who in some degree depended on him for support. For the amount of this legacy or any part of it, either Mr. Markland or his sister had permission to draw, whenever they might think proper.

"On the 10th of November, 1775, he tells Mr. Bowyer, 'Mr. Nichols writes, you are indebted to me £.52 5s. 9d. which is more than I apprehended, and above the sum which I proposed to have in your or his hands (£.40) for my burial.' That he was minutely exact in his accounts is plain from his letters. In his connexions with Mr. Bowyer, however, he had so implicit a confidence in the punctuality of his friend, as never to require a voucher.

"If ambition had been Mr. Markland's aim, he might have gratified it; there being a positive proof under his own hand that he twice declined to offer himself as a candidate for the Greek professorship, a station where abilities like his would have been eminently displayed. 'On the 28th of February, 1749-4, I suppose you have heard that the Greek professor of Oxford is dying. I am invited very kindly to accept of it by several friends, who have given me information, and advised me to be a candidate. *Αλλ' εμουν επ' ος εις θυμω· τι ε·διδασκω παρισων*, to speak in the language of a Greek professor; and instead of going a hundred miles to take it, I would go two hundred miles the other way to avoid it.' Again, Feb. 27, 1749-50, 'I have lately had two letters from the vice chancellor (Dr. Keene, our master) who wishes me to take the Greek professorship, which is about to be vacant again. You who know me, will not wonder that I have absolutely refused to be a candidate for it. This, perhaps, is a secret at present, and therefore do not mention it to any body.' Bishop Hare would have provided for him, if he would have taken orders, but 'non saxa nudis surdiora navitis,' as Mr. Clarke observed in a letter to Mr. Bowyer. For great part of his life, and particularly during the last twenty years of it, he was much afflicted with the gout, which he held to be 'one of the greatest prolongers of mortality in Nature's store-room, as being so great an absorbent of all other maladies.' It first attacked him in 1756, and he had a severe fit in May 1775. In June 1767, he was afflicted with the St. Anthony's fire; in August with the yellow jaundice; in April 1772 he had

an attack of the stone; and in October 1779, he thus describes himself: 'My complaints are the same as yours, owing to the same cause, much sitting still. Forty years ago I drank nothing but water for several years; but Dr. Boerhaave told me that when I grew old I must come to wine, which I find to be true; so that now I have bid adieu to water and all its works, except chocolate, which with eggs and milk are my chief support: one bottle of wine serves me four or five days.'—He continued to correspond with Mr. Bowyer till within a few weeks of his death; when he was prevented by a severe attack of the gout, attended by a fever, which put an end to his existence in this world July 7, 1776."

Report of the Committee of the Highland Society of Scotland, appointed to inquire into the Nature and Authenticity of the Poems of Ossian. Drawn up according to the Directions of the Committee, by Henry Mackenzie, Esq. its Convenor and Chairman. With a copious Appendix, containing some of the Principal Documents on which the Report is founded. 8vo. 12s. Edinburgh, Constable. 1805.

Our readers will recollect that, in reviewing a Dissertation by Mr. Laing on the Authenticity of Ossian's Poems, we mentioned that the Highland Society of Scotland were then preparing a work, in which documents might be expected to confirm further those conclusions with regard to this question which to us seemed already well established. That work is now before us; and certainly our expectations in regard to its contents have not been disappointed. We were too well aware of the extreme difficulty of procuring the requisite documents in the present altered state of the Highlands of Scotland, not to be apprehensive that the result of the inquiry would be short of what those, who did not understand these difficulties, might be apt to expect from the zeal and abilities of the gentlemen to whom it was entrusted. Their efforts, however, although perhaps not adequate to their wishes, have succeeded so far as to throw very great light on the points in dispute, and to afford the means of forming a decisive judgement to every person whose object is candidly and impartially to ascertain the truth.

In order to enable our readers to judge more fully of the labours and success of the committee, we shall first give an account of the contents of their report, and afterwards state what appears to us to have resulted from their researches. The committee, in order to elicit what information it might yet be possible to collect with regard to the authenticity and nature of the poems ascribed to Ossian, particularly those published by Macpherson, circulated the following set of queries through such parts of the Highlands and Islands, and among such persons resident there, as seemed most likely to afford the information required.

"1. Have you ever heard repeated or sung any of the poems ascribed to Ossian, translated and published by Mr. Macpherson? By whom have you heard them so repeated, and at what time or times? Did you ever commit any of them to writing, or can you remember them so well as now to set them down? In either of these cases, be so good as to send the Gaelic original to the committee.

" 2. The same answer is requested concerning any other ancient poems of the same kind, and relating to the same traditionary persons or stories with those in Macpherson's collection.

" 3. Are any of the persons, from whom you heard any such poems now alive? Or are there, in your part of the country, any persons who remember and can repeat or recite such poems? If there are, be so good as to examine them as to the manner of their getting or learning such compositions; and set down, as accurately as possible, such as they can now repeat or recite; and transmit such their account, and such compositions as they repeat to the committee.

" 4. If there are, in your neighbourhood, any persons from whom Mr. Macpherson received any poems, inquire particularly what the poems were which he so received, the manner in which he received them, and how he wrote them down; shew those persons, if you have an opportunity, his translation of such poems, and desire them to say if the translation is exact and literal, or, if it differs, in what it differs from the poems, as they repeated them to Mr. Macpherson, and can now recollect them.

" 5. Be so good to procure every information you conveniently can, with regard to the traditionary belief, in the country in which you live, concerning the history of Fingal and his followers, and that of Ossian and his poems; particularly those stories and poems published by Mr. Macpherson, and the heroes mentioned in them. Transmit any such account, and any proverbial or traditionary expression in the original Gaelic, relating to the subject, to the committee.

" 6. In all the above inquiries, or any that may occur to ——— in elucidation of this subject, he is requested by the committee to make the inquiry, and to take down the answers, with as much impartiality and precision as possible, in the same manner as if it were a legal question, and the proof to be investigated with a legal strictness."

But however well these queries might be calculated to elicit the requisite information, many difficulties served to obstruct the researches of the committee. From the complete change which the manners of the Highlanders have undergone within the last fifty years, the knowledge of their ancient poetry is now confined to a few persons of extremely advanced age, whose memories still retain a small portion of the songs they had learnt in their youths. But it is exceedingly difficult to obtain possession even of the small remains of the ancient poetry which are in this manner still preserved. While Gaelic was the only language of the people, and while it was employed in all their intercourse and transactions, it was read and written by many persons of every description. The case is now widely different. The English language is used in the chief transactions of the people, and those of a better condition seldom speak Gaelic even in their daily intercourse with each other. The practice of writing Gaelic is still more fallen into disuse; and in a circuit of many miles a person often cannot be found capable of writing down Gaelic from the mouth of a speaker. These circumstances must have often prevented the committee from procuring such remains of ancient poetry as were still retained by memory.

Besides this difficulty, the committee met with others not less perplexing. Dr. Johnson has somewhere said, 'that a man does not like to have his creed disturbed at threescore.' The men to whom the inquiries of the committee were addressed, had generally long passed that period of life, and the traditionary histories and poetry of their fathers, were, in their belief, of such indisputable authenticity as it was needless to inquire into, and it rather offended them to doubt. Such of them as this idea did not prevent from answering the committee's inquiries, frequently answered them in a manner which a man naturally enough adopts, who is unused to discussion or dispute, and who does not think it necessary to suit his information to a scepticism of which he never dreamed himself, and which he hardly conceives it possible for others to entertain."

Another circumstance, which in many instances must have prevented the Society from procuring all the information which it was possible to procure, arose from the indifference or carelessness of many of those persons who had it in their power to throw much light on the points in dispute. Some persons indeed, (whose assistance is very handsomely acknowledged by the committee,) felt a patriotic zeal for the preservation of the remains of their ancient national poetry, and this zeal was not spent in fruitless wishes, but led them to exert themselves with diligence in its behalf. Many, however, who retained portions of it in their memory, who might have been able to take them down from the mouths of others, or even who had got very beautiful passages in manuscript, either received the queries of the committee with indifference, or suffered a temporary glow of zeal to be speedily extinguished. Whole poems were often suffered to die along with those that retained them, while the labour of a day, or even a few hours might have rescued them from oblivion; and manuscripts were often thrown by so carelessly that the owner, when pressed to communicate them, could not remember how he had disposed of them. Such inattention to an object, in which their national fame may seem so much interested, may be thought a reproach to the Highlanders of Scotland. But it is, perhaps, not so much to be attributed to the men, as to the circumstances in which they are placed. The old men whose memories retain such poems as they learnt in their younger years do not find themselves held in honour on this account, and listened to with admiration, as they were in former times. Persons of a better condition speak a different language, and are incapable of understanding their recitations, even were they inclined to listen to them amidst pursuits of a very different nature. The poorer sort, who still understand the language, are too much engaged with the cares of procuring a scanty subsistence to have much concern about the exploits of their ancestors. Enthusiasm for the honour either of their country or their clan must have lost much of its power in the breasts of men, who have been taught to look to the wilds of America as the only refuge from their distresses. In this state of things, the old persons who still retain the ancient songs, have few temptations to exercise their memories, and must

therefore recall them imperfectly and with an effort. On the other hand, those who from their education and opportunities might be expected to feel more zeal for the reputation of their country, having their minds entirely averted from such pursuits as are recounted in the ancient heroic songs, being in general little acquainted with the Gaelic language, and having no immediate interest to prompt their exertions, have often not felt themselves inclined to sacrifice either their business or their ease to the investigation of the antiquities of their country.

While such obstacles stood in the way of the committee, it could not be expected that their inquiries should be completely satisfactory; and our readers will probably rather be surprised at what they have achieved, than that they have not achieved more.

In order to render the public better acquainted with the present state of the question, the committee have given an historical account of the several collections of Gaelic poetry which have been made, with some observations on their nature and merits. The first collector was Jerome Stone, a self-taught genius, who, among his other acquirements, included an acquaintance with the Gaelic language. Struck with the beauty of some of the ancient songs, he made a translation of them into English rhyme, and transmitted a specimen of them to the *Scot's Magazine*. His manuscripts, or a portion of them have been recovered; but he lived in an extremely unfavourable part of the country for making a collection, and difficult circumstances and an early death prevented him from making any considerable progress in his attempt.

The next collector of Gaelic poetry was the celebrated James Macpherson. Mr. Home, the author of *Douglas*, having accidentally become acquainted with him at a watering-place, happened in the course of conversation to learn from Mr. Macpherson that to listen to the tales and songs of their bards, some of which contained much pathos and poetical imagery, was a favourite amusement with the Highlanders. At Mr. Home's desire, Mr. Macpherson translated to him some fragments which his memory served him to recollect. The beauty of those fragments struck Mr. Home and his friends to whom he communicated them so forcibly, that they prevailed on Mr. Macpherson, who was rather averse to an undertaking from which he then did not foresee any particular advantage, to publish them in a small volume at Edinburgh, of which they agreed to superintend the publication, and defray its expence. To this little volume Dr. Blair wrote an introduction. Its publication attracted universal attention; and the literary circle at Edinburgh, of which the individuals, Mr. D. Hume, Dr. Robertson, and others, have been since so well known to the world, agreed to induce its editor, by a subscription, to perform a tour through the Highlands, for the purpose of collecting larger and more complete pieces of poetry which he informed them he knew to exist there, and of which some of the fragments already published were small detached parts. He particularly mentioned a poem of an Epic form, of considerable length, on the subject of the wars of the renowned Fion, or Fingal, (a name familiar to every

ear in the remote parts of the Highlands), which he thought might be collected entire. Under this patronage he performed his literary journey in 1760, transmitting from time to time to the subscribers, and to others whose friendship was interested in his success, accounts of his progress, and of the poems he had been able to collect. The districts through which he travelled were chiefly the north-west parts of Inverness-shire, the Isle of Sky, and some of the adjoining islands; places, from their remoteness and state of manners at that period, most likely to afford, in a pure and genuine state, the ancient traditionary tales and poems, of which the recital then formed, the favourite amusement of the long and idle winter evenings of the Highlanders. On his return Mr. Macpherson communicated to his literary patrons the result of his expedition; and soon after he published the translation of *Fingal* and some other detached pieces. In 1765 he published one division of the original of *Temora*, with a translation of the whole of that poem. At his death he left a thousand pounds to defray the expence of a publication of the originals of the whole poems which he had translated. The originals were left in the possession of his executors; but whether from their carelessness, or from whatever other cause, they have not yet been published. We understand, however, that the publication will not now be long deferred.

Some time after the appearance of this collection by Macpherson, a collection of ancient poems was made in Ireland by an ingenious lady, Miss Brooke. They are, by her own acknowledgment, of a later date than that in which Ossian flourished, and are supposed to be compositions of the eighth, ninth, and tenth centuries. They display very considerable merit: but to the simplicity of the more ancient poetry, we find here superadded the embellishments of magical machinery.

About the year 1780, Mr. Clark, land-surveyor, in Badenoch, published translations of ancient Gaelic poetry, containing, among other pieces, an entire poem, entitled *Morduth*. In the same year, Mr. Hill, an English gentleman, procured copies of several Gaelic poems during an excursion in the Highlands of Scotland. As he was ignorant of the language, and consequently incapable of distinguishing the good from the bad, his collection is much corrupted, and the translation he procured to be made, very inaccurate. A few years afterwards a pretty large collection of Gaelic poems, ancient and modern, was published at Perth, by Mr. John Gillies, bookseller. As he was an entire stranger to the Gaelic language, his zeal which prompted him to the undertaking could not enable him to render the collection by any means correct.

The most full, correct, and beautiful collection made since the time of Macpherson, is that by Dr. Smith, of Campbelton, in Argyleshire. In 1780 he published a *Collection of Ancient Poems*, translated from the Gaelic of Ossian, Ullin, Orran and others; and in 1787, the originals of these translations. An account of the manner in which this collection was procured is annexed to his publication by Dr. Smith. Some of these pieces are in no respect inferior to

those published by Macpherson. One poem, "The Death of Gaul," is perhaps superior both in sublimity and tenderness. The committee have given several extracts from it translated literally from the original which is subjoined. To enable our readers to form some judgment of the beauty of the poem, we shall extract the opening of the poem, in which Ossian laments his forlorn and desolate situation. Every allowance will be made by the candid for the apparent abruptness of a translation made line for line, and almost word for word :

'Is not this silence of night mournful,
While she spreads her dark clouds over the vales?
Sleep has descended on the youth of the chace
Upon the heath, his dog resting against his kneec.
The children of the mountains he pursues
In his dream, while his sleep is forsaking him.—
Sleep, ye children of fatigue,
While each star but ascends the height.
Sleep, swift dog of the course,
Ossian will not interrupt your slumbers.
I am watching alone :
Soothing to me is the gloom of night,
While I travel from dell to dell,
Without hope of morning or dawn.—
Spare thy light, O sun !
And do not consume so fast thy torches :
Like the king of the Fingalians, generous is thy soul,
But thy liberality will hereafter fail.
Spare the torches of thousand flames
In thy blue hall, when thou goest
Under the dusky gates to sleep,
Beneath the darken'd skirt of the western sky.
Spare them, before they leave thee alone,
As I am, without a person to share my fondness.
Spare them, since there is not a hero to view
The blue flame of the beautiful torches.
Caonian of the joyful lights,
Thy torches are now darkened ;
Like an oak which has quickly faded,
Thy dwellings and their people have failed.
East or west, on the face of thy mountain,
There is not found of one of them but the ruin.
In *Seallama*, in *Taura*, or *Tigh-mor-ri*,
There is no shell, nor song, nor harp ;
They are all become green mounds,
And their stones in their own meadows.
The stranger will not perceive from the desert
Any one of them shewing its head through the cloud.
" And thou *Seallama*, house of my delight !
Is this heap thine old ruin ?
Where now grows the thistle, the heath, and the rank
grass,
Mourning under the drop of night.—
Around my grey locks
The solitary owl flutters,
And the roe starts from her bed,
Without fearing the mournful Ossian.
Roe of the hollow *Cairns*,
Where dwelt Oscar and Fion,
I will not do thee any hur ;
Never shalt thou be wounded by my dart.—
To the top of *Seallama* I stretch my hand ;
The dwelling has no cover but sky.
I search for the broad shield below ;
The top of my spear has struck its boss.—
Sounding boss of battles !
Gladdening to me is thy sound ;
It awakes the days that have passed,

And in spite of age my soul bounds.

or,
As the wind awakes the flaming heath of the mountains }
or,
Like the stream of the mountains my soul bounds.* }

But far from me be the thoughts of war ;
My spear is become a supporting staff ;
My bossy shield no more shall it stike.—
But what sound is this that has awakened it ?
A piece of a shield worn with age,
Like the waning [black-edged] moon its form.
The shield of *Gaul* it is,
The shield of the companion of my excellent *Oscar*.—
But what is this that has saddened my soul ?
Often, *Oscar*, hast thou received thy fame ;
The partner of thy love shall now be the subject of song ;
Oh, *Malvina*, with thy harp be near !

The following description of the perplexity of *Eirichoma*, when about to leave her child behind her in a boat in order to go to the assistance of his wounded father, cannot fail to affect every one who has a soul to feel the beauties of poetry :

'She glanced by the scanty beam
On the beautiful face of her son,
When about to leave him in her narrow skiff.—
" Babe of my love ! be here unobserved !"
As a dove on the rock of *Ulacka*,
When gathering berries for her tender brood,
Returns often without tasting them,
While the hawk rises in her thoughts ;
So returned three times *Eirichoma*,
Her soul as a wave that is tossed
From breaker to breaker, when the tempest blows,
Till she heard a mournful voice from the tree of the
shore.'

We cannot refrain from also inserting the conclusion of the poem, which, as the committee observe, " is in that style of dignified sorrow and praise, which Fingal, whose lamentation over Gaul it contains, is always represented. in the antient poems, as uttering on the loss of his friends :"

'What is the strength of the warrior,
Though he scatter, as wither'd leaves, the battle ?
To-day though he be valiant in the field,
To-morrow the beetle will prevail over him !'

'Prepare, ye children of musical strings,
The bed of *Gaul*, and his sun-beam by him,
Where may be seen his resting place from afar,
Which branches high overshadow,
Under the wing of the oak of greenest flourish,
Of quickest growth, and most durable form,
Which will shoot forth its leaves to the breeze of the
shower,

While the heath around it still wither'd.

'Its leaves, from the extremity of the land,
Shall be seen by the bird of sun,
And each bird shall perceive it
On a sprig of its verdant hush.
Gaul in his mist shall heave a sigh,
While virgins are singing
Until all of these shall pass,

Your memory shall not be disunited ;
Until the stone crumble into dust,
And this tree decay with age ;
Until streams cease to run,
And the source of the mountain waters be dried up ;
Until there be lost, in the flood of age,

Various readings in other editions,

Each bard, and song, and subject of story,
The stranger shall not ask, 'Who was Morni's son?
Or where was the dwelling of the king of Strumon?'

The collection of Dr. Smith, which contains some of the most beautiful remains of the Celtic muse, has not hitherto attained that celebrity which it merits, nor its author that share of applause which his labours have so well earned. The present agitation of the question, however, will probably cause the very unequal distribution of fame between him and Macpherson to be remedied.

After this review of the collections of Gaelic poetry which have been published, the committee proceeded to detail the materials which they have been enabled to procure to elucidate the object of their inquiry. From a number of respectable gentlemen whose names are mentioned, they have procured "various copies or editions (as they may be called) of the poems of Ossian, or poems in imitation of Ossian, now in most common circulation in the Highlands." These remain at present in the hands of the Society, and it is to be hoped that such of them as are worthy of publication will be given to the world.

From Major McLachlan of Kilbride, the committee have procured part of a very large collection of MSS. made by an ancestor of his chiefly in Ireland and the adjoining coast of Argyleshire. From Lord Bannatyne they received a manuscript pronounced by the late Mr. Robertson, keeper of the Register Office at Edinburgh, to be a writing of the thirteenth century. It contains part of the poem entitled by Macpherson, *Darthula*. "The largest and most valuable collection of manuscripts in the possession of the Society, was presented to it, on the application of the committee, by the Highland Society of London. One of these belonged to the Reverend James M'Gregor, Dean of Lismore, the metropolitan church of the see of Argyle, as ascertained by an inscription on the MS. itself. It appears, from the dates affixed to it, to have been written at different periods from 1512 to 1529. It contains more than 11,000 verses of Gaelic poetry, composed at different periods, from the time of our more ancient bards, down to the beginning of the 16th century." Of the poems contained in this collection, the committee have given three to the public with literal translations. Two of them are said in the manuscript to be the composition of Ossian. Of these we shall extract the first, as it may remove the doubts of many persons who imagine that the style of Ossian's poetry is such as could not have been produced among a people so little civilized:

Long do the clouds this night surround me—
Long was the night that is past—
For that time that I have longed—
While only night the day before.
Tediums to each day that comes,
For it is not as I was wont!
Gone are the heroes, my friends in war,
And feats of strength are no longer performed:
Generosity, the will and the deed have failed.
Sad is my heart without an object for its love,
Nor power to avenge the feeble.
Hospitality and the drink of the feast are no more;
No more the love of the fair or of the brave.

In which I was wont to take delight.
On the sword or the dart I no longer rely.
I do not come up with the hind or the hart,
Nor do I traverse the hills of the elk.
I hear not of hounds nor their deeds.
The night of clouds to me is long!

The committee have also procured a collection of ancient poems made by Mr. Duncan Kennedy, formerly school-master at Craignish, in Argyleshire, and now resident in Glasgow. Dr. Smith had procured some of the poems he published, at least editions of them, from this man. Several poems in this collection correspond with those in the collection of the Dean of Lismore and that published by Miss Brookes. The committee have given an account and extracts of a very beautiful poem, entitled *Conloch*, as it appears in this collection of Kennedy.

The committee produce as a part of their evidence, a particular examination of the original left by Macpherson, compared with his translation. The passage relates to the engagement of Fingal with the Spirit of Loda in Carrichura, and was received from Mr. Macpherson's executor. On this subject we shall make some observations presently, as well as on the other documents presented by the committee.

The appendix, which is extremely copious, contains a great body of information and evidence in regard to the various objects to which the attention of the committee was directed. A number of letters to Dr. Blair, in answer to his inquiries respecting the authenticity of Ossian's poems, are here inserted. They were procured from the executors of Dr. Blair. There are also a variety of letters addressed to Mr. Mackenzie, the chairman of the committee, whose exertions to forward its object, amidst other important avocations, merit the gratitude of every person who is anxious that the remains of the ancient Gaelic poetry should be preserved. The facts contained in these letters are corroborated by Declarations and Affidavits taken down from the mouths of different old Highlanders. The other principal contents of the appendix are the poem of Fraoch and Mey, from the collection of Jerome Stone, with his translation in rhyme and a literal translation: the *Urnigh Ossian*, or the dialogue between Ossian and St. Patrick, from Mr. Hill's collection, both in the original and the translation, with observations on it by Dr. Donald Smith: letters from Mr. Macpherson to the Rev. Mr. MacLagan of Blair, relative to his collection while he was employed in making it: specimens of Mr. Macpherson's juvenile poetry: a specimen of the original of Carrichura, with Mr. Macpherson's translation, and a literal Latin version by Mr. R. Macfarlane: passages from the original of "The Death of Gaul," published by Dr. Smith, and the original of "the Bed of Gaul," with the original of the addresses to the Sun, in Carthon and Carrichura, communicated by the Rev. Mr. Macdiarmid. Besides these there is a particular account of the manuscripts now in the possession of the Highland Society, with *fac-similes* of the most ancient of them. Various extracts are given from the collection of Kennedy and others relative to the times of Ossian, and compared with similar passages in the translations of Macpherson.

One selection of these passages, contained in the 15th appendix, merits the particular attention of the reader. The following account of it is given by the committee:

“ In Kennedy’s collection, as well as in those furnished the Committee by others, are several passages nearly, and sometimes altogether the same, with Macpherson’s translation; but neither in Kennedy’s collection, nor in those of the others, does the poem in which they occur always correspond in its title, story, or general tenor, with that in which the resembling passages are given by Macpherson. Of these, as far as they are found in the poem of Fingal, Dr. D. Smith has, at the desire of the Society, formed a selection, which will be found in the Appendix, No. 15. To this paper the Committee requests the particular attention of the Society. The Doctor has, by the Committee’s direction, taken the same liberty which Mr. Macpherson may be supposed to have used, namely, that of collecting passages, and sometimes even lines, from different poems, and different editions of the same poem, the ‘*disjecta membra poetæ*,’ which seemed to relate to, or to be connected with, the principal event in the main poem, as found in Macpherson’s publication. The Committee has been at pains to have the translation as scrupulously literal as the nature of the two languages would admit. Perhaps indeed, in some passages it may incur the censure of obscurity and abruptness, by a too close adherence to the expression of the original. By comparing this translation with Macpherson’s, in some of the longer and most closely corresponding passages, even the mere English reader will be able, in some degree, to form a judgment of what alterations that gentleman may have made in the collection he gave to the world, either by omitting, supplying or refining his original; with this saving always, however, which the Committee must request the Society to keep in mind, that it is impossible to know what copies or editions of the poems in question Mr. Macpherson might have procured, or have had access to.”

The various documents brought together by the committee afford the means of satisfying every unprejudiced mind with regard to the objects of their inquiry. That Fingal, Ossian, Oscar, Gaul, Diarmad and other heroes mentioned in the translation of Macpherson, lived at a remote period in the Highlands of Scotland; that traditions of them are preserved in every quarter of the country that lies beyond the Grampians; that the songs, tales, and proverbs of the Highlanders relate to them; that the hills, vallies, and striking natural objects of different kinds are called by their names; that Ossian is every where known as the prince of the Gaelic poets; that numerous poems ascribed to him are repeated and have been collected by various persons: are facts authenticated by so many witnesses of the first respectability, that it would be superfluous to repeat individual testimonies. There is not *one* letter or one testimony transmitted to the Society, which implies the most distant doubt of these facts, while every one which at all alludes to them, corroborates them in the strongest terms. Indeed no one could have resided a few months or even weeks in the Highlands of Scotland, without being perfectly convinced of these facts, provided he had not previously formed a resolution not to be convinced.

The committee have also ascertained that a number of very old manuscripts, containing ancient poetry, existed in the Highlands of Scotland, previous to the

time of Macpherson. Of these the Society have got several into their possession. One of the manuscripts, procured from the family of Kilbride, in whose possession it has been for two or three hundred years back, appears from the character in which it is written, of which *fac-similes* are given, and from various other circumstances stated in appendix 19th, to have been written about the eighth century. The other Kilbride manuscripts, which have been communicated, bear dates none of which is later than the end of the seventeenth century. The manuscript communicated by Lord Bannatyne, is written in a very old hand, and bears upon it in a more modern, yet still in an old hand, the date 1238. It contains various poems of Ossian and other bards. There are several other manuscripts written, as is supposed from internal evidence, after an examination by persons conversant in these matters, in the ninth, tenth, eleventh, and twelfth centuries. We have already noticed the important collection of the dean of Lismore, which bears upon it various dates from 1512 to 1529. Thus is the fact of the existence of ancient Gaelic manuscripts completely ascertained.

With regard to the nature of the old poetry which is contained in these manuscripts, and which has been recovered by various collectors, the few extracts which we have given will enable our readers to judge. To several of the pieces may justly be applied what the committee state in regard to the ancient *Ossianic* poetry, which, from the documents they have received, they inform us “ they can with confidence state to have been common, general, and in great abundance:”—They observe that “ it was of a most impressive and striking sort, in a high degree eloquent, tender, and sublime.” This opinion, when the high literary reputation and indisputable taste of the chairman of the committee are considered, must have great weight. The specimens published in the report, under all the disadvantages of a literal translation, seem fully to justify the opinion.

With regard to the authenticity of the translations published by Macpherson, it is necessary that we should enter into a fuller investigation of the evidence which has been adduced. As this is the last body of evidence which will probably be collected with regard to them, it deserves the attentive consideration of every one that is desirous to come to a decision on the question. When the originals are published by Mr. Macpherson’s executors, according to his directions, an opportunity will indeed be afforded of examining them critically, and of deducing inferences from internal evidence. But it is such evidence as that before us by which those who do not understand the Gaelic language must be chiefly convinced.

It is to be observed that the facts stated in the Report serve to do away several presumptive arguments against the authenticity of the poems published by Macpherson; arguments which weighed much with those who had not bestowed a careful examination on the question. It was supposed to be something incredible that poems of such a length could be preserved by oral tradition, and it was triumphantly alleged that no Gaelic manuscript could be produced a century old. It has however been found, that poems of equal

length, or indeed longer than those in Macpherson's collection, have been actually preserved from a remote antiquity; that individuals have repeated, before credible witnesses, much more Gaelic poetry than his whole collection; that the memory of the bards was assisted by writing, ten or twelve centuries back; and that it was usual for the bards of a family to insert favourite poems in the book in which by their tenure they were obliged, from generation to generation, to record its genealogy. Of these facts the committee have produced ample vouchers, and the ancient manuscripts actually in their possession, present an evidence which prejudice cannot call in question. It is also observed by the committee, (what appears to afford a strong presumption of ancient poems being preserved entire even by oral tradition,) that with the exception of a somewhat different orthography, and a few words now obsolete, the language of the most ancient manuscripts is much the same with that in use by the proficients in Gaelic at this day, and is perfectly intelligible to them. The sequestered situation of the Highlanders sufficiently accounts for this circumstance.

The sentiments, manners, and style of the poems published by Macpherson, have also greatly staggered the belief of persons who imagine that human nature at a great distance of time must have been essentially different from what it is at present; and that men, twelve or fifteen centuries ago, were not only unacquainted with many things which we know, but were even destitute of those faculties and feelings which heaven has implanted in every reasonable creature. But that the manners and sentiments of the persons whom Ossian describes, could be such as he represents them, cannot any longer be a question, since we have full evidence that they actually were so. The undoubted ancient songs of the country, both those contained in manuscripts and those preserved by oral tradition, uniformly represent the manners and sentiments of Fingal and his heroes as they are represented in the translations of Macpherson. In the extracts which we have already given, particularly that from the dean of Lismore's manuscripts, we find the old blind Ossian such as we have ever been taught to consider him. The epithets *mild* and *generous* are applied to Fingal wherever he is spoken of. That such qualities and a very high degree of sensibility may exist among persons in the rudest state of society no one can doubt, who has read the account of the Pelew Islands, and the narratives of various modern travellers. But this subject Dr. Blair has fully illustrated in his dissertation. In an old poem preserved in Kennedy's collection, of which both the original and a translation are given in the appendix to the Report of the committee, we have a particular description of the manners of Fingal's heroes, from which our readers will be enabled to judge what innovations in this respect Macpherson may have made:

“ Mournful it is to be to-night in the vale of Cona,
Without the voice of hound, and without music!
My fancy can no longer accomplish its purpose,
I am truly the old man and the feeble.
When we went to the vale of Cona,

Soft and expressive was the music that accompanied us;
Many were the men of worth among us,
Nor would we willingly incur displeasure.

“ When we would ascend the paths of Cona,
Numerous were the parties in every direction,
To subdue the hart and the hind,
Many hundreds of which were never to rise.

“ Many were the heroes, when called upon,
That would rapidly ascend the mountain
With spear exposed in their grasp,
Their great sword and their shield:
While my beloved Fingal and fifty chiefs
Were assembled in the lofty court,
And the sun-beam, set to its flag-staff,
Waved over them its victorious banner.
Far would disperse asunder,
Through the steep banks of each mountain,
The strong, adventurous band of Fingal,
With bows ready in their grasp.
When the deer began to start,
We let slip the hundreds of our hounds,
Many a hart, roe, and hind
Fell, as far as I could view.
We returned in the evening with the spoil of the chase,
To Taura of the musical strings,
Where frequent our cruets and harps,
And many were the bards to sing the tale.

“ Many a shell went round,
Many were the new songs which were sung together:
Whilst the feast was consuming in the tower.
Beautiful and young the Fingalian heroes,
Joyful in their accustomed course;
Musical, elegant, comely, valiant,
With wine, the reward of valour, and meat;
Much beloved, unused to falsehood.
Cheerful and happy were the heroes of Fingal,
The heroes, lovely, strong and friendly,
Of great compassion and extensive fame,
Who were generous, hospitable, and ever eager
To protect the stranger at a distance from his abode.
In the day of battle, on the field of strife,
Mightier men never were seen.
We would engage a man and a hundred,
Each Fingalian hero who was a leader.
We never moved but with reluctance
To give the impetuous battle,
To give the forlorn the protection of valour,
And the wounded stranger the shelter of our shield.
The numbers that were in my time
In Tara of the sweet sounding strings
Were fourteen hundred and fifty,
Of our dear friends without blame,
Without mentioning the young king of Phail,
Nor yet the wounded, the aged, or young women,
Nor the young men that waited on the swords;
Alas! weak am I with grief,
Travelling the world to and fro,
And cannot find one person in it like Fingal.
In generosity and good fortune
None was ever found to surpass him.
The heroes have gone to the grave
That sees not day,
Which has caused mine eye to be in mist.
I am like the lonely wounded bird of the wood,
While I mourn without ceasing in the hall,
Without sight, or offspring, or cause of joy.
I am like the tree whose growth has ceased,
Or like the nut in its withered husk,
Ready to drop down to the ground.
Grievous it is to the sorrowful heart,

That it cannot derive relief from friends.
Like the dying hart is my form,
My voice sinks under the dew of night !"

To state even the substance of all the direct evidence which the volume before us contains, in support of the authenticity of Macpherson's translations, would greatly exceed our limits. We shall therefore confine ourselves to a statement of some facts which are extracted from the testimonies given in writing to the committee.

Dr. Blair, the author of the sermons, Dr. Fergusson whose eloquent works on moral and political science are so well known, Mr. Home, the author of Douglas, and Dr. Carlyle their distinguished friend, confirm the circumstances which have already been stated in regard to the manner in which Macpherson was induced to undertake his collection. They were fully acquainted with every step of his procedure, his character, his acquirements; and they declare that they never have, in any stage of the business, entertained any suspicion of his translations being a forgery.

Dr. Blair states that some gentlemen who understood both languages, particularly Professor Adam Fergusson, told him they had looked into Macpherson's papers, and saw some which appeared to them to be old manuscripts; and that, in comparing his version with the original, they found it exact and faithful, in any parts which they read. Dr. Blair also asserts that, upon doubts having been started in London of the authenticity of the translations, Macpherson, although naturally disdainful of suspicion, "for some months left *all the originals* of his translation open to inspection and examination, in Becket the bookseller's shop, and intimated by advertisement in the newspapers, that he had done so. But when, after their being left there for a considerable time, he found that no person had ever called to look at them, his disdain of public censure became still stronger." He could not from thenceforward be prevailed on to take any further steps to remove the suspicions of sceptics. "After all the inquiries I have been able to make," says Dr. Blair, "I can find no ground to suspect that his deviations from the original text were at all considerable, or his interpolations any more than what were simply necessary to connect together pieces of one whole which he found disjointed. That his work, as it stands, exhibits a genuine authentic view of ancient Gaelic poetry, I am as firmly persuaded as I can be of any thing."

Dr. Fergusson in his younger days heard Gaelic heroic ballads repeated, from which he took down in writing a passage which he afterwards recognized "in the arrival of Swaran, and the single combat with Cuchullin, in Macpherson's translation of Fingal." After Macpherson's return from his tour, Dr. Fergusson saw in his hands fragments which "by no means appeared of recent writing: the paper was much stained with smoke, and daubed with Scots snuff."

With this testimony of Dr. Fergusson corresponds that of Dr. Hugh Macleod, professor of Church History at Glasgow, who assured Lord Bannatyne, that "he had seen and examined several Gaelic manuscripts,

partly written upon vellum, and apparently of great antiquity, in the possession of Mr. Macpherson, containing portions of poetry mixed with other compositions."

Mr. Gallie, an old and venerable clergyman, an intimate acquaintance and friend of Mr. Macpherson's, states that Mr. Macpherson, on his return from his tour in the West Highlands, came to Mr. G.'s house in Brae of Badenoch; and that upon Mr. G. inquiring into the success of his journey, Mr. M. produced "several small volumes, small octavo, or rather large duodecimo, in the Gaelic language and characters, being the poems of Ossian, and other ancient bards." "I remember, perfectly," adds Mr. Gallie, "that many of those volumes were, at the close, said to have been collected by Paul Maem-huirich Bard Clanraonuil, and about the beginning of the fourteenth century. Mr. Macpherson and I were of opinion, that though the bard collected them, yet that they must have been written by an ecclesiastic, for the characters and spelling were most beautiful and correct. Every poem had its first letter of its first word most elegantly flourished and gilded; some red, some yellow, some blue, and some green; the material writ on seemed to be a limber, yet coarse and dark vellum: the volumes were bound in strong parchment: Mr. Macpherson had them from Clanronald. At that time I could read the Gaelic characters, though with difficulty, and did often amuse myself with reading here and there in those poems, while Mr. Macpherson was employed on his translation. At times we differed as to the meaning of several words in the original." A few stanzas taken from the manuscript, and which form part of Fingal as translated by Macpherson, are inserted in Mr. Gallie's letter. "Whether," Mr. Gallie adds, "Mr. Macpherson found the poem of Fingal arranged as he gave it to the public, I cannot, at this distance of time, say. I well remember, that when I first read the translation, I concluded *that he did*. Some strokes of the sublime and pathetic I felt for, because the translation, highly finished as it is, did not do them full justice, in my opinion." Clanronald some time afterwards informed Mr. Gallie, "that Macpherson had the Gaelic manuscripts from him."

To this testimony of Mr. Gallie is added that of Mrs. Gallie, who says, "not any one thing is more in my remembrance, than seeing with Mr. Macpherson, when he returned from his tour, the Gaelic manuscripts, as described by my husband. I remember Mr. Macpherson most busy at the translation, and he and Mr. Gallie differing as to the meaning of some Gaelic words, and that I was much delighted with the translation, for I was not then well acquainted with the Gaelic."

Mr. Gallie states that "Fingal's standard was his early acquaintance; and that the conflict between Fingal and the king of Lochlin made such an impression on him, that he still remembered part of it at the time his letter was written in 1801.

With regard to the MSS. mentioned by Mr. Gallie, the son of Clanronald, who gave them to Macpherson, ordered an action to be brought against the latter gentleman for their recovery. The death of Mr.

Macpherson however intervened, and the only one of Clanronald's manuscripts, which had been recovered, is a small mutilated volume containing some songs, &c. of no value. With regard to the cause of Mr. Macpherson's keeping up, and it would appear, destroying the principal MSS., Mr. Gallie makes the following conjecture? "I remember Mr. Macpherson reading the MSS. found in Clanronald's, execrating the bard who dictated to the amanuensis, saying, 'D—n the scoundrel, it is he himself that now speaks, and not Ossian.' This took place in my house, in two or three instances. I thence conjecture that the MSS. were kept up, lest they should fall under the view of such as would be more ready to publish their deformities than to point out their beauties. It was, and I believe still is well known, that the broken poems of Ossian, handed down from one generation to another, became corrupted. In the state of the Highlands, and its language, this evil, I apprehend, could not be avoided; and I think great credit is due, in this case, to him who restores a work of merit to its original purity.

Captain Morrison, (a gentleman who died since this declaration, in the 84th or 85th year of his age.) states, "that from his first recollection he heard repeated, and learnt many poems and songs respecting Fingal, Ossian, and other ancient heroes; many of which were afterwards collected, arranged and translated, by James Macpherson: that Mr. Macpherson, while collecting poems, was at his house in the isle of Skye, and gave him, (Capt. Morrison) some of those which he (Mr. Macpherson) afterwards translated. Captain Morrison, also states that afterwards in London, he saw in Mr. Macpherson's possession the several manuscripts which he translated, in different hand-writings, some of them in his own hand, some not, as they were either gathered by himself, or sent him from his friends in the Highlands, some of them taken down from oral recitation, some from MSS. Captain Morrison "saw many MSS. in the old Gaelic character with Mr. Macpherson, containing some of the poems translated, which MSS. they found it difficult to read." Capt. Morrison "was intimately acquainted with Mr. James Macpherson's abilities and knowledge of the Gaelic language; admits he had much merit in collecting, arranging, and translating; but that he was no great poet, nor thoroughly conversant in Gaelic literature: so far from composing such poems as were translated, that he assisted him often in understanding some words, and suggested some improvements: that he could as well compose the prophecies of Isaiah, or create the island of Skye, as compose a poem like that of Ossian's." Capt. Morrison farther adds, "that amidst all the poetry he saw or heard, he could as easily distinguish Ossian's from that of others, by specific marks, as he could Virgil's from Ovid or Horace: that the poetry of the Highlands can be traced back many hundred years; and every species, as well as every period, distinguished from one another: so that no difficulty can remain in assigning Ossian his own station and era."

Captain Morrison has also transmitted to the committee a copy of the original address to the Sun in Carthou, which he says he found among Mr. Mac-

pherson's original papers, when he was fairly transcribing for him. Of this Address to the Sun, and also of that in Carrichura, the Rev. Mr. Macdiarmid, of Weem, likewise transmitted to the committee copies, of which he gives the following account:—"I got the copy of those poems about thirty years ago, from an old man in Glenlyon. I took it, and several other fragments, now I fear, irrecoverably lost, from the man's mouth. *He had learnt them in his youth, from people in the same glen, which must have been long before Macpherson was born.*" These copies of the original with literal translations are given in the Report and the Appendix. Such united testimonies put the authenticity of these most beautiful pieces beyond all doubt. Some variations between the editions of Captain Morrison and Mr. Macdiarmid shew that they must have been handed down by distinct persons, at least one generation previous to their falling into the hands of those gentlemen.

Malcolm Macpherson, of the Isle of Sky, makes affidavit, that his brother could repeat a variety of the poems of Ossian, and that he was informed by him that Mr. Macpherson, while on his tour in search of Gaelic poems, employed himself four days and four nights in taking down a number of them from the recitation of that brother. The declarant further states that his brother had a Gaelic manuscript in quarto, and about an inch and a quarter in thickness, which he procured while an apprentice at Lochcarron: that he heard his brother almost daily repeat the poems contained in this manuscript, which wholly regarded the Fion or Fingallians: and that Mr. Macpherson, having learnt that his brother possessed this manuscript, procured it from him, under the promise of friendship and future reward.

Ewan Macpherson, late schoolmaster in Badenoch, declares that at the earnest solicitation of Mr. James Macpherson, he had accompanied him in his researches after Gaelic poetry, in order to write it down from the mouths of the repeaters, the declarant being at that time a much more skilful Gaelic scholar than the other. He "declares most explicitly and positively, that Mr. Macpherson was as incapable of composing such poems as those of Ossian, as himself, who could no more make them than take wings and fly: that he firmly believes no man, excepting Ossian himself, was ever capable of making such Gaelic poetry as Ossian's: that he was three or four weeks with Mr. Macpherson, during which the declarant took down poems of Ossian from the recitations of several individuals, at different places, which he gave to Mr. Macpherson, who was seldom present when they were taken down: that the declarant procured for Mr. Macpherson from Macmhuirich, the representative of the bards of Clanronald, a book of *the size of a New Testament, and of the nature of a common-place-book*, which contained some accounts of the families of the Macdonalds, and the exploits of the great Montrose, together with some of the poems of Ossian: that Mr. Macpherson obtained at the same time an order from Clanronald senior on a lieutenant Donald Macdonald at Edinburgh, for a Gaelic *folio* manuscript belonging to the family, which was called the *Leabhar Derg*, and contained,

as the declarant heard Clanronald say, and as he himself believed, some of the poems of Ossian.

Sir John Macpherson transmits some pieces of the original of Ossian—Ossian's Courtship of Eivirallin, the Address to the Evening Star, and Ullin's war song. He declares upon his honour that he never received any of these originals from Mr. Macpherson, that the Address to the Evening Star was copied from an old MS. which Mr. Macpherson had no access to peruse before his Fingal came abroad; and that the gentleman who gave him Ullin's war song informed him that he had formerly given Mr. Macpherson a copy of it at full length.

Sir James Macdonald wonders at Mr. Macpherson's absurdity in imagining, that because he himself is fully convinced of the authenticity of Ossian's poems every other person should be so likewise. Sir James, however, is afraid that it will be difficult for any other person to convince the determined sceptic, as "all the manuscripts of consequence are in his (Mr. Macpherson's) hands; and he alone knows from what parts of the Highlands, and from what persons he collected them."

Mr. Lachlan Macpherson, of Strathmashie states, that he accompanied Mr. Macpherson during some part of his journey, in search of the poems of Ossian through the Highlands; that he assisted the latter in collecting them, and took down from oral tradition, and transcribed from old MSS. by far the greatest part of those pieces he has published. Mr. L. Macpherson adds that since the publication of the translation he has compared it with the copies of the originals in his hands, and found it amazingly literal, even in such a degree as to preserve in some measure, the cadence of the Gaelic versification; that some of the hereditary bards retained by the chieftains, committed very early to writing some of the works of Ossian; and that one manuscript in particular, which he saw in Mr. Macpherson's possession, was written as far back as the year 1410.

The Rev. Dr. Macpherson of Slate affirms, that he saw a Gaelic manuscript in the hands of an old bard, who travelled about through the Highlands and Isles, about thirty years before 1763, out of which he read, in Dr. M's hearing, and of thousands alive at the time this declaration was made, the exploits of Cuchullin, Fingal, Oscar, Ossian, Gaul, Dermid, and the other heroes celebrated in Macpherson's translations. This bard was one of the Macmhuirich's from whom it has already been stated that Macpherson procured manuscripts. Dr. Macpherson states, that, at the desire of Dr. Blair, he got together the persons in his neighbourhood who could repeat any of the poems of Ossian; that he made them repeat what they could in his presence, and afterwards carefully compared these fragments with Macpherson's translations. The pieces which he thus authenticated were the following parts of Fingal; the description of Cuchullin's Chariot, the Episode relating to Faineasolis, the actions of Ossian at the lake of Lego and his Courtship of Eivirallin, Fingal's combat with the king of Lochlin. Also the battle of Lora, DARTHULA, the combat between Oscar and Ullin, and the lamentation of the Spouse of Dargo. Of these pieces

Dr. Macpherson mentions the names of the rehearsers, with the exception of the last, which he speaks of as sung by thousands in the isles. He also states that many more pieces ascribed to Ossian were recited by the same persons; that they differed considerably in their recitation both from Macpherson and from one another, yet in general without any considerable hurt to the merit of the poem.

The Rev. Angus Macneil of Hovemore, states, among other particulars, the following:

"Mr. McDonald of Demisdale, a parishioner of mine, declared before me that he remembers to have seen and read, a considerable part of the said ancient manuscript; and rehearsed from memory, before me, some passages of it that agreed *exactly* with the translation, viz. the terms of peace proposed by Morla in Swaian's name to Cuchullin; Fing. Book ii. p. 26. Likewise, Fingal's orders for raising his standards, his orders to his chiefs before the battle, the chiefs' resolutions thereupon of fighting each of them a Lochlin chief; contained in pages 57 and 58 of Fingal, book iv. He concluded with rehearsing the description of the single combat between Fingal and Swaian, which in the original is expressed in the strongest language, and *perfectly agreed* with the translation, which is very just here and in all the other places I had occasion to compare. The passage alluded to, is Fingal, book v. page 62.

"The next I examined was one Archibald McLellan, likewise a parishioner of mine, who repeated before me, in Gaelic, Ossian's account of his own courtship of Everallin at the lake of Lego, *without any material variation* from the translation; Fingal, book iv. pages 49, 50, and 51.

"Neil McMurrich, a native of this country, who with his predecessors for nineteen generations back have been the bards and historians of the family of Clanranald, (it being customary with every Highland family of note to have bards and historians of old,) repeated before me the whole of the poem of DARTHULA, or Clan-USNOCH, with *few variations* from the translation, which he declared he saw and read, together with many more, in a manuscript which underwent the same fate with the manuscript already made mention of. Declared also, that he is of opinion, the last poem in the collection, BERRATHON, is contained in a manuscript which I myself saw him deliver, with three or four more, to Mr. Macpherson, when he was in this country, and for which Mr. Macpherson gave him a missive, obliging himself to restore it, which shows that in the opinion of both, the manuscript contained something of great importance."

The same, and other portions of the poems translated by Macpherson, are authenticated in a similar manner by clergymen and other persons of the highest respectability, who purposely instituted an inquiry into the points in dispute. To give an abstract of all these testimonies would greatly exceed our limits. We must therefore refer those readers who require further testimonies to the report itself. We would in a particular manner call their attention to the letters of Dr. Smith of Campbelton, which at once display his profound knowledge of Gaelic literature, and are very decisive in respect to the points in question.

The united attestation of so many gentlemen who have upheld respectable situations in life, and whose testimony in every other instance has passed unquestioned, the public will know how to appreciate. It is to be recollected that these gentlemen were natives of the Highlands of Scotland, perfectly acquainted with its language, customs, and manners, and that they

related what they *knew* to be true. On the other hand, it is to be remembered that those who doubt the authenticity of Ossian's poems, are, by *their own acknowledgments*, perfectly ignorant of all these circumstances, without which it is morally impossible that they should *from knowledge* assert any thing on either side of the question. Our readers will observe, that in respect to the principal points of the committee's inquiry, the testimony of the different witnesses, of persons who lived at a great distance from each other, and who were perfectly unknown to each other, is in compleat correspondence. The testimonies given to Dr. Blair forty years ago are in perfect unison with those given to the committee at present.

It is, indeed, a remarkable circumstance that no person acquainted with the language, manners, and customs of the Highlanders, can be produced who entertains any doubt in respect to the points in question. We might indeed state, without much danger of contradiction, that no traveller, even although ignorant of these circumstances, has visited the parts where information could be procured, with a mind open to conviction, without returning convinced. In the report of the committee we find stated the opinion of two travellers, whose judgment no one will dispute, and whose honour no one can suspect who does not himself deserve to be suspected. Lord Webb Seymour, and Mr. Professor Playfair of Edinburgh, men eminent in sciences which require peculiar accuracy in their deductions, and call for demonstration in their proofs, and not less eminent for their taste in literature, in a late tour through the Hebrides, obtained such information with regard to the authenticity of the poems of Ossian as to leave no doubt on their minds. In an extract from the note-book of Lord Webb Seymour, which he communicated to the committee, and in which he states several circumstances which led to his own conviction, we find the following passage which may deserve the attention of our English readers:—"How Johnson could leave Sky, without having got rid of his prejudices against Ossian, is indeed astonishing. Inquiries he certainly made, but in such a manner, that Mr. Macpherson of Slate told us they hardly knew what they pointed at, or how to answer them."

From the evidence extracted in the course of this review from the Report of the Committee, and the Appendix, it appears that, if human testimony is to be believed, and if the inhabitants of the Highlands of Scotland, clergymen and laymen, high and low, learned and ignorant, have not conspired to tell falsehoods, and have not succeeded in telling these falsehoods most consistently—a large portion of the poems published by Macpherson are exact, or to a considerable degree exact translations of Gaelic poems which were repeated in the Highlands of Scotland before Macpherson made his collection, and even before he was born, and which have since been repeated by persons who had no communication with him.

With regard to the fidelity of Macpherson's translations, and the additions or alterations which he may have made, it is plainly impossible to decide until the originals left by Macpherson are published. There seem to be no other means in the power of man by

which the merits of any translation can be judged of but by comparing it with the original. But when these originals are once published, which the committee inform us they will be, as soon as some preliminary difficulties are overcome, the learned in the Gaelic language will have the means of distinguishing the gold of Ossian from the inferior metals which have been mingled with it. That the poetry of Ossian is as distinguishable from that of the other Gaelic bards as that of Homer and Virgil is from the other poets of Greece and Rome, is attested in the Appendix to the Report of the Committee, by those skilled in these compositions. But the line between the Gaelic poetry of Ossian, and the Gaelic poetry of Macpherson must be much more distinct. At the time when Macpherson commenced this collection, he was so far from being capable of writing good Gaelic poetry, that he was incapable of even speaking that language with correctness. A curious instance of this is mentioned in the Appendix. Mr. Macpherson, on his tour in search of the poems of Ossian, intended to ask a man whether he knew any of the poems relative to the Fingalians; but the terms in which the question was asked strictly imported "whether or not the Fingalians owed him any thing." The man, being an humourist, replied "that really if they had owed him any thing, the bonds and obligations were lost, and he believed any attempt to recover them at that time of the day would be unavailing;"—a sally of wit which so hurt Macpherson that he immediately cut short the conversation. This anecdote is told in the declaration of Ewan Macpherson, who states that he had attended the collector of the poems for the express reason that he was better acquainted with the Gaelic orthography. The testimony of Captain Morrison, who assisted in the translation, is direct and decisive as to this point, when he asserts that Macpherson was "so far from composing such poems as were translated, that he (Captain Morrison) assisted him often in understanding some words, and suggested some improvements."

But although it be impossible to form any decisive opinion of the accuracy of the translation until the original be published, yet there are several facts stated in the Report of the Committee which seem to indicate that Mr. Macpherson has not in general taken greater liberties than many other translators, or than a collector of the detached fragments of an author might think himself justified in taking. It is observable that in his translation of the detached pieces of Ossian which have yet been recovered, he differs from Ossian exactly in the same way in which he differs from Homer in the translation of that poet. In both translations he mars the simplicity of the original by an affected, flowery style; and in his fondness for fine sounding general terms, and certain favourite modes of expression, often omits or glosses over those particularising circumstances which constitute the very essence of good poetry. This is visible not only in his Address to the Sun, which we formerly had occasion to advert to, but also in a passage of his own manuscript copy of the original which has been communicated to the committee by Mr. Mackenzie of London, with whom Mr. Macpherson left the whole for publi-

caution. Of this passage, which is contained entire in the Appendix, with a Latin *ad verbum* translation, the committee have procured a portion to be analysed, which we shall extract:

“The Committee subjoins the passages in the original Gaelic, which it has analysed, with a rigidly literal translation into English, and annexes the translation given by Macpherson. From such analysis and comparison the Committee cannot help giving its opinion, which it thus puts in the Society's power to reject or to confirm, that, in the original, the scene and its circumstances are given distinctly; they are embodied in clear and accurate description; that in the translation by Mr. Macpherson they are frequently lost in words, of which the sound pleases the ear, but which are of a general, indeterminate sort, that might belong to any other place or object of a similar kind.

“ ORIGINAL.

“ ‘ Dh 'circh Innisthore gu mall
Is Carraigthura iail nan stuadh.’

LITERAL TRANSLATION.

“ ‘ Innisthore rose slowly,
And Carrickthura, chief of waves.

MACPHERSON'S TRANSLATION.

‘ Innistore rose to sight, and Carrickthura's mossy towers.’

“ In the original there is no *rising to sight*, no *mossy towers*; but the picture, vivid to the imagination, is simple in the expression: ‘Innistore rose *slowly*,’ with that slowness with which a distant object rises to the sight—and ‘Carrickthura, chief of waves;’ expressing the situation of the place in a commanding point of view, above the sea.

“ ‘ Bha còmhara beud gu h-ard
Teine dall 's a thaobh san smùid.’

“ ‘ The signal of evil (or violence) was on high,
A blind fire, with its side in smoke.’

“ ‘ But the sign of distress was on their top; the warning flame edged with smoke.’

“ Having put in *mossy towers* in the preceding line, he gives *their tops* in this, though the expression in the original is simply *gu hard*, on high. ‘Warning flame’ is a metaphysical idea, putting in a reflex attribute of the fire, which was intended to warn his friends of the distress of their chief; but, in the original, the epithet *dall*, blind, is a well known Gaelic epithet for smothered flame, which exactly expresses what every one has seen in kindling straw or other materials for fire signals.

“ ‘ Bhuail an rìgh a chliabh air ball;
Gun dàil bha 'gharbh shleagh o 'chul
Chunnaic e gun chleth a ghaoth;
Bha leadan air a chul a strì;
Cha robh sàmhchair an rìgh faoin.’

“ ‘ The king struck his breast at the sight (instantly),
Without delay his rough spear was from his back:
He saw the wind without strength.
His hair (locks) was on his back struggling.
The silence of the king was not vain.’ (without meaning.)

“ ‘ The king of Morven struck his breast; he assumed at once the spear. His darkened brow bends forward to the coast; he looks back to the lagging winds. His hair is disordered on his back. The silence of the king is terrible.’

“ It is needless to enter into any particular illustration, to shew how simple and natural this picture of Fingal is in the original; how much altered from that simplicity in Macpherson's translation. In the original the picture prompts the words; in Macpherson's translation, the expression is thought of, without attending to the picture.

Macpherson wishes to give an explanation or commentary to his reader; he will not trust to his understanding, or feeling the meaning and force of the simple expression in the original, ‘He saw the winds without force,’ but tells, by an interpolation, what that expression imports. ‘*His darkened brow bends forward to the coast; he looks back to the lagging wind.*’ He makes his silence *terrible*, when there was no one to see or feel terror from it. The original *faoin*, which it is difficult to find an exact English word for, means something light, vain, that has no consequence or meaning.

“ ‘ Thuit oidhch' air Rotha nan stuadh;
Ghabh cala nan cruach an long;
Bha carraig mu iomall a' chuain
Dh' aom coille thar fuaim nan tonn.’

“ ‘ Night fell on Rotha of the waves;
The harbour of little hills received the ship,
There was a rock on the edge of the sea;
The wood bending over the sound of the waves.’

“ ‘ Night came down on the sea; Rotha's bay received the ship. A rock bends along the coast, with all its echoing wood.’

“ This is certainly a very good, and, when the original is poetry, may be considered a close translation; but it wants the simple description, the actual picture of the original.

“ ‘ Air mullach bha crom chruth Loduinn
Is clacha mòr nan iomadh buadh.’

“ ‘ On a top (or small height) was the circle of the form
[(or image) of Loda
And the large stones of many virtues,’

“ ‘ On the top is the circle of Loda, the mossy stone of
[power.’

“ Here is the same departure from the simple description of the original, ‘the large stones of many virtues.’ Besides there being in the Gaelic no epithet *mossy*, the singular *stone* was contradictory to the description, in the preceding line, of a circle which could only be composed of many stones.

“ ‘ Air losal bha raon gun mhòrchùis
Agus feur is craobh ri cuan;
Craobh a bhuain a 'ghaoth 's i ard
O iomall nan carn gu raon.’

“ ‘ Upon the low (ground) was a plain, without greatness
[(extent),

And grass and a tree near the ocean;
A tree which the wind had torn, and it (the wind) high,
From the edge of the stones to the plain.’

“ ‘ A narrow plain spreads beneath, and aged trees, which the midnight winds in their wrath had torn from the shaggy rock.’

“ The epithets in the translation, of *aged*, *midnight*, and *shaggy*, are not in the original, and instead of the figurative expression of the winds in *their wrath*, the original, according to the simple language usual in Gaelic, is the wind, and *it high*, that is, the wind when it is high.

“ ‘ Bha gorm-shiubhal nan srutha thall
Is osag mhal o chuan bha faoin.’

“ ‘ The blue moving (course) of the streams was opposite,
And a slow breeze from the sea, which was idle (quiet
[or at rest,)

“ ‘ The blue course of a stream was there: the lonely blast of ocean pursues the thistle's beard.’

“ This picture of the wind *pursuing the thistle's beard* seems a favourite one with the translator, as it is found in many passages of his work; but it is here altogether un-

warranted by the original, which however is much more beautiful in its description of the gentle breeze from a calm or quiet sea. The soft flow of the Gaelic lines is strikingly accordant with the scene they describe.

“ Dh' eirich guth o dharaig liath ;
Bha cleag nan triath air an fhraoch.”

“ The flame rose from the grey oak,
The feast of heroes was on the heath.”

“ The flame of three oaks arose; the feast is spread around.”

“ The epithet of *grey*, applied to the oak, is much more natural and picturesque than the number *three* adopted by Macpherson, without any authority from the original; and the circumstance of the feast being spread *on the heath* denotes the simplicity of the meal, which Macpherson, thinking it probably too mean to have only the ground for a table, has changed into the general term *around*. ‘The feast is spread around.’”

From this analysis shall we conclude that Macpherson possessed a good taste in Gaelic, and a bad taste in English? that what he wrote in the former is simple, picturesque, and full of meaning, while what he wrote in the latter is affected, bombastic, and mere sounding words? and that he wrote worst in English of which he was a master, and best in Gaelic which he could neither speak nor write with accuracy?—Or shall we not rather conclude that his false taste in English composition, which is so conspicuously displayed in some of his early poetical pieces, attended him in his labours as a translator, and made him often substitute that fustian which he admired, for expressions of which a more correct taste could alone enable him to comprehend the beauty? That this last was the case, few, who examine the matter, we believe, will doubt. But this inference, while it diminishes Macpherson's merit as a translator, gives the public a strong ground of confidence in the authenticity of his originals. For whether he was anxious to do justice to Ossian, or whether he thought that in publishing the original he should expose its rude simplicity, and acquire merit by displaying more conspicuously the gorgeous garment which he had thrown around it in the translation—it appears he was very little solicitous that the one should correspond minutely with the other.

The principal alterations, which Macpherson may have made, appear to consist in selecting what he accounted the preferable readings from the different editions of the poems, and in arranging them in such an order as to form the most complete whole. It is, indeed, impossible to affirm that he actually took these liberties, since he got into his possession the most complete manuscripts in the country, and took pains to procure copies from the recitation of different persons at a time when the poems of Ossian were preserved in a more complete manner than they are at present. That, however, he did make such transpositions seems highly probable, as the committee have been able to procure no one poem from beginning to end in exactly the same order or tenor as the translations he has published. He seems also to have changed the names both of the poems and of most of the personages mentioned in them in order to suit them to an English reader and to render them as he imagined more musical and flowing. Thus the poem of *Darthula* is

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known in the Highlands by the title of *Clan-Ussnoch*, and the name of the principal personage is *Deirdir*, which Macpherson has softened into *Darthula*. That Macpherson indulged pretty freely in transposition we may gather from this, that “the poems and fragments of poems which the committee has been able to procure contain often the substance, and sometimes almost the literal expression (the *ipsissima verba*) of passages given by Macpherson, in the poems of which he has published the translations.” Of this some remarkable examples may be seen in Appendix XV. to which we have already alluded. By transposing passages from the several manuscripts in the possession of the Society, Dr. D. Smith has succeeded in presenting us with upwards of thirty pages of what might very well be considered as the original Gaelic of the poem of *Fingal*. Of the literal translation of the Gaelic passages thus united we shall present our readers with *Ossian's Courtship of Eiriallin* as a specimen:

“ Blooming maid of the whitest hand!
Though I be aged and forlorn to-night
I was called a hero of strength
When youth blossom'd over my form,
On the day that Eirialin of the beautiful hair
Took her departure along with me!
The high-bosomed maid of whitest arm,
The daughter of Branno of silver cups,
Who disdained the love of Cormac,
Though she had denied every suitor,
Whether son of king or noble,
I resolved to go in suit of her,
With twelve men of the excellent people of Fingal.
We moved in the strength of youth,
And arrived at the head of the lake of *Lego*
There came out to meet and conduct us
A generous youth, who gave me a salute
And gave a welcome to the twelve men.
When we had enjoyed the drink of the feast,
Branno enquired, ‘What is your purpose?
What your special business?’
Caoilt answered on our part,
‘The reason for which we came hither,
And the whole of our business to thy house,
Is to seek from thee thy daughter.’
‘For which of you is she sought?’
‘She is sought for Ossian son of Fingal.’
‘Happy is she who will get thee,
Mighty hero of the camps!
Though twelve daughters were mine,
So high is the fame of Ossian among the followers of Fingal,
That the first daughter should be his.’

“ The chamber so highly prized is opened,
It was covered above with the down of birds.
Its doors were yellow with gold,
And the sideposts were of polished bone.
So soon as seen by the generous Eirialin
Was Ossian the son of the chief of heroes,
The blushing maid of whitest hand
Gave her love to the son of fame.
We proceeded to *Drim-da-horc*.
Cormac was there in his camp,
Resolutely awaiting us
With seven able warriors.
When the people of Cormac turned towards us,
The hill seemed to flame.
Eight were the force of stately Cormac,
Equal in deeds of arms among the *Fir-bolg*
3 H

Colla's son, and Durra of wounds,
The mighty son of Toscar, and Tago;
Frestal the battling son of the king,
Dairo of the happy deeds,
Daol the bulwark of the narrow way,
Who bore the standard of graceful Cormac.
Eight were the heroes of high-born Ossian,
All of equal might to guard him in stormy war.
Mullo, and the generous son of Skenn.
Skelaiche, the trusty and the noble among heroes,
Fillan, and Cairdal the wrathful,
And Du-inac-Rebhin of the steady spear.
Toscar, placed on the western flank,
Marched under our ensign staff against the Fir-bolg.

"Toscar and Daol met
Side to side, on the field of combatants.
The battle of the two lovely champions
Was like pouring of wind from the ocean.
Toscar remembered his dagger,
The weapon which the hero loved.
Nine wounds he had in the side of Daol,
And the battle speedily declined thereafter.
Cormac was rousing his people to fierceness
Like a hammer sounding under the strength of hands;
And he still pressed on towards Ossian
To engage him in the hard-fought fight.
Five times on the hill
Did Ossian cleave the shield of stately Cormac:
And Cormac son of Art,
Broke five green swords upon the height.
I cut away the head of Cormac,
And exposed it to view on the hill:
And I retired with the chiefs of Fail
As I held the head by the hair.
Whoever would have told me,
When that day I strove in battle,
That I should be in this condition to night,
Could not escape the vengeance of my arm!"

Of this passage, in which every one must recognise the simplicity and expression of an ancient poem, Macpherson gives a version, inflated, and full of conceit as usual, but in other respects not very wide of the original:

"Daughter of the hand of snow! I was not so mournful and blind. I was not so dark and forlorn, when Everallin loved me! Everallin with the dark-brown hair, the white-bosomed daughter of Branno! A thousand heroes sought the maid, she refused her love to a thousand. The sons of the sword were despised: for graceful in her eyes was Ossian! I went in suit of the maid to Lego's sable surge. Twelve of my people were there, the sons of etreamy Morven! We came to Branno, friend of strangers! Branno of the sounding mail! 'From whence,' he said, 'are the arms of steel? Not easy to win is the maid, who has denied the blue-eyed sons of Erin. But blest be thou, O son of Fingal! Happy is the maid that waits thee! Though twelve daughters of beauty were mine, thine were the choice, thou son of fame.'

"He opened the hall of the maid, the dark-haired Everallin. Joy kindled in our manly breasts. We blest the maid of Branno. Above us on the hill appeared the people of stately Cormac. Eight were the heroes of the chief. The heath flamed wide with their arms. There Colla; there Durra of wounds, there mighty Toscar, and Tago, there Frestal the victorious stood; Dairo of the happy deeds; Dala the battle's bulwark in the narrow way! The sword flamed in the hand of Cormac. Graceful was the look of the hero! Eight were the heroes of Ossian. Ullin stormy son of war. Mullo of the generous deeds. The noble, the graceful Scelaicha. Oglan and Cerdal the

wrathful. Dumariccan's brows of death! And why should Ogar be the last; so wide renowned on the hills of Arden?

Ogar met Dala the strong, face to face, on the field of heroes. The battle of the chiefs was, like wind, on ocean's foamy waves. The dagger is remembered by Ogar; the weapon which he loved. Nine times he drowned it in Dala's side. The stormy battle turned. Three times I broke on Cormac's shield: three times he broke his spear. But, unhappy youth of love! I cut his head away. Five times I shook it by the lock. The friends of Cormac fled. Whoever would have told me, lovely maid, when then I strove in battle; that blind, forsaken, and forlorn, I now should pass the night; firm ought his mail to have been; unmatched his arm in war!"

From this comparison of passages we shall select one more which was received entire by the committee from Mr. Macdonald of Staffa, and which Macpherson translates without any remarkable deviations but such as he was led into by a false taste:

"Son of my son I said the king,
O Oscar, chief of the generous youth!
I saw the gleaming of thy sword,
And I gloried to see thee victorious in the battle.
Tread close on the fame of thy fathers,
And cease not to be as they have been.
When Trenmor of glorious deeds did live,
And Trathal the father of heroes,
They fought every battle with success,
And won the praise of each deadly contest.
Their renown shall remain in song,
Preserved by bards of the time to come.
Oscar! do thou bend the strong in arms;
Protect the weak of hand and the needy.
Be as a springtide stream in winter
To resist the foes of the people of Fingal:
But like the soft and gentle breeze of summer
To those who ask thine aid.
So lived the conquering Trenmor;
Such, after him, was Trathal of victorious pursuits;
And Fingal has been the support of the feeble,
To guard him from the violence of the oppressive.
In his cause would I stretch my arm;
With cheerfulness would I go to receive him;
And he should find shelter and rest
Under the shade of my brightening sword."

Of this Macpherson's translation is as follows:

"'Son of my son,' begun the king, 'Oscar, pride of youth! I saw the shining of thy sword. I gloried in my race. Pursue the fame of our fathers; be thou what they have been, when Trenmor lived, the first of men, and Trathal the father of heroes! They fought the battle in their youth. They are the song of bards.
'O Oscar! bend the strong in arm: but spare the feeble hand. Be thou a stream of many tides against the foes of thy people; but like the gale that moves the grass, to those who ask thine aid. So Trenmor lived; such Trathal was; and such has Fingal been. My arm was the support of the injured; the weak rested behind the lightning of my steel.'"

Our remarks on the Report of the Committee we have been induced to extend to a greater length than usual, from the importance which we think ought to be attached to the result of their labours. They have not only succeeded in throwing very great light on the authenticity of Macpherson's translation, but have also ascertained that much more poetry of the same kind with that which he has translated, and in

point of excellence equal or in some instances superior, has existed, and does exist in the Highlands of Scotland; and of this poetry they have succeeded in making a very large collection. The degree of merit which different persons may be willing to ascribe to the Ossianic poetry depends much upon taste; but even those by whom it is least relished must acknowledge that its remains are extremely valuable from the light they throw on the manners, customs, and sentiments of a people in a state of society of which no other historical documents remain. It is to be hoped that the Society will cause a collection of the most valuable pieces in their possession to be translated and published.

We cannot conclude this review without adverting to the uncommon candour with which the Report is drawn up. Without being in any degree biassed either by the zeal of the advocates of Ossian, or the virulence of their antagonists, Mr. Mackenzie, on whom the labour of drawing up the Report devolved, has stated the results of his researches in that fair, distinct, and unreserved manner which was to be expected from a pen hitherto devoted to the cause of taste and truth. Of the gentleman-like candour which Mr. Mackenzie has maintained throughout the report, our readers will judge by the following character of Dr. Johnson, which is more impartial than any hitherto drawn, and which to us appears certainly not *less* favourable than the truth:

“Dr. Johnson's powers have been variously gated, and seldom perhaps with impartiality on either side. Men, like children, may be spoiled by the partiality and indulgence of their families and friends. The literary society of London was, in some sort, the family of Johnson, who possessed a mind and dispositions which did not require adulation to call forth his powers, or to confirm his self-confidence. Foreigners judged of him more impartially; except when, from an opposition which men are apt to indulge to extravagant panegyric, they undervalued what his countrymen estimated so highly. Scotland was, in some degree, a foreign country to Johnson. His peculiar talent might perhaps be said to consist in clothing ordinary sentiments in imperial language; but he had the skill to make the garment sit so well, that, like handicrafts dressed for a pageant, the proper rank and value of the sentiments were frequently forgotten in the gorgeousness of their robes. Were the character of Johnson and of his writings to be drawn with that severity which he sometimes indulged in his account of others, considerable deduction would be made from the merits of both; yet, with all the abatements which such severity might state, it would still leave behind a character of extraordinary powers and uncommon endowments, of wisdom, discernment, imagination, learning, piety, benevolence, which their attendant weaknesses (weaknesses greatly owing to an originally morbid constitution,) dogmatism, prejudice, superstition, and partiality, though they might sometimes obscure or mislead, could never extinguish or altogether overcome. The Society will pardon its Committee for this note, which it hopes will not be thought impertinent in mentioning a man to whom national prejudice on either side of the Tweed has often been partial or unjust, and whose decision on the subject of the Committee's inquiries has been adopted on one side, or censured on the other, with deference or contempt alike unwarrantable and unfounded.”

General View of the Agriculture of the County of Norfolk. Drawn up for the Consideration of the Board of Agriculture and Internal Improvement. By the Secretary of the Board. 8vo. pp. 552. London, 1804. Nicol. 8s.

The great importance attached to the diffusion of agricultural knowledge, the rank which Norfolk holds among the counties of England for its skill in the cultivation of the soil, and the celebrity of the agriculturist who has chosen to present the present volume to the public, naturally attract to it particular attention. Various circumstances, however, concur to shorten the remarks which are required from us on the present occasion. We have already explained at length the plan and object of those reports which are drawn up for the consideration of the Board of Agriculture. On the plan and tendency of the present volume, therefore, nothing remains for us to say. And as a very good report of the same county, which has been previously executed, has been before the public for several years; all the most important information which this recent publication contains is already known to those who have thought it concerned them to become masters of it.

The author states as the reason for a second publication, that, besides its being no unprecedented thing to have more than one report of a particular county, “the introduction of a new breed of sheep, and the rapidity with which the practice of drilling spread in the county, had effected so great a change in the state of Norfolk husbandry, that all former works on the agriculture of that celebrated county must necessarily be deficient, however excellent in other respects.” Though this work, however, professes to be only supplementary to the former report, he does not confine himself to the topics here stated; but goes over the whole particulars in the general plan, as minutely as in his original reports; in some places, indeed, with a great deal too much minuteness.

We have already had occasion to make a remark on the imperfection of all descriptions of soil. The terms are the farthest from precise of all vague terms in the compass of language. A soil that is of the highest fertility may be described in the same terms with another which is remarkably barren. Mr. Young has made no improvements in that particular on the present occasion. But he has gone into very great minuteness in specifying the subdivisions of the county as they are distinguished by this or that description of soil. This we consider as of very little utility.

The following character of the Norfolk farmers is worth transcribing:

“The Norfolk farmers are famous for their great improvements, the excellency of their management, and the hospitable manner in which they live and receive their friends, and all strangers that visit the county. I have on various occasions found how well they merit their reputation.

“In respect to their husbandry, the farming mind in this county has undergone two pretty considerable revolutions. For 90 years, from 1730 to 1760, the great improvements in the north western part of the county took place, and which rendered the county in general famous. For the next 30 years, to about 1790, I think they nearly stood still;

they reposed upon their laurels. About that period a second revolution was working: they seemed then to awaken to new ideas: an experimental spirit began to spread, much owing, it is said, to the introduction of drilling; and as so new a practice set men to thinking, it is not unlikely: nothing can be done till men think, and they certainly had not thought for 30 years preceding. About that time also, Mr. Coke (who has done more for the husbandry of this county than any man since the turnip Lord Townshend, or any other man in any other county), began his sheep-shearing meetings. These causes combined (for what I know, the former sprung partly from the latter) to raise a spirit which has not subsided. The scarcities, and consequent high prices, brought immense sums into the county, and enabled the farmers to exert themselves with uncommon vigour. Experiments in drilling shewed that farmers might step out of the common road, without any danger of a gaol. South Down sheep came in about the same time. Folding was by many gradually given up. These new practices operated upon the farming mind: ideas took a larger range; a disposition was established, that would not readily reject a proposal merely because it was new—the sleep of so many countries. Every thing is to be expected from this spirit. Irrigation is gaining ground, in spite of the dreams that have been ventured against it. And if the men who occupy, or rather disgrace so large a part of the light sand district, by steadily adhering to those good old maxims which have preserved it so long in a desert state, shall once imbibe a portion of this ardour, we shall see new plants introduced, and new practices pursued to carry the county in general to the perfection of which its husbandry is capable.

“Those who have visited Holkham as farmers, will not accuse me of flattery, if I assert of Mr. Coke, that he is *fairest where many are fair*. To name particulars, would be to detail the whole farm.”

He then proceeds on detailing farmers by name, with a few particulars of their husbandry, to a length quite disproportionate to the information to be derived from it; or rather to a length perfectly absurd considering the no information which it affords.

On the subject of *rent* he very sensibly remarks, that

“The circumstance which makes the rent of a county an object of any interest in an Agricultural Report, is its being a confirmation of the descriptions which are given of soils; the terms used in defining land, rich, poor, mixed, strong, light, &c. must in many cases be vague; but when sand is noted at 2s. 6d. an acre, or *rich or strong* at 20s. to 30s. the reader has more explicit information. When a man is told that sand produces six or seven quarters an acre of beans, the fact does not convey any knowledge; but if it be added, that the rent is 30s. an acre, it becomes easy to guess what the soil is. The minutes, however, of rent, are not numerous: on many occasions it is an inquiry prudently shunned, and on some, it is not an object of consequence.”

The summary of his minutes on rent stands thus:

	Shillings.
The light sand district	6 an acre.
The various loams	16
The better sand	12
The rich loam	26
The marsh land clay	28

The general average of tithes is 4s. 9d. per acre; and that of poor rates 5s. 6d. in the pound.

The subject of leases is one of so much importance, and the ideas of the secretary upon this subject are so

just, that we are always happy to add the weight of his authority to the strong reasons which the nature of the thing suggests:

“The great improvements which for 70 years past have rendered Norfolk famous for its husbandry, were effected by means of 21 years leases; a circumstance which very fortunately took place on the first attempt to break up the heaths and warrens in the north-west part of the county. These leases established themselves generally; and were, more than any other cause, powerfully operative in working those great ameliorations of wastes which converted that part of the county into a garden.

“To explain generally the necessity of long leases, would at this time of day be an idle disquisition. I never heard any arguments against them which carried the least weight. Exceptions may, and will occur: in lands which are immediately around the mansion, it may be prudent to grant short tenures; and when a landlord is willing to take upon himself all those expenses which a tenant submits to merely because he has a term of 21 years, it is obvious that there is no necessity for a long lease; but, in general, it may be held for sound doctrine in Norfolk, that an estate can neither be improved, nor even held to its former state of improvement, without long leases.

“Sorry I am to perceive, that contrary ideas seem to be gaining ground in this county; that some landlords will give no leases, and others only for 7 or 9 years. That the agriculture of the country will suffer in proportion as these ideas prevail, I have not a doubt; and it is a very fortunate circumstance, that Mr. Coke, the possessor of the largest estate in it, adheres steadily to those principles which improved his noble property, never giving a shorter term than 21 years.

“The views of landlords who act otherwise may easily be conceived; they have a quicker return of those opportunities for advancing their rents than occur with longer terms; and the late scarcities, among their other evils, have added much to this. The tenants’ profits (supposed to be greater than in fact they were), glittered in the eyes of landlords, who were apt to think they had not a fair proportion of the product. But if such temporary fluctuations are to have weight in regulating the rent of land, the medium rent of a *corn rent* will be difficult to find; and no leases at all are likely to be the consequence: what such maxims would produce *in Norfolk*, are easily conceived.

“But in the main object of raising rents, confining myself to the county I treat of, I have great doubts whether an estate in 43 years, will not be let for much more after two leases, than after six. Every sort of improvement, and what is of as much consequence, the common course of the husbandry, in points which no covenants can touch, will tend to improve the land in one case; while in the other, the tenant will look to the duration of his term before he spends a shilling, or gives an order for a cart or a plough to move. The silent operation of such a constantly influencing motive, will gradually affect the farm in a manner that must be severely felt; and is a perfect contrast to the spirit of animated exertion which pervades every part of the farmer’s business, when he looks forward to a long period for his remuneration.”

On the implements of husbandry very full information is conveyed. Among other things is mentioned one particular, which may be regarded as no small event in husbandry, the introduction of the steam engine:

“Mr. Gooch, of Quiddenham, in Norfolk, having a water-mill which was sometimes unemployed for want of water, erected a steam-engine contiguous, at the expence of about 500l. The stove which heats the boiler, is so contrived as to burn coal to coke for his malt-house. One

man attends both the engine and the cinder oven. It was, in the drought of 1800, of singular use to the whole country, for wind and water having both failed in a great measure, corn was brought from ten miles distance, to be ground by this engine: he has two pair of stones to the water-wheel, and two pair to the engine. The power, that of twelve horses.

"The first steam-engine erected in Norfolk for merely agricultural purposes, and, for what I know, in England, is one now erecting at Haydon, by Colonel Buller. He has contracted for the sum of 6000*l.* It is to do the work of ten horses; to work a threshing-mill that shall thresh and dress six lasts a day; it is to grind corn also, and cut straw; to grind nine bushels of wheat with one bushel of good Newcastle coals, of 8*lb.* weight, and this with all the other works going on at the same time; the Colonel to find timber. Last year his hay and straw cutting cost above 70*l.* therefore, little doubt can be entertained of the plan answering."

More than one hundred pages are employed on the enclosing of common, and waste lands. Here the passion of the secretary for running into a huge enumeration of particulars is fully displayed. All the information might very well have been digested into ten pages.

On the Norfolk modes of managing arable land much important information is communicated. We could wish that this part of the book were in the hands of every farmer in the kingdom. The exorbitant multiplication of particulars, which degenerates into mere repetition, is found here as in most other parts of the book. But here it is less easy to be excessive in this respect.

He treats of the improvements in the county under the following heads:

1. Draining
2. Irrigation
3. Manuring
4. Paring and burning
5. Embanking.

On all of which subjects it is highly instructive to bear the practice of Norfolk, and the opinions of Mr. Arthur Young.

He is not very particular in regard to the article live stock in this volume.

On the subject of rural economy he begins with the following paragraph, the last sentence of which calls with a voice more awful than that of thunder, for the deep reflection of the country:

"The circumstance in rural economy, which for many years distinguished Norfolk in a remarkable manner, was the cheapness wherewith the farmer carried on his business. This arose not only from a low price of labour, but also from a much greater activity and spirit of exertion amongst servants and labourers, than was to be found in almost any other county of the kingdom. This spirit is still highly commendable here, but by reason of the scarcities throwing the mass of the people on the parish to be supported by rates, it has suffered considerably."

The volume concludes with a number of tables containing the result of the inquiries instituted in the county of Norfolk to satisfy the requisition, (not a very wise one) made to the several counties by the corn committee of the house of commons for a statement of the expences on arable land in 1790 and 1803.

Poema Numismate annuo dignatum et in curia Cantabrigiensi recitatum, A. D. 1805. Auctore Gul. Edv. Pretyman Tomline, Trin. Coll. (Cambridge).

Among the various academical honours which are distributed at our Universities, Sir W. Browne's medals annually presented to the deserving few at Cambridge, have the avowed superiority over all other prizes.—They are three, and respectively reward the best Greek Ode in the manner of Sappho, Latin Elegiac Ode on the model of Horace, and a Greek and Latin Epigram on the pattern of the Anthologia and Martial. The Thesis is supposed to be produced by the elucubration of the Vice-Chancellor, and is generally of a mediocrity below offence: and, as it is natural to conceive amongst mathematicians, of the most unpoetical nature. It scarcely, however, is so palpably ridiculous as to call forth the sneer of the Oxonian. The Thesis being decided on after much inquiry classical and political (since it generally has a little mixture of the latter nature) the candidates are required to send in their performances at an appointed time, their name inclosed in one sealed paper, and the composition in another, with two corresponding lines of poetry from any author on the envelope.—The papers which contain the compositions are first opened, and after long and laborious discrimination, and the sentence of superiority, which is the result of that discrimination, the corresponding paper of the successful candidate is unsealed, and his name alone is discovered; which prevents a feeling of regret or shame in his disappointed rivals. The names, however, of these rivals are generally bandied about the University with some degree of ridicule.—We know not how the plan of concealment is infringed on; but we never can agree with an opinion, which has gone abroad, that those who are to decide* cast lots for their choice. As well might we suppose that the Florists decided by the intervention of chance on the merits of Dr. Torkington's tulip.

It was wisely judged of Sir W. Browne to attempt the intermingling Classical knowledge with the too prevalent studies of his favourite University. If he ever contributed to elevate the soul from the dulness of mathematics, to the pure delight of classical literature, his fame has received due compensation. But it is with sorrow we must avow, that the illumination has very rarely spread into the gloom of any other cloysters, than those of Trinity and King's colleges. The Etonian members of those societies, and those who have had (as is the case with Mr. Tomline, whose Ode lies before us) the benefit of Etonian directors in their studies, have generally borne off the prize. We cannot, however, but acknowledge that the Greek ode written some years since on the subject of 'Juvenum Curas,' by Tweddell, has surpassed the highest flights even of a Frere.—Mr. Tweddell, if we mistake not, was privately educated.

While we are on this subject, it may not be amiss to express our regrets, that notwithstanding Sir W. Browne's encouragement, and the still later and more lucrative opportunity given by Dr. Buchanan, of the college at Calcutta, to young men to signalize them-

* Although the decision is nominally in the bosom of an individual; he is always supposed to be supplied with coadjutors.

selves in classical verse composition; yet that in a late instance not *one of several Odes* sent in to the judges for Dr. Buchanan's prize, could obtain it. The reward was accordingly withheld.—This speaks not well for the emulation of the rising generation. The judges are usually gentlemen of the highest *mathematical* celebrity.

We shall now coolly examine the merits and defects of Mr. Tomline's ode; the product of an education admirably conducted under his episcopal father, the Rev. Mr. Maltby, and the Rev. Mr. Bayley of Trinity College. Under such instructors the generous mind could not but expand; and we consider it a compliment to our author, when we say, that we expected, perhaps, too much; and consider his mediocrity, as an excellence far above the reach of most of his contemporaries. The subject is on the death of the Duke D'Enghien.

The Ode opens with a description of the peaceful occupations of the inhabitants of Baden, thus,

Διαλως κλεισασα χορος εληγυ
Πασα Βαδην νεοτης' χαρας τε
Νηδυμοις δαμουσα ποιοις εκυτο.

So far is very pretty: but what shall we say of this flat sequel:

γαιη, προ πασαν
Τρισφρακαϊρ—

V. ii. *Ιεοντι πολλα*, although not absolutely a fault, is an unusual mode of expression. The Fragments of Sappho, &c. which have descended to us in this metre, sound to our ears harsh and unmusical.—To imitate the seemingly perturbed flow of those compositions, *νεοτης* than their spirit and tenderness, appears to be the aim of our young competitors for Sir W. Browne's prize—as boys at school think they have written like Lucretius, if they can scarcely scan their own verses, and have introduced the genitive in 'a' three or four times, with an 'indogredi' or two, and a quadri-syllabic termination occasionally rounding their barbarous hexameters. The following verses are sad stuff:

Δυνα τ' αλγυια πατριδος εκ ιτ υσας'
Δη τοτ' εζειφνης' ελεν Εγγυανον
Υπνος' αυπνος.

The Greeks thought their pleonastic adjective an elegance, we consider it an affectation in a modern writer. The *πολιμος απολιμος* and the *γαμος αγαμος* are no longer beauties but in the original authors. For *λι* we should prefer *εχου*.

We recommend the following fine lines to the eye of our readers:

Αλλα σοι μιν, βαρβαρε Κυριακιστη
Γαλλιας υβρισα κατω ζυγισσης,
Ουκ αλις παλαιγυιων ανακτων
σκαττρα μιγραις;
Ουκ αλις, μιδαμια Πελοπον γας,
Πταων Ευρωπαι Δικιας τ' αμυραις
Εγκρατασκηψαι πολυμω κεραιων;

We disapprove the coining such a word as *Κυριακιστης*. The latter composite *Κελτης* is peculiarly unhappy in standing next word to *Γαλλιας*—so that the very ancient and the comparative modern name of the same

country are united in a very bungling manner. *Γαλλια* and *Γαλλος* are besides unclassical words; wholly unauthorised in poetry.—Mr. T. could not be ignorant that Gallia should be rendered either *γα λελατιω* or *Γαλατιω*: but the latter would not coincide with Sapphic metre; and, we should fear, caused the introduction of its barbarous substitute.

65. *ατραπηφορος* is a hardy attempt.—It is once used by Euripides, (Bacc. v. 3) but it is then in a very peculiar sense, as applied to Semele, and her awkward *accouchement*.

86. *ταφη αταφη*. This is worse than the *υπνος αυπνος*, inasmuch as it is not grammar.—*ιαφος αταφος* is intended here for a 'burial which cannot be considered as burial,' whereas in fact it merely means 'tumulus insepultus,' which is nonsense.

The two stanzas from v. 101 are manifest plagiarism; forming a cento from some of the most common passages of the Greek poets.

117. In this stanza the 'si quis piorum Manibus,' &c. from Tacitus is finely paraphrased: but throughout the whole Ode there is not a sentiment that breathes the spirit of originality.—The best praise we can give, with a very few exceptions, is, that it appears

Coldly correct, and classically dull.

There is, however, a promise of future talent: in the development of which we shall hereafter be happy to hail Mr. Tomline.—And while we cannot out congratulate his venerable father on the literary hopes and prospects of his son; we wish the gentleman who decided on this composition a good conscience and a good living.

Observations on the Present State of the Highlands of Scotland, with a View of the Causes and Probable Consequences of Emigration. By the Earl of Selkirk. Longman & Co. 1805. pp. 223. 6s.

The constant and increasing emigrations, which for these last twenty years have taken place from the Highlands of Scotland, have forcibly attracted the public attention. The hardship of perpetual exile to a race particularly attached to their native seats, has called forth the deep regret of the humane, while even those who could look with more resolution or indifference on the mixed happiness and misery of human affairs, have been alarmed to see desolation spread over valleys once crowded with inhabitants, and the most martial part of our population transferring themselves to a foreign land at a period when their assistance at home appears so necessary. Nor have the rest of the nation confined themselves to mere regret at the progress of emigration. Both individuals and public bodies have eagerly employed themselves in developing its causes, and in attempting to devise a remedy. In conformity to the suggestion of those who were supposed to be the best informed, the legislature has also interfered, and attempted at least to control and impede emigration, since no expedient has yet been suggested, by which it might be wholly prevented.

The Earl of Selkirk had early in life felt himself warmly interested in the fate of his countrymen; and, although not immediately connected with the

Highlands of Scotland, he eagerly bent his attention to discover the nature of those causes which seemed likely to depopulate a portion of his country. With this view, as he informs us in his introduction, he made in the year 1792, an extensive tour in the Highlands of Scotland; and from the facts which he then ascertained, he was led to deduce this conclusion, "that emigration was an unavoidable result of the general state of the country, arising from causes above all controul, and in itself of essential consequence to the tranquillity and permanent welfare of the kingdom."

Being convinced of the truth of this conclusion, he looked upon it as of importance that the emigrants should not be wholly lost to the country; and he in consequence began to devise measures for diverting their course to the British Colonies instead of the United States of America to which they generally resorted. The late war put a temporary stop to the emigrations; but after the peace of Amiens they recommenced with a wider influence than before. Lord Selkirk then began to meditate the execution of plans which he had long been revolving in his mind. He applied to administration for the means of executing his purposes on an extended scale; but he found that he must trust for the execution of his plans to his own individual exertions. From government, however, he received the assurance of a grant of land on such liberal terms as promised to indemnify him ultimately for the unavoidable expences of the undertaking; and with this assistance he resolved to try how far he could prevail on a portion of the intended emigrants to change their destination from the United States to the British colonies. Having collected a sufficient number, he accompanied them to the Prince of Wales's Island, in the Gulph of St. Lawrence, in the year 1803, and before his return at the conclusion of 1804, he had the satisfaction to find his new colony already in a state that promised the happiest results.

While he was making preparations in the Highlands for this undertaking, he informs us that he understood government had received unfavourable impressions of him from some persons who looked with jealousy on his attempt. To remove the grounds of these misapprehensions, his lordship addressed a letter to the Secretary of State for the Colonial Department explaining his motives and views. This letter had the desired effect with the Secretary of State; and his lordship, in the work before us, gives in a more extended form the explanation contained in the letter, with a view to remove any misapprehension with regard to his designs from the minds of the public at large.

A work of such a nature, from one who has bestowed such attention on the subject, deserves the fullest consideration. The opinions of the Earl of Selkirk, in regard to Emigration, were not the result of the observations of others, but of his own: they did not arise and end in speculation, but produced such an impression on his own mind as to lead him to undertake an experiment attended with a degree of personal exertion, which few in his rank of life are willing to submit to. We shall therefore endeavour

to present our readers with such a view of his reasonings, as may enable them to comprehend distinctly the principles on which he proceeded, and the foundation on which those principles rest.

Lord Selkirk first adverts to the independence of the Highland chieftains in former times, and the internal state of the country resulting from that circumstance. Previous to the rebellion of 1745, the various measures adopted for reducing the Highlands of Scotland under a regular government, were attended with very partial success. Various chieftains still continued to disturb the public peace by their mutual hostilities; and scarcely any one was safe unless from the protection of a numerous train of dependents. In this state of things, the leading object of every chief was to have as great a population as possible on his lands; and a numerous tenantry formed at once his security and his glory. Hence the produce of the land was almost completely expended in the maintenance of its cultivators; and the farms in general were no larger than what was necessary to supply a scanty subsistence to their possessors. The rents of the landlord consisted, therefore, almost wholly in the security and gratification to his pride which arose from his numerous tenants; and the money which he received amounted to nothing more than mere quit-rent.

After the rebellion of 1745, the situation of the Highlands underwent a great and sudden change. The authority of government was extended to every quarter: the chiefs no longer depended for security against each other on their respective followers, and a numerous tenantry therefore ceased to be an object of such essential importance. But when this necessity was at an end, they soon began to perceive that it was not only in the maintenance of numerous dependents that the produce of their lands could be bestowed; and also that the rents they received were far below those given for lands of equal quality in other parts of the kingdom. The influence of old habits, however, still in many instances prevailed for a considerable time. The chiefs, while dependent on their retainers for protection, found it necessary to employ all those arts by which the affections of men are conciliated, and to treat their dependents with the most flattering cordiality. These attentions from their superiors seemed, in the eyes of the retainers, to compensate every other hardship of their lot, and produced among them the most enthusiastic attachment to their chiefs. A proprietor and his tenantry thus resembled one great family, united together by the warmest affection. Every tenant looked upon himself as a member of the family of his landlord; and the landlord seemed to have no other object but the equal distribution of his favours among his tenantry. As they bestowed no more labour on the land, than was necessary to draw from it a scanty subsistence, they had abundance of leisure on all occasions to attend the call of their landlord; and a chieftain, when on a visit to his neighbour, was usually attended by a retinue equal to that of an ambassador in numbers, although not wholly so in splendour. This attachment and attendance were so flattering to the chiefs, that many of them, even long

after 1745, preferred a numerous tenantry to all the increase of wealth which might have accrued from a different management of their estates. These ideas have however at length given way almost universally; and the Highland proprietors, like those of the other parts of the kingdom, in general only consider how they may turn their estates to the best advantage.

As soon as the landlords began to consider only the pecuniary advantage which they could derive from their estates, a change in the management of the land, and in the state of the population was unavoidable. To enable the tenant to give his landlord the greatest possible rent, it is necessary that he should cultivate his farm at the least possible expence, and that every superfluous labourer should be retrenched. But in the Highlands of Scotland, the cultivated parts were occupied, not by the number of hands sufficient to their cultivation, but by the greatest number which the produce of the lands could maintain. A very small portion of the inhabitants was often sufficient for the cultivation. In order, therefore, that the tenant should be enabled to pay his landlord the utmost value for the land which it could afford, it was necessary that a number of the small farms should be thrown into one, and that all the inhabitants not essentially requisite for its cultivation, should be removed. Hence a number of persons become necessarily compelled to emigration, even if the land were continued in cultivation. But the superior profits of sheep-farming tend greatly to increase the number of emigrants. The mountains in the Highlands of Scotland are from their height and steepness found to be much better calculated for sheep than for black cattle, with which they were formerly stocked; and as the management of the former requires fewer hands, a portion of the inhabitants is thus rendered superfluous. But even those parts hitherto under cultivation are found to be more profitable when employed in pasturing sheep. Neither the soil nor the climate is favourable for the raising of corn; and from the length and severity of the winters, it is found necessary to have a reserve of pasture for the sheep in the lower grounds. But when a large district is converted into a sheep-walk, the numbers of superfluous inhabitants arising from the system of small farms, must be prodigious. A few shepherds with their dogs are sufficient to manage a district which is occupied by many hundred inhabitants. Hence the prodigious emigration consequent every where on the introduction of this system. The small number of persons requisite for the management of sheep-walks, may be seen in the mountains of Cumberland, Westmoreland, and the south of Scotland; and therefore it may be concluded that the mountains of the Highlands of Scotland must of necessity be thinned by emigration, until they attain a proportion of population similar to those parts which are employed in the same species of produce.

Of the inhabitants who must thus be necessarily compelled by the progress of improvement to quit their ancient possessions, Lord Selkirk gives the following account:

“In consequence of the extensive distribution of landed possessions arising from the feudal manners, combined with

the small progress that has been made in the arts of life and division of labour, the people of the Highlands are not separated into distinct classes of farmers, labourers, and mechanics: they are all more or less engaged in agriculture. There are no markets where provisions can be purchased, so that every man must be a farmer, at least so far as to raise provisions for his own family. Whatever additional employment a man may follow, he must occupy a small spot of land; and any one who cannot procure such a possession, cannot live in the country.

“The farms occupied by the common tenantry, are haulets or petty townships, held by six or eight partners, sometimes by many more. The shares appear to have been originally equal; but by the subdivision of some, and the accumulation, in other cases, of several in the same hand, it is now frequently found that one man has a third or a fourth part of a farm, while his neighbour has but a fifteenth or a twentieth part.

“These farms consist, in general, of a portion of a valley, to which is annexed a tract of mountain pasture, often stretching to the distance of many miles. The habitations are collected in a little village, in the midst of the richest and best of the arable lands, which are used as *crofts* in constant tillage. The less fertile of the arable lands on the outskirts, termed *outfield*, are only occasionally cultivated, and every part of them is in its turn left in grass. The lands in tillage, are sometimes cultivated in common, but are more usually distributed among the tenants in proportion to their shares; seldom, however, in a permanent manner, but from year to year. The produce of the tillage land rarely affords a superfluity beyond the maintenance of the tenants and their families. Their riches consist of cattle, chiefly breeding cows, and the young stock produced from them, which are maintained on the farm till of a proper age for the market; and by the sale of these the tenants are enabled to pay their rent. The number which each farm or *town* is capable of maintaining, is ascertained by ancient usage, and may be, in general, from thirty to eighty cows, besides other cattle. The total amount is divided among the occupiers according to their respective shares, not one being allowed to keep more than his regulated proportion.

“The joint occupiers of such farms are termed *small tenants*, to distinguish them from the *tacks-men*, who hold entire farms, and who are in general of the rank of gentry, each of them tracing himself to some ancient proprietor of the estate, who has allotted the farm as a provision for a cadet of his family.

“Upon the farms of the tacks-men, are a number of sub-tenants or *cotters*, under which general term may be included various local denominations of *crofters*, *mailers*, &c. &c. These people hold their possessions under various conditions: sometimes they differ from the tenants in little else than the diminutive scale of their possessions; but in general they have a greater or less amount of labour to perform as a part of their rent. Frequently they are absolute servants to their immediate superior, having the command only of a small share of their own time to cultivate the land allowed them for maintaining their families. Sometimes the tacksman allows a portion of his own tillage field for his cotter; sometimes a small separate *croft* is laid off for him; and he is likewise allowed, in general, to pasture a cow, or perhaps two, along with the cattle of the farm.

“Cotters are not confined to the farms of the tacks-men—they are also intermixed with the small tenants. Two or three are generally employed on every farm, as servants of the whole partnership, for herding their cattle, or preventing the trespasses of others. There are also a few people who exercise the trades of black-smiths, weavers, taylors, shoemakers, &c. and who bargain with one or other of the tenants for a portion of his land. Sometimes

persons who have been dispossessed of their own farms, and are unable to procure a share of one elsewhere, will secure a temporary residence in the country by taking *sub-sists* of this kind: sometimes individuals, connected by relationship with the tenants of a farm, and who have no other resource, are permitted, from mere charity, to occupy some corner of waste land, where, by raising crops of potatoes, they contrive to work out a miserable subsistence.

“It may be easily conceived, that the line between these two classes, the small tenants and the cotters, is not always very accurately defined; some of the more opulent of the cotters being as well provided as the lowest of the tenants. Upon the whole, however, there is a great difference in the amount of their property, and in the views they may entertain, when, by the progress of sheep-farming, they are dispossessed of their tenements. Among the more opulent, it is not uncommon for one man to have twelve, fifteen, or even twenty cows; but in general the small tenant, according to his share of the farm, may have from three or four, to six or eight cows, and always with a proportionate number of young cattle. He has also horses, a few small sheep, implements of agriculture, and various household articles to dispose of; and, from the sale of all these he is enabled to embark in undertakings which cannot be thought of by the cotter, and which are not within the reach of the peasantry even in the more improved and richer parts of the kingdom.

“There the labouring poor, though earning very considerable wages, are seldom possessed of much permanent property. Their daily or weekly wages are expended in the market as fast as they arise, for the immediate supply of their families. In the Highlands, there are few of the lower class who have the means of living nearly so well as an English labourer, but many who have property of much greater value. In the Agricultural Survey of the Northern Counties, details are given of the economy of a farmer of about 80 acres of arable land, whose diet and habitation appear to be of the lowest kind, the total value of his buildings not exceeding 10*l.* and the annual consumption of provisions for his own family and three *servants* amounting to about 15*l.*; yet his capital is estimated at 116*l.*; and by the advance in the price of cattle since the date of that publication, it must now be considerably more.

“Of this description of people it has often happened that 30 or 40 families have been dispossessed all at once, to make way for a great sheep-farm:—and those who have attended to the preceding details will easily understand the dilemma to which every one of these people must be reduced. The country affords no means of living without a possession of land, and how is that to be procured? The farms that are not already in the hands of the graziers, are all full of inhabitants, themselves perhaps in dread of the same fate, and at any rate too crowded to make room for him. Should he, in spite of every difficulty, resolve to earn his bread as a labourer, he can expect no employment in a neighbourhood, where every spot is occupied by many more people than are necessary for its own work; and if any casual opportunity of employment occur, it is too uncertain to be depended upon. Let his industrious dispositions be ever so great, he must, in the total want of manufacturing employment in his own neighbourhood, quit his native spot; and, if he do not leave the kingdom altogether, must resort to some of those situations where the increasing demand for labour affords a prospect of employment.”

To the persons thus compelled to quit the Highlands, two resources present themselves: either to repair to the towns in the low country of Scotland, where they may procure employment and wages as labourers, or to emigrate to America where they may not only also procure wages, but, from the moderate

price of land, expect to become proprietors themselves. The latter resource presents by far the greatest attractions to the Highlanders. As they must quit the possessions of their fathers, it is indifferent to them whether they emigrate to a greater or a less distance. In the lowlands of Scotland, it is chiefly in the manufacturing towns that they can hope for employment; and the confined life of persons employed in manufactures, appears most revolting to those who have formerly been accustomed to breathe the free air and traverse the fields as husbandmen and shepherds. That portion of the emigrants, who consist of *small tenants*, are rendered reluctant to engage in labour for a master, by feelings of a different description, but still more powerful. That aversion and sorrow which all mankind feel, to descend from a better to a worse condition in life, is one of those wise provisions by which nature stimulates the human race to exertion. The small tenants cannot but feel a sensible mortification in being reduced, from being their own masters, to labour for others. On the contrary, in America they may expect not only to regain their former rank, but even to attain an equality in point of independence, with those proprietors who now turn them out from their ancient possessions.

These causes the Earl of Selkirk thinks sufficient to account for the emigrations to America, without having recourse to any of those delusive expectations which are said to be held out to the emigrants. He observes that the small tenants, who have the strongest motives to emigrate to America, are at the same time, in general, possessed of sufficient property not only to carry them thither, but also to commence *business* with some advantage. On the other hand, the cotters, whose pride is not so powerfully incited to this course, are at the same time destitute of means to pursue it. Hence it is found that nearly the whole of those who emigrate consist of the small tenants.

Among the political effects of the emigration to America, Lord Selkirk adverts to the evils apprehended to the military resources of the nation; and endeavours to shew that the Highlands must cease to be a particular nursery of soldiers, independently of emigration. After 1745, such of the proprietors as were desirous to preserve the numbers of their retainers, were obliged to effect this by continuing to let their lands to small tenants at a less rent than they might have procured for them in the state of large farms. The tenants, in their turn, were ready to repay this favour by flocking to the standard of their landlord whenever he proposed to raise a regiment. They knew that they could not otherwise hope to retain the advantages they possessed. The regiments which were thus completed, were necessarily composed of a very different class of men from those who usually fill the ranks of our army. They were the sons of persons who held a respectable situation in life; they acted along with those in whose society the rest of their life was to be spent; their good or bad conduct as soldiers would therefore serve to form their characters in after life; they had in consequence much greater inducements to behave well on every occasion than those who are picked up in different places by bounties and thrown together in a regiment.

Hence the high character maintained by the Highland regiments. In the altered state of the Highlands, however, the same advantages to our military establishment cannot be expected. As the landlords let their lands to the highest bidder, the tenants can no longer feel themselves under any obligation whatever to superadd military service to this full rent for their possessions. Hence it comes that, in all those districts of the Highlands where the new order of things has been introduced, it is found quite as difficult to procure recruits as in any other part of the kingdom. Most of those regiments which bear the name of Highland, are intermixed with the same dregs of our great towns with which our other regiments are filled.

This statement of Lord Selkirk's in respect to the Highland regiments, is in general perfectly accurate. He might have added that provided the population of the whole kingdom be not diminished, the diminution of the population employed in agriculture, and the more complete subdivision of the employments of agriculture and manufactures, can in no degree prove detrimental to the military character of the nation. That a purely agricultural state is better calculated to maintain the warlike character of a nation, than a state in which agriculture is combined with commerce and manufactures, is one of those vulgar prejudices which have arisen from the partial observation of a few detached facts, and from a complete ignorance of those general results which a more extended experience affords. An oppressed and wretched peasantry may become as dastardly as it is possible for human nature to be: and it is only necessary to compare the agricultural Poles and Chinese with the manufacturing and commercial English, to be convinced that the warlike character of nations depends upon far different causes than their peculiar modes of industry. The Highlanders of Scotland would not long retain their martial spirit under penury and oppression, although continued in their native possessions, and allowed to pursue their wonted modes of industry.

From the circumstances already stated, Lord Selkirk concludes that the emigration of the Highlanders is the necessary result of the progress of national prosperity, and flows directly from the means employed to render that part of the kingdom productive in a superior degree. The produce of the Highlands is not only changed in kind, but augmented by the new system. The emigration does not affect agriculture, for abundance of hands is left for cultivation: it does not injure manufactures, for the emigrants are not capable of performing the finer operations, and of common labourers there is an abundant supply. The proprietors of the estates from which the emigration takes place, indeed, exclaim that the country is threatened with depopulation, because they still feel the pride of a numerous tenantry, because they have felt the advantages of a facility of recruiting, or because they may expect from a superabundance of poor people to have labour much cheaper: but these persons will not take the only way by which these advantages may be attained without injury to the tenants; and it is highly improper that the proprietor should by prohibiting edicts be assisted against the tenant. Our author proceeds to shew that

emigration has no permanent effect on population both from the general principle that a nation will always people fully up to its resources, and also from particular instances which shew that even those parts of the Highlands from which the principal drain of emigrants has taken place, have not lost in their population on the whole. The sheep walks have indeed been depopulated, but the increase of towns and villages has been great in proportion. He supposes that legal restrictions will only serve to render the people more obstinate in their purpose; and that even if it were possible to stop emigration altogether by this means, it would only serve to retain in the country a race of discontented men who might prove dangerous to the public tranquillity. In adverting to the proceedings of the Highland Society, he considers them as greatly misled by interested persons, when they ascribe the emigration chiefly to seductive arts practised upon the people. Such arts he alleges could have no effect, if the people were not already prepared for emigration by other circumstances. Nor does he look upon the prospects held out to them in America as delusive. He considers the Bill which the Society procured for regulating the accommodation of the emigrants, as not requisite to the health or comfort of the people, and as merely tending to raise the price of the passage, and thus obliging the emigrants to land in America with impaired resources.

In adverting to the means which have been devised for rendering the people willing to remain in the country, Lord Selkirk endeavours to shew that none of them can be expected to have fully the intended effect. The Caledonian canal and other works of this sort can only be expected to influence the cotters who have been accustomed to act as common labourers, and can have no attraction for the dispossessed tenants, who have been accustomed to independence, and who possess a small capital. The situation of the Highlands prevents the establishment of manufactures of such extent as to absorb the superfluous population. The manner in which the fisheries has hitherto been conducted, has prevented them from being attended with success; and the illiberal terms on which the proprietors in general contract for the improvement of waste lands have also rendered this resource nearly nugatory.

If the reasonings of Lord Selkirk are conclusive with regard to the necessity of emigration and the impossibility of obviating it, certainly his plans for directing its course to our own colonies, instead of the United States of America, must be considered as dictated by considerations of public utility. Whatever may be our opinions of the advantages or disadvantages of colonies to the mother country, it seems desirable that the population and capital which overflow from this country should be placed in situations either under our dominion or altogether independent, rather than that they should be added to the resources of another power. In this view the ardour and perseverance of Lord Selkirk in conducting and settling his colony at Prince Edward's Island cannot but call down our applause. The more unusual it is for men of hereditary rank and fortune to make such personal

exertions from patriotic motives, the more are his exertions to be admired. The account which he gives of the manner in which the settlement at Prince Edward's Island was conducted, deserves the utmost attention from future settlers, as it points out to them the means by which many difficulties may be overcome or avoided. In the course of one year the colony had already got over the most disheartening circumstances, and cleared several acres of land for each male settler.

But while we allow the justice of Lord Selkirk's views, and applaud his patriotic efforts, we are inclined to think that he has in some instances pushed his conclusions too far. His reasonings with regard to the necessity of a change in the population of the Highlands, from the natural course of improvement, are founded on the true principles of political economy, and such as no one who has a comprehensive knowledge of that subject can disallow. But the conclusion that this change must necessarily be followed by emigration from this island seems doubtful. It is only to the order of *small tenants* that this conclusion, in Lord Selkirk's own opinion, applies. To find such a situation for them in this country as may sooth their feelings in an equal degree with the prospect of independence in the New World, would indeed be difficult. But as they are in general persons with families, it is to be supposed that they would prefer a situation at home considerably less favourable than those on the other side of the Atlantic are supposed to be. Lord Selkirk allows that the resources presented by the fisheries and the waste lands are not yet exhausted, and that the little advantage derived from them hitherto has arisen from mismanagement. Is it not possible to remedy what has been done amiss, and ought not the attention of the politician to be strenuously directed to this object while a chance remains of saving to his country a portion of its population and resources? We are not friends to any of those restrictive regulations which have for their object to prevent any one from transferring his person, his property, or his industry to where he judges best; far less would we desire to see the proprietors of the Highlands of Scotland obtain an unjust advantage over the lower orders. Yet it is not to be denied that the imaginations of a people are sometimes so heated by the prospect of distant advantages, that it is both just and wise in a government to interfere. The northern nations, in their search for more fertile settlements in the south, frequently left their native seats in a state of absolute depopulation. Spain may not for centuries to come recover the injury which its population and wealth sustained, from the attention of its inhabitants being so wholly turned to search for gold in the new world. In this view we cannot think the restrictive effects of the bill for regulating the accommodation of the emigrants, so objectionable as it appears to Lord Selkirk. We should have been obliged to his Lordship, had he explained more fully the manner in which he wished government to interfere in diverting the course of the emigrants to our own colonies. We own we are at a loss to see how this can be done without at the same time giving additional encouragement to emigration; and we cannot

help looking upon his Lordship's arguments on this point, as the least satisfactory in his work. Government can change the destination of the emigrants only by holding out to them greater encouragements than they even *expect* in the United States of America. But will not superior encouragements both render intended emigrants more eager to quit their country, and also induce others who would have remained to emigrate?

Observations on the Climate of Ireland, and Researches concerning its Nature from very early Periods to the present Time, with Thoughts on some Branches of Rural Economy, particularly recommended in an Address to the Inhabitants and Friends of this Country. To which are prefixed Preliminary Considerations on the Structure and Functions of Plants.—On the Analogy between the Vegetable and Animal Systems.—On the general State of Woods and Plantations in Ireland, in Ancient and Modern Times.—On peculiar Circumstances denoting the various Conditions of her Linnen Manufacture throughout a Series of Ages.—And on the Utility of the co-operation of Art and Science in every Work wherein their joint Labours are required. By William Patterson, M.D. 8vo. pp. 326. 9s. Gilbert & Hodges, Dublin.

Climate is somewhat remarkable in the difference between the rank it occupies in conversation, and in books. In conversation certainly there is no subject which holds a more distinguished place. When two persons meet, almost the first words they utter to one another are respecting the weather. To most parties it forms the great topic of discourse; and without this ~~the~~ failing subject of remark, they would be reduced to little else than complete silence. But even in those companies whose range of conversation is much wider, for once that any other subject comes in play, that of the weather is introduced ten times. Nor is this to be wondered at. There is hardly any of the constituents of our external condition on which our ordinary enjoyments in a higher degree depend. And even speaking in a political and national sense, climate is unquestionably one of the principal particulars which characterize the condition of a people.

It is surely then a matter of some surprize that the subject of climate should make so poor a figure in books; more especially that this should in general be reckoned so unimportant a part in the description of countries; not to mention the very feeble attempts which have been made to reduce this great branch of the study of nature to the perfection of a science.

Of the importance of the study, both in regard to science and practical uses, Dr. Patterson is among the small number of authors who entertain proper ideas; and as every attempt in a right course is naturally attended with advantage, his book we hope will do good. It communicates some knowledge; and it will possibly stimulate other persons to the same pursuits.

His book however, is a very desultory performance, and contains various topics from which it might with as much propriety have received its title as from climate. Nearly one half of the book is filled with preliminary considerations, of which a very small

part is dedicated to meteorology. A large portion is employed in laying down a theory of vegetation, or an explanation of the vegetable economy, as he terms it. Planting and trees is the subject treated of in another; and even the dress of the Irish receives a large share of his attention. He recommends in his preliminary considerations the erection of a British institution for prosecuting the science of meteorology, the proper seat of which, he thinks, would be Ireland. It should be taught in the same place by lectures.

The body of the book, if that can be called body which is scarcely superior in size to the preliminary considerations, begins with observations on the weather in 1801 and 1802, taken in the city of Derry. These observations are given in a manner uncommonly distinct, satisfactory, and full. In the first of three tables is exhibited the summary result of mercuric instruments, viz. the maximum and minimum for every month in the year, of the barometer, thermometer, and hygrometer of De Luc, and the number of the rain-gauge. In the second is marked the numerical direction of the winds, that is to say, the number of times in each month, the wind blew from east, west, north, south, and from the middle points between, as north-east, south-west, &c. And in the third is given a synoptical view of common phenomena, under the titles, fair, showery, wet, hail, snow, frost, aurora borealis, thunder and lightning, with the number of days of every description in each month marked in a column under each title.

After this follows a general description of the weather of each month, the nature of which will be seen by the following specimens which we have selected, the one of a winter month, the other of a summer:

JANUARY.

Moon *new*, the 14th; *full*, the 29th.

"The commencement of this month was boisterous, but the weather soon grew mild and genial; which temperature, with little exception, it preserved throughout; and some of the nights, particularly at the beginning, were softer and warmer than the preceding days. There were, indeed, several fresh and cool breezes, together with some sharp, but short, congelation, and three or four days of foggy air. On the 4th, a stormy gale, which lasted nearly 24 hours, proceeded from the south-west, and this winter, as well as the preceding autumn, the west winds were unusually cold. The greater part of the rain that fell this month, descended in heavy showers."

AUGUST.

Moon *new*, the 9th; *full*, the 23d.

"The wind was generally moderate, often easy, and advanced only to a few fresh breezes. The air was sometimes foggy; at other times a haziness appeared high in the atmosphere; again the sky was covered and lowering, yet frequently the sun shone bright. The weather for the most part was warm; in turns it was sultry; and taking the month in general, it was remarkably fine. A considerable quantity of silent lightning played throughout the atmosphere the 12th and 13th, in the evening and night."

Another article is denominated agricultural notices, which we regard as a most important appendage. This ought never to be neglected in meteorological observations. These notices, both render the information conveyed more precise, and serve to keep in

constant view the most important uses to which the science can be applied. The agricultural notices of our author for the year 1801, are as follows:

"The verdure of the fields, which was remarkable in the preceding December, continued equally striking throughout January; and in February the fields were still more verdant, and vegetation still more animated than in the former month.

"The rain that fell in April was too little to promote vegetation in our soil, which is almost universally a pale yellow, or bluish meagre clay, considerably charged with gravel. This deficiency of rain was in some measure supplied by heavy dews which dropped every night. On the fruit trees, the blossoms were very luxuriant, and the whin or gorse was richly blooming. The foliage of trees and plants did not display so much energy as their opening buds did, which before the middle of the month wore so gay an appearance, that it might be denominated, in a term of the French calendar, *Floral*, which corresponds with our 20th of April.

"In the middle of May there was a good deal of hail; but being mixed with rain, it did not do so much injury to the gardens and fields as it would have done, had it been destitute of such modification. The dews in this month, as well as those in the preceding one, though not so heavy as in the warmer weather, were in some degree supplementary to rain in the process of vegetation.—However, the rain, which began to fall on the 8th, was of the utmost service to the vegetable functions, and gave a vigorous advancement to every kind of plant, whether in the field or the garden, which had suffered a check in the first week of the month.

"Notwithstanding the considerable degree of arfaction which the atmosphere possessed in June, the corn crops were high and vigorous, covering entirely the sod since the latter part of May; the potatoes also promised well; but the flax, which was generally late, was not promising in its appearance, and a less quantity of seed was sown than the annual usage. The whole of July was favourable to vegetation.

"The quantity of atmospheric electricity, which appeared the 12th and 13th of August, was observed to whiten both the barley and oats in a sudden and in a very considerable degree. Rank grain was lodged by the rain of the 16th, but not materially injured, as it was pretty ripe, and the air was very drying.

"Harvest-home was accomplished before the squally weather of October; but even had it been otherwise, there were considerable fair and drying intervals, and in many of the days noted as showery, little more than a misty rain happened; from which circumstances it is plain, that had not the corn crops been well saved, the weather would not have been to blame. The flax suffered this season by what in this country is termed *fring on the foot*, which consists in reddish or brownish spots, dispersed chiefly over the reed of the plant; which is thereby more or less injured in the texture of its fibres. On this subject we shall treat more at large in the sequel.

"Notwithstanding the rigorous weather in December, the verdure of the fields was considerable, but not so bright and vigorous as that of the preceding winter."

After some cursory observations on the origin and nature of winds, the author proceeds to the climate of Ireland. This description we do not consider as very successful. His researches to ascertain the state of the climate in Ireland in preceding times have led him into a wilderness, in which he loses himself; and forgets his proper business.

The author regards not a few peculiarities. After

this he inserts "An Address to the People of Ireland." The subject of this address is the planting of trees. After this follows a long chapter on planting. And last of all, is a chapter on the structure, utility, cultivation and disease of the flax plant.

On all the subjects on which the author has treated, and they are certainly not few, he has exhibited considerable knowledge, and a mind of more than ordinary ingenuity. But this mixing and pounding together of a multitude of subjects, makes always a horribly bad composition in literature; and however Dr. Patterson may find it to answer in the case of medicine, we would advise him carefully to abstain from it in his capacity of author or philosopher. If he will write a book solely and exclusively on the climate of Ireland, with the just ideas, and the knowledge of the subject which he seems to possess, we assure him we shall turn to it with no little eagerness, and think we may promise the public a performance of considerable value.

The Progress of Refinement, an Allegorical Poem: with other Poems. By the Rev. William Gillespie. sm. 8vo. Gs. Longman & Co.

It is with apprehension we commence the perusal of an allegorical poem, from a consciousness of the great difficulties which attend the execution. In composing an allegory, the poet has more particularly to form a creation of his own. He has to give life, and thought, and action to objects which exist not in the creation of nature; and yet has at the same time to maintain in the conduct of his allegory such strict analogy to scenes which actually exist, that the ideal pictures may continually call up to the mind of the reader those realities to which they allude. In such an undertaking the finest imagination must be combined with the most correct understanding, otherwise the allegory will become tanc and uninteresting, or its meaning will cease to be perceived by the bewildered reader. Few have succeeded in allegory; and the rarity of the success shews the difficulty of the attempt. Even the Fairy Queen is characterized by Addison as wire-drawn and tiresome, "while the dull moral lags too plain below." The Temple of Fame is not too long to become tiresome, the personification of Fame is already so familiar to every reader, that it scarcely requires any art to reconcile us to the fiction, the eye of the reader is attracted more to real than fictitious personages, and fame is made to give such decisions as we every day attribute to her. The Castle of Indolence, perhaps the happiest of all allegories, is not more pleasing from the appropriate nature of the images than from the humour and irony which pervade it. The chief zest of this piece must necessarily be wanting in a serious allegory.

Such were the considerations which made us wish that a subject, so suited to poetry as the Progress of Refinement is, had not been treated in the form of an allegory. Without an ideal creation of this sort being spread around it, the poet cannot fail to find in such a theme an inexhaustible treasure. But upon perusing the piece before us, we found ourselves at a loss to decide whether the allegory was not here attended with some advantage. The ideas of the poet

with regard to the progress and tendency of refinement, were so directly opposite to those which we have been accustomed to look upon as reasonable and just, that the removal of the allegory seemed likely only to unveil more distinctly to the reader the impropriety of the author's opinions. Yet when on the other hand we considered the allegory, the veil seemed so thinly and unskillfully woven, that every error could not fail to shine distinctly through. A short analysis of the poem will discover to our readers the circumstances which led us to form this judgment.

The poem opens with a description of our ancestors in the state of savages. Britannia, bending down from the skies, pities their miserable situation, and conveys to our island, in a veil of radiant clouds, "Art, the fair boy, and Science, infant maid." These the goddess gives to the savages as their guardian angels; and at the same time causes the groves to resound with such music that the listening savages become instantly quite different persons. Poetry, love, feeling, friendship take possession of their hearts. Art now teaches them to construct wigwams, to veil their naked forms in dress, to tame the wild flocks, and to practice the arts of war and music. The pastoral age now succeeds, attended as usual with love and all the softer virtues. While the empire of Art and Science thus flourished, Art chancing one day to meet Science on the banks of the Thames, "robbed the vestal honours of the maid," and the birth of Commerce was the consequence. This young lady was of a very different disposition from her mother. She hated the rural plains, she was always to be found by the sea-side, and became at length manœuvred of a project to cross the "expansive tide," that "she felled an oak and launched it on the brine." After improving it by degrees from a canoe to a vessel with sails, she for some time guided her tract through the pathless deep by observations on the stars; but "at length the curious nymph stole the magic needle" from her mother Science, and was thus enabled to attempt bolder things. Her good mother Science, also, instead of scolding her for the theft, only desires her to go under its guidance wherever she pleases.

Commerce now bloomed in the ripening pride of beauty; "quick heaved her snowy breast with fond desire, and beamed her blue eyes with a keener fire, and soft illusions round her fancy played." In this trim, she happened, on one of her excursions on the Peruvian shore, to have her eye caught by a chieftain, dusky indeed, but all glittering over with gold and jewels. This was too much for the heart of any female: Commerce could not resist it, but immediately fell desperately in love with the chieftain; and he very fortunately was quite as much smitten with her in return. At the urgent persuasions of his bride, Wealth, in a luckless hour accompanies her to Britain. No sooner is he arrived than he begins to set the heads of the whole nation agog. Splendid and populous cities are erected, merit droops, and the poet laments. But although the poet curses Wealth, his bride Commerce was of a very different opinion. She lived upon his smiles, followed him wherever he went, and

in the fullness of her love brought him a most beautiful girl, 'yclept Luxury. This young madam soon attracted the eyes of every one and reigned paramount over all. Her papa, "Wealth, obeyed her as her willing slave;" and her mamma, Commerce, was ready to fetch and carry for her all the world over. Her palace, her splendour, her address to her votaries, her attendants, and the ruin and misery to which she leads, are described in such a manner as cannot fail to recall to the reader the analogous transactions of the great wizard in the Castle of Indolence.

Luxury proceeds weakening the bodies and enervating the minds of her wretched sons. In the mean time however, strange to relate! her grandmamma "Science blooms," and her grandpapa Art goes on "still improving." But their vigorous old age, instead of serving any good purpose, was wholly employed in undoing all the good deeds of their youth, and in making men as miserable as they had before made them happy. Like other grandpapas and grandmamas they pampered and spoiled their grandchild Luxury, and did nothing but bring "more baleful pomp to her dazzling shrine." Her mamma, Commerce, was not however a whit behind them, and among other very bad things which she did to gratify this spoiled child, she set afoot the slave-trade!

There never was a person in this world so curst in a bad family of children as Wealth; for Luxury, bad as she was, was still the best of them. The worst of the whole was Avarice, who, we are told, was "the darling of his sire;" although it is difficult to conceive how he could be more a darling than ~~he~~ was formerly said to be. This ugly and haggard fiend, with his sister Care, obtained in this island the empire, along with their sister Luxury; and hold it, as the poet informs us, to this blessed day.

At this part of the story, an episode, (for such we suppose it is) is introduced, respecting another personage who played the tyrant in her day. Superstition, such is the name of this personage, seems to have reigned after Science had been sent down from heaven by Britannia, but before she attained maturity; for we are informed that as soon as "the increasing charms of Science shone," the fiend Superstition fled. One should have imagined from hence, that Superstition was frightened at the charms of Science, but we are informed immediately after, that the flight of the fiend was produced by a gift of Art, the husband of Science. This rare gift was a personage named Printing, who has, among other extraordinary qualities, the power to give "Science an immortal youth." Luxury, however, confounded all the good works of Printing, and even compelled her own grandmamma Science, "to worship at her throne."

Britannia could not behold without compassion the evils with which Luxury, Care, and Avarice were overwhelming her favourite island. She calls to her aid the nymphs Temperance, Health, Religion and Virtue, who descend and by their powerful songs rouse the Britons from the spells with which they lay enthralled. Luxury, at the touch of the nymphs, became first a haggard witch, and then vanished away in a flame. Avarice was buried under his hoards, and

Care consigned to never-ending sleep. The palace of Luxury at the same time disappeared like the mountains of northern ice which have floated from the Pole to the Equator.

Such is the allegory by which the progress of refinement is represented. Every one must perceive that "the dull moral here lags too plain below" to afford any pleasure to the imagination. The story is also extremely incorrect. Commerce, instead of being the child of Art and Science, is in fact very evidently the offspring of Necessity. The exchange of commodities takes place even amongst savages who have scarcely any art, and it is from the results of this exchange that they acquire leisure to cultivate science. Sea-borne Commerce, or Navigation, indeed requires some progress in art; but while the vessels are merely canoes, Art has very little share in it and Science none at all. Nor is it Commerce that gives rise to the use of canoes. They are employed by the rudest savages in crossing streams, either to carry on the chase with more advantage, or to escape or annoy their enemies. Commerce is also erroneously represented as stealing the needle from Science, as this discovery was in truth, as far as we know, the result of pure chance, and not of scientific investigation. But one of the most palpable errors is representing Commerce as first meeting Wealth on the Peruvian coast, and from thence wooing him over to Britain. Wealth is plainly the son of Industry, who, as well as Commerce, is sprung from Necessity. By the exertion of their powers to which men are impelled by necessity, they acquire a pleasure and a facility in exertion; and wealth, or a greater share of the necessaries and comforts of life, is the consequence. Had Peru never been heard of, Great Britain would at this day have been as wealthy, or perhaps more so than she is at present, as her industry would have been confined to more productive exertions. This Peruvian descent of Wealth arises from the author being misled by the absurd idea of the vulgar that wealth consists merely in the abundance of gold and silver. If this be the case, the author might have discovered a more ready way of relieving our island of its evils, than the magical interposition of a band of goddesses. He might have represented the simple nymph *Banknotia*, the offspring of Old-Raggio and Copperplata, as chasing the fugitive Wealth from every corner of our island. If Wealth be the source of all our evils, and if this demon consist in gold and silver, what a blessing is the overflow of paper-currency and the scarcity of specie!

In composing an allegory, an author ought always to translate each successive incident into plain language, and thus examine its justice, otherwise the picture he delineates will be in danger of perpetually presenting contradictions and absurdities. We are afraid that Mr. Gillespie has not adopted this plan; for we find him often embarrassed with his personages, and unable to reconcile what he has said of them in one place with his account of them in another. This is particularly evident in regard to Science, who is at different times the mistress of Art, the mother of Commerce, the willing servant of Commerce, the 'grandmother of Luxury, the drudge of

Luxury, a personage who had been an independent empress previous to the birth of Luxury, &c. From the observations we have made, however, it appears that Mr. Gillespie's ideas in regard to the Progress of Refinement are not correct, even when translated into plain language. He uniformly re-echoes the common cant about the baneful effects of refinement, of the progress of Art, Science and Wealth. It is a pity that he did not examine the Progress of Refinement with the eye of a philosopher before he began to allegorize it as a poet. He would then never have fallen into the absurdity of representing Science, or the knowledge of the laws of nature, as contributing to increase the baneful effects of Luxury, which, if it has a meaning, must mean the excess of sensual enjoyments. If this were true, justly might we exclaim that the Almighty has sported with his creatures in making their highest enjoyment and honour necessarily lead to their misery and shame. If this be so, in vain would Britannia and her attendant nymphs, according to our author's miraculous catastrophe, interpose for the salvation of our island. Not only Luxury, and Avarice, and Care must be destroyed, but also Art, Science, Commerce and Wealth, which have necessarily given rise to them. We must again become sad, desolate savages, or soon again groan under the thralldom of Luxury. But let us thank a good providence that this representation of things is as false as it is desponding. Science, or a knowledge of the laws of nature, cannot fail to lift the thoughts of man to nature's God, and to render our race more and more the images of their Creator. Luxury is the child of Ignorance and Sloth; and must gradually give way as Industry more universally stimulates the exertions of man, and as the sun of science more brightly illumines his mind.

A complete allegory ought from beginning to end to keep up the illusion. The ideal creation should think, speak, and act, and be described throughout the whole scene. If the things which the allegory is intended to represent are allowed for a moment to appear, the illusion vanishes, and the whole effect of the allegory is lost. Unfortunately our author has paid no attention to this circumstance. He perpetually recurs to the observations commonly made with respect to wealth, commerce, luxury, art, when we speak of them as mere abstractions. In treating of the reign of Wealth, for example, instead of describing certain evils as the result of his government, he forgets the sovereign character of this personage, and gives us to understand that such and such things are the effects of wealth. His addresses to Wealth also dispel every idea of an allegorical representation being intended. Thus we find the following stanzas in the description of the Peruvian prince :

“ And mid those cities that to Wealth arise,
Art's busy sons ply the mechanic trade,
And to those noisy haunts of smoke and shade,
The swain, from scenes of tranquil nature flies,
Flies from his peaceful cot, which woods embower,
Where Quiet loves, by bubbling brooks, to list,
Where rose-crown'd Fancy marks each op'ning flower,
And where content makes bliss itself more blest—
Flies from his native vale where Nature blooms,
To scenes where Int'rest cons his selfish lore,

Where hellish Fraud Religion's garb assumes
Whom Penury to low-bred cunning bore,
Where coward Theft, abhorrent of the light,
Skulks, like the hated owl, and acts his deeds of night.

“ Yet Wealth, say, why thy charms alone can please?
Canst thou to pain a soothing balm impart,
Or light up joy in Sorrow's drooping heart,
Or heal the subtle poison of disease,
Or the sharp pangs of conscious guilt remove,
Or smooth the struggling tempests of the soul,
Or stay that matchless arm, which from above,
Hurls the red bolt, and bids the thunders roll?
Say, canst thou lull the care-worn heart to rest,
On Beauty's cheek preserve the rose's bloom,
Or wake young *Fancy* in the aged breast,
Or give to life one moment from the tomb?
Ah no! deceitful idol of mankind,
Gay smiling to deceive, and dazzling but to blind.”

But while we have thus exposed the errors into which Mr Gillespie has fallen from want of due attention to the nature of an allegory, and from a false conception of the Progress of Refinement, we would by no means have it understood that we consider him destitute of poetic genius. His verse is in general uncommonly smooth and melodious. The worst fault we at any time discover in it, is a cacophonia, such as in the following line :

“ Ere, mid a sea-worn cave, she a sweet infant bore.”

There are some passages which possess a very uncommon degree of sweetness. The following stanza, from an address to the wretched Negro Slave may serve as an instance :

“ A place there is where all thy sorrows close,
To pain oblivion, and to care a balm,
Shade from the heat, and from the storm a calm,
Where shall at length the weary find repose.
Oh! 'tis a rest from anxious plodding toil,
A silence which no tyrant's voice shall break,
A long long night, on which no moon shall smile,
A long long sleep, on which no dream shall wake.
Oh! 'tis a lonely, still, and peaceful bed,
Where shall no captive drag his clanking chain,
Where thou, poor Slave! shalt lay thy woolly head
Down in sweet sleep,—nor rise to toil again;
No more by Luxury's pauper'd sons oppress,
When lies the welcome sod, soft on thy slumbering breast.”

The opening of the poem in which the savage state of our ancestors is described, is harmonious and well imagined. Our limits will not permit us to give more than the following extract from it :

“ And Nature, like her sons, uncultur'd, wild, [taste;
Display'd no charms, where none those charms could
The woods alone Spring's vital touch confess'd,
Or heaths impurpling as the Summer smil'd.
No hamlet smoking thro' the mists of dawn,
No garden blushing through its fostering dew,
No herds wild browsing o'er the daisied lawn,
No busy village charm'd th' admiring view.
But Solitude sat on the russet moor,
And listened to the wild bee's pensive hum,
And shun'd the hostile caves, the dells obscure,
Where dwelt the savage in his kindred gloom;
Who, as he mid his woods or mountains trode, [God.
Nor paus'd o'er Nature's charms, nor mus'd on Nature's
“ No streamlet's plaint his fond attention drew,
As down the steeps its liquid silver fell;
No stream he sought but parching thirst to quell;

Nor wood—but where wild fruits and berries grew,
 Not the vast rolling sphere of blazing light,
 That leads the Seasons smiling in their march;
 Not the pale orb that cheers the gloom of Night,
 Not the bright stars that stud the dark blue arch;
 Not Morn's gay smile, nor Evening's milder blush,
 When from her yellow hair the dews she flings,
 Spontaneous notes, that burst from every bush,
 And joys that flutter from a thousand wings,
 These nor his fancy pleas'd, nor charm'd his heart,
 Which oft to souls refin'd such cetera impart."

The chief fault which we observe in the poet's style is its being so much overloaded with epithets. The following stanza from the description of Luxury is not fuller of them than many others:

"Mild beam'd her blue eyes thro' their glistening dew,
 Of thrown askance, with conscious pride, would trace
 Her symmetry that swell'd with matchless grace,
 Div thro' the silk she round her white limbs threw.
 So Nature smiles, wrapt in the mist that plays,
 In silvery azure o'er her loveliest dyes,
 Yet every tint seen thro' the shimmering haze,
 But the more lovely seems to Fancy's eyes.
 A wavy wreath her auburn ringlets grac'd,
 Of clustering rose-buds from the wild woods torn,
 Her tapering form a lucid zone embrac'd,
 Wash'd in the scarlet blush of kindling Morn.
 Now with a lute the feverish sense beguil'd,
 Or now she melting sung, while meltingly she smil'd."

In censuring the poet for not describing the Progress of Refinement as it appears to the eye of the philosopher, we may be supposed to require in a poem what can only be expected in a book of moral philosophy, and what is altogether inconsistent with poetical embellishment. The author, however, has himself afforded us the means of refuting such an opinion, for the first stanza of his third canto, where he alludes to the real course of Refinement, in the form of a question, is perhaps the finest and certainly the grandest in the whole poem:

"Say, thou dread Monarch of the earth and heaven,
 That, from the expansive circle of the skies,
 Behold'st or nations fall or nations rise,
 True to those laws which thou thyself hast given,
 Shall men for ever trace their various round,
 Like growing moons soon tending to their wane,
 From rudeness to refinement's destin'd bound,
 Then into rudeness gradual sink again?
 Or comes a brighter age, till now unknown,
 That ne'er shall limit the career of mind,
 But from the Equator to the frozen Zone,
 Shall spread the charms of Science 'mongst our kind?"

How much more sublime the ideas excited by the last four lines than by the succeeding ones, in which he endeavours to discredit this progress of things as a vain theory!

"Thick from the soil that yields the beauteous flow'r,
 Luxuriant brambles grow, and rankling weeds,
 'Tis thus in states, where Commerce Luxury breeds,
 Hiding their very weakness in their power.
 The increasing gifts of Science and of Art,
 But soften tools that every fibre brace,
 Unnerve the manly vigour of the heart,
 And nurse in nations an enfeebled race.
 Is not the cheek suffus'd with freshest bloom,
 When thro' the frame the sick'ning hectics play?
 Thus Wealth's prond palaces are Virtue's tomb,

Where kingdoms in their seeming health decay;
 And long have sunk in dark Oblivion's tide,
 Assyria's mighty pomp, and Persia's gorgeous pride."

Mr. Gillespie has, according to the fashion of the day, subjoined notes explaining what he did not find it convenient to make plain in the text. Such addenda certainly do no credit to a poet's skill.

The volume also comprehends some lyrical pieces. All of them are remarkable for the smoothness of the versification. The verses to the Ken, and the Ode to Beniglow, are the most pleasing.

MONTHLY LIST OF NEW PUBLICATIONS.

Those to which no Critique is subjoined will be reviewed at length.

HISTORY, BIOGRAPHY, &c.

Historical Fragments of the Mogul Empire, of the Morattoes, and of the English Concerns in Indostan. By Robert Orme, Esq. F.A.S. 4to. 1l. 8s. 0d.

The Progresses and Public Processions of Queen Elizabeth. By John Nichols, F.S.A. Edinb. and Perth. Vol. 3. 4to. 2l. 2s.

A Brief Retrospect of the Eighteenth Century. By Samuel Miller, A.M. 3 vols. 8vo. 1l. 1s.

Travels in South America, performed by order of the National Institute of France. By the Baron Von Humboldt. 4to.

Memoirs of C. M. Talleyrand De Perigord. 2 vols. 12vo. Murray.

An Account of the Life of Dr. Samuel Johnson, from his Birth to his Eleventh year; written by himself. To which are added, Original Letters to Dr. Samuel Johnson, by Miss Hill Boothby. foolscap 8vo. 4s. 6d. Phillips.

Perhaps there is no author whose private transactions, unimportant as they are, have been so completely laid open to the world as Dr. Johnson's. The register of his words and actions published by Boswell is sufficient, one would have thought, to satisfy all reasonable curiosity about him. The present volume, however, contains some new scraps and relics. It appears that Dr. Johnson had amused himself with committing to paper some memoirs of his own life. These however, although according to Boswell they extended to two quarto volumes and were written fairly out, the Dr. anxious for his fame, committed to the flames along with a large parcel of other manuscripts some time previous to his death. A volume containing the annals now published, (so the story goes in the preface of the editor,) was also among the papers ordered to be committed to the flames; and Dr. Johnson, to make sure of its being destroyed, tore out thirty leaves of it with his own hand. His black servant, however, contrived to save the remainder: and it has now been purchased from the widow of that servant in order to be laid before the public. Such was the manner in which these annals were procured, contrary both to the intention and inclination of the author. The childish and trifling nature of their contents renders it still more an object of regret that they should have been offered to the public. What entertainment can an account of the aches and ulcers of a weakly child, or a list of his tasks in the 'Accidence,' at school, afford to any reader? We suspect from the manner in which it is written, that the manuscript from which these annals were taken, was merely some recollections which the author had marked

down as they occurred to him, and of which he had afterwards availed himself when he wrote his memoirs in the quarto volumes which were destroyed. The annals conclude with the author's *tenth* year, at which age he must have been a prodigy indeed if he could have done any thing capable of exciting interest. The volume also contains some letters from Miss Hill Boothby to Dr. Johnson, and some of his in reply. They contain nothing very striking. She appears to have been a very good pious woman, but we perceive nothing of those very superior talents which he supposed her to possess. Her letters are abundantly complimentary, and his in return are very warm. The correspondence throws little light on the character or transactions of either of the parties.

Journal of a Voyage from London to Madeira, and thence to New Providence, and back again to London: in the Snow Thames of London. Charles Burton, Commander 8vo. 2s. 6d. G. Robinson.

This is a mere extract from a log-book, with the exception of one occurrence which occupies a few pages. The snow, in her passage to New Providence, observed a wreck with four men upon it. On coming up they found these men quite exhausted, and so completely weakened as scarcely to seem capable of surviving. They all however, recovered completely by proper care and sustenance. They belonged to the brig *Flora*, of Philadelphia, Thomas Burrows, Master, which had left that city on a voyage to Cayenne. The crew consisted of ten men, and the vessel was every way in the best condition, when they quitted Philadelphia on the 28th of September, 1804. As the story of their preservation is remarkable, and as it may teach others in a similar situation not to despair, we shall extract it. The account is written and signed by Mr. Burrows the master:

"On Tuesday, the 1st of October, we discharged our pilot, and took our departure from Cape Henlopen, with a pleasant breeze from the north-eastward, all well on board. Nothing of importance occurred till Tuesday the 8th, when the wind hauled to the south-eastward, and continued in that direction till the 10th, with a heavy swell from the east north-east. On Friday the 12th, we found by observation that we were in latitude 28 50 north, longitude 54 0' west. Observing it to look for a blow from the north-east, we took in our jib, square main-sail, top-gallant-sails, and stay-sails. At four in the afternoon, the gale increasing, we close-reefed the top-sails, sent the top-gallant yards down, and took in two reefs of the fore and aft main-sail. At midnight, the gale still increasing from the north-eastward, we handed the top-sails, and hove-to under the fore-sail and main-stay-sail. At one A. M. of Saturday the 13th hauled the fore-sail and main-stay-sail; hove-to under the balance-reefed main-sail; the gale increasing with a heavy sea, thunder, lightning, and violent rain. At two A. M. the gale still increasing, handed the balance main-sail, and hove-to under bare poles, the brig making good weather. The gale still continuing to increase, all hands were employed on deck, and our pump kept constantly going; till finding it impossible that the brig could lie-to any longer, we called all hands aft, and it was determined, for the preservation of the vessel, to cut away the main-mast, and scud before the wind. Every thing being prepared, we divided accordingly; but before we could get to the mast, we were struck by a whirl wind, which hove the brig on her beam ends. Every person on board, except Joseph Wilden, a seaman—who, being in the fore-castle, was drowned—now ran to the windward side of the vessel. We immediately cut the lanyards of the main-biggings, and the main-mast went by the board. By this time the hatches had bursted up; the vessel filled with water; and the cargo was floating out at each hatch-way. All

hope of saving the ship being now at an end, self-preservation became the only object with every one; and we endeavoured to lash ourselves to the main-chains, when a heavy sea broke over us, and carried away William Davidson the supercargo, William Story, and the two boys, Smith and Cameron: the fore-mast soon afterwards went by the board.

"Day-light came on, and discovered the most dismal sight ever beheld by the eye of man. The vessel was an entire wreck, with masts and spars hanging to it; while different parts of the cargo, as they floated from time to time out of the hold, washed over us. At length we shipped a heavy sea abaft, which stoved in the stern; and made an opening through which the cargo in the cabin washed out; and thus the wreck became considerably lightened.

"We remained on the main-chains till eight o'clock in the morning, when we took to the bowsprit, thinking that the safest part of the wreck. About nine, William Story, and the boy, William Cameron, drifted on board, on the cabbooze-house. We now had lost all hope, and resigned ourselves to our fate, expecting every wave to swallow us up. About noon the boy died through fatigue, and we committed his body to the deep. In the latter part of this day the gale became more moderate, but a heavy sea continued running. On Monday the 15th William Story died for want of subsistence, and the mate, from extreme hunger, actually devoured a part of his flesh; all the rest, however, refused to share with him, and the remains were committed to the deep.

"When we had continued in this dismal situation till Wednesday the 17th, the gale had become considerably more moderate; and it occurred to us, that by diving into the half-deck, we might obtain something on which we might subsist. This we endeavoured to do, but all our attempts proved ineffectual; and we then had no other resource but to chew the lead from the bows. On ~~Wednesday~~ the 19th, we discovered a large ship to leeward, and made all the signals we could, but in vain, for she passed without noticing us.

"On Saturday the 20th, a strong breeze springing up, with a heavy sea running, several kegs of butter came up from the fore-castle: we all immediately plunged in on the deck, and were so fortunate as to save five kegs of salt butter, one of which was immediately opened, and we fed one another; but we found that the salt butter, instead of relieving, only increased our thirst.

"On Sunday the 21st Jacob Oldenburg the mate became delirious, and continued so till his death, on the 23d. On the same day (the 21st) a schooner passed us to leeward, within less than a mile. We hoisted all the signals we could make, but without effect, though we could see every man on deck.

"On Tuesday the 23d the mate departed this life from want of subsistence; and as we were reduced to the last extremity from want of water and food, it was agreed to eat his flesh, for our own preservation. We accordingly dissected him and drank his blood among us, from which we found considerable relief. At this time we were surrounded by numerous sharks, which seemed waiting for us, and, as Providence directed us, we were so fortunate with a rope, and a piece of human flesh, as to take one of the largest of them. We then committed the mate's body to the deep; and having got the shark on the bowsprit, split him open, and divided his blood among us, which proved a most happy relief to us all.

"On Wednesday the 24th, at sun-rise, we saw a brig standing towards us, which sight cheered our drooping spirits, as it afforded us hope of relief. We immediately hoisted signals of distress; and had the pleasure to find the brig haul up toward us. At ten A. M. she hove to, hoisted

her boat out to our assistance; and we were taken on board the vessel, which proved to be the *Snow Thames*, of London, Charles Burton master, from Madeira, bound to New Providence. We were at that time in the most feeble and emaciated condition possible for living men to be; but we soon began to revive, as we received every assistance and attention from the humanity of the captain, his officers, and passengers. THOMAS BURROWS."

The Architectural Antiquities of Great Britain displayed in a Series of Select Engravings. By John Britton, Part I. 4to. 10s. 6d. Longman & Co.

POLITICS AND POLITICAL ECONOMY.

A Treatise on Agriculture. By J. Carpenter. 8vo. Vol. II. 10s. 6d. Longman & Co.

An Address to Volunteer Corps going on Permanent Duty; being a short and compendious direction to the several ranks of Officers, Non-Commissioned Officers and Privates of Volunteer Corps, preparatory to marching, and whilst remaining on Permanent Duty, with copies of rosters, guard, and parade reports, &c. &c. To which are prefixed, Copies of the several Orders and Letters from the Secretary of State, and other official Letters respecting that Duty. By Lieutenant-Colonel Gordon. 8vo. 2s. 6d. Egerton.

The directions contained in this short work may be found of considerable utility to the inexperienced soldiers to whom it is addressed. The forms of military discipline constitute at present so much of the knowledge of a soldier, that ignorance of them must occasion much confusion in every corps. The want of a proper arrangement in its internal economy may be productive of equal mischiefs. The treatise of Col. Gordon is intended to prevent these, and in this respect deserves commendation.

A Treatise of the Laws for the Relief and Settlement of the Poor. By Michael Nolan, Esq. Barrister at Law. 2 vols. 8vo. 1l. 4s.

A Short Treatise on Several Improvements recently made in Hot-houses. By J. Loudon. 8vo. 12s. Longman & Co.

As it would be very difficult to make any analysis intelligible of the different contrivances and operations described in this treatise, more especially without the plates, it only remains that we announce the work, the pretensions of which are sufficiently set forth in the title, adding that the greater part of the improvements recommended are very ingenious, that they have the appearance of being well calculated to answer the ends proposed, and that persons well qualified to judge, who have had opportunities of observing the effects of actual experiment, pronounce strongly in their favour. To all persons interested in possessing knowledge respecting the economy of hot-houses, we would recommend the performance as likely to contribute to their information.

THEOLOGY.

Daniel; in the Versions of Theodotion and the Seventy, with various readings of MSS. Editions, Fathers, and Versions. By Robert Holmes, D.D. folio. 1l. 1s. sewed.

Practical Essays on the Collects in the Liturgy of the Church of England. By the Rev. Thomas T. Bid- dulp, M.A. 5 vols. 12mo. 1l. 3s.

A Great Work described and recommended in a Ser- mon preached May 15, 1805, at the Rev. Mr. Thorpe's Meeting-house, before the Members of

the Sunday School Union. By Jabez Bunting. 6d. Butterworth.

The subject of this sermon, the education of the children of the poor, by means of Sunday schools, is perhaps the most important of all the objects to which the public attention is at present directed. While the appearances are so few of any more effectual means being adopted, than the charitable and voluntary efforts of individuals to apply the few hours of one day in the week to the unspeakably great work of the education of the poor, we cannot too highly esteem the motives of those who are thus laudably employed, nor engage in a better service than by promoting their views. On this account the sermon before us, even were it much less entitled to critical approbation than it is, should have received our applause. We are happy to be able to say, that it is not only a warm and earnest recommendation of the benevolent and patriotic work, but one distinguished by many marks of good sense, and sound knowledge. The author modestly disclaims the pretension to novelty or ornament, and describes his object as being simply to animate the zeal of his hearers, and strengthen their purposes in the good undertaking; nor are his labours ill calculated to answer his purpose. The language is proper, simple, and unaffected; though not distinguished for strength or vivacity.

PHILOSOPHY, SCIENCE, MEDICINE, &c.

A Clinical History of Diseases, Part I. By John Haygarth, M.D. 5s.

System of Mineralogy. By Robert Jameson. Vol. II. 8vo. 12s.

The Principles of Botany, and of Vegetable Physi- ology. Translated from the German of D. C. Willdenow. 8vo. 10s. 6d.

POETRY.

Werneria; or, Short Characters of Earths; with Notes according to the Improvements of Klaproth, Vauquelin and Haüy. By Terræ Filius. Foolscap 8vo. 5s.

Ballads founded on Original and Curious Anecdotes relating to the Sagacity and Instinct of Animals, and calculated to excite Sentiments of Regard to- wards the Brute Creation. By William Hayley, Esq. sm. 8vo. 6s. Phillips.

These ballads are written in somewhat of a new mode. They are chiefly intended to illustrate the attachments which animals may bear to man, even those which are ob- jects of his aversion and dread. Each ballad contains a story relative to the transactions of some animal with man- kind. The moral of the stories is good. It teaches men to behave with moderation to the brute creation, and rather to employ kindness than violence to creatures who are ca- pable of gratitude. The ballads are intended, as the author informs us, for the young; and to such they may afford amusement and some useful instruction. As these readers may also overlook such blemishes in the poetry as we may have espied, we shall not set about pointing them out. We would, however, advise Mr. Hayley, when he writes bal- lads again, not to throw out such reflections as may induce his young readers to suppose, that man is the worst beast in all God's creation.

The Song of the Sun, a Poem of the Eleventh Cen- tury, from the more ancient Icelandic Collection called the Edda. Imitated by the Rev. James Beresford, A.M. 8vo. 3s. 6d.

Poems by Henry Fox Cooper. cr. 8vo. 5s.

Isabel; from the Spanish of Garcilaso de la Vega; with other Poems and Translations from the Greek, Italian, &c. &c. 8vo. 3s. 6d.

Sacred Dramas : intended chiefly for Young Persons.

By John Collett. cr. 8vo. 6s. Longman & Co.

Though these dramas contain nothing that is great or splendid, they are void of glaring faults. The subjects are well chosen and the characters in general well supported. The verse is on the whole tolerably correct, and the work is entitled to a moderate share of approbation. The elegy at the end, however, is not deserving even of this degree of praise.

Poems and Plays. By Mrs. West. Vol. III. and IV. 12s.

Poems, suggested chiefly by Scenes in Asia-Minor, Syria, and Greece, with Prefaces extracted from the Author's Journal. Embellished with Two Views of the Source of the Scamander, and the Aqueduct over the Simois. By the late J. D. Carlyle, B.D. F.R.S.E. 4to. 1/6. 1s. White.

The author of these poems, who is already well known to the public both as a scholar and a poet, unfortunately was no more before their publication. This of itself might be sufficient to deprecate the severity of criticism. But the pieces which compose the collection, although not of the superior order of poetry, may afford considerable pleasure to the reader. The extracts from the author's journal, which are prefixed to a portion of the poems, and which give an account of the occasions on which they are written and the scenes they refer to, add greatly to the entertainment of the volume. Besides those poems we have also several translations from the Arabic, and a few original poems on various occasions. In the translations from the Arabic, we are rather surprized to find the followers of the prophet celebrating *the joys of wine*. One of the translations we shall extract, as it gives a favourable sample of the contents of the volume.

THE CHILD OF SORROW.

“ Thro’ yonder deep sequester’d grove
I saw a moody maniac rove—
With hurried steps he pac’d along,
And wildly breath’d a plaintive song—
‘ Sweetly thou sing’st,’ said I, ‘ poor youth’—
‘ Ha’—fiere he cried, ‘ what foe to truth
‘ With falsehood’s glozing arts shall try
‘ To flatter such a wretch as I?
‘ Too well I know how fatal they,
‘ Who mean not what they seem to say,
‘ Hence then perfidious—hence, retire—
‘ Or dread the CHILD of SORROW’s ire.’
With keener glance his eye-balls roll’d—
His brows with darker tempests scowl’d—
Yet still I staid—till my wet cheek
The pity shew’d I could not speak;
‘Twas then I saw his rage subside—
‘Twas then with alter’d voice, he cried—
‘ Yes, traveller, yes, that starting tear
‘ Has told me that thou art sincere—
‘ Come if thou wilt—but mark me well—
‘ Whate’er I ask thee truly tell—
‘ Come if thou wilt—and welcome stay
‘ To hear the CHILD of SORROW’s lay.’

SONG.

‘ Sad I saw the camels laden,
‘ Rous’d to march ere blush of morn—
‘ Sad I saw the fairest maiden
‘ From my fond embraces torn—
‘ Why the camel’s steps excite ye?
‘ Ah why bid the lash resound?
‘ Why in that mad speed delight ye,
‘ Bought with many a bleeding wound?’

‘ One last look to gain I darted,
‘ To the litter’s cords I clung—
‘ Vain my force—the band departed,
‘ Thro’ my hands the tight cords rung.
‘ Plung’d in grief, with eye lids streaming,
‘ To the hallock’s verge I flew,
‘ As they past me, fondly deeming
‘ I could wave a half adieu.
‘ Vain my speed—I dimly trac’d her
‘ In the vale’s extremest bend,
‘ Then I cried in frantic gesture
‘ Way-worn beasts, your flight suspend;
‘ Cruel youths, a moment spare her,
‘ Let her catch my once lov’d breath,
‘ Think, ah think, each step ye beat her
‘ Gives me agony and death.—
‘ Why, they answer’d, why that sorrow,
‘ Why such causeless grief display?
‘ Thy lov’d maid will rest to-morrow,
‘ Let her move in peace to day—
‘ Traveller! ere the morn I hasted,
‘ Sooth’d by what the flatterers said—
‘ And she did rest—say where rested?
‘ Child of Woe! on death’s cold bed.’
‘ Yes, on death’s cold bed I found her,
‘ All that once was bright and fair—
‘ Saw the tomb’s dank walls surround her—
‘ Allah! let me join her there!—

*He cas’d, his looks to heaven were cast—
A faint smile o’er his feature’s past—
‘Twas hope, long lost, the beam supplied—
He breath’d out Abd’s name, and—died.*

The Penance of Hugo : a Vision. In the manner of Dante; in Four Cantos. By the Rev. Henry Boyd, A.M. fcap. 8vo. 5s.

Sonnets and other Poems. To which are added Tales in Prose. By Mrs. B. Finch. fcap. 8vo. 4s. Blacks & Parry.

This collection of sonnets and tales is addressed by a mother to her children. She deprecates the frowns of the critics with much becoming humility; we shall treat her with all due indulgence. The sonnets, which she informs us are written after the model of Mrs. Charlotte Smith, are not much inferior either in melody or meaning to those of her great model. Our authoress shows herself throughout a very learned botanist, and frequently subjoins in a footnote the Linnæan name of the plant which she celebrates in the text. Of the prose pieces at the end, our fair readers may derive from the Myrtle-wood half an hour of very innocent amusement.

Ruth : a Sacred Eclogue; and Tobit, a Poem, with Two Select Moral Tales. Translated from the Works and preceded by the Life of M. De Florian. By S. Maxey, foolscap 8vo. 5s. Vernor and Hood.

These translations are preceded by a short account of the life of M. De Florian the original author. The stories are interesting in themselves, and that interest is in general well preserved in the translation, which is executed with a great deal of fidelity. On many occasions, however, the verse is exceedingly incorrect and unpolished.

NOVELS, TALES, &c.

Canterbury Tales. Volume the Fifth. By Harriet Lee. 8vo. 8s.

The Duellists; or, Men of Honour, a Story calcu-

lated to shew the Folly, Extravagance and Sin of Duelling. By W. Lucas. 12mo. 3s. 6d. Cundec.

The object of this short novel, which is attended with a pretty long preface to the same purpose, is to enforce by religious arguments and views the guilt of duelling. The author says, he originally intended to have produced his observations in the form of an essay; but afterwards concluded they might, perhaps, engage more attention if incorporated with a plot. The story is very simple, but not without interest; and the arguments against duelling are presented with considerable point. The character which he draws as the anti-pattern of the duellist, engages the reader's esteem, though in the present state of religious sentiments he cannot fail to appear in the light of a canting methodist. But as he utters no irrational sentiments of religion, and only utters them much more frequently than is fashionable at present, it is, perhaps, the fault of the times, rather than of the book, that this will form any objection to it.

Mental Recreations, from Danish and German Tales. fcap. 8vo. 3s. 6d. C. & R. Baldwin.

These tales are from the pen of the author of "A Tour in Zealand, with an Historical Sketch of the Battle of Copenhagen," which we were pleased to be able to mention with considerable praise in our review for May. We cannot say that, after that production, they will add any thing to the fame of Mr. Andersen. They are not however devoid of interest, particularly the last tale, which is founded on the Battle of Copenhagen, and tends to promote a friendly disposition between Great Britain and Denmark. We cannot however recommend Mr. Andersen to pass much of his time in Recreations of this nature, since he can employ it in a better manner.

Glenmore Abbey; or, the Lady of the Rock. 3 vols. 12s. Lane & Newman.

This is an ordinary performance which possesses little to praise and not much to condemn when compared with the generality of works of this kind. It may however be considered as sufficient condemnation of all such mediocre productions, that they are ill calculated either to instruct or amuse.

The Paraclete. By T. P. Lathy. 5 vols. 12mo. 1l. 0s. Lane & Co.

This story is calculated to afford considerable entertainment. The incidents are numerous and well related. The style is in general unexceptionable, and the work upon the whole possesses more merit than is usually found in those of the same class.

Walter Kennedy: an American Tale. Foolscap 8vo. 4s. 6d. Longman & Co.

This story seems to have been intended as a burlesque upon Vaillant, or some other equally celebrated traveller. It begins with a pompous preface which promises great things, and when the promises are compared with what is performed, the whole appears perfectly ridiculous. Walter Kennedy leaves Tipperary, having been induced by the stories of an old bog-trotter to visit the Indians of America. We have nothing but the silliest nonsense by way of description of his journey, which abruptly concludes with the marriage of the author to an Indian princess, and his settlement with her tribe. This is in every point of view a miserable trifle. Whether it be regarded as a satire or not, the execution is equally defective.

The Nuns of the Desert; or the Woodland Witches. By Eugenia de Acton. 2 vols. 12mo. 9s. Lane & Newman.

The language of this story is possessed of all the extravagance which is so ridiculous when employed upon

trifling matters. The incidents are improbable, and often flat and uninteresting, and the tale is constructed with very little taste or judgment.

The Idiot Heiress. 2 vols. 7s. Lane & Newman.

The idea upon which this story is founded, is undoubtedly a good one. A young orphan heiress is supposed to be kept in a state of entire ignorance by her uncle, who gives her out to be an idiot, that he himself may inherit her property. His schemes for this purpose afford the incidents which are very far from being managed so as to excite all that interest which might be expected from the nature of the story. Towards the end especially it becomes excessively flat and insipid.

The Friar's Tale; or, Memoirs of the Chevalier Orsino, with other Narratives. By L. A. Conolly, A.B. 2 vols. 12mo. 7s.

MISCELLANIES.

A World Without Souls. 3s. 6d.

Observations on the Nature and Tendency of the Doctrine of Mr. Hume, concerning the Relations of Cause and Effect. 1s. 6d.

Five Disquisitions on the Sentiments and Conduct requisite in a British Prince, in order to merit the favourable opinion of the Public. By John Andrews, LL.D. cr. 8vo. 5s. Blacks & Parry.

These disquisitions contain many valuable observations. The authors political views are in general liberal and sound, and the work upon the whole is well worthy of a serious perusal, especially from such as are more particularly concerned in the topics which it discusses.

An Essay on the Principles and Origin of Sovereign Power. Translated from the French by a Dignitary of the Church. 8vo. 7s.

Essays, in a Series of Letters to a Friend. By John Forster 2 vols. 12mo.

An Essay on the English Elements, Accents and Prosody; respectively derived from principles common to every language, Ancient and Modern. 12mo. 4s. 6d.

The Flowers of Literature for 1804. By the Rev. F. Prevost and F. Blagdon, Esq. 6s. Crosby & Co.

This volume, besides extracts from various publications, contains an introductory essay, which, along with a number of notices at the end, contains a short character of the several new works published during 1804. Of the merit of these critiques, it would be improper for us to say any thing, as our sentiments on the same subjects have already been delivered. The author is the friend of morality and religion, and in politics a decided anti-jacobin. Of the selection from different publications, we should, perhaps, have spoken still more favourably than of the preceding selections of the same author, were it not that several extracts from the Literary Journal which the volume contains, might lead our readers to suspect that in praising the taste of the author we intended an indirect compliment to ourselves.

CORRESPONDENCE.

The Classic—N^o XIII.

Και μὴ ἴστωσαν τῆμερον* ὕμνος ἔγω.

Antiphanes apud Athenæum, l. viii. c. 14.

It is now time to acquit myself of the promise
* The motto forms one of the examples where Schweighæuser has mistaken metre.

made to my readers of introducing some cursory observations on a few valuable authors; of whom we seldom hear.—These have deserved well of literature, notwithstanding their hard fate has decreed them to be handled solely by collators or very deep scholars. Some remarkable corruptions in their present texts, which I may glance at, directly chargeable on their Commentators, may eventually be elucidated by a reference to disjointed criticisms on their works, not mentioned or read by their editors.

Although his history of the Syrian Dynasties is not preserved to us, yet we have an able, an entertaining grammarian in ATHENÆUS.—His sole remaining work, the *Deipnosophists* (purporting to be the conversation and quotations of learned men at a meal) is replete with multifarious literature. The metrical fragments contained in that portion, where he treats *περὶ ἐρωτικῶν*, are peculiarly delightful: and the critical knowledge we acquire in the expounding various passages of Homer* is acute and instructive. We dive into our author, as into an Encyclopædia enriched with abundance of Classical lore.—Each taste may be gratified in this indiscriminate collection of prose and poetical extracts. We meet with the most learned historians, philosophers, orators, physicians, and grammarians; † and though the work is epitomized in one part, and defective in another, yet in what remains there are numbered above 200 quotations.—In short, these were the contents of an immense common-place book, which must have been furnished by very deep and extensive reading, and afterwards reduced into an entertaining form by the hand of a master. But it is not merely to the scholar that Athenæus can unlock his stores with amusement and instruction.—In an English dress he would well deserve the attention of those who have not had the advantages of a classical education. Yet no translator has been found bold enough to attempt a version of him in our language, while the French have rendered him vernacular. ‡ I am the more surprised at it, as there have not been wanting able hands, who have done into English Plutarch's *Morals*—and the present age has under immediate review, at the moderate price of ten guineas, *The 55 Dialogues and twelve Epistles of Plato, with copious Notes, in which is given the Substance of nearly all the existing Greek MSS. Commentaries on the Philosophy of Plato, &c. &c.* When the manes of Proclus, Plotinus, Porphyry, Ammonius, &c. are so unmercifully raked together to apologize for the creed of Polytheism; I think it the highest injustice that Athenæus should not communicate his more innocent hints to the epicure; his refined taste in pickling and preserves to the good housewives, and his truly great genius to the triflers of the present day.

The fate of the works of Athenæus has been rather singular: and as he is little known, I will succinctly abbreviate from those who have treated of him, the short notices which relate to his chief work, which in part is now extant. §

* e.g. The cup of Nestor. Hom. II. λ. [Athen. II.]

† The grammatical notices are peculiarly worth attention.

‡ The French version is called the "*Banquet des Savans*."

§ I must own my obligations to the Preface to Athenæus by Schweighæuser for the largest share of the ensuing anecdotes, which he has carefully collected and arranged with the character-

We have no anecdotes of his life, or pursuits, except that he was originally from Naucratis, in Egypt. Even the chronological biography of Suidas is suspicious from internal evidences, who says he was *γεννηθεὶς ἐν τῷ Νεκροῦ Μαρκοῦ*. From those evidences, Schweighæuser thinks "the *Deipnosophists*" were completed and published A D 180. They were no sooner given to the world, than ÆLIAN (to use a modern phrase) pirated the copy, or at least inserted a very large share of these labours into his own book—ÆLIAN had his pretext—Athenæus had borrowed his extracts from works still extant—ÆLIAN had a right to do the same; and, it was, forsooth, only a strange coincidence. The '*Deipnosophists*' and the '*Varia Historiæ*,' might have been the similar productions of two thinking minds directed to the same study. Yet the dishonesty of ÆLIAN is trifling, when we compare its effect with that of some obscure epitomizer, who curtailed the work, even at the lowest computation, a fourth part. Hermolaüs of Byzantium epitomized the *Εθικά* of Stephanus;* and the epitome of Athenæus has hence been attributed to him: but there is certainly no ground for such a suspicion. Whoever was the curtailer of the work before us, it is placed beyond doubt that he exerted his amputating faculties on a copy of our author already mutilated, or at least on one which had been transcribed by some illiterate pen.

At all events this epitome is of a considerable age; for it is proved by Casaubon and Bentley that it was used by Eustathius which would hardly have been the case, if whole copies of Athenæus had been extant in his time. Eustathius would have spared no pains or expence to have rided in the full banquet of the writer he admired: and since he lived at Constantinople and Thessalonica, and possessed a very adequate fortune, he could not but have had access to the public libraries, as well as the private collections of individuals.

We cannot here but regret, that in a work of such extensive circulation as Dr Rees's Cyclopædia, the articles which relate to classical authors, should have been written so slovenly and incorrectly as to mislead the unwary reader. Let the article '*Athenæus*' serve as a specimen. Although Schweighæuser had published his preface in 1801, and corrected several faults of previous writers on the subject, yet the compilers of the Cyclopædia have not had sufficient industry to explore the only mine from whence they could derive true information. This is unpardonable in a work professing itself to be a *New Cyclopædia*, and which naturally ought to quaff from every the newest source of intelligence. Mr. Dibdin has followed the proper track. He has read that preface, which has given one article in his volume, at least, the semblance of accuracy and truth: and we congratulate him that Schweighæuser's is easy Latin to construe with the occasional stilted perseverance of a German; although his edition is not altogether the performance of a scholar.

* What a lout is his commentator Abrahamus Berkelius (Lug. Bat. 1604.) '*Tandem hoc opus exit, quod quanto mihi labore steterit, nec lingua exprimi, nec calâmo declinari possit.*' Yet he takes several folio pages to delineate this very thing: he talks of '*monstra geographica*,' and '*portenta mythologica.*' Whoever troubles himself to read this preface, will agree with me that this annotator deserves a strait-waistcoat.

assistance of a dictionary. We wish Mr. D. had taken equal pains in his account of other authors. We are certainly disgusted at the hack repetition of his name in catalogues of books.—It is a pity that a classic should want such a puner. We are much averse to information *done by the piece*.

To return to Athenæus; it may not be unentertaining to give some bibliographical account of his work, collected not so much from Schweighæuser, as from those who have more particularly made the science of bibliography their study: with these remarks we shall close this paper, and resume the subject in the next number.

The first absolute edition of Athenæus was printed at Venice in 1474, by Aldus and Andrew his father-in-law. This Andrew de Azola (in Latin Azolanus) had been taken into partnership with Aldus about the close of the preceding century; and there is a circumstance relating to him worthy of notice. Some Florentine printers resolved to counterfeit Aldus's editions, which they found it impossible to equal, and they also printed his dolphin and anchor (the insigne or rebus of his editions) to aid the cheat. But the quick-sighted Andrew first perceived the mistake committed by the engraver, who had reversed the dolphin, so that its head was on the left side of the anchor, whereas in Aldus's mark it was on the right. The title of this edition is in itself as long as a preface. There had indeed been a previous attempt to edit Athenæus, by Aldus and Musurus; but it was merely an attempt. This first edition is justly stigmatized as being incorrect. Aldus indeed must have printed from a very bad MS.; and we shall at all times less blame the omissions and depraved text of what he has published, than admire the indefatigable diligence in the cause of literature, which induced him to devote his whole life to the benefit of posterity.*

The Basil edition, which was printed in 1535, is so far from improving on the Aldine, that it not only perpetuates most of its errors, but frequently corrupts the text where it was pure in that edition. Casaubon is a little funny on the editors of this work, whom he stiles, 'German youths unequal to their task.'

The edition of 1556, with the version of Natalis Comes, is justly blamed by Casaubon, that giant of Grecian literature: and till he undertook the great work every subsequent edition was corrupt and unsatisfactory. How much that was the case we may easily infer, when, notwithstanding the labours of Casaubon in 1600, and the united efforts of commentators for these last two centuries, Schweighæuser himself is frequently at a loss. We will not lessen the due praise of Casaubon's labours by dividing it into two portions of our paper.

CRINITUS.

* The chief correctors of Aldus's press were Petrus Alcyonius Demetrius Calcoudylas, Marcus Musurus, and Alexander Bondignus. The works which remain of his printing from 1494 to 1500, are in number, 24; 14 of which are Greek, and the rest Latin or Latin and Greek. Erasmus tells us that Aldus placed over the door of his study the following inscription: 'Quicquid es, rogat te Aldus etiam atque etiam, ut si quid est quod a se velis, perpaucis agas, deinde acutum abeas; nisi, tanquam Hercules, decesso Atlantæ, veneris suppositurus humeros: semper enim erit, quod et tu agas, et quotquot huc attulerint pedes.'

NOTICES.

LITERARY, SCIENTIFIC, &c.

Mr. LAWRENCE, has been engaged during the spring and summer, in the investigation of those maladies to which corn and other vegetables are liable from changes of the weather, and has, by daily inspection, from the first appearance of the blade, ascertained, beyond further question, the cause of the SMUT in Wheat, and of that defect in which the kernels are called pepper-corn wheat, hitherto erroneously supposed to have arisen from a promiscuous generation of seeds. His observations made in the course of this investigation, will appear in the New Farmer's Calendar.

Dr. YOUNG's Course of Lectures on Natural Philosophy and the Mechanical Arts, delivered two years ago in the theatre of the Royal Institution, is now printing with considerable additions and improvements. The work will consist of two volumes, quarto; the first containing the text of the lectures, nearly as they were delivered, but with such alterations as are calculated to make them still more intelligible to the most uninformed readers. The lectures are followed by a copious series of plates illustrative of every department of mechanical and physical science. The second volume contains in the first place, the mathematical elements of natural philosophy, deduced from first principles, and in many instances extended by new investigations; secondly, a methodical catalogue of works relating to natural philosophy and the arts, with about ten thousand references to particular papers and passages, and a number of useful tables and of concise abstracts and remarks; and lastly, a collection of the author's miscellaneous papers, reprinted, with some alterations, principally from the Philosophical Transactions. The work is expected to be completed early in the next winter.

Mr. IRVING, author of the Lives of the Scottish Poets, lately published in two volumes octavo, is now engaged in preparing for the press, Memoirs of the Life and Writings of George Buchanan.

The Rev. Dr. KELLY, one of the translators of the Manks Bible, rector of Copford, and Vicar of Ardleigh, Essex, has in the press a Triglott Dictionary of the Gaelic language; as spoken in Man, Scotland, and Ireland: together with the English.

Dr. MILLER, of New York, intends to publish lectures on Theology, by Charles Nisbett, D.D. late President of Dickenson College, in Carlisle, Pennsylvania; to which he intends to prefix an account of the life and character of the author.

A NEW SOCIETY has been lately instituted, under the title of the Medical and Chirurgical Society of London; the leading objects of which are to promote a spirit of harmony among the members of the profession.—Dr. Saunders is the President.

Dr. PALEY, whose death happened a few months ago, was born at Peterborough in 1743. His father who held a small living near that place soon afterwards removed to Giggleswick in Yorkshire, where he was appointed to be master of a grammar school. Dr. Paley was educated under his father's care, until he became a student of Christ College, Cambridge, in 1759. About the middle of their third years, the senior sophas (as they are called) dispute in the public schools on questions of natural and moral philosophy. In these exercises Dr. Paley was distinguished, and whenever he was expected to dispute, the schools were crowded with his admirers. In the earnestness and intensity of thought he was sometimes led to dispose himself into unusual attitudes; and a drawing by Bunbury, who was a contemporary, is still remembered at Cambridge, in which

one of these is described, and in which Dr. Watson, the present bishop of Llandaff, who then presided in the schools, forms another very prominent figure. In 1768 he took the degree of bachelor of arts, and in the previous examination had the honour of appearing the first man of his year. His studies now being completed, and no other engagement offering, he went to be assistant in the school at Greenwich. In that situation he remained nearly three years, and then, upon being elected fellow of Christ College, returned to a residence in the university. His election into a fellowship of the college, was very soon followed by an appointment to be one of the tutors. Dr. Paley did not content himself with repeating over every year the traditional learning of the college, but endeavoured to convert the opportunities that were afforded him into means of extending his reputation. His lectures on moral and political philosophy and on the Greek Testament contained the outlines of the works by which he has distinguished himself. During his residence at Cambridge, Dr. Paley was intimately acquainted with almost every man who was at that time celebrated in the university. Through the friendship of Dr. John Law, he became known to Dr. Edmund Law, who was master of Peterhouse, and continued to reside almost wholly at Cambridge, after he was created bishop of Carlisle in 1769. This connection had a most important influence on Dr. Paley's life, for he owed to it an establishment in the church which induced him to abandon all the advantages of his academical situation. Dr. Waring, the celebrated mathematician, and Dr. John Jebb, were amongst his most particular friends. The bishop of Carlisle was always considered as very deficient in orthodoxy, and Dr. Jebb was the most notorious innovator, both in creeds and government of his time. The strict union and confidence in which Dr. Paley lived with them, rendered his opinions suspected, and prepared many to discover dangerous tendencies in his moral and political speculations, when he had acquired reputation as a writer. After his return to the university he continued to live in it about ten years. During this time he was rather a hard worker than a hard student. To his engagements as a public tutor, he added others still more numerous, as a private one, and by these united labours was in the receipt of a very considerable income. In 1776, Dr. Paley left college and married. He had at first a small benefice in Cumberland, then the living of Appleby in Westmoreland, worth about 800l. a-year; and in a short time he was promoted to a prebendal stall in the cathedral of Carlisle, together with the living of Dalston, in the neighbourhood of that city. In 1782, on the resignation of Dr. John Law, who was created an Irish Bishop, he was made archdeacon of the diocese, and not long afterwards succeeded Dr. Burn, the author of the "Justice of Peace," &c. in the chancellorship. All these preferments were bestowed on him either by the bishop of Carlisle or by the dean and chapter of the cathedral church, in which Dr. John Law, who was a prebend, had the leading influence. Men of genius have not often experienced such bountiful patronage from the friends whom their talents have procured them. It was while his residence was divided between Carlisle and Dalston, that Dr. Paley undertook to write his first and most celebrated work "The Elements of Moral and Political Philosophy." It would however perhaps never have been produced but by the instigations of Dr. John Law; who having enjoyed frequent opportunities of looking into his lectures, had read them with the admiration they deserved, and had early conceived an idea that they might be expanded into a most useful treatise by the great abilities of the author. This he had often suggested and often urged him to carry into execution; but Dr. Paley always objected the little attention that was paid by the public to the most eminent writers on those subjects, and after his marriage thought it

his duty not to print a book that would not be bought. A living therefore becoming vacant, Dr. Law gave it to him on receiving a promise that he would consider it as a compensation for the hazard of printing, and immediately set about preparing his work for the press. In 1785, "The Elements of Moral and Political Philosophy" appeared. It was received with a degree of favour entirely unexpected by Dr. Paley. It is upon this work that the reputation of Dr. Paley is principally founded, though he has exerted the whole force of his mind in many others; and its merit is sufficient to establish an illustrious name. Dr. Paley's next publication was the "Horæ Paulinæ." It is an exposition and consideration of the evidences of the truth of the christian religion, which may be derived from the conversion and ministry of St. Paul. Not long after this work had made its appearance (in 1780) Dr. James Yorke, the present bishop of Ely offered him the mastership of Jesus College, Cambridge, of which he has the disposal in right of his see. This was a singular instance of honourable and disinterested patronage. His lordship had never seen Dr. Paley, he had no knowledge of his friends, he was influenced solely and entirely by the reputation of his talents, and by a wish to render them serviceable in a high academical situation. His preferments in the north of England and the engagements they imposed upon him, induced him to decline the offer after a very long hesitation, which, he has been heard to say, would probably have terminated otherwise, if he had not accidentally overlooked a small field belonging to the master of Jesus, and he expressed his gratitude to the bishop in a dedication of the "Evidences of Christianity." The "Evidences of Christianity" was published in 1794. This is one of Dr. Paley's most successful performances. The publication of the "Evidences of Christianity" seems to have roused those who had the disposal of the great preferments of the church, into some notice of Dr. Paley; for excepting Dr. Edward Law, the late bishop of Carlisle, Dr. Vernon, the present bishop, who had given him a living before it took place, and the bishop of Ely, whose intentions in his favour have been mentioned, no one of the episcopal bench had hitherto shewn any sense of his merit. The bishop of Lincoln set an example and offered him the subdeanry of Lincoln, but with a condition that he should vacate his stall in the cathedral of Carlisle, and procure the bishop the liberty of naming his successor, with which Dr. Vernon enabled him to comply. Soon afterwards the bishop of Durham promised the presentation to the valuable living of Bishop-Wearmouth, in the county of Durham, if he should be allowed to present to two other livings then held by Dr. Paley, and on that occasion Dr. Vernon and the Dean and Chapter of Carlisle, who were the patrons, very readily transferred their rights to his lordship. What he owed to the bishops of Lincoln and Durham was the difference between what he received, and what they required the power of disposing of; and although that difference was considerable the fact deserves mention; because it would be injustice to Dr. E. Law, Dr. Yorke, Dr. Vernon, and the Dean and Chapter of Carlisle, who were the only disinterested patrons of Dr. Paley, to allow others to partake of that honour, who did not make the necessary sacrifices to deserve it. After Dr. Paley had become sub-dean of Lincoln, and rector of Bishop-Wearmouth, his residence was divided between those two places, his summers being spent at the latter, and his winters at the former. He now undertook and proceeded slowly with his last work the "Natural Theology," which was not published until the end of the year 1802. He professes to have chosen this subject, because, with those he had already treated of, it formed a system which was complete, though its parts had been produced in an inverted order. In his Natural Theology, Horæ Paulinæ, and Evidences of Christianity, he proved the truth of reli-

gion, natural and revealed; and in his Moral and Political Philosophy taught the duties which result from and are sanctioned by the proof. He had undoubtedly another reason for the choice of this subject, that it was eminently adapted to his talents. To reason perspicuously and illustrate happily were the powers by which he was most distinguished. Dr. Paley is not remarkable for elegant periods, or splendid sentiments. He seems to have been less ambitious of pleasing the ear than of informing the understanding; for if we except the dedication of the "Moral and Political Philosophy," some chapters in the same work, (particularly that "On reverencing the Deity,") and the conclusion of the "Natural Theology," the general characteristic of his writings is plainness and simplicity. Dr. Paley was twice married, and has left eight children by his first wife, four sons and four daughters. In private life he had nothing of the philosopher. He entered into little amusements with a degree of ardour, which, when contrasted with the superiority of his mind, had a pleasing effect, and constituted a very amiable trait of his character. He was fond of company, which he had extraordinary powers of entertaining; nor was he at any time more happy, than when communicating the pleasure he could give by exerting his talents of wit and humour. No man was ever more beloved by his particular friends, or returned their affection with greater sincerity and ardour. That such a man and such a writer should not have been promoted to the Bench of Bishops cannot be esteemed creditable to the times in which we live. It is generally understood that Mr. Pitt recommended him to his Majesty some years ago for a vacant bishopric, and that an opposition was made from a very high quarter of the church, which rendered the recommendation ineffectual. All those great services which demanded a large debt of gratitude both from his profession and from mankind were not, it seems, thought sufficient to atone for having advanced some opinions, which those who condemned the author could not have proved to be worthy of reprobation.

M. DAUSSÉ DE VILLOISON.—The French scholars mention the death of this gentleman with much regret. He was distinguished among them for his knowledge, and zeal in Greek literature. He had spent several years in Greece for the sole purpose of discovering ancient manuscripts in the libraries of the monks, as well to recover what has hitherto appeared to be lost of ancient authors, as to perfect the text of the pieces we have obtained. He had been distinguished at an early age by some performances, and was about to publish the result of his researches in Greece, when death carried him off in the 55th year of his age.

EDUCATION.—A work entitled, "Thoughts on National Instruction, particularly with regard to the Prussian States, by John Frederic Zollner, Royal Superintendent of Public Instruction" has lately excited considerable attention on the Continent. The manner of educating their subjects has of late become an object of much attention with the continental princes. Unfortunately, however, instead of assisting nature, each of these princes seems to have undertaken to model his whole subjects according to the ideas of himself or his councillors. Instead of enabling the human mind to expand its powers with more effect, they seem determined to bind it up in a straight jacket. Only one volume of M. Zollner's work has as yet been published.

A NEW ACADEMY has been instituted at Paris. Its object is to collect and explain Celtic monuments, and to push the researches into primitive languages, &c. It has taken the name of the Celtic Academy. It will publish memoirs periodically, and propose prize essays. It is said to count among its members some of the most celebrated literary names, not only in France, but in Europe.

SWEDISH INSTITUTION.—The King of Sweden has established a new military corps under the title of the Royal Geometrical corps. Their business is to make all military surveys, and prepare charts and descriptions of them; to collect, arrange and preserve all documents relative to the military affairs of Sweden, and in the time of war to attend the Staff of the army. This corps, to which his Majesty has given precedence over the artillery, will be divided into a number of brigades, the whole to be under the command of Colonel *Tibell*, vice-president of the Military College.

LITERARY PROHIBITION.—By a late decree of the French government, it is ordered that no church book, psalm-book, church music, catechism, or prayer-book, shall for the future be printed without the express permission of the bishop of the diocese, and this permission shall be affixed to each copy. All books not licenced in this manner shall be considered as pirated, seized, and confiscated. Every proprietor, publisher, or author of such copies shall be liable to a fine amounting to the value of 3000 copies of the impression; and every purchaser of them, provided it be proved that he has no connection with the publishers, shall be liable to a fine amounting to the value of 500 copies.

ANTIQUITIES.—M. Quatremere-de-Quincy has written a long memoir upon the statue and throne of the Olympian Jupiter, the work of Phidias. The description of these given by Pausanias is very obscure, and the Abbé Barthelemy in his travels of Anacharsis has not removed that obscurity. Several dissertations have been published in Germany on this subject. M. Quatremere is dissatisfied with them all, and has subjoined to his memoir a figure of this monument of art, such as it must have been in his opinion. If we have no certainty on this subject, we shall at least have plenty of conjectures.

M. EICHBORN, a German, has published a History of Literature from its Origin to the present Time.

By a notice in the *Decade Philosophique*, mentioning the publication of the Poems of Ossian in Gaelic, it appears that the men of letters in France are somewhat anxious on this subject. They express their hopes that "the Highland Society will explain why these poems of the Northern Homer have not been published sooner, how they were preserved so long without being committed to writing, and at what period they were written." The last point it may be difficult to ascertain exactly. The other two have already been satisfactorily explained.

It is said, that a Member of the Celtic Academy at Paris, has discovered a method by which any two people may correspond and converse without understanding each others language. It has been approved of by the Academy, and will soon be made public.

DISCOVERY RESPECTING THE MURIATIC ACID.—M. Pacchiani, who has been engaged in a course of experiments on this subject has announced as the result of his inquiries, that the muriatic acid is nothing but water deprived of a certain portion of oxygen; and that hydrogen is susceptible of three degrees of oxygenation; namely, 1st, water; 2dly, oxygenated muriatic acid; 3dly, muriatic acid.

THE GOUT.—A new cure has been proposed for that disease in France, and published in the Journal of Rural and Domestic Economy, by an author of some celebrity, M. Cadet de Vaux. The remedy is to drink forty-eight glasses of warm water in twelve hours, a glass at the end of every quarter of an hour, taking nothing else during the time. We are assured that this remedy is in pretty general use in France, and has had great success. It is supposed that the profuse perspiration which this process in general occasions is the cause of the cure.

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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, and a Glossarial and other Indexes. By the Rev. Henry John Todd, M.A. F.A.S. Rector of Allhallows, Lombard-street, London, &c. 4l. 4s. 8vo. Rivingtons, &c. 1805.

WHY the works of Spenser, as well as those of Shakspeare, lay almost neglected for nearly a century after the demise of those now celebrated geniuses, is a question which must be resolved, it resolved at all, by contemplating the confused state into which literature was thrown by the revolutionary spirit which prevailed during the greater part of the seventeenth century. It was not in fact until the reign of Queen Anne that elegant literature began to be cultivated, that criticism began to be studied, and that men of taste began to look among the ruins of past days to recover what had been buried or forgotten. It was then that Shakspeare, Spenser, and Milton first received the honours due to their superlative merit, honours which have since been accumulated by the general verdict of the best scholars, and most profound critics of our age, and which, we hope, are in no danger of being blighted, although they may for a time, be obscured, by the sickly appetite of a frivolous public, or the ungrateful hyper-criticisms of some who would wish to shine at the expence of those original masters to whom they owe their little semblance of merit.

When we consider, with the ingenious editor of this work, that in Cowley, in Dryden, in the facetious Butler, in Prior, in Pope, in Thomson, in Shenstone, in Gray, and in Akenside, obligations of importance to the "oaten reed" and the "trumpet stern" of Spenser may without difficulty be traced, and that in fact more poets have sprung from Spenser than from all our other English writers, it will not be easy to account for the neglect into which his works have fallen. Some great efforts have indeed been made to familiarize his writings, and these have not been without their effect, but they were made at a very distant period from the time in which he flourished, and consequently with much disadvantage. The first modern edition of all Spenser's works was that of Hughes, who prefixed to it a Life and a valuable Essay on Allegorical Poetry. This edition which appeared in 1715, has been only reprinted once, in 1750. In 1751, a very valuable edition in 3 vols 4to, was published by Dr. Birch; in 1758 another edition in 4 vols. 8vo, by Ralph Church, A.M. and in the same year appeared Mr. Upton's edition with notes critical and explanatory. In 1734, Dr. Jortin published his Remarks on Spenser's Poems, and in 1754 Mr. Thomas Warton his "Observations on the Faerie Queene," which he afterwards enlarged to two volumes 8vo published in 1762, and about the same time Dr. Hurd discussed

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the merits of our poet in his Letters on Chivalry and Romance. From that time, no edition, and scarcely any criticism worth mentioning, has appeared, and unfortunately Spenser's works, for what reason we know not, did not enter into the collection published by Dr. Johnson. The regret we have often felt for this omission is now, however, entirely removed by the edition before us, which surpasses all its predecessors in accuracy, and fullness of illustration, and leaves us, indeed, no wish but that it may completely revive the popularity of Spenser in a nation honoured by his name, and benefited by his genius.

This is the first edition of Spenser, to which the illustrations of various authors have been subjoined. The text, Mr. Todd informs us, is given from a careful collation of the various poems, which were published in the author's life-time; and from an attention to the mutual help in regard to correction, as well as to the choice of phraseology and orthography, which the several editions of those poems afford. The antiquated spelling of the poet is altogether retained. This Mr. Todd vindicates by an appeal to what Dr. Johnson says of the diction of Shakspeare, and adds, "If the text of Spenser, in the progress of English literature, had been constantly examined, I may be permitted, I hope, respectfully to observe that, in the invaluable Dictionary of Johnson himself, some words would not have been admitted as the words of Spenser; that, in the remarks of Dr. Jortin, some conjectures would have been found needless; and that in the observations even of Warton, a censure or two would never have appeared."

In regard to the Notes, which accompany this edition, Mr. Todd says, that they are selected from authors, to whose taste and learning the public has paid the greatest deference; from the labours of Jortin and Hurd; and more extensively from those of Warton; as well as from the excellent illustrations of Upton, and from the important remarks of Church. To the Faerie Queene, Mr. Todd has prefixed dissertations, relating both to the history and the criticism of the poem from Hughes and Spence, as well as from Warton, Hurd and Upton, and to these, he modestly adds, "he has ventured to subjoin a few remarks," which we will venture to say are seldom surpassed in acuteness and genuine taste by any of the names enumerated. Mr. Todd's notes on the several poems consist not only of regulations of the text, but also of explanations arising from a consideration of the literature of the age in which Spenser lived; the eager imitation of all that was Italian, and the prevailing taste for whatever was romantic. "I have also," continues our editor, "added a very humble account of the Life of Spenser, drawn from authentic records; the curiosity and importance of which will, I trust, be admitted, by the liberal and candid, as an apology for the want of biographical elegance." To the works are subjoined such Indexes, as point to the explanation of

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words and phrases, as well as to ancient accentuation and poetic licences; and particularize the most important circumstances in the Life, Preliminary Illustrations, and Notes.—After stating these circumstances, Mr. Todd very handsomely acknowledges the assistance he received from access to various public and private libraries, particularly that of Lambeth palace (the manuscripts of which are confided to his care) and that of the Marquis of Stafford; as also to many literary friends, J. C. Walker, Esq. Rev. John Warton, Mr. Dunster, Mr. Archdeacon Nares, Mr. Isaac Reed, &c. &c. &c.

Having thus amply stated what Mr. Todd has done for this edition, we may with confidence entrust it to the judgment of the public, with the general praise, that it appears to us well deserving of their most liberal patronage. Mr. Todd's own share of criticism and illustration in the notes is much greater than his modesty has permitted him to announce, and does so much credit to his taste and discrimination as well as to his industry in bringing forward original information, that we know not a man in whose hands Spenser could have better prospered.

Yet, although our limits will not permit us to enter minutely into an examination of the notes and illustrations which are spread over these volumes, we shall take some notice of the Life of Spenser, and, in the process, not without censuring Mr. Todd for calling it, by a custom "more honoured in the breach than the observance"—*Some Account of the Life, &c.* If it is all the account that can be procured, and if, which is really the case, it is far more copious than any former account, why not give it the accustomed designation of Biography? *

In this Life, there is much original information; and, perhaps, it may be necessary to inform some readers that all the former lives of Spenser have been erroneous. It is still, indeed, to be regretted that we know so little of Spenser, and scarcely more than we know of Shakspeare. They lived in an age when little attention was paid to biography, and they were succeeded by an age that had little sympathy with the votaries of the muses. Still the errors of Spenser's former biographers are scarcely pardonable, because they proceeded from servilely copying each other without giving themselves the trouble to examine facts, or search records. Mr. Todd has done both, and if in the discharge of his duty he has deprived us of two good stories that have been reported of Spenser, he has given us something better in their room. Spenser, all agree, was born in London; his present biographer informs us, in East Smithfield, and he gives us the dates of his degrees at Cambridge from a MS. of Dr. Farmer. It has been usually said that Spenser travelled to France as agent for the Earl of Leicester, but Mr. Todd proves that there is no authority for this, and he has also refuted the report that Burleigh intercepted the queen's bounty to Spenser, who was obliged to remind her Majesty in these well-known rhimes:

"I was promised on a time
To have reason for my rhyme;
From that time unto this season
I receiv'd nor rhyme nor reason."

This is one of the good stories to which we have

already alluded, and which originated with Fuller in his "Worthies," a work published at the distance of more than seventy years afterwards. The other anecdote relates to the cause of his introduction to Sir Philip Sidney, and is thus told by Hughes: "It is said that our poet was a stranger to this gentleman, when he began to write his *Faerie Queene*, and that he took occasion to go to Leicester-house, and introduce himself by sending in to Mr. Sidney a copy of the ninth canto of the first book of that poem. Sidney was much surprised with the description of despair in that canto, and is said to have been transported at the discovery of so great a genius. After he had read some stanzas, he turned to his steward, and bid him give the person that brought those verses fifty pounds; but upon reading the next stanza, he ordered the sum to be doubled. The steward was no less surprised than his master, and thought it his duty to make some delay in executing so sudden and lavish a bounty; but upon reading one stanza more, Mr. Sidney raised the gratuity to two hundred pounds, and commanded the steward to give it immediately, lest as he read farther he might be tempted to give away his whole estate!"—For this there is no foundation, as he was introduced to Sir Philip prior to his writing the *Faerie Queene*; yet Mr. Todd thinks it not improbable he may have shewn him some specimen of it.

But the point which Mr. Todd chiefly labours to prove, and which he contends against all Spenser's former biographers, relates to the poverty of our poet after he was driven from Ireland by Tyrone's rebellion. It has been universally said that he was permitted to starve, or "died in poverty," or "for want of bread," or in other words to that purpose. Mr. Todd enters into a train of reasoning calculated to prove all this highly improbable, if not without any foundation. And this part of the Life we shall make no scruple to extract, both for its intrinsic interest, and as a fair specimen of Mr. Todd's critical and biographical talents:

"The date of Spenser's death, together with some circumstances attending it, has often been mis-stated. The precise day of his death is now asserted, for the first time, on the following authority communicated by the learned and reverend John Brand, Secretary of the Society of Antiquaries; which exists in the title-page of the second edition of the *Faerie Queene*, now in his possession, and which appears to have belonged originally to Henry Capell; after whose autograph, the date of 1598 is added. After the name of *Ed. Spenser* in the title-page, the following invaluable anecdote is preserved: 'Qui obiit apud diversorium in platea Regia, apud Westmonasterium iuxta London 16^o die Januarij 1598^o. Juxta; Gessereum Chaucer, in eadem Ecclesia supradict. (Honoratissimi Comitiss Essexiæ impensis) sepelit[ur.]' Henry Capell has added *apud diversorium* in the paler ink with which his own name is written. It appears then that the testimony of Camden, in regard to the place of Spenser's death, is correct; which was in *King-street, Westminster*, as he relates; and not, as others in opposition to his authority have reported, in *King-street, Dublin*. It appears also that he died *at an inn or lodging-house, 'apud diversorium,'* in which he and his family had probably been fixed from the time of their arrival in England. It is remarkable that Mr. Capell should have omitted to notice a single circumstance of the extreme poverty in which Spenser is said to

have died, if the bitterest circumstances of that kind had really attended his death. The burial having been ordered at the charge of the Earl of Essex, may surely be considered as a mark of that nobleman's respect for the poet, without proving that the poet was starved. Of the man who had thus perished a remarkable funeral might seem almost mockery; and yet the pall was held up by some of the poets of the time.

"But Camden has said, that Spenser returned to England, *poor*; 'in Angliam inops reversus.' Deprived, by a general calamity, of his property in the province of Munster; he was, if we contrast his situation with better days, undoubtedly poor. Yet was he not without the certainty of at least a decent subsistence; and, I am persuaded, was not without friends. His annual pension of fifty pounds, granted him by the queen, was beyond the reach of the barbarous kerns of Munster: a sum by no means inconsiderable in those days. And we may at least believe, that a plundered servant of the crown would not pass unnoticed by the government, either in regard to a permanent compensation, or to immediate relief if requisite. But the numerous narrators of Spenser's death, both 'in prose and rhyme,' have determined to give an unbounded meaning to Camden's *inops*; and have accordingly represented the poet as dying in extreme indigence and want of bread. Nor are the melancholy accounts of these narrators unattended with a prelatory remark on his life, which confutes itself. Camden says generally that, by a fate peculiar to poets, Spenser was always poor. But he notices no other situation that Spenser held than the secretaryship under Lord Grey. Thus the author of his Life in the Biographia Britannica says, 'that this admirable poet and worthy gentleman had struggled with poverty all his life-time.' And thus, in the notes to that life, are cited the pretended corroborations of the fact, which Dr. Birch and the author of the Life prefixed to Mr. Church's edition of the Faerie Queene, have triumphantly produced from an old play, entitled *The Return from Parnassus*, &c. acted at St. John's College, Cambridge, in 1606; and from Fletcher's *Purple Island*, a poem printed in 1669: in the former of which, the 'soile,' that is, England, is described as

" 'Deuying maintenance for his deare relief;
and as

" 'Scarce deigning to shut up his dying eye:
And in the latter, he is exhibited to the pity of the reader, as one, whom though all the Graces and Muses nursed and all the great and learned admired,

" 'Yet all his hopes were crost, all suits denied;
' Discourag'd, scorn'd, his writings vilified,
' Poorly (poore man) he liv'd; poorly (poore man) he died.'

To these may be added the lamentation of Jos. Hall, another poet, in his address to Dr. Will. Bedell on his pastoral 'in Spenser's style,' entitled 'A Protestant Memorial, &c.' first published in 1713.

" 'Thine be his [*Spenser's*] Verse; not his Reward be thine!

' Ah! me, that, after unbesecming care
' And secret want which bred his last misfate,
' His relics dear obscurely tomb'd lie
' Under unwritten stones, that who goes by
' Cannot once read, Lo! here doth Collin lie!

But all these remarks are far exceeded by Mr. Pennant, who has conjectured, that what had been published in 1590 might have been composed in consequence of his distresses at a subsequent period! Speaking of the portrait of Spenser at Dupplin Castle, he calls the poet 'the sweet, the melancholy, romantick bard of a romantick queen; the moral, romantick client of the moral romantick patron Sir Philip

Sidney; fated to pass his days in dependence, or in struggling against adverse fortune, in a country insensible to his merit; either at Court 'to lose good days, &c.' or in Ireland to be tantalized with the appearance of good fortune; to be seated amidst scenery indulgent to his fanciful muse; yet, at length, to be expelled by the barbarous Tyrone, to have his house burnt, and his innocent infant perish in the flames; to return home; to die in deep poverty; lamenting

— 'that gentler wits should breed
' Where thick-skin chuffles laugh at a scholler's need.'

May it not be imagined, that, in the anguish of his soul, he composed his *Cave of Despair*, as fine a descriptive poem as any in our language, F. Q. i. ix. 33, &c.?

"The authority of Mr. Warton has also countenanced the belief of Spenser's dying in abject poverty. But from his statement I am compelled, in more than the present instance, to dissent. 'Spenser himself,' says Mr. Warton, 'died in Ireland, in the most wretched condition, amid the desolations of the rebellion in Munster; as appears from the following curious anecdote in Drummond, who has left us the heads of a conversation between himself and Ben Jonson. 'B. Jonson told me that Spenser's goods were robbed by the Irish in Desmond's rebellion; his house and a little child of his burnt, and he and his wife nearly escaped; that he afterwards died in King-street, [*Dublin*,] by absolute want of bread; and that he refused twenty pieces sent him by the Earl of Essex, and gave this answer to the person who brought them. That he was sure he had no time to spend them.' Camden informs us, that Spenser was in Ireland when the rebellion broke out under Tyrone in 1598; but that, being plundered of his fortune, he was obliged to return to England, where he died in the same or the next year. Camden adds, that he was buried in the abbey of Westminster, with due solemnities, at the expence of the Earl of Essex. If Drummond's account be true, it is most probable, that the Earl, whose beneficence came too late to be of any use, ordered his body to be conveyed into England, where it was interred as Camden relates. It must be owned that Jonson's account, in Drummond, is very circumstantial; and that it is probable, Jonson was curious enough to collect authentick information on so interesting a subject. At least his profession and connections better qualified him to come at the truth. Perhaps he was one of the poets who held up Spenser's pall.'

"The preceding account, given by Drummond, requires further examination. In the first place, Mr. Warton's insertion of *Dublin* into the narrative is unjustifiable; and erroneously leads the reader to bestow a greater weight on mere conversation, than on historical testimony. I cannot but question also the authority of Jonson, in regard to the pretended answer of Spenser to the messenger who brought him money from Lord Essex; that he was sure he had no time to spend it. Jonson relates, that the poet and his wife escaped the violence of the rebels; although he notices no other child than that which was burnt. But two children, at least, were preserved; for a wife and children, as we shall presently discover, survived the poet. What then! would the tender-minded Spenser, with a wife and children participating his temporary distress, think *only of himself* on the melancholy occasion, and decline the offer of assistance so seasonable at least to them? I must require the corroboration of such a fact from the mouth of more witnesses than that of Jonson; especially when I consider what Drummond has recorded of his friend Ben, that he was guilty of 'interpreting the best sayings, and deeds, often to the worst.' If the Earl of Essex sent Spenser a donation, which is very probable, I am persuaded that it was not declined with the ungrateful and unnatural answer alleg'd by Jonson. To fugitives from their own abode, not possessed

of an immediate supply for their wants, and resident at an inn, the generosity of Essex was well-timed; and it corresponds with the friendship which he had always shewn to Spenser. It would be an aid till the accustomed time of the payment of the royal pension to Spenser, and till his case had undergone an inquiry necessary to entitle him to public remuneration.

“But, leaving for a moment the particular point of Essex's generosity, may we not suppose that the poet experienced, in his present accidental want, the kindness ‘of the ancient house’ of Spenser? In his earlier days he had often been obliged by persons of that noble family; and he appears not, by any subsequent circumstance, to have forfeited their notice. It is an extraordinary assertion of a late biographer of Spenser, where, speaking of the Spencers of Althorp, he says, ‘It does not appear that the poet ever claimed kindred with that house, or was acknowledged by it.’ The claim of kindred with that house, as we have seen, was the favourite theme of Spenser; and the admission of that claim was also repeatedly avowed by him. In his utmost need, then, can we believe him to have been so deserted as to want a morsel of bread? Was his poverty, the effect of national misfortune, a crime? Would none of those, who had ‘acknowledged the private bands of his affinitie and honoured him with particular bounties,’ listen to the representation of the misery, in which a kinsman of whom they could not be ashamed, (a man of exemplary taste and learning and a man of blameless character), was now involved?—When to this expectation of alleviated calamity we add the means of Spenser already mentioned, and the probability of Essex's generosity being not slighted; common sense and humanity seem to revolt at the supposition of Spenser's dying in want of bread.”

We cannot conclude this brief notice of Mr. Todd's labours without adding that the edition is ornamented with an engraving of Spenser, from the only original picture known to be extant, that in the possession of the Earl of Kinnoul, in Dupplin Castle, Scotland.

Hints towards forming the Character of a Young Princess. 2 vols. 8vo. 12s. Cadell & Davies. 1805.

These hints, we understand, are the production of a lady whose name is already well known in the literary world. Miss Hannah More is one of those females who have aspired to become something better than splendid dolls or musical automata. She has ventured to pass the bounds which fashion has assigned to the education of the generality of her sex, and the acquirements which she has made have often been subservient to the most useful purposes. To point out a more rational plan for the instruction of females, to promote the interests of morality and religion, and to spread the inestimable benefits of education among the lower orders of the people are exertions which deserve no ordinary share of applause. To this praise, however, Miss More is certainly in a great degree entitled. With this conviction, it will not be supposed that we are deficient in a just sense of her real merits, though we may frequently have occasion to differ from her, decidedly, respecting some of the principles and conclusions that are to be found in the present work.

The education of one who may hereafter fill the British throne, is an object of the highest importance, as it must ultimately more or less affect the interests not only of Great Britain, but of the whole civilized world. This is the view in which the subject appears to be considered by Miss More. Her philanthropy

has made her regard with interest the concerns of posterity, as well as those of the present generation; the concerns of all mankind as well as those of her own country. Still, however, she thinks it necessary to apologise for offering her unsolicited observations on a point of so great magnitude. The truth is, that this apology might very well have been spared. The usefulness of public discussion is in this country very well known, as the practice has been attended with the most material benefit to the nation. Perhaps, it is to this that we owe the best parts of that constitution of which we justly boast. The education of a person who may one day be our sovereign, is an object of national policy, and as such it is a topic which every British subject has a right openly to canvas. The writer, as the title of the work imports, does not here pretend to offer any *system* of instruction; but merely a sketch which aspires neither to regularity of design nor exactness of execution.

The subjects treated in the first volume are—first, The importance of knowledge in general, and more particularly with a view to the duties of a sovereign; secondly, Advantages of studying ancient history, especially that part of it which relates to Persia, Egypt, Greece, and Rome; thirdly, English history, and its most important eras; fourthly, The various uses of history, particularly as it strengthens the evidence of the Christian Religion; and fifthly, The necessity of religion to the well-being of states, and the wisdom and propriety of a scrupulous adherence to integrity in all political engagements. The subjects treated in the second volume may be comprehended under the following heads:—First, The manners and habits proper for a sovereign both in public and private; 2dly, The necessity of being able to form a just estimate of persons and things; 3dly, The choice of books; 4thly, The importance of religious institutions, with observations on the religious history and the established church of England, and on Christianity as a principle of action especially as it respects supreme rulers.

Miss More justly observes that it is of great advantage to be able to seize upon the solid and important parts of a book without spending time on what is useless or merely ornamental. This observation may often be well applied in her own case; and the reader will therefore find it of some consequence to keep it in view. At the commencement, for instance, we find a variety of useless repetitions arising from an indistinct arrangement. The first part, as has already been mentioned, relates to the education most proper for a sovereign. This the author divides into three distinct chapters, each of which, though with a different title, is employed on the same subject. The consequence is, that the same ideas are constantly recurring, sometimes in different, sometimes in nearly the same words. A more simple division, with a due attention to the condensation of the subject would have prevented this and rendered the whole much more forcible.—It is scarcely necessary to observe, that we object to these repetitions, not by any means as such, but merely because they might very well be spared. It may often happen in discussing any subject, that the same instance may be useful in the illustration of

a variety of principles. In such cases repetitions become not only excusable but highly proper. The principal points touched upon in this part are the necessity of forming the Princess to early habits of application, and the great importance of method and regularity in her studies. Several of the most proper studies are mentioned in detail with occasional observations on the importance of knowledge. The authoress seems justly to apprehend that the great object of a Prince ought to be to acquire as complete a knowledge as possible of human nature, and of the most proper means of ensuring the prosperity and happiness of a people. But, though the idea is good, the directions given on this point are extremely vague, and insufficient to answer the intended purpose. To become acquainted with human nature it is necessary to study the operations of the mind, and those original principles which form the foundation of all human actions and attainments. This knowledge is of the last importance to a prince, as it is most intimately connected with the duties which he has to perform. It will be a faithful guide in all his transactions, and the surest safeguard against the impositions so frequently practised on sovereigns by flatterers and favourites. A prince who attends to the studies which are more peculiarly suited to his situation will have little time to spare for the acquisition of the fine arts: *Farinelli*, it is said, complained bitterly that his pension of 2000*l.* a year was but a poor compensation for being obliged to hear his majesty the king of Spain play on a musical instrument. Excellence in these, as the authoress justly observes, would be still worse, as it would imply the neglect of something more essential. Miss More seems to lay great stress on the splendours and decorations which she thinks necessary for a sovereign. On this it is sufficient to observe that these decorations must gradually lose their effect in proportion as civilization advances among the different classes of a community. When the lower orders begin to form a just estimate of things, it will be in vain to think of imposing upon them by shew. They will love and revere a prince who performs the duties of his situation by labouring for the prosperity and happiness of his people; but his trappings and ornamental appendages will be regarded at least with indifference.

In the second part, which relates to the study of ancient history, there are some hints and suggestions that deserve attention. At the same time, the views on the whole are far from being correct. In pointing out the causes of the greatness of Egypt and Persia, the authoress adverts to several particular institutions, some of which certainly contributed to produce the desired effect. But to many she ascribes a great deal more influence than they could well bear, while she mentions some things as tending to produce this greatness which must in the nature of things have a quite contrary influence. The Egyptians, she says, hated innovation or alterations in the customs of their ancestors. Upon this principle the Hindoos ought to be among the greatest nations in the world, for none are more determined against innovation or any infringement on the customs of their ancestors. The fact is, that the Egyptians became great in spite of the circumstance above mentioned, because its influence

was more than counteracted by other causes. In treating here of Pagan literature, an observation is introduced which ought not to pass unnoticed. "Dry critical knowledge, though it may be correctly just," says the writer, "and mere chronicles of events, though they may be strictly true, teach not the things which she [the Princess] wants. Such authors as Sallust, who, in speaking of turbulent innovators remarks, that they thought the very disturbance of things established a sufficient bribe to set them at work; such, who like this exquisite historian unfold the internal principles of action, and dissect the hearts and minds of their personages; who develop complicated circumstances, furnish a clue to trace the labyrinth of causes and effects, and assign to every incident its proper motive, will be eminently useful." We have here undoubtedly some of the characteristics of a good historian, but it appears from the example quoted from Sallust, that the ideas of the authoress on this point were by no means accurate and distinct. The praise given to Sallust is in general just, but the instance is a most unfortunate one. No man, in his opinion, ever loved disturbance merely for its own sake. The remark is in reality nothing more than a happy way of getting rid of a difficulty which the author was unwilling to undertake the labour of solving. It was altogether unworthy of a "dissector of hearts and minds." But the truth is, that in the opinion of the authoress, the great merit of the observation consisted in its being directed against innovation, which she seems to regard with most fashionable horror. But this is not the only instance in which her eulogiums rest upon untenable ground. Who would expect at this time of day to hear that law commended, which perpetuated an employment in the same family? Yet so it is, and why is it commended? Because its effect was "to keep men in their places," "to check the career of lofty geniuses, and prevent the free scope which was afforded to every aspiring spirit in the Greek democracies." The authoress must be a thorough admirer of the Hindoo code! If the eulogiums are sometimes ill founded, the censures are often ill applied. The author seems to hate democracies no less than innovation, and sets herself to paint those of Greece, especially that of Athens, in the worst colours. The turbulence and injustice of the Athenian mob are particularly dwelt upon without any investigation of the principles of rational freedom. That there were some capital defects in the Athenian institutions may be admitted.—But why are their advantages forgotten? What rendered Athens "the theatre of arms, the cradle of the arts, the school of philosophy, and the parent of eloquence?" It was the free scope allowed to aspiring merit, the certain prospect of reward held out to excellence of every sort, and the absence of all laws tending "to keep people in their places."—But the superior attainments of the Athenians, it appears, were far from being blessings. The author holds it as a first principle, that greatness, power, riches, refinement and excellence in the arts and sciences "have a natural bias towards corruption," and cannot fail to bring ruin on a country. This principle, which exhibits so melancholy a view of human nature, has been often stated, but never proved.

Corruptions have prevailed where the arts have flourished, *therefore*, the arts are the cause of corruptions. This is the reasoning of superficial observers which has been too often adopted without examination. But let those who hold such an opinion be consistent. If wealth and refinement are the parents of vice and corruption, let the labours of the farmer and the manufacturer be checked: let laws be passed to stop the efforts of those whose industry is exerted in enlightening mankind, and improving the condition of their fellow creatures: Let schools and universities be shut up; let Ignorance attended by Poverty with all his rags and filth, shew his stupid front in the streets, and be held in honour. But says the author, refinement and wealth are good in their just measure. How is this measure to be ascertained? Who is to pronounce when a nation is sufficiently wealthy and refined? Is the sovereign to be the judge? He might sometimes, indeed, find it a convenient privilege. He might at any time give it as his opinion that his people had become dangerously rich, and consult the good of his subjects by *graciously* seizing on the superfluity. But to return to the Athenians, if the men of Athens enjoyed too much freedom, the authoress is of opinion that the women enjoyed too little. "Their depressed state," she observes, "was in some measure confirmed by illiberal legal institutions, and their *native genius* thus systematically restrained from rising above one degraded level." The observation is just, but one who wished to turn her arguments against herself, might say, that all this was the consequence of a law "for keeping them in their places."

In treating of the Roman republic, the author argues on the same principles. The introduction of the refinements, and consequently the vices of Greece, and the luxuries of the East, blotted Rome out of the list of nations. The consequence to be deduced from this, as has been already stated, is that a nation in order to be safe must be kept in a state of poverty and ignorance, and that a people are less able and willing to defend themselves in proportion as they have more to lose, and as they become better acquainted with the means of defence. This principle, as in the case of Greece, is taken for granted without any attempt at investigation.

The authoress next proceeds to give some account of the principal ancient historians, which is in general just so far as it goes. This is followed by a few observations on the chief historians of modern Europe, especially those of England. Mr. Hume's history is particularly dwelt upon, and characterized in such a manner as shews that the authoress possessed a tolerably correct notion of the peculiar excellencies and defects of that eminent historian. The following short extract may serve as an instance:

"Hume is incomparably the most informing, as well as the most elegant, of all the writers of English history. His narrative is full, well arranged, and beautifully perspicuous. Yet, he is an author who must be read with extreme caution on a political, but especially on a religious account. Though, on occasions where he may be trusted, because his peculiar principles do not interfere, his political reflections are usually just, sometimes profound. His account of the origin of the Gothic government is full of interest and information. He marks, with exact precision, the

progress and decay of the feudal manners, when law and order began to prevail, and our constitution assumed something like a shape. His finely painted characters of Alfred and Elizabeth should be engraved on the heart of every sovereign. His political prejudices do not strikingly appear, till the establishment of the house of Stuart, nor his religious antipathies till about the distant dawn of the reformation under Henry V. From that period to its full establishment, he is perhaps more dangerous, because less ostensibly daring than some other infidel historians. It is a serpent under a bed of roses. He does not (in his *history* at least) so much ridicule religion himself, as invite others to ridicule it. There is a sedateness in his manner which imposes; a sly gravity in his scepticism, which puts the reader more on his guard, than the vehemence of censure, or the levity of wit; for we are always less disposed to suspect a man who is too wise to appear angry. That same wisdom makes him too correct to *invent* calumnies, but it does not preserve him from doing what is scarcely less disingenuous. He implicitly adopts the injurious relations of those annalists who were most hostile to the reformed faith; though he must have known their accounts to be aggravated and discoloured, if not absolutely invented. He thus makes others responsible for the worst things he asserts, and spreads the mischief, without avowing the malignity. When he speaks from himself, the sncer is so cool, the irony so sober, the contempt so discreet, the moderation so insidious, the difference between Popish bigotry and Protestant firmness, between the fury of the persecutor and the resolution of the martyr, so little marked; the distinctions between intolerant phrenzy and heroic zeal so melted into each other, that though he contrives to make the reader feel some indignation at the tyrant, he never leads him to feel any reverence for the sufferer. He ascribes such a slender superiority to one religious system above another, that the young reader, who does not come to the perusal with his principles formed, will be in danger of thinking that the reformation was really not worth contending for.

"But, in nothing is the skill of this accomplished sophist more apparent than in the artful way in which he piques his readers into a conformity with his own views concerning religion. Human pride, he knew, naturally likes to range itself on the side of ability. He, therefore, skilfully works on this passion, by treating, with a sort of contemptuous superiority, as weak and credulous men, all whom he represents as being under the religious delusion."

Miss More then proceeds to point out the most remarkable eras in the English history to which the attention of a sovereign ought to be peculiarly directed. That of the reign of king John is particularly mentioned on account of the great Charter. Among the advantages of this famous deed, this is not the least, that it brought the nature and extent of his rights before the eyes of the meanest and least informed individual. The consequence was, that in the future struggles of the English nation there was a perfect unanimity as to the object in view. "It was of inestimable use," observes our authoress, "by giving ~~it~~ a determinate form and shape, ~~and~~ a local habitation and a name to the spirit of liberty; so that the English, when, as it often happened, they claimed a recognition of their legal rights, were not left to wander in a wide field without having any specific object, without limitation, and without direction. They *knew what to ask for*, and obtaining that, they were satisfied." We surely cannot but be sensible of the advantages which they derived from this circumstance

who have seen the effects of an opposite situation in this very particular "illustrated so strikingly in the earlier period of the French revolution." The excesses committed during the French revolution may certainly be partly ascribed to the want of something of this sort. Yet the author in another place appears to think that event an unaccountable phenomenon, which practically contradicts the object which Thucydides had in view in writing his history, which was "by a faithful account of the past to assist mankind in conjecturing the future." In the progress of improvement mankind must become better acquainted with the natural foundation and design of government. The proper conception of their rights must advance with the capability of enjoying them. But in proportion as just ideas on this point become clearer and more general, so much the more galling will be the yoke which deprives a people of those privileges which nature has rendered suitable to their situation. The French nation, long before the Revolution, had advanced to that point of civilization when despotism could not be borne with much patience. But the government hated "Innovation" too much, to think of accommodating itself to the condition of the people. Discontent of course accumulated every day, and this feeling which originated in a sense of oppression and injury, was inflamed by those glowing descriptions of the blessings of liberty and the evils of despotism, which, in spite of the vigilance of government, continually issued from the press. The form of religion established in France was considered as one of the pillars of oppression. The substance, therefore, suffered for the form, and Religion itself was unfortunately attacked with persevering fury. When the flood which had been for so many years accumulating, at length burst its barriers, is it surprising that terror and devastation should mark its progress?—Is it wonderful, all things considered, that speculative men, in fixing the standard of liberty, should go beyond that for which the nation was prepared? Is it astonishing that a people suddenly rescued from thralldom, without "knowing what to ask for," or agreeing precisely about their object, still smarting with the "oppressor's wrong and the proud man's contumely," should fall into excesses equally horrid and ridiculous? The Revolution, therefore, and its consequences might have been foreseen by an attentive observer of human nature, situated as it was in France. The writings of philosophers, the disorder of the finances, and the character of the king, were accelerating circumstances; but the cause may justly be said to be the want of "Innovation" in the government, and this would certainly have produced its effect at some time and in some way or other.

Miss More devotes a chapter to the consideration of the character of queen Elizabeth, and the advantages derived from her reign. Such an opportunity of complimenting the genius of women, has not been lost. Amongst a variety of just observations, the frugality of queen Elizabeth and its excellent effects are particularly recommended to attention.—This is a virtue that has not been fashionable in the government of this country. The maxim of Tiberius, however, ought not to be forgotten, "An exchequer that is ex-

hausted by prodigality must be replenished by oppression."

The moral advantages of History, the distinguishing characters of Christianity, with some of its internal evidences are next discussed; and the volume concludes with several judicious remarks and instances respecting the dangers of flattery, and the advantages which a state must derive from pure religion and political integrity.

The second volume commences with some observations on the true art of acquiring popularity, which the authoress justly supposes to consist in *deserving it*. These are followed by remarks on the importance of the Royal Example in promoting patriotism, virtue, and public spirit; the proper value to be set on the graces of deportment; the necessity of acquiring a habit of dispatching business well and quickly; on the choice of society, and on forming a just estimate of Persons and Things. Many historical facts are introduced to illustrate each of these points, and they are in general applied with judgement and accuracy. In that place, however, where the subject of patriotism comes under consideration, Miss More is misled by that ferocious hatred of innovation which the French Revolution has produced in the minds of those whose ideas of the causes of that event are superficial or erroneous. The description which she gives of the nature of genuine patriotism is not very clear or precise. But, however, we find at last that "it evinces itself by the sober satisfaction of each in cheerfully filling the station which is assigned him by Providence, instead of aspiring to that which is pointed out by ambition; by each man performing with conscientious strictness his own proper duty, instead of descanting with misleading plausibility and unprofitable eloquence on the duties of other men." This is exactly the Egyptian plan of "keeping people in their places," of which Miss More has before made honourable mention. Patriotism of any other description she considers as the basest selfishness. It must be confessed that the authoress is at least consistent in her idea of patriotism. She has adopted the notion that the advancement of the arts and sciences, the progress of knowledge, and the accumulation of wealth have a tendency to produce vice, corruption, and the ruin of a state. Upon this principle, undoubtedly, it is genuine patriotism to check the career of those, who, by the exertion of their industry and talents, aspire to wealth and honours, because they add to the riches and knowledge, and consequently to the vices of their country, which must ultimately lead to its ruin. This is a principle, however, upon which we hope no prince or princess will act. If they should, it will at least be necessary for them to begin by reversing the order of nature, for it is only when this shall be done that they can hope for complete success. We are aware that the authoress would not wish to see the principle acted upon to its full extent. She has told us of a just measure. But it is impossible there can be a measure of the nature to which she alludes; and if absurd consequences can be fairly deduced from any principle, it is evident that the principle itself must be absurd. In the observations on the Age of Louis the Fourteenth of France, the cha-

acter of that prince is well sketched, and placed in a just and proper light. The reflections made on the justice of the claims of those who have obtained the name of Great, are entitled to the same commendation.

The remaining part of the work which treats of the choice of books, of the abuse of terms, the scriptures, and the church of England, also contains many remarks worthy of attention. But on the other hand, there are some things which appear to us reprehensible. Our limits will only permit us to notice one or two of these. In speaking of the abuse of terms, Miss More observes, that it should be explained to the Princess, that *moderation* in the new dictionary means the abandonment of some of the most essential doctrines of Christianity; that *candour* means an indifference to the comparative merits of all religious systems; that *toleration* signifies such a low idea of the value of revealed truth, and perhaps such a doubt of its existence, as makes a man careless whether it be maintained or trampled upon; that a toleration of every creed generally ends in indifference to all; that the term *rational* is used to strip Christianity of its sublimest energies, &c. &c. Now in order to render this worth any thing, it ought to have been shewn first that the words are used in these senses, and next, that such use of them is improper. Miss More ought also to have told us what meaning she herself chose to affix to these words; what particular creeds she would wish to see persecuted; and what she means by the sublimest energies of Christianity.

Upon the whole, it appears that this work contains many useful observations on several subjects, with which a sovereign ought to be acquainted. But unfortunately, the authoress was called upon to touch upon many points which her information did not by any means render her competent to discuss. Her views are often superficial. She adopts many unfounded maxims without examination, and her principles and conclusions are often, of course, extremely erroneous. Though many of the hints, therefore, may undoubtedly be improved, yet it is impossible to say that this publication can be of any extensive utility. Still the authoress ought to have full credit for the benevolent motive that led to the undertaking. With regard to the composition, the style is, generally speaking, sufficiently perspicuous, though far from elegant. Instances of obscurity, however, sometimes occur, especially in some peculiar phrases. Religious institutions are said to be "well adapted to satisfy the *sublimely mysterious cravings* of the human mind." It would be difficult to find a meaning in these words. The authoress, when at a loss, has not scrupled occasionally to coin words; but as these are for the most part well calculated to convey the intended idea, they are not materially objectionable.

Memoirs of C. M. Talleyrand de Perigord, one of Napoleon's Principal Secretaries of State, his Grand Chamberlain, and Grand Officer of the Legion of Honour, Ex-Bishop of Autun, Ex-Abbé of Celles, and St. Dennis, &c. Containing the Particulars of his Private and Public Life, of his Intrigues in Boudoirs, as well as in Cabinets. By the Author of the Revolutionary Plutarch. 2 vols. 8vo. London, 1803. Murray.

We have been told of a celebrated painter of antiquity, who being about to paint the goddess of Beauty, did not select as his pattern any one excellent figure from among the various beautiful women whom he had seen; but from all these culled out the several features and lineaments wherever he had found each most exquisite; and from the union of these well selected parts formed the most perfect model of beauty which had ever been seen. Something of the same kind it seems probable has been intended in the work before us. The author, proposing to draw a more finished picture of human depravity than had ever before been presented to the eyes of men, seems not to have been satisfied with copying after any one criminal character, however perfect; he has ranged through all the materials of wickedness; and by selecting the most atrocious parts of the character of all the masters of villainy who have figured in the world, has presented the union of the whole under the title of Charles Maurice Talleyrand de Perigord.

The motive for presenting to us this singular picture is very laudable. It is to augment our abhorrence of the present government of France, in which this hideous monster bears so distinguished a part; to inspire us with a conviction that while such a government exists in that country, Great Britain must continue to look for every atrocious design against her peace and safety; and by such conviction to induce her to wage interminable war for the extinction of that government, and the restoration of the government of the Bourbons, with which all the author's passions, prejudices and interests are so closely connected.

The author appears, moreover, to be pretty deeply read in human nature; and to take measures not unskillfully for the attainment of his end. He is sensible that strong pictures are generally far more successful with mankind than strong reasons. This very cause of which he is so zealous an advocate must place this position beyond the reach of controversy, if any doubt of it previously remained. The animation and enthusiasm to which a great proportion of the inhabitants of this country were raised some years ago by the strong pictures presented to them, by great orators, and eloquent writers, are a memorable proof of the power of this engine.

It is always much to gratify the enthusiasts in any cause. Enthusiasm is catching; and one enthusiast properly heated is very likely to kindle another. Now of all things a strong picture is the most agreeable to an enthusiast. He feasts upon it. He inquires not how the commodity came before him. It is enough for him that it perfectly suits his palate, and has a strong flavour. And while he is fed with such articles his health and spirits are sure to be good. Those persons,

therefore, who are interested in the health and spirits of enthusiasm, and who understand their business, always take care to provide a proper supply of this food, which they purchase with true money, as long as they can get it, but with any kind of money, whenever the other fails.

The first exploits of Talleyrand with which we are presented, are debaucheries of women. In this, not Hercules himself seems a match for the revolutionary hero. Even when he was but thirteen years of age his enterprises would have done honour to a veteran. And when he was only two and twenty, he had debauched one after another three daughters of the widow of a Swiss officer, poisoned two of them, and provided the drugs to do the same by the last, who being rescued from him died of a premature delivery, and her mother of grief and despair two days after. Of all the extraordinary stories which we have heard of the corruption of men with those profligate women of quality in France who abandoned themselves in such numbers to licentiousness, the feats ascribed to Talleyrand, both in quantity and quality, set the most extravagant and incredible in the meanest and most contemptible light. "Duchesses, marchionesses, countesses, and baronesses were dying by scores in love for him, or quarrelling with emulation to be the happy mortal that could fix their accomplished but volatile beau." And we are desired to take the following words given as his own, for the literal truth. "During five years," (the period is not long) "six husbands from jealousy on his account, had blown out their brains, and eighteen lovers had perished in duels for ladies who were his mistresses. Ten wives, deserted by him, had retired in despair to convents. Twelve unmarried ladies, from doubt of his fidelity or constancy, had either broken their hearts, or poisoned themselves in desperation. All these were persons of *haut ton*; and in their number he did not therefore include the hundreds of the *Bourgeoisie* at the *Grisets*, or of chambermaids, who, forsaken by him, sought consolation from an halter or in the river Seine. He had besides during the same short period, made twenty-four husbands happy fathers, and forty maids solitary and miserable mothers." Any one, we think, will readily allow that he must have had his hands pretty full during all this time. We hope our readers have no desire to enter further into the particulars of this precious exhibition.

As little desire, we trust, they have for a minute analysis of the treacheries committed by Talleyrand both against men and women. The sacrifice of any one's reputation or life to the interests or pleasures of Talleyrand, was to be regarded as nothing. Among the other instances of murder ascribed to him is that of the brother of the three young ~~ladies~~ whom he debauched. ~~Causing too was a very remarkable part of this extraordinary character.~~

~~With all these crimes and vices was not Talleyrand a most proper person to be raised by Louis the Sixteenth to the dignity of the sacred character of a bishop? If the earth did not bear such a monster, was not that a strange constitution of things which permitted the elevation of an infernal fiend to be a ruler over the most holy and sanctified things?~~ An apology

is made for Louis the Sixteenth, by talking of the influence of the family of Talleyrand. But what a state of things was that in which *influence* could thus turn upside down the most sacred concerns?—When influence could achieve such an enormity in this case, in how many others must it have achieved enormities of a similar nature? This is exactly that state of corruption to which when the machine of society has come, it refuses to go on; and repair, or renewal is then absolutely necessary.

Our author was probably not aware that his premises led to this conclusion; for it is very inconsistent with the view which he wishes to impress. But this is not the first time we have found authors, more especially those belonging to the class of him to whom we are indebted for this performance, who used weapons which cut both ways; and sometimes more sharply against themselves, than any one else.

But without dwelling on this topic we may just inquire, in passing, what is the evidence offered to us of all those crimes and enormities of which we have here the horrid detail. We own that this is a matter of very inferior importance. Yet still it may be right, even in a work of this nature, not altogether to omit the question, what proof is given of the things offered to our belief.

In the first place we have the authority of the relater; who, although he is anonymous, and hence may be exempt from the shame or penalties of publishing what is not correct, yet cannot, considering the cause which he anonymously espouses, be subject to the smallest suspicion of having stated any thing but the rigid truth. We must be convinced not only that he has related every thing as he believed it himself, but that he has used the most patient and scrupulous endeavours not to be deceived, to sift evidence, to restrain passion and partiality, to yield nothing to hatred on the one side, or affection on the other, but to make an exact separation between what is proved and what is not; knowing well that in matters of personal accusation whatever is not proved is slander. This country too has enjoyed so many opportunities of proving the accuracy of the information communicated by enthusiastic emigrants from France, and has derived so many advantages from it in the arduous struggle she has maintained with the new government or governments of that country, that whatever is stated on the authority of any person of this description can require no further evidence.

The author, however, heaping demonstration as it were upon demonstration, has afforded us for most things the respectable, and satisfactory authority of the *Chronique Scandaleuse*, and of the numerous defamatory pamphlets which were published against Talleyrand at the beginning of the revolution. With regard to this authority, indeed, an objection needs to be removed. The task, however, is not difficult, after we have heard the objection, which ill-affected people may urge in the following strain: "When an event occurs, such as the revolution in France, which divides men into such violent parties, and blows up their passions to such excessive inflammation, they pour forth their rage and hatred without measure upon one another; and if all the laws of order which restrain in-

temperate and shameful words, and actions are relaxed and suspended as they were at that time in France, men set no bounds to the indecency of their invectives. But it is evident that what they say of one another in those circumstances deserves very little regard. Let us only reflect how many exalted, and most respected characters among ourselves might be painted in the blackest colours if a revolution in this country were to set one part of us against the other, and to unloose our tongues without any fear of punishment. Might we not be told of one great character, whose spear was one of the most potent against the bands of Gallic destroyers; and who for those and other patriotic and able services has received some of the highest honours which his sovereign had to bestow, who to get himself in the way of preferment, scutpled not at an early period of life to prostitute a beautiful wife, from whose side, under the pretence of business, he used to slip at 4 o'clock in the morning that a certain noble duke might occupy his place; and who, having at a subsequent period divorced this unfortunate and much abused woman on account of an unlicensed amour, afterwards took her into keeping as his mistress? In regard to the number of women debauched, might we not be told that this lord is able to count particulars with Talleyrand or any man in Europe; and though the manners of this country do not permit the same open intercourse with women of quality, whose stale and vapid charms besides were not much to the taste of this celebrated character, he would yield to no man in respect of waiting gentlewomen, milliners, the daughters of poor clergymen, or any other unfortunate, but proper female, whose disgrace would not excite any noise. If such infamous stories as this, and even worse than this, would be sure to be told of exalted characters in this country, if a revolution was to give defamation its full career, why, the objector may proceed, should we attach any importance to what was said of Talleyrand by his enraged and furious enemies? Talleyrand was, perhaps, singly, the most obnoxious character to the royalist party at the beginning of the revolution of all the men who stood in opposition to the court. He was the first of the dignified clergy who joined the *tiers etat* in the memorable dispute about the consolidation of the states, and to whom therefore, in the first instance, the ascendancy of the popular party was to be ascribed. He was accordingly the foremost mark for all the arrows of indignation and hatred emitted by the baffled party. Is it fair to consider the pamphlets published against a man in those circumstances as any proof of the crimes laid to his charge?"

This is the objection we mentioned, which, plausible as it is, a moment's reflection is sufficient to dissolve. It is very plain that if the private character ascribed to a man run parallel with the line of public conduct which he has chalked out to himself, little doubt need be entertained of its justness. In the next place every thing depends upon the public views and principles of the persons who are the accusers. If these are just and loyal, you may depend upon it the accusations are all true. Now, Talleyrand, being the coadjutor of regicides and usurpers, every thing wicked which any one can ascribe to him has the strongest characters of

truth inscribed upon it. Again, his accusers being royalists, and all gentlemen, it is impossible in the nature of things, they could either falsify or be credulous. Therefore, the above objection, has no force in it; and we may regard every thing here told of the private life of Talleyrand as strictly true.

Another objection indeed has occurred to us. Talleyrand possesses a mind of the highest endowments. It has not only great powers; but those powers are eminently cultivated. His authentic compositions, not to mention his public conduct, not only display eloquence, but most extensive and accurate knowledge, and profound and original views in the most difficult sciences. These accomplishments in all other men have been the fruit of long, and patient study, and application; and appear inconsistent with unremitting and unlimited debauchery from the age of 13. It would, indeed, appear that some infernal spirit has aided and assisted Talleyrand in the acquisition of his fatal accomplishments; and considering the cause in which his talents were to be exerted, this is by no means to be wondered at.

A slight sketch of the history of the revolution is presented in these volumes, which so much resembles that given by all the other enthusiastic royalists who have written on the subject, as not to require any particular criticism. Philosophers and levellers, filled with every abominable and wicked design, were the beginning, middle, and end of the frightful drama; and all the victims of their crimes were the best and noblest of human beings.

The public conduct of Talleyrand is marked by the general characteristics of the set; but is particularly distinguished by the enmity which burns in his heart against this country. The destruction of Great Britain, and the amassing of exorbitant wealth are the two principles which now seem to divide his soul. By the first it is evident that till we can overturn the government of which he forms a part, and re-establish the Bourbons, we shall be in continual danger; and by the arts which he practises in consequence of the latter, and the astonishing wealth which he has in a few years acquired, he appears a wretch so detestable that one is tempted to wish him off the face of the earth. Could the author establish these two points to the conviction of all Britons he would be happy. But, unfortunately, as we are not all so great enthusiasts as he is, our minds are apt to be more peevish than his with regard to proof.

The book, however, is not without instruction even to those persons who may not be willing to go all the lengths of the author. Many ingenious artifices of villainy, both public and private, are unfolded; which whether they were practised exactly as here stated or not, afford insight into the arts of mischief which may be employed, and suggest hints for guarding against them. In the mass too of views and representations, by the weighing and comparing of which an enlightened contemplator endeavours to form an estimate of the revolution in France, these volumes may ~~extra~~ ^{extra} place; and they add something, no doubt, to the means of forming an accurate judgment.

In one respect the publication will do no good. Talleyrand is here abused with such unbounded ex-

travagance, that we fear many persons will be thence induced to think him a much better man than he really is. There is no doubt that the life of Talleyrand has been very profligate; and it is too probable that he is a man entirely devoid of principle. But still his wickedness has not exceeded the bounds of human nature: and what is more, it is not possible that he could have held that station in society which he has always maintained, without possessing some good qualities. No man can be in all points a villain, without being known to be so, and without being shunned by his fellow creatures.

The Principles of Botany, and of Vegetable Physiology. Translated from the German of Dr. C. L. Willdenow, Professor of Natural History and Botany at Berlin. 8vo. 10s. 6d. Blackwood, Edinburgh. Cadell & Davies, London.

There never was a period in the history of science in which botanical investigations were more generally or more successfully pursued than at present—at least we may safely say so with regard to their generality. This is proved by the great variety of botanical publications elementary, experimental, or periodical, which are daily issuing from the press, and by the improvements or discoveries which they are found to contain relative to the physiology or arrangement of vegetables, as well as by the accuracy of their descriptions and the elegance of their figures. One of the latest of these publications is the Translation of Professor Willdenow's Principles of Botany which we have just announced. Professor Willdenow's name ranks high among botanists, and we have no doubt that the present work will be found to justify the opinion which has been formed of his talents. He has been hitherto known in this country, as an author, chiefly by his new edition of the species Plantarum of Linnæus, the greater part of which is now published; at least we do not know that any of his other works have been generally circulated in this country.

The present work is divided into eight parts—Terminology, Classification, Botanical Aphorisms, Nomenclature of Plants, Physiology, Diseases of Plants, History of Plants, History of the Science.

With regard to this distribution of parts we think there is room for some remark. The subjects are not all sufficiently distinct to entitle them to the rank of forming separate parts in the general division of the work. This does not apply to the first division. The Terminology of the science is sufficiently distinct from all the following subjects, and forms, therefore, with propriety a separate division. But we do not think so of the two that follow—the classification and the botanical aphorisms. What are botanical aphorisms? Principles upon which botanical classification is not, therefore, form a part in the general division, but are included in that which treats of classification. Perhaps, even the nomenclature of plants is included in it. But certainly the diseases of plants form a part of their physiology. It would form with propriety a separate section of the physiological department, but not a separate part in the general division of the work. The

history of plants, and the history of the science are sufficiently distinct.

The discussion of these subjects is preceded by a short introduction stating and distinguishing the object of natural science in general, and of botanical science in particular, together with some directions for gathering and drying plants, and a list of terms used in describing the outer surface of plants, and the general appearance of vegetation. The Professor's account of Natural Science in general does not seem to be altogether correct. He divides the substance of which this globe is composed into elements and natural bodies. Elements are simple substances, and the science which teaches the properties of elements is said to be called Natural Philosophy or Physics. Now we think that this science is rather to be called *Chemistry*, and that the Professor's application of the term Physics is not sufficiently correct. It may be said that in a botanical work, it is of little importance whether the objects of other sciences are correctly stated or not. But if it is at all necessary to state the object of any science it is certainly necessary to state it correctly.

The usual division of natural bodies into the animal, vegetable, and mineral kingdoms is next introduced with some observations on its inaccuracy, and on the difficulty of ascertaining the true characteristics by which these kingdoms are to be distinguished. This difficulty relates, however, only to the animal and vegetable kingdoms, as the distinction between these and minerals is sufficiently obvious. The characteristic which is here adopted is their different manner of propagation. "Fossils have no organs of generation; they remain always the same, or are only capable of forming various compounds, but never produce their like. Plants are furnished with a great number of genital organs, but they lose them before their death. Animals, on the contrary, retain these organs as long as life lasts." This mark of distinction was first introduced, we believe, by Hedwig. With regard to fossils it is, perhaps, sufficiently accurate, but with regard to animals and vegetables its deficiency is readily perceived. It may, indeed, be true that plants always lose these organs before their term of natural death, and that animals retain them as long as they live; but of what value is it as a mark of distinction where these organs cannot be ascertained?—The best mark of distinction that has yet been suggested for the purpose of discriminating the animal and vegetable kingdoms is, perhaps, that of M. Mirbel, with which Professor Willdenow was probably not acquainted at the time that he wrote. It is this—Plants feed upon un-organized substances which they convert into organized bodies. Animals feed upon bodies which are already organized.—This, in the opinion of the best judges is likely to stand the test of the strictest scrutiny. Dr. Smith says that he had sought long for exceptions to it and could find none.—The directions contained in the introduction relative to the collecting and preserving of plants are very well calculated for the instruction of the young botanist; but we do not see the propriety of introducing in this place any part of the terminology of the science.

TERMINOLOGY.—Before botanists can speak in

telligibly of the parts of a plant, or describe them so as to be understood by others, it is first necessary to have these parts named and to have every variety or peculiarity marked by an appropriate expression. This is the object of terminology. In his general division of the parts of the plant Dr. Willdenow enumerates the six following. The root (*radix*), the stem (*caulis*), the leaves (*folia*), the props (*fulcra*), the flower (*flos*), and the fruit (*fructus*).

The Root.—After distinguishing the botanical from the physiological meaning of the word root, the former signifying that part of the plant which is hid under the earth, the latter that by which the plant is fixed in the soil or supplied with nourishment. Dr. Willdenow describes the various kinds of roots, such as the spindle-shaped, the tuberous, the branched, the perpendicular, the horizontal, the oblique, &c. The descriptions are concise and perspicuous.

The Stem.—Of the stem it is said there are several kinds; namely, the stem (*caulis*), the trunk (*truncus*), the straw (*culmus*), the stalk (*scapus*), the foot-stalk of the flower (*pedunculus*), the foot-stalk of the leaf (*petiolus*), the stipes, the surculus, the seta. From this it would appear that the stem *caulis* is to be considered as a genus of which there are to be found several species. But it is certainly inconsistent with all rules of nomenclature to denominate any species by the name of its genus. That, however, is what occurs here. The stem *caulis* is said to be of several kinds, and the first kind mentioned is *caulis* the stem. We are at a loss to conceive how a blunder of this kind could have escaped from the pen of Professor Willdenow. Attempting to improve the terminology of Linnæus, he has made it worse. Linnæus made the trunk (*truncus*), the generic term, of which the *caulis*, *culmus*, *scapus*, *pedunculus*, *petiolus*, *frons*, and *stipes* were the species. Perhaps this distribution of the species does not exhibit much precision, but we have no such blunder as that of confounding the generic and specific names by which the *stem* is described to be a kind of stem. In the description of the different sorts of stems, they are considered as being simple or branched, as differing with respect to the branches, as differing with respect to situation, as differing with respect to clothing, as differing with respect to figure.

The remaining species of stems are each very well described according to their different sorts. The introduction of the *surculus*, a term applied to the stem which bears the leaves of the mosses, we consider as a real improvement, as well as the whole of the terminology relative to the class Cryptogamia, which is now introduced into the work; but which we do not recollect to have met with in any other work of the kind. We do not, however, approve of the term *seta* as applied to the stem, which bears the fructification of the mosses, because the term has already an application which is incompatible with this use of it, and because there is another term, *pedicellus*, very appropriate which is now generally applied to it.

The Leaves.—The leaves are described according to their usual divisions with *simple* and *compound* with their varieties as well of shape as position. The frond is transferred from the class of trunks in which it was

placed by Linnæus to that of the leaves. The propriety of this change is less doubtful than that of some others to be met with in this work. It was certainly not well arranged as a species of trunk.

The Props.—Under this term Professor Willdenow arranges a great number of parts which have not hitherto been considered as props. They are as follows:—*Ramentum*, *Stipula*, *Bractea*, *Vagina*, *Spatha*, *Ochrea*, *Ascidium*, *Ampulla*, *Ligula*, *Involucrum*, *Volva*, *Annulus*, *Pileus*, *Indusium*, *Cirrhus*, *Gemma*, *Bulbus*, *Propago*, *Gongylus*, *Glandula*, *Spina*, *Aculeus*, *Arista*, *Pilus*.—Of these Linnæus had only seven in his enumeration of the *Fulcra*, or props; namely, *stipula*, *bractea*, *spina*, *aculeus*, *cirrhus*, *glandula*, *pilus*; and even with regard to the propriety of the application of the term to these there has been considerable dispute. There is, therefore, much more ground of dispute with regard to Professor Willdenow's list. For if the greater number of the parts enumerated by Linnæus do not correspond to the idea of props or supports, it was certainly no improvement in terminology to increase that number. Perhaps, the most consistent way would be to give up the idea of prop or support altogether, and consider them merely as appendages to the plant. This idea will probably include all those which cannot with propriety be arranged under some other head. Part of those introduced by Professor Willdenow it was certainly necessary to introduce into the terminology some where or other. We mean those taken from the class Cryptogamia. They had not been formerly arranged, and perhaps, there was not to be found any better place to introduce them. But when he removes from the heads under which they had been formerly arranged, the *spatha*, the *involucrum*, the *gemma*, and the *bulbus*, without any apparent necessity, and without assigning any reason, we may well be allowed to question the propriety of the measure. With regard to the *bulb*, and its introduction into this place, we think there is even something contradictory. At the article root we were told that in its botanical meaning it signifies that part of the plant which is hid under the earth. The *bulb*, therefore, is to be accounted a root. But if so, how does Professor Willdenow come to arrange it among props?

Inflorescence.—The different modes of inflorescence are described under the following heads—*Verticillus*, *Capitulum*, *Spicula*, *Spica*, *Racemus*, *Corymbus*, *Fasciculus*, *Umbella*, *Cyma*, *Panicula*, *Thyrus*, *Spadix*, *Amentum*; and with regard to the mosses, *Flos Gemmiformis*, *Flos Capituliformis*, *Flos Disciformis*. They suggest no particular remarks.

The Flower.—The parts of the flower are the *Calyx*, *Corolla*, *Nectarium*, *Stamina*, *Pistillum*. Of the *calyx* there are said to be five species—*Perianthium*, *Glyma*, *Anthodium*, *Squama*, *Pappus*, and *inchatium*. We have not met with *inchatium* who considered the *pappus* or down to surround the seed of some of the compound flowers, as a *calyx*. Perhaps it might have been as well disposed of under the head of *Fulcra* with the modifications which we have suggested; and yet it may be thought to have as good a claim to the title of *calyx* as the *perichætium* of the mosses. The introduction of the *squama* is cer-

tainly an improvement upon the terminology of Linnæus. Linnæus considered the amentum as a calyx formed of a common, chaffy, gemmaceous receptacle. But it is obvious that the amentum is a species of inflorescence, and that the scales of which it is composed are each of them a calyx.

Under the title of *corolla*, Professor Willdenow arranges the calyptra of the mosses. It is certainly more nearly allied to a corolla than a calyx, as it was called by Linnæus, though it does not exactly correspond to either.

The *Nectary* is used, as it was by Linnæus, to denote all those parts of the flower which could not properly be arranged under the other divisions, whether they are found to secrete a nectareous fluid or not.

The terminology of the stamina and pistils suggests no particular remark, if it is not that there is to be found in it a number of terms peculiar to plants of the class cryptogamia, which we consider as a real improvement.

The Fruit.—The different kinds of fruit and their different parts are described with sufficient precision and perspicuity, though we find some terms employed which in our opinion are rather objectionable. The term *theca* is used to denote the seed vessel of the mosses. But this term is already appropriated to a particular covering of some fruits, and the part it is here applied to has been designated by a term which is certainly much more appropriate, namely, that of capsula. As Professor Willdenow states no reason for this change which he introduces, we conclude, that no good one can be given.—The propriety of the division of seeds into *acotyledonous*, *monocotyledonous*, *dicotyledonous*, and *polycotyledonous* is here denied. But as the Professor promises to introduce the subject again in the physiological department of the work, we reserve our observations on it till we come to that department.

CLASSIFICATION.—The Professor introduces this division of the work by some observations on the limited extent of the powers of the human mind, on account of which it is necessary to have recourse to some method of facilitating its labours in the investigation of the works of nature. This method is systematical arrangement. This may be either natural or artificial, according to the characters chosen as the foundation of the arrangement. These observations are followed by a short description of some of the most obvious natural families of plants, such as the *Fungi*, *Algæ*, *Musci*, *Filices*, *Gramina*, &c. and with an exposition, or rather a list of the classes of a few of the most celebrated systems of Botany which have been invented since the commencement of systematic botany. These are the systems of Cæsalpinus founded upon the fruit, of Morrison founded upon the external appearance of the plant, of Hermann founded upon the fruit and flower, of Ray founded upon the fruit and habit, of Camellus founded upon the valves of the capsula, of Rivinus and of Tournefort founded upon the corolla, and of Linnæus founded upon the sexual organs. These the Professor says he has rated, that the student may chuse which of them best suits his views. We think the only good purpose that can be served by a view of these systems is to point out

their defects, or to show the progress of systems, but not to lay before the learner a variety from which he may chuse any one at random. Linnæus's is the only artificial system which is entitled to the attention of the learner. The study of the other systems is rather a matter of curiosity, and will be soon enough begun when the student has made some proficiency in the science. For this reason the exposition which is here given of them is perhaps minute enough, though we think there would have been no harm if they had been exhibited with somewhat more of detail. But the exposition of the Linnæan system is certainly too much abridged. It is all contained within the compass of five or six pages, which can scarcely be considered as adequate to the importance of the subject.—This, however, is followed by an exposition of Linnæus's fragments of a natural method, which we think extremely well calculated for the instruction of the learner. But we think it would have been proper and useful to have given a similar view of the natural method of Jussieu which is now adopted by almost all botanists that pursue a natural method. We forget, however, that Professor Willdenow denies the propriety of the primary divisions upon which it is founded, and cannot therefore, consistently with his own opinions, recommend it to others.

BOTANICAL APHORISMS.—This division of the subject professes to treat of the principles on which systematic arrangement is founded. We find, however, that it extends only to genera and species. But there are also principles relative to the higher divisions of method, namely, the classes and orders; and we think the necessity of stating and illustrating the one was at least equal to that of the other. The divisions of classes and orders were, indeed, mentioned in the foregoing part of the work, but there was nothing said of the principles upon which they are founded, nor are we told in what respects they differ from those that relate to the genera and species. But with regard to the principles upon which the genera and species are distinguished and arranged, we have no hesitation in saying, that they are stated and illustrated with the greatest perspicuity and precision. But as they are the principles that were introduced and established by Linnæus, we think there would have been no harm in saying so.

We find it to be the opinion of Professor Willdenow, that genera are not founded in nature. This is a subject on which there has been a good deal of dispute, and on which there still exists a considerable diversity of opinion; but it will require stronger reasons than those offered by Professor Willdenow to convince such as are to be convinced only by sound argument. His account of it is as follows:—"Nature has connected each particular plant with others by certain affinities or resemblances. These resemblances are the foundation of the genera. But it is obvious that on this account, the genera are not really in nature, but imagined by botanists as assistances to the knowledge of plants. Genera must be founded only on the flower and fruit, but the resemblances which we observe in plants are not confined merely to these, but are found in every other part of the plant." Now to us this seems the strangest reason for believing that

genera are not founded in nature that ever was conceived. Genera with regard to other genera are not founded upon circumstances in which they are found to agree, as one might be apt to suppose from what is here said, but upon circumstances in which they are found to differ. With regard to the species, indeed, they are founded upon resemblance. But if a certain number of species are furnished with a particular mark of distinction by which they may be discriminated from all other species upon the face of the earth, can it be denied that this mark is founded in nature?—Thus in the Iris the stigma characterises the genus; in the Rose, its peculiar calyx; in the Oak, the acorn; because these parts in their respective genera exhibit characters which are altogether peculiar to themselves. It is no objection to the opinion that genera are founded in nature, to say, that they must be founded only on the flower and fruit, while at the same time resemblances are found in the other parts of the plant. The parts of the flower and fruit are found to be least liable to change or variety, but the other circumstances of resemblance are not overlooked in description.

THE NOMENCLATURE OF PLANTS.—This division of the work contains a very good though rather an abridged view of the principles of botanical nomenclature, at least with regard to generic and trivial names; but we think it would have been an improvement if it had been extended also to the names of the higher divisions.

PHYSIOLOGY.—This division of the work is in our opinion treated with less ability than any of the foregoing divisions. This seems to be owing partly to want of method, and partly to want of information.—In the first place there is no definition of the term, no general view of the subject, no means by which the learner is to acquire a general idea of the object of physiology before entering into the investigation of its particular departments. But even these departments are not distinctly marked out. You have a great many independent sections which are all numbered indeed, by which means there are constant references from the one to the other, but by which means also there is not that methodical disposition of parts which is necessary for scientific purposes. In short, the view is altogether too much abridged for the edification of beginners, and of but little utility to the adept in the science. It is, indeed, little more than a list of results, or an enumeration of heads of lectures, which perhaps the Professor may have delivered at greater length to his pupils. But this is not sufficient in the present instance. The reader must have the facts and experiments from which the results are drawn detailed at full length, otherwise the discussion must be quite unintelligible to such as have not previously studied the subject. Thus it is but of little utility to inform us that “The cellular texture signifies a very delicate membrane divided into innumerable little cells which are intimately connected with one another.” Unless we are at the same time made acquainted with the proofs on which the assertion rests, and unless we are told where it is to be found. The learner wishes to know how it appears that the thing is so, and how he may assure himself of the truth of the fact.

But secondly, we think the Professor has adopted some opinions and omitted some facts, the former of which we consider as completely exploded, and the latter as too important to be passed unnoticed even in an abridged view of the subject. He is so very fond of tracing and extending the analogy which has hitherto been discovered to exist between the animal and vegetable kingdoms, that he contends for a set of vessels in vegetables analogous to that of the veins and arteries in animals, and for a circulation of juices similar to that of the circulation of the blood. When we say that he contends for the truth of this doctrine, we say rather too much, for he only asserts it without offering any proof, by which means he saves us the trouble of refuting the arguments by which it might have been supported. Or at least if he does offer any argument it will be found to be of such a nature as will prove it to be of but little value with such as are qualified to judge of the force of an argument. “Is it possible, he says, that through a mere ascent and descent of the sap, the leafless tree is able to resist the cold, if there be not a circulation of the sap?—This is merely an argument of accommodation, something analogous to the *argumentum ad ignorantiam* of the logicians. Because we cannot tell Professor Willdenow how the leafless tree is able to resist the cold, are we therefore to believe the doctrine of the circulation of the sap without any direct and positive proof to influence our belief?—Will the Professor tell us how the leafless tree, or any tree, can resist the cold even upon the supposition of the circulation of the sap?—We think he will find some difficulty even in this. His conclusion, therefore, that there must be a circulation, of whatever nature it be, appears to us to be altogether destitute of proof. If the Professor will not allow Dr. Percival to conclude from some facts which he thinks not sufficiently demonstrated, that plants are endowed with sensation, we think we are equally entitled to object to the conclusion in question which is supported by no facts at all.

It must be seen by what we have just now said, that Professor Willdenow does not admit that plants are endowed with sensation. This is a subject on which it is difficult to say any thing decisive. The irritability of plants is indeed undeniable, and accordingly the Professor points out a number of plants in which the phenomenon may be readily perceived. But there are some phenomena connected with the irritability of plants which it will be difficult to explain if you deny them sensation. Such are those of the genus *Mimosa*, the water lily, *Valisneria*, and various others.

The account which is here given of the anatomical structure of the plants, as well as of the process of vegetation, appears to us to be particularly indistinct and confused, not to say contradictory. This account requires some proof, to which we shall proceed. In page 227 we are told that plants consist of an internal or outermost cuticle (*epidermis*) which, as in animals, is thin, and without vessels. This is one account, but presently we meet with another which contradicts it. In page 240, we are told that “the lymphatic vessels, (*Vasa lymphatica*) are found in the *epidermis* of plants, and are of great minuteness, anastomosing in various ways through small intermediate

branches and surrounding the apertures of the cuticle, by which the inhalation and exhalation of vegetables is carried on."—As these two accounts are contradictory, one of them must necessarily be false. But on which of them is the learner to rely who takes this work for his guide?

The remaining vessels of plants are said to be (*vasa adducentia*), adducent vessels; (*vasa reducentia*), reducent vessels; (*vasa pneumato-chymifera*), air-vessels; (*tela cellulosa*), the cellular texture; but we are afraid that the descriptions of them which are here given, and of the functions to which they are destined will contribute but very little to the edification of the reader. Even if they were correct they could scarcely do so, as they occupy no larger a space than that of four or five pages; but if they are found to be incorrect in to the bargain, edification is not to be expected. "The adducent vessels, (it is said) ascend perpendicularly, and are pretty large in most plants. As they are always in great numbers close below the cuticles, they appear, when the stems are cut through horizontally, in circles. They serve in vegetables the same purpose as arteries in the animal body. They harden along with the air vessels and the wood, and constitute the ligneous fibre."—If this account does not betray the most palpable ignorance of the vegetable physiology, we know nothing of the subject. Are we not to understand from it that these vessels are to be found in great abundance in the bark immediately under the cuticle? and are we not also to understand from it that it is by them that the sap ascends?—Now, if Professor Willdenow had been at all acquainted with the experiments of Duhamel, or of Hope, to which he might certainly have had access before this book was written, he must have been convinced that the sap does not ascend by the bark. A tree will continue to vegetate although it is stripped of a portion of its bark extending quite round the trunk. The sap therefore cannot ascend by the bark. But still less can the *vasa adducentia* as here described be converted into ligneous fibre unless the Professor annexes to the term fibre an idea of which we are not aware. We suppose it to mean the fibre which is contained in the wood. But it is impossible that any vessels in the outer part of the bark can ever be converted into wood, since the wood is formed only of that part of the liber which recedes towards the centre.

The account of the reducent vessels is very short, we shall therefore quote it verbatim, and let the unexperienced physiologist try if he can form any accurate idea of them. "Reducent vessels are of great number, and are by far softer and more minute than the former. They lie in the cellular texture and in the pith, and run either in an oblique or horizontal direction. In their functions they resemble veins. It is with the greatest difficulty they can be filled with coloured liquors, and soon escape the eye of the observer. In some species of wood they become visible in their indurated state by a horizontal section."—If brevity without perspicuity were a sufficient recommendation to any account, then might this description be a very good one.

After these preliminary discussions Dr. Willdenow professes to trace the whole process of vegetation

from the seed germinating in the soil to the mature growth of the tree. In this we can perceive no traces either of accuracy of observation, or profundity of research. The propriety of the division of seeds into acotyledonous, monocotyledonous, &c. is here again controverted or rather denied. It would be tedious and not very instructive to examine minutely all that is said on this subject. But it seems to be the opinion of Dr. Willdenow that there is no seed without a cotyledon, and no seed with more than one, though that cotyledon in many instances separates at least into two divisions. We think he can admit of no more divisions, as he says that botanists supposed there were many cotyledons only because in flax and the fir the cotyledons are converted into leaves, and the leaves of the plumula are evolved immediately after them of the same magnitude and appearance. It may be true that there is no seed without a cotyledon; but till such time as that can be completely ascertained, the division of acotyledonous seeds cannot be deemed improper. And if it be admitted that the cotyledon in certain plants separates into divisions, and that these divisions are uniform and constant, then it can be nothing more than a dispute about words to quarrel with the propriety of the division.—Besides we do not find it to be proved that the cotyledon does not in any instance separate into more than two divisions.

In the further prosecution of the subject we do not find any of the luminous explications of Grew, Duhamel, and Hales, with regard to the motion of the juices and the augmentation of the plant. We do not mean to say, that these authors are not at all referred to. They are referred to often. But their experiments are scarcely ever exhibited with that degree of detail which is necessary to render them intelligible to the beginner, and where they tend to discountenance the author's favourite doctrine of the circulation of the sap they are not stated at all.

A good deal of this department of the work relates to the physiology of vegetables as far as it can be explained by chemistry. This we must allow to be much more satisfactory than that which relates to the vessels of plants and the motion of their juices. Still, however, the view is too much abridged for the beginner, but as far as it goes we think it is correct.

In treating of the sexual organs and the process of generation, the Professor relates a variety of experiments of Koelruter and Sprengel, which will be found to be very important.

DISEASES OF PLANTS.—These are described under the articles *Vulnus*, *Fractura*, *Fissura*, *Defoliation*, *notha*, *Hæmorrhagia*, *Albigo*, *Melligo*, *Rubigo*, and a variety of others which it is not necessary to particularize at present. The cure, where it is known, is generally annexed to the description of the disease. This may be thought to be suited for a Gardener's Dictionary rather than for an Elementary Treatise on Botany.—We are not, however, disposed to find fault, but are rather pleased to find that "the bane and antidotes are both before us."

HISTORY OF PLANTS.—"By the history of plants we mean a comprehensive view of the influence of climate upon vegetation, of the changes which plants most probably have suffered during the various revo-

Intions this earth has undergone, of their dissemination over the globe, of their migrations, and lastly, of the manner in which nature has provided for their preservation."

Agreeably to this view of the subject, the Professor traces out the different climates on the surface of the globe and the plants peculiar to them, together with the particular situations which they are found to affect. He observes that the number of plants which our globe produces is immense, and asks, were they all produced when the world was at first formed, or, did new species originate at later periods from a commixture of genera? He then adds, "Linnæus and some other botanists think, that in the beginning there were genera only, by a commixture of which afterwards species were produced, which again in the same manner gave rise to other sub-species." Now it is to be wished that he had pointed out the particular passage in Linnæus's works in which he has expressed himself to this purpose. We confess ourselves to be unacquainted with it. But we can point out a passage in which he says directly the contrary, *species tot numeramus quot diversæ formæ in principio sunt creatæ*. Phil. Bot. sect. 157. Professor Willdenow does not however, undertake to decide in what manner the great variety of species has arisen. He points out some instances in which new species have certainly been formed from the commixture of different genera, but shows at the same time that this takes place much less frequently than might be imagined. He then takes notice of the changes which this globe must have undergone from the occurrence of vegetable remains in situations in which there is now scarcely any traces of vegetation, which leads him into some geological discussion, through which we have not at present any inclination to follow him. The different means which nature employs for the dissemination and propagation of plants are next considered, and their history is concluded with what is called the fine Floras of Europe—the Northern, the Helvetic, the Pyrenean, and Appeninian Floras.—This division of the work we consider as exhibiting a very satisfactory view of the subject.

HISTORY OF THE SCIENCE.—It does not appear to us that a history of the science is necessarily included in what is generally understood by an elementary work on Botany, except where some historical detail is incorporated into the body of the work, and the facts and experiments stated as much as possible in an historical order. There is no doubt, however, that it must be very useful to the botanical student, to have before him such a sketch of the history of the science as is here exhibited. We are, not, therefore, disposed to object to it although it does not appear to us to be exactly in its proper place.

Such are the observations which have occurred to us in the perusal of this work, and our opinion of it may be summed up in a very few words. With regard to what may be called in the more limited extent of the term, the botanical part of the work, including the terminology, classification, botanical aphorisms, and nomenclature, we think it exhibits the strongest proof of the Professor's thorough acquaintance with the subject, and is well calculated to aid the student

in his botanical investigations. But with regard to what may be called the Physiological Departments of the work we can pay no such encomiums. It is both erroneous and defective, and is calculated, therefore, rather to mislead than to instruct. This is certainly very different from our opinion of the other part of the work, but we think it is not more than what we have proved to be the truth, and it only shows that a man may be a good botanist, and yet a bad physiologist.

Having said so much of the author and his work, we will now say a few words concerning the translator and his translation. We have not been able to compare the translation with the original, because we have not been able to procure a copy of the edition from which it was translated. The translator does not, indeed, tell us, what edition that is, nor when it was printed. But there seems to be enough of internal evidence to convince us that it could not have been much later than 1798. If it had been much later than that period, there are several late publications which the author must have mentioned, such as Knight's paper on the motion of the sap, published in the Philosophical Transactions of 1801, Mirbel's Treatise on the Physiology of Vegetables, published in 1802, and particularly a periodical publication of his own (the Hortis Berolnensis,) begun in 1803. But this is not a matter of much importance. We think the translation exhibits proofs that the translator must have been well acquainted with the original language, because the style of the translation is correct and perspicuous. We have observed in a very few instances what may be considered as an exception to this. They are, however, of but little importance, and relate not to the style but to the translation of particular terms. Thus *grossificatio* is translated *grossification*, which may, perhaps, be good enough, but to us it sounds odd merely because we do not recollect ever to have met with it before. We would propose as a substitute for it the term *augmentation*. *Sensilitas* is translated *sensibility*. Perhaps, the Latin term may admit of that translation, but we cannot think that the idea intended to be conveyed is well expressed by the word *sensibility*. *Sensibility* signifies acuteness or quickness of perception, not merely the power of feeling, but a very considerable degree of that power, and this account of the meaning of the term is justified, as we think, by the practice of the best authors. But this is a great deal more than the most sanguine vegetable physiologist contends for. If you grant that the plants are possessed of the power of feeling, even in the lowest degree, he is satisfied. We would recommend, therefore, the use of the term *sensation* whenever this idea is to be expressed. There occurs some where or other in the course of this work the following expression—the *business of generation*. We do not know what the original term was which is here translated *business*, but we are persuaded that it might have been translated by the term *process*—which would at least have sounded better in English.

There is a new orthography of some botanical terms which is as yet of but doubtful authority, but which we find to be introduced in this translation; that is, they are Latin words which are made to assume an

English dress. They are such as stipe, stipule, rament, spathe, involucre, raceme, thyrses, drupe, legume, loment. Certainly they do not recommend themselves to the reader by their sound, and a writer will be at least cautious how he uses them till they have the sanction of the first authorities.

We find Linnæus and Linné used promiscuously in the course of the work. Perhaps, it was so in the original. But there was no necessity for following the original so very closely in an inpropriety. Both orthographies were at different periods used by Linnæus, but Linné was finally given up by him altogether. It is incumbent upon us, therefore, to make use of the orthography which he preferred.

We have observed also a slight inaccuracy with regard to the name of Professor Willdenow. As it appears in the title page it is D. C. Willdenow. The English reader will, perhaps, interpret this to mean Daniel Carolus Willdenow. He will find himself, however, to be in the wrong, for the Professor's name is Carolus Ludwigi Willdenow. The D. which is here introduced was very likely prefixed to it in the original. But in the German language it means Dr. without the addition of an R. These, however, are but trifles, and we think the public are much indebted to the translator for giving them this work of Professor Willdenow in an English dress.

We had almost forgotten to say that the work contains also ten copper-plates with figures illustrative of the leaves, flower and fruit, and various other parts of the plant, which we think are both elegant and correct. One of the plates is devoted entirely to the representation of the various shades of colour which are found in plants. They are made to amount to thirty-six. This will be found to be particularly useful in studying the Lichens and Fungi.

A Voyage round the World in the Years 1800-1-2-3-4; in which the Author visited the principal Islands in the Pacific Ocean, and the English Settlements of Port Jackson and Norfolk Island. By John Turnbull. 3 vols. 12mo. 15s. Phillips. 1805.

Nearly all the islands in the South Sea hitherto discovered have, with their inhabitants and natural productions, been more or less described by our navigators; but the opportunities of a navigator can seldom enable him to observe, and far less his attention and recollection to record even a considerable portion of those circumstances which must be interesting to Europeans with respect to countries and manners so very different from their own. Every new voyage to those regions written by a man of observation and good sense must contain much new entertainment; and when the accuracy of the narrator can be depended upon, his narrative may not only be very curious, but highly instructive. In the work of Mr. Turnbull we have remarked that plain and unaffected manner which seems to put his veracity beyond question; and as he has confined his narrative almost exclusively to the manners and transactions of the natives of the different places he visited, it is at once free from many details with which voyages are usually overloaded, and extremely interesting to all classes of readers.

Mr. Turnbull, while second officer of the *Barwell*, in her last voyage to China, in the year 1799, had, as well as the first officer of that ship, every reason to suppose from actual observation, that the Americans carried on a most lucrative trade to the north-west of that vast continent. Strongly impressed with this persuasion they resolved, on their return home, to represent it to some gentlemen of well-known mercantile enterprise. They approved of the speculation, and lost no time in preparing for its execution. It was some time before the projectors of the scheme could find a vessel suited to the purpose of so long and perilous a voyage. A new ship, and built wholly of British oak, was at length purchased, and the command of it given to the first officer of the *Barwell*, while the cargo and trading part was entrusted to Mr. Turnbull. Having each of them, as owners, considerable shares, they were equally interested in the success of the voyage; and having completed all their preparations, they set sail from England on the first of July 1800.

They first touched at Madeira, and afterwards, having by contrary winds been brought near the coast of Brazil, they bore up for St. Salvadore, to obtain some necessary repairs. Of this place, and of the Portuguese inhabitants, the author gives no very favourable account. The Portuguese, either from their connection with the Spaniards, or their dread of them, treated our countrymen with the utmost suspicion and even incivility; and Mr. T. with his companions, after the most vexatious examinations, were allowed to remain in the harbour only four days. During this short time, our author made several observations with regard to the cowardice of the Portuguese and Spaniards, their ridiculous pride, sloth, indigence, and filthiness. The only thing he seems to have observed which gave him any favourable idea of the Brazilians, was their regular attendance and extreme devotion at church, and the processions of our lady; virtues which, in their case at least, seem to have led to no other virtues.

Of the inhabitants of the Cape of Good Hope, where our author next touched, he speaks in higher terms than we have been led from other descriptions to expect, and admires their industry, contentment, and independence. From hence his vessel stood directly to New Holland, and at length arrived at Port Jackson, through Bankes's Straits, being the third vessel that ever attempted this passage. Of Sydney Cove, the capital, where he resided for some time, he gives a pretty full description. He estimates the inhabitants at two thousand six hundred, and the extent of the town about a mile from one extremity to the other. In speaking of the appearance of the inhabitants he considers the narratives of some travellers in respect to the effects of the climate as exaggerated. The children born of Europeans differ nothing in size or stature from the common standard of Europe, but are invariably of one complexion, fair and with white hair. Out of eleven hundred children born in New South Wales, there is scarcely a single exception to this national distinction. Their eyes are usually black and brilliant, their disposition quick and volatile, and their loquacity such as might render them a proverb. The

convicts our author represents as in no respect improved by their removal to a different part of the world. The Irish who have been sent hither on account of their political principles are in a particular manner refractory; and such are the sentiments imbibed from them, that he does not hesitate to express his conviction that the greater part of the inhabitants would be apt to join the first European enemy that appeared on the coast. The multitude of law-suits exceeds all proportion to the population, and the trades of a lawyer and a publican are accounted the best in the island. The famous George Barrington, after having for many years executed the office of high constable at Paramatta, one of the settlements, with vigour and fidelity, was wasting out a wretched existence on a small pension from government, after having wholly lost the use of his intellectual faculties.

Of the aboriginal inhabitants of New South Wales, our readers will be entertained with the following description:

"These aboriginal inhabitants of this distant region are indeed beyond comparison the most barbarous on the surface of the globe. The residence of Europeans has here been wholly ineffectual, the natives are still in the same state as at our first settlement. Every day are men and women to be seen in the streets of Sydney and Paramatta, naked as in the moment of their birth. In vain have the more humane of the officers of the colony endeavoured to improve their condition? they still persist in the enjoyment of their ease and liberty in their own way, and turn a deaf ear to any advice upon this subject.

"Is this to be imputed to a greater portion of natural stupidity than usually falls to the lot even of savages? By no means: if an accurate observation, and a quick perception of the ridiculous, be admitted as a proof of natural talents, the natives of New South Wales are by no means deficient. Their mimicking of the oddities, dress, walk, gait, and looks, of all the Europeans whom they have seen from the time of governor Phillips downwards, is so exact, as to be a kind of historic register of their several actions and characters. Governor Phillips and Colonel Gross they imitate to the life. And to this day, if there be any thing peculiar in any of our countrymen, officers in the corps, or even of the convicts, any cast of the eye or hobble in the gait, any trip, or strut, stammering or thick speaking, they catch it in the moment, and represent it in a manner which renders it impossible not to recognize the original. They are moreover great proficient in the language, and Newgate slang, of the convicts, and in case of any quarrel are by no means unequal to them in the exchange of abuse.

"But this is the sum total of their acquisitions from European intercourse. In every other respect they appear incapable of any improvement or even change. They are still as unprotected as ever against the inclemencies of weather, and the vicissitudes of plenty and absolute famine, the natural evils of a savage life. In their persons they are meagre to a proverb, their skins are scarified in every part with shells, and their faces besmeared with shell-lime and red gum: their hair is matted with a moss, and what they call, ornamented, with sharks' teeth; and a piece of wood, like a skewer, is fixed in the cartilages of the nose. In a word, they compose altogether the most loathsome and disgusting tribe on the surface of the globe.

"Their principal subsistence is drawn from the sea and rivers, the grand storehouse of nature in all the lands, and islands, of the Pacific; and were it not for this plenteous magazine, the natives of these lands must have long ceased to exist. From this cause it is reasonable to infer that the

sea-coast is much better inhabited than the interior. When a dead whale is cast on shore, they live sumptuously, flocking to it in great numbers, and seldom leaving it till the bones are well picked. Their substitute for bread is a species of root, something resembling the fern; it is roasted and pounded between two stones, and being thus mixed with fish, &c. constitutes the chief part of their food. They have oysters of an extraordinary size, three of them being sufficient for an ordinary man. The rocks are covered with others of a smaller size, and which may be had for the trouble of carriage, and the labour of knocking them off.

"There are some of the natives, indeed, who have reaped some benefit from our settlement amongst them, having been induced by the manifest superiority of these European articles, to adopt our fishing hooks, and other tackle for this purpose. Most of the natives in the neighbourhood of Sydney are provided with these implements of their means of subsistence, which they either receive gratis, or purchase by the barter of fish and oysters. There are but rare instances of their settling to any of our employments. Indeed now and then, when the humour takes them they will occasionally assist in hauling the fishing seine or pulling the boats up and down the harbour; but as to agriculture, or any trade, they appear as incapable of skill and application as the beasts of the fields.

"They are by no means deficient of personal courage; in their pitched battles of one part of the country against the other, or one individual against the other, they display the most determined bravery on the occasion. They defend themselves against the spears of their assailants by opposing only a shield of thick bark; previous to their onset they join in a kind of song, and gradually increase their noise till they work themselves up into a frantic fury, their countenances being in the mean time convulsed, and every feature of their face expressive of the fury of their mind. The causes of their quarrels appear to arise from jealousy of their women, and one mode of retaliation is seizing on and ravishing them; the quarrel is at first confined to two individuals, but afterwards becomes more general. Never was more determined bravery displayed than by these people. Their spears are thrown with such force as to pierce their shields through and through; but though they must suffer the greatest pain in the extraction of these weapons, such is their patience, or rather their absolute want of feeling, that they bear it unmoved, and never, or very rarely, fly from the field of battle.

"Of one instance of flight I was, indeed, myself a spectator; this was in a man condemned for some crime or other to exemplary punishment. A certain number of his comrades, about fourteen, were selected to inflict it, and arranged themselves around him in the form of a crescent, the poor fellow being allowed to defend himself from their spears with his bark shield in the best manner he was able. They began, as savages usually do, with throwing their spears in every direction with the greatest impetuosity: the poor fellow parried them off most wonderfully, and had they been ranged in a right line before him, would have escaped most of them, but being ranged around him, he received many a grievous wound, and at last took to his heels flying into the town of Sydney, where he fell down and expired. There is another custom among them, when a person is killed, either by a pitched battle, or by an unlucky blow in a hasty quarrel, that the survivor is obliged to stand on his defence from a certain number of spears to be thrown by [one of] the relatives of the deceased. If he survives, the matter ends, but if he should be killed, his antagonist goes through the same ordeal.

"The quickness of their eye and ear is equally singular; they can hear and distinguish objects, which would escape an European. This circumstance renders them very ac-

ceptable guides to our sportsmen in the woods, as they never fail to point out the game, before any European can discover it. They are in general most accomplished marksmen; I have seen them bring down a bird not larger than a pigeon at the distance of thirty yards.

"They sleep beneath the canopy of heaven for their covering, or under some hut as little sheltered from the rudeness of the wintry blast. In wet weather they retreat to the caverns in the rocks, and remain there, having lighted fires at the mouth, till the tempest is dispelled. They are said to be terribly afraid of visions and apparitions. Their canoes, composed of the bark of trees tied together in small splinters, are the most miserable that it is possible to conceive; they are usually half-full of water, and nothing but the natural buoyancy of the materials could prevent them a minute from sinking. In this crazy craft a whole family may frequently be seen fishing; a fire of embers is usually in the midst of the vessel, and the fish they catch is thus dressed, or rather half-warmed, in the same instant in which it is caught.

"Since the European settlements of the colony, they have, indeed, become bolder in their efforts for subsistence, and the out-settlers not unfrequently suffer much from their depredations. Theft is easier, that is to say, requires less labour and less patience than fishing; and, if we may judge from their practice, potatoes and Indian corn are more to their taste than their ordinary pittance. There is fortunately one political advantage to the government arising from this scantiness of food amongst the natives, the convicts have thus no temptation to desertion. Some of them have had the folly to try the experiment, but becoming sensible of their error by its fatal effects, have almost immediately returned, and surrendered themselves to their former slavery. If through terror of the punishment of their desertion some few have delayed to return, they have invariably either perished with hunger, or been murdered by the natives.

"Upon the first settlement of the colony, all intercourse was much impeded by their jealousy of their new visitors. It was not without many friendly advances, and some artifice, that the governor could in any degree appease them, or induce them to venture among the settlers. One of their chiefs, Bennelong, a warrior of great repute, it is said, was caught by a very singular expedient: having taken a liking to a sailor's jacket, it was offered to him without hesitation, and a sailor ordered to assist him in putting it on; the fellow obeyed, and by putting the back of the jacket in front, contrived to hamper the arms, and thus effectually secure the sturdy savage.

"It is one thing however to catch, and another to civilize, a native of New South Wales. In vain did the governor lavish on him every attention, and every friendly office, clothing and feasting him daily; all his care was thrown away, for he made several attempts to regain his liberty but without effect. This man accompanied the governor to England, and was there exhibited as a specimen of the natives of New Holland, and treated with that favour and distinction which the good-humour, perhaps the folly, of the fashionable world, lavish indiscriminately upon every novelty.

"I heard another ridiculous anecdote, but the truth of which I will not too absolutely assert, though the ignorance of the natives renders it not incredible. Some fish belonging to the sailors of a ship in the harbour being boiling in a camp-kettle over the fire on shore, some of the natives observed them with a look of desire, and watching their opportunity, slyly put in their hands to take one out, and being thus as it were caught in a trap, betook themselves to flight, with looks of equal terror and astonishment, and roaring like so many wounded bulls. I can the more readily believe this, as I know from my own experience

that except in their mimicry they can scarcely connect two ideas together.

"Whilst Bennelong, the Botany Bay chief, was in England, he was presented to many of the principal nobility and first families in the kingdom, and received from many of them presents of clothes and other articles, which a savage of any other country would have deemed almost inestimable. It was not so, however, with Bennelong; he was no sooner re-landed in his own country, than he forgot, or at least laid aside, all the ornaments and improvements he had reaped from his travels, and returned as if with increased relish, to all his former loathsome and savage habits. His clothes were thrown away as burthensome restraints on the freedom of his limbs, and he became again as compleat a New Hollander, as if he had never left his native woods. Indeed the same observation holds good with respect to the rest of his countrymen, for although they are continually craving for clothes, it is but seldom, very seldom, they appear in them a second time.

"It must not indeed be denied, that Bennelong is somewhat advanced beyond his countrymen in European acquisitions, for he can occasionally converse with ease and even interest. The names of Lady Sydney, and Lady Jane Dundas, are often in his mouth, and he appears justly grateful for the favours received from these his fair patronesses. It is not unpleasing to listen to his relations of the wonders seen by him during his abode in England. One incident in particular he relates with all the satisfaction of a favourite story: that of being at the house of a very respectable gentleman, and surrounded with numberless visitors of curiosity, an old gentleman, unmoved amidst the general eagerness, took no further notice of him than bestowing on him a single glance; and then helped himself bountifully to a pinch of snuff, and requested the company to pass the bottle, which for some time had been quite neglected. This apathy, and inflexible gravity, seems to have made more impression on the mind of Bennelong than all the wonders and glitters of dress that he had seen that evening; and from the pleasure he takes in relating this incident, he no doubt considers the old gentleman as one of the wisest men in the company, or perhaps in England.

"The curiosity always attached to the character of a new people, will be admitted as an excuse for the introduction of Bennelong; as this chief, as I have before mentioned, is his countrymen in epitome. He is so addicted to drinking that he would scarcely ever be sober could he obtain spirits, and whenever he is intoxicated is intolerably mischievous. On the return of his sobriety he repents, but his repentance has scarcely procured his forgiveness, before the repetition of his offence again exhausts all patience. He is in truth a savage beyond all hopes of amelioration by any possible mode of culture, and was at the time of our sailing sent to Coventry as incorrigibly incurable.

"A gentleman of great humanity made the trial of cultivating a young native boy and girl, beginning with them from their infancy, justly thinking that this early commencement gave the best promise of success.

"They were accordingly strictly and anxiously attended, and supplied with food, clothes, and every thing either necessary to their comfort, or to the forming them to European habits; no sooner, however, upon their advanced age, were they restored to their free choice, and liberty of action, than throwing aside all their European improvements, and rejecting with disdain all the habits of civilized life, they returned to their countrymen, and preferred even the famine of a savage life to all the plenty and comparative luxury of a civil society. Numberless are the other examples of the same kind; indeed so many, as almost to induce a conclusion that a New Hollander is physically incapable of civilization. Their wild and roving nature will not admit them to settle to any thing, or any place; a

life of hunting and fishing, changing their place according to their caprice, or the dearth or plenty of their food, can only gratify their inordinate love of variety.

"The very same unsocial propensity, unfortunate as it impedes their progress to civilization, exists amongst all the natives of the South Seas; whether being rooted by long and early habit, or that it is considered as a point of honour, and a proof of courage, not to desert their natural soil. But, different even from the most savage people of these seas, the natives of New South Wales appear to want the smallest portion of natural modesty; clothes are almost daily given to some or other of them, yet may they be daily seen naked in the streets of Sydney and Paramatta. To me, indeed, they appeared altogether the most stupid and insensible race of men I had ever seen.

"They are wholly without any form of government, or any family, or individual, whom they acknowledge as their king, or chief. If there exists any superiority, it is that of personal strength or courage, and the only distinction they procure their possessor, is that of being more frequently summoned to assist in avenging the real or fancied injuries of his friends and neighbours. Their only divisions, as a people, are into families which frequent or inhabit particular places, and are thus distinguished by the names of those places; thus the families living at Botany Bay are collectively called Widgal, those at Rose Bay, Cardagal, at Broken Bay, Camera Gal, and near Paramatta, Wan Gal. Colbe, one of their most reputed warriors, was a Wae-Gal, and Benn-siong, a Wan-Gal.

"They sometimes marry into other families, but seem to consider this union as unlawful between relations nearer than first cousins. They observe no particular ceremony in their marriages, though their mode of courtship is not without its singularity. When a young man sees a female to his fancy, he informs her she must accompany him home; the lady refuses, he not only enforces compliance with threats but blows: thus the gallant, according to the custom, never fails to gain the victory, and bears off the willing, though struggling pugilist. The colonists for some time entertained the idea that the women were compelled, and forced away against their inclinations; but the young ladies informed them, that this mode of gallantry was the custom, and perfectly to their taste.

"The women appear to attach themselves faithfully to their husbands thus chosen: they are exceeding jealous of them, and it must be confessed not without just cause. From this source indeed flow the greater part of their quarrels; which usually commence with two or three individuals, and thence extend themselves to families, and the neighbouring tribes. In these instances, as before observed, their battles are furious beyond description, and seldom terminate but in the death of many of the combatants; they cast and ward off their spears with uncommon dexterity, and when in close quarter wield their massy clubs with the most determined courage. As they possess no other property, the women are at once the cause of the war, and the spoil of the victory. The injury to the women, however, usually terminates in a violence on their persons, which by a female native of Botany Bay, is not perhaps considered as a very serious evil.

"Parturition seems here excepted from the general curse; the women on these occasions are seldom attended by any but their husbands, who assist her with a little water, and when nature has brought forth the child into the world, an office she performs with little difficulty, or suffering to the patient, in a few hours after their delivery they return to the performance of their domestic duties. The child is laid in a basket on a bed composed of the bark of the tea-tree, and nursed with an anxious affection, very creditable to these savages. From their hard and scanty manner of living it is computed that little more than

one out of four even arrive to the age of three years, a circumstance which accounts for the thinness of the population. The infant no sooner begins to use his limbs than he is instructed in throwing the spear; a bulrush, or other reed, being put into his hand for this purpose. Whilst the female child is in its infancy, they deprive it of the two first joints of the little finger of the right hand; the operation being effected by obstructing the circulation by means of a tight ligature: the dismembered part is thrown into the sea, that the child may be hereafter fortunate in fishing. They have also a custom of extracting from the male children about the age of puberty one of their front teeth: this operation is performed very simply by their curradgies or wise men, by knocking it out with a stone. This ceremony takes place every third or fourth year; the youths of several adjacent districts assemble with their friends, and have a feast and dance upon the occasion. It is considered a good promise of the boy's courage to exhibit an unshaken fortitude on this trial, and being their initiation in manhood, they are from this period allowed to fight their enemies and hunt the kangaroo. I have seen a dozen of them inflicting a supposed punishment upon one of their number; the little fellows were equally as ambitious as the bravest warriors in the country could be to exhibit their heroism; and the party punished defended himself with the most determined courage, returning the spear of his assailants with double interest, for he was generally a picked hand.

"But notwithstanding their natural courage, they stand in great awe of our fire-arms, a circumstance of very considerable consequence to the out settlers, as it checks the inroads they might otherwise be disposed to make, and which in a country like Botany Bay, and detached as these settlers are it would be no easy matter to repel.

"The curradgies are very old men, and in high esteem amongst this people: they cure their diseases, give their advice in matters of consequence, and are resorted to as umpires in their quarrels. They pretend to have the gift of prescience, and to hold communication with the spirits of their deceased friends. Some families pretend to the inheritance of this gift of prophecy, but they gain no credit till advanced in years. If it is necessary in England that a witch should be an old woman, it is as necessary in Botany Bay that a curradgie should be an old man."

After some stay at Port Jackson, the author passed over on business to Norfolk Island. The beauty and fertility of this spot have rendered it a peculiar object of attention; but unfortunately the access to it is extremely difficult; the anchorage is very bad, and a reef of rocks surrounds it on every side. If an attempt now making to open a passage through the reef into an inner bay should fail, it is thought the island must be abandoned from the total want of a secure station for shipping.

Our author next visited the Society's Islands. With respect to Otahete, Huahine, and Ulitea, and some of the inferior islands, he gives many interesting particulars. The manners of the Otahetians have been described by various navigators; yet the narrative of Mr. Turnbull, by relating many circumstances which occurred in his intercourse with them, both presents us with some things new, and affords additional confirmation of those traits of character which we have already been taught to ascribe to them. The extreme idleness and carelessness of the natives, arising from the fertility of their soil, and their state of civilization; the striking intrepidity both of men and women; their extreme fondness for intoxicating liquors; the little dependence to be placed on their fidelity; the vivacity

and acuteness of their minds; and the uncommon insinuation and artifice of their address are illustrated by various anecdotes. Of the latter circumstance, apparently so inconsistent with the savage state, the author speaks in the following passage:

"It is indeed no easy matter to withstand the smooth insinuating manner of the natives, particularly when it is considered that strangers are so deeply interested in preserving a general good understanding, and that this can be done only by a perpetual round of trifling favours and services. This had been practised by other navigators before our arrival; and once begun, must be continued by all who shall follow them. However well this might suit ships on astronomical pursuits, or voyages of discovery, it by no means corresponded with our more commercial views; we were therefore compelled to adopt some measures to rid ourselves of this incessant interruption. It was accordingly settled, that when the natives should repeat their importunities, they should be regularly referred to the armourer alone. This man had been bred a blacksmith at Stockton, had afterwards served some campaigns in the army as a farrier, and in other respects was well qualified to treat with the natives. They accordingly assaulted him with all the blandishment, and natural endearment, which to minds of benevolence is the most resistless kind of flattery. It was a matter of astonishment to many of us, that the fellow could maintain his purpose. He had one answer, however, for all; that his fire-gun, as they called his bellows, could do nothing, until certain dues were paid; and these, being rather heavy, ridded him gradually of his customers. It was in vain that they made him their *Tayo*, enveloping him in cloth, and affecting jealousy at his preference of each other; the fellow was inexorable, and as deaf as his fire-gun. Finding themselves thus disappointed, they now changed their language, calling him *ahow tata*, *ahow tata*, 'very bad fellow, very bad fellow,' words they had picked up from former English visitors.

"With the rest of the ship's company, however, the natives had much more success, as each man had his friend or *Tayo*, who paid his court so assiduously and insinuatingly, as to leave the poor fellows scarcely a rag to wear. On continuing our voyage, almost the whole of the crew were thus obliged to be completely clothed anew; some of them to content themselves with the cloth of Otaheite."

Among the customs of the Otaheitans, one of the most singular is that which ordains that as soon as an heir is born to the throne, the reigning monarch should cease to be king, and the infant immediately succeed to the sovereignty. The superseded monarch continues at the island of Otaheite, to exercise the functions of commander in chief, and in fact, retains the essentials of power while the son enjoys the outward shew of royalty: but at Ulitea and some of the other islands, the father not only loses the semblance of sovereignty, but the whole of his former power, and is obliged to return to the rank of a private subject. No institution can be more truly barbarous; and no one, as the author justly observes, more calculated to produce intestine convulsions in a state.

The condition of the women at Otaheite appears to be very different from that which Millar, in his treatise on the distinction of ranks, considers it as most likely to be among rude nations. The women enjoy full as great a share of consideration as in Great Britain, if not more. Among the numbers of husbands and wives whom the author saw daily together, he only noticed two instances in which a man treated

his wife with the least harshness. The dowager queen, even after being divorced from her husband, and while living with another man, still possessed as great influence in the island of Otaheite as while she sat on the throne. She appears indeed to have been another Semiramis, and disdained every sort of present but a musquet and ammunition.

In respect to the Missionaries whom the author found at Otaheite, we cannot help extracting the following observations, as good actions, at whatever distance from ourselves they are exercised, ought ever to be sought after and held up to public applause:

"We cannot omit in this place to do justice to the amiable manners, and truly christian deportment of these men, who, like the apostles of old, foregoing all the comforts of civilized life, and a life at least of tranquillity in their native land, have performed a voyage equal to the circumnavigation of the globe, and, like the dove of the ark, carried the christian olive over the world of waters. Their life is a life of contest, hardship, and disappointment; like their holy Master, they have to preach to the deaf, and exhibit their works to the blind."

At Ulitea the author and his comrades had a very narrow escape from falling victims to the perfidy of the natives, and the treachery of some of the crew who had been won over by the artifices of the Uliteans. It has become an uniform policy with all these islanders to endeavour to seduce the crews of European ships to desert, as by their assistance they expect to become an overmatch for their neighbours. This renders it extremely difficult for the master of an European ship to keep his crew together.

At Marra, another of the Society islands, the author met with an occurrence which gives occasion to some mention of their religion:

"During our short stay among these islands, we had an opportunity of seeing two men who presented a most loathsome appearance. They were lepers, and seemed to have lost their original skin, having the appearance of having been completely scalded from head to foot. These wretched beings, so much the object of abhorrence as well as of compassion in our eyes, were highly respected by their fellow islanders, as they were priests, and both of them considered men of no common sanctity in their eyes.

"It is indeed one of the most singular traits amongst these savage nations, that their religion is not only tinged, but apparently altogether composed of such ideas, as the nature of man most powerfully abhors. Their idea of a God, (for a God, that is to say, a power above nature, they all acknowledge,) is not that of a being beneficent, a common parent of nature, and a creator and benefactor of man: such is not the God of the Society Islands. On the contrary, the being they worship, is the being they fear, the being to whom they impute the destruction of their canoes, and the danger, the diseases, and deaths of their chiefs. Their diseases, and particularly those of their priests, are sacred, as the immediate effects of their power. These two lepers could not have been more revered, had they been prophets.

"From this general character, that their deity is the offspring of their fears, may be induced the whole system of their mythology, and the attributes of their divinities. Hence it is, the idea of horror being connected with that of deformity, that representations of these Gods are usually either wholly shapeless or frightful."

From the Society islands the author proceeded to the Sandwich islands to traffic for salt. The inhabi-

tants of these latter islands he found much more advanced in civilization than he expected. Since the time of Captain Cook, whose unfortunate fate they perpetually lament, their improvement has proceeded with astonishing rapidity. This is chiefly owing to their intercourse with the Americans who have already extended their commerce over all these seas. The observations which our author here makes on the commerce of the Americans we cannot help quoting. Every new fact indeed tends to confirm a truth of which Europeans seem little aware, that while the nations of the old world are foolishly wasting their resources in the destruction of each other, the Americans are pursuing the certain and direct road to solid aggrandisement:

"The Americans carry on in particular a most active trade with these islands, supplying them with property at an easy rate in exchange for provisions, and, unless I am much deceived, will do more than any others to exalt it to a singular degree of civilization. The reader will here pardon me for introducing this remark on American commerce: so far does it exceed all former efforts of former nations, that even the Dutch themselves sink under the comparison. Scarcely is there a part of the world, scarcely an inlet in these most unknown seas, in which this commercial hive has not penetrated. The East-Indies is open to them, and their flags are displayed in the seas of China. And it must be confessed, to their honour, that their success is well merited by their industry."

The Sandwich Islands are at this period under the dominion of Tamahama, another Bonaparte and Peter the Great conjoined in one, who is at once extending his power over all his neighbours, and urging forward the civilization of his people with amazing activity. All the Sandwich Islands are now reduced under his power, with the exception of two small ones to the northward, which are still held by the rightful king, a prince rendered moderate and just by adversity. Among other remarkable particulars of this unfortunate monarch, our author mentions that he spoke the English language with considerable ease. He professed a high regard for the British nation; and as a proof of it had taken to himself the name of *King George*; and to his children, who were numerous, he had given those of the present royal family of England, beginning with the Prince of Wales, and descending to the youngest branch of that family. This prince and his followers have, by the assistance of some Englishmen residing among them, constructed a ship in which they intend to emigrate to China or to some other island in case Tamahama should invade and overpower them.

Tamahama is one of those remarkable characters which owing to a combination of fortunate circumstances become as it were landmarks in the history of their species. We shall extract the account given of him for the entertainment of our readers:

"His palace is built after the European style, of brick, and glazed windows, having European and American artificers about him of almost every description. Indeed his own subjects, from their intercourse with Europeans, have acquired a great knowledge of several of the mechanical arts, and have thus enabled him to increase his navy, a very favourite object with him. I have no doubt that in a very few years he will erect amongst these islands a power very far from despicable.

"The circumstances of this enterprising chief were greatly changed since the visit of captain Vancouver, to whom, as to the servant and representative of the king of Great Britain, with much formality and ceremony, he had made a conveyance of the sovereignty of Owwhyhee, in the hopes of being thus more strongly confirmed in his authority, and supplied with the means of resisting his enemies.

"His dominion seems now to be completely established. He is not only a great warrior and politician, but a very acute trader, and a match for any European in driving a bargain. He is well acquainted with the different weights and measures, and the value which all articles ought to bear in exchange with each other; and is ever ready to take the advantage of the necessities of those who apply to him or his people for supplies.

"His subjects have already made considerable progress in civilization; but are held in the most abject submission, as Tamahama is inflexible in punishing all offences which seem to counteract his supreme command.

"It was only in 1792 that captain Vancouver laid down the keel of Tamahama's first vessel, or rather craft; but so assiduously has he applied himself to effect his grand and favourite object, the establishment of a naval force, that at the period of our arrival he had upwards of twenty vessels of different sizes, from twenty-five to fifty tons; some of them were even copper-bottomed.

"He was, however, at this time much in want of naval stores; and, to have his navy quickly placed on a respectable footing, would pay well for them. He has also a certain number of body-guards to attend him, independently of the number of chiefs who are required to accompany him on all his journeys and expeditions.

"In viewing this man, my imagination suggested to me that I beheld in its first progress one of those extraordinary natures which, under other circumstances of fortune and situation, would have ripened into the future hero, and caused the world to resound with his feats of glory. What other was Philip of Macedon, as pictured by the Grecian historians? a man who overcame every disadvantage of slight resources and powerful rivals, and extended the narrow sovereignty of Macedon into a universal monarchy of Greece, and the known world.

"Some convicts from Botany Bay, having effected their escape to the Sandwich Islands, rendered themselves at first serviceable to Tamahama, and, in recompence, were put in possession of small portions of land for cultivation. On these they raised some sugar-canes, and at last contrived to distil a sort of spirit, with which they entertained each other by turns, keeping birth-days and other holidays; until Tamahama, finding that such festivities greatly retarded his work, made some gentle representations on the subject.

"This lenity, however, producing no good effect, but the drinking, idleness, and quarrels among the new settlers, seeming rather to become more frequent than before, and their insolence being carried so far as to insult and maltreat many of the natives, Tamahama gave the strangers to understand, that in their next fighting-party he would make one of the company, and see who could best acquit himself on the occasion. This hint produced the desired effect: the Botany Bay settlers were soon brought into complete submission, and a due sense of their situation.

"These particulars were collected from Mr. Young; a man of strict veracity, who, having been long in the country, had the best opportunities to know the truth. He has been long in the confidence of Tamahama, whose fortunes he has constantly followed from the beginning, and who gives him daily proofs of the sincerity of his attachment. He added, that for several years Tamahama had adopted it as a rule, to request from all Europeans who

touched within his dominions, a certificate or testimonial of his good conduct towards them; but that now considering his character for honesty and civility to be established, he no longer deems such certificates of any important use.

"Tamahama's ardent desire to obtain a ship from captain Vancouver, was in all probability first excited by the suggestions of Young and his countryman Davis: but such was the effect of this undertaking, that Tamahama became immediately more sparing of his visits on board the Discovery; his time being now chiefly employed in attending to the carpenters at work on this new man of war, which, when finished, was named the Britannia. This was the beginning of Tamahama's navy; and from his own observations, with the assistance of Messrs. Young, Davis, &c. he has laboured inflexibly in improving his marine force, until he has brought it to its present perfection; securing to him not only a decided superiority over the frail canoes of his neighbours, but the means of transporting his warriors to distant parts. Some of his vessels are employed as transports in carrying provisions from one island to another to supply his warriors; whilst the largest are used as men of war, and are occasionally mounted with a few light guns. No one better understands his interest than this ambitious chief: no one better knows how to improve an original idea. The favours of Vancouver, and his other European benefactors, would have been thrown away on any other savage; but Tamahama possesses a genius above his situation.

"His body-guards, who may be considered in some respects as regularly disciplined troops, go on duty and relieve each other as in Europe, calling out *all is well* at every half hour, as on board ship. Their uniform at this time was simply a blue great-coat with yellow facings.

"With other things which Tamahama has learned by intercourse with Europeans, he has acquired a relish for our spirits, so that some navigators have exchanged their rum with him to very good account; sometimes when his stock of liquor is exhausted, he employs the Europeans settled in his dominions to extract spirits from the sugar-canes, which grow there of an excellent quality. When Tamahama means to relax from his serious occupations, he invites his own wives and those of his chiefs to share his regale of spirits, which in its operation seldom fails to create disputes and even quarrels among the ladies, to the great entertainment of the master of the feast and the other male guests."

The natives of the Sandwich islands are ingenious and enterprising. They already begin to imitate the arts of the Europeans, and have even projected a trade to China in their own vessels. They are far more advanced in the arts of civilized life than the Otaheitans, and have entirely given up the practice of child-murder and other savage customs. Our author strongly recommends these islands to the Missionary Society, as more likely to derive benefit from their pious labours than the Otaheitans. The number of Englishmen, some of them of education, who reside in the Sandwich islands, and are in the confidence of Tamahama, present the prospect of much security and patronage to any missionaries who might be sent thither. That chief observes the most strict fidelity in his engagements, and therefore, any promise made by him might be relied on. Of this fidelity our author mentions one remarkable instance. Captain Vancouver had introduced some cattle into the principal island under a promise that none of them should be touched for a certain number of years, that the breed might

become so numerous as to be in no danger of being extirpated. This condition has been rigidly observed, although in the meantime the natives have suffered much from these animals trampling down their fences and breaking into their fields.

On his return from the Sandwich islands to Otaheite, our author visited several small islands which lie in the passage. These islands are in general very low, frequently not rising more than a few feet above the level of the sea. The natives live chiefly on fish, and seem to be supplied neither with animal food nor scarcely any thing else except a few cocoa-nuts and roots. They are of a darker complexion, and more savage in their manners than the Otaheitans. They are in general very meagre, haggart, and covered with filth from head to foot, and thus present a most loathsome and forbidding appearance.

On his return to Otaheite the author found that the ship *Nautilus* had bought up all the hogs which could be procured there, and that consequently it would be impossible for him to obtain a sufficient quantity to salt. It was therefore resolved that he should remain on that island to endeavour to procure what he could, and carry on the salting business, while the Captain should sail to the southward to fetch a cargo of live hogs. During the author's residence at this factory, he was perpetually surrounded by the natives, who would pry into every thing and know its nature and use. The large trunk which held the salted bacon, furnished them a perpetual theme: "What a rich country must theirs be which could supply such plentiful food for our half-starved countrymen! What a good thing it was for Prettanie that there was such a place as Otaheite, and such a man as Pomarrie!"

The occurrences which Mr. Turnbull relates during his stay at this factory present many circumstances which illustrate the character of the natives. He was a great favourite with the royal family, and thus relates his intimacy with Otoo king of Otaheite:

"Otoo used frequently to invite me, under one pretence or another, to attend him at his house; I usually found him loitering with all the indolence of an Oriental, and his queen as idle and vacant as himself. Upon these visits he pointed to the grass, as my seat, and throwing himself by my side, entered into familiar conversation.

"Her majesty was equally condescending: she never failed, upon these opportunities to rummage my pockets, and appropriate to herself whatever she might chance to find. The queen of Tiaraboo was equally troublesome, and examined me with equal care. After I had learned that this would be their constant practice, I usually carried about my person some trifling article, that the royal sisters might have the pleasure of pilfering it."

The following outlines of the royal family will be amusing to our readers:

"From the open and affable manner of Pomarrie, he is generally beloved by his own subjects. Whether this manner was natural or assumed, I do not take upon me to determine. It produced, however, its full effect, and caused him to be considered as the father of his people, though he had no wish so near to his heart, as that of fleecing them to the very skin.

"This avidity, indeed, seemed common to every branch and member of the royal family; Otoo was still superior in this respect to his father, and neither of them had any bounds.

"Edeah had nothing of the affable and easy manners of Pomarrie; she received the natives with an haughty deportment, and never descended to any thing like equality. It was much more dangerous to offend her than Pomarrie.

"Otoo is a fickle, irresolute character, naturally formed to be the dupe of the sycophants by whom he is surrounded, and, as usually happens in such cases, his ill qualities are cherished to fuller growth by these very sycophants.

"In a word, the general characteristic of the whole family is avarice. It is a subject of reasonable astonishment, to see the excess to which this passion is carried. Their stores consist of articles which they have received from the first visits of European ships, and which have rarely seen the light since they were first there deposited. Their hoards are never broken; their pleasure is to have, and not to enjoy.

"I myself was once witness of a most notorious act of this unnatural, for thus I may call it, selfishness, in Pomarrie himself. One of the missionaries, an easy, good-natured man, had suffered himself to be wheedled out of the whole of what he possessed in the world: and, the clothes on his person excepted, had nothing left but a blanket. Pomarrie happened to meet this Good Samaritan at my house, and seeing that he had still this blanket left, attached himself to him, and contrived to get it. I remonstrated with Pomarrie upon this act of selfishness, representing to him the great need that he had of this relic of his former property, but all in vain; Pomarrie thanked him for the blanket, and, without further words, sent it to his store.

"The only instance of generosity I ever experienced, or saw, whilst in these seas, was from the king of Attowaie, who supplied us with cocoa-nuts, salt, and vegetables, without stipulating as to price or conditions, sending on board all that we required, and leaving the remuneration entirely to us. I hope it is needless to add, that we took care that he should lose nothing by his generosity.

"I had hitherto considered Pomarrie as an exception to his countrymen, but I now found that they were all of the same stock, and in species, as well as genus, all the same.

"Edeah having to provide for a multitude of strangers, who had lately arrived from the Mottos, was for some time still more troublesome to us than the dogs. Our servants were native boys; she availed herself therefore of their services in secretly pilfering our pork. It was some time before I could discover by what means my stock was so visibly diminished, but at length having dismissed some of the boys under suspicion, and menaced others, I extorted their confession, that they had been employed by Edeah. They, moreover, showed me an opening formed by the removal of two pales under their bed, through which the stolen articles had been conveyed; and as the sides were greasy, there was no room for any doubt of their veracity.

"I do not hesitate to say, that the whole island is but a receptacle of thieves. European property they will possess by some means or other: and theft they consider as a cheaper coin than they can give by any method of purchase. They will not hesitate to waylay and rob a traveller; one method of theft is as palatable to them as another. Pomarrie is himself as dexterous a thief as any amongst them, if borrowing, without any intention of repayment, merit this name. He would often request me to lend him a hog, but if he once received it, never again mentioned it. This could be nothing but mere avarice, as he could have had any number of hogs at a very easy rate. But theft, as I have before said, is a cheaper method of acquisition than purchase."

At a festival which took place on the arrival of one of their chiefs, our author had an opportunity of observing their sports. Our readers will be surprised to

find among this rude people all that fairness in trials of wrestling and boxing, and all that forbearance towards the vanquished which is a boasted characteristic of Englishmen:

"It was now a Bartholomew-fair time at Otateite; nothing but singing and drumming from morning till night. It was usually mid-day before the sports began, or their natural spirits could scarcely have supported the fatigue. Their manner of wrestling is very singular; the party challenging places his left hand on the upper part of his right breast, and with his right hand strikes a smart blow on the cavity formed by the bend of the left arm; he is answered by his antagonist in the same manner, and the contest begins. Head and feet are equally employed upon this occasion, and the contest is terminated only when one of them receives a fall.

Those who were resident in the neighbourhood were usually opposed to the strangers. Our Europeans, in general, had no chance with them; but the moment one or the other received a fall, the contest was at an end, and their threatening looks and ferocity changed into smiles and affectionate salutation. The temper of the Otateitans is, in this respect, very amiable; they appear absolutely incapable of malice, and if we adopt an epithet from poetry, we may truly call them 'a land of gentle souls.' One contest, however, was no sooner decided than another party came forward, and this continued upwards of a week.

"Nor were these sports confined solely to the men; the women were equally emulous to signalize themselves, and their feats of pugilism were equally honourable to their courage. They fought with equal resolution and dexterity, hanging on each other's necks like bull-dogs, tearing their hair, bumping the stomach of each other, both with their heads and feet; in a word, neglecting no means of victory. Their husbands and relations were spectators of their efforts, and encouraged them to continue them; upon one or the other of them receiving a fall, the affair was terminated, and the parties, after adjusting their hair, would tenderly embrace, and be as good friends as ever."

Their music appears altogether of a singular species, and quite incomprehensible to an European who has not heard it:

"The Arreos were peculiarly active in exciting the parties upon these occasions. After having spent the greater part of the afternoon in this manner, we were always entertained in the evening by an heva, or dance. The women to the amount of ninety or an hundred, formed themselves into two circles, one of them consisting wholly of the residents, the other of the strangers, and each with their separate band of music. It is impossible for me to describe the variety of sounds produced by them, by the simple means of the exhalation and inhalation of their breath, for with the exception of a few words chaunted at the beginning of a song, they made use of no words, but tuned their throats so as to produce a variety of tones, and all of them in perfect concert.

"In truth I was astonished at the exact union, regularity, and good time. The king, looking over my head, would frequently demand of me how I liked the entertainment, and whether we had any thing which could equal it in Prettanie.

"The men also had their part in this entertainment. About one hundred and fifty young fellows were so seated in two rows as to form an avenue between them about seven feet apart; they then chaunted, and inhaled, and exhaled, in the same manner as the women, who had but now finished. The motions were as cotemporaneous as those of one man; nothing could be more accurate. The king frequently interrogated me in the same manner, and I

gratified him by the same answer, that all I saw was admirable, and that we had nothing like it in Britain."

Our author was now exposed to some of those sudden misfortunes which so frequently overtake seafaring adventurers. The ship in going to the southward had struck upon one of those reefs which are so even with the water's edge as often to escape discovery in those seas, until they have produced a calamity. With much difficulty, the captain and his fellow sufferers were able to construct a punt out of the wreck of the vessel, and to convey themselves back to the island of Otaheite. The gloomy prospect of being now left for a long time on this island, in the power of the natives, increased the despondency occasioned by the loss of their property; but from this unhappy situation they were relieved by the arrival of an European ship on its way to Port Jackson.

During this interval a war had taken place in Otaheite, in which Pomarrie had completely vanquished his enemies. While that prince was on his way to the ship which carried them away, he suddenly fell down and expired. His death was accounted a great loss to the missionaries; for although he was a great tyrant and very avaricious, yet he had observed with the greatest fidelity his bargain with the missionaries to afford them protection on condition of sharing in their property.

At this part of his narrative Mr. Turnbull takes occasion to introduce a variety of miscellaneous remarks with regard to the manners and customs of the Otaheitan. With regard to the labours of the missionaries he makes several judicious reflections. He forcibly shews the impropriety of their endeavouring to inculcate such mysteries as those of the Incarnation and the Trinity, things entirely beyond the reach of an Otaheitan understanding, until they have first been initiated in the more simple truths of Christianity. The method pursued by the Missionaries is, however, in other respects most laudable. By the purity of their manners, their unbounded benevolence, their industry, and skill in various arts, they have impressed the natives with the highest reverence for their character. The practice of those pious frauds which were usual with the Jesuits, might certainly accelerate their progress in the work of conversion; but they are aware that this would be to convert the people from one superstition to another, and that a second conversion would be necessary before the religion of Christ could really be introduced.

The population of Otaheite is rapidly diminishing. From 200,000 at which Captain Cook had computed its inhabitants, they have dwindled to five thousand. The rapidity with which this diminution proceeds, is astonishing. During the residence of our author they diminished two thousand, as was ascertained by an actual numeration. This mortality is owing in some degree to the wars, but chiefly to their extremely dissolute manners, and above all to the horrid practice of child murder and human sacrifices. The latter practice is kept up by the chiefs, who take this way of ridding themselves of any obnoxious person, and of inspiring general terror. The practice of child murder is greatly increased by the example and exhortation of an abandoned set of miscreants, named

Arreyos, the bond of whose union is the community of their wives, and the murder of all their infants both male and female. These wretches go from place to place, carrying licentiousness and crimes with them wherever they go; and, instead of being looked upon with abhorrence, are received by the people with veneration. To the other diseases of the Otaheitans, the venereal has been added by their intercourse with Europeans. Their diseases are nearly all mortal, for they are confirmed fatalists, and think every attempt vain and impious to remedy what they suppose is immediately inflicted upon them by their angry gods.

The ship which conveyed our author from Otaheite to Port Jackson, touched at the Friendly Islands, and had some little intercourse with the natives. These proved altogether a different race from the mild and insinuating Otaheitans. Their features depicted in them the most savage fierceness, owing probably to their perpetual wars, in which they give no quarter. Scarcely any sort of provisions could be procured here.

Our author, after some stay at Port Jackson, at length procured a passage to Europe. During the interval, he employed his leisure in making observations with regard to the state of the colony, and its administration. His account of it is full and interesting. Here things proceed as they have done in Europe. The civil and the military powers are continually at variance, and by their dissensions prevent the government from attending to the most useful objects. Martial law is exercised in its utmost rigour; but instead of bettering the people, it only appears to render them more hardened. The settlers, consisting chiefly of convicts whose time has expired, and other worthless characters, seem to have lost none of their bad habits by a change of residence. They are idle whenever they can, and dispose often of their whole effects to procure intoxicating liquors. The miseries attendant on the want of industry are attributed to the arts of the designing, and government is perpetually employed in issuing new edicts against monopolies, and in fixing the prices of labour and provisions; but with as little effect as in Europe, for these edicts are perpetually evaded, and the danger of detection serves only to enhance the price of the articles. In short our government in Botany Bay presents an admirable specimen of the handiwork of those who undertake to form a government for mankind without understanding either its nature or ends.

From the extracts and analysis which we have given, our readers will perceive that the volumes before us contain much information and amusement. They are written in a plain simple style, as narratives of this sort ought always to be. If the theoretical views of the author in respect to human society are not very profound, he however supplies us with many valuable facts for the illustration of political inquiries. Some of his observations might have been spared, such as a very indelicate and ridiculous one about the origin of dancing. His arrangement is, perhaps, the most faulty circumstance in the work. As he touched more than once at Otaheite and Port Jackson, so he makes his narrative touch along with him, and recounts what he observed at each time. By this means he sometimes repeats the same circumstance, and several

of the characteristics of the Otaheitans which are dwelt upon in the third volume were already made known to the reader in the first. If the author had contrived to arrange his descriptions of the manners and customs of each people in one piece, it would have prevented repetitions, and have less perplexed or fatigued the reader. But he excuses himself in regard to composition from his being unaccustomed to write; and in a narrative of authentic facts it would be fastidious not to take such an excuse in good part. The work has afforded us much both of instruction and amusement.

Correspondence between Frances, Countess of Hartford, (afterwards Duchess of Somerset,) and Henrietta Louisa, Countess of Pomfret, between the Years 1738 and 1741. 3 vols. sm. 8vo. Phillips. 1805. 1l. 1s.

The writers of these letters were both at the same time ladies of the bed-chamber to Caroline, Queen of George the Second, and held this situation till the death of the Queen in 1737. It appears from the correspondence, that their intimacy commenced after this period. Lady Hartford, afterwards Duchess of Somerset, was somewhat distinguished, as well by her own acquirements in literature as by her acquaintance with some of the most eminent literary characters of the time. From some specimens in this collection it appears that she was a tolerable poetess, and the vanity which she in a considerable degree possessed may be therefore the more excusable. It appears that she was accustomed every summer to invite some poet to her country house to assist her studies, and, as Johnson says, *to hear her verses*. Thomson on one occasion had this honour, but he happened to prefer carousing with my lord and his friends to hearing her ladyship's verses, and never received a second summons. Her meritorious conduct in the case of *Savage* is well known. He was condemned to be hanged for a murder committed in a drunken brawl, in a coffee-house at Charing-cross. His mother did every thing in her power to prejudice the Queen against him, in order to prevent a pardon. Lady Hartford, however, represented the real nature of the case to the Queen, and *Savage* was soon after pardoned.

Not long after the Queen's death, Lord Pomfret and his family went to reside on the continent. The first letter from Lady Pomfret to Lady Hartford was written at *Monts*, near Paris, in the beginning of September, 1738, and the correspondence continued with some regularity till the return of the former in 1741. The family, having continued for some time at *Monts*, went by the way of Lyons, Aix, Marseilles, and Genoa, to Sienna in Italy. Having resided there half a year they left it for Florence, where they were visited by Lady Mary Wortley Montague from Venice. She remained with them near two months, and in her company they visited the Florentine Gallery and other curiosities. From Florence they proceeded to Rome, where they continued for several months and then returned to England by the way of Bologna, Venice, Augsburg, Frankfurt, and Brussels.

Nothing is to be found worthy of particular notice

in the letters written during the residence of the family at *Monts*. The matter in general consists of compliments, accounts of the wondrous pleasure that each lady derived from the other's letters, court-news, such as the dresses at a birth-day, the *sojourns* of princes and princesses, and the questions they put and answered respecting the age of jewels and other things of equal importance, the faintings of ladies at the play-houses, and their *removals*, marriages, deaths, &c.; occasionally too an anecdote or love-story is introduced, and sometimes an opinion hazarded by Lady Hartford respecting a favourite poet or some ephemeral publication. Nor are the politics of the day entirely forgotten, for changes and rumours of changes in administration are mentioned, from which terrible consequences are predicted. What little interest all this might have possessed is lost with the occasion, and at the present period it is of no value whatever. The letters of the Countess of Pomfret, from Lyons and Marseilles are rather more interesting on account of the descriptions which they contain of those places; yet even the descriptions are vague and superficial. During the journey of Lady Pomfret from *Monts* to *Sienna*, her correspondent wrote several letters without waiting for the formality of an answer. These occasionally touch upon imitations of eminent poets and some trifles which are now forgotten. One of them, however, mentions the publication of some of Pope's poems and epigrams. Lady Hartford conjectures that the epigram

"I am his highness' dog at Kew,
Pray tell me, Sir, whose dog are you."

was taken from an old one well known in the nurseries:

"Bow, wow, wow, wow!
Whose dog art thou? &c."

Among the letters that passed during the residence of Lady Pomfret at *Sienna*, there is only one that is of any importance. This is a letter from Lady Hartford, where she gives an account of the appearance of the sect called Methodists with *one* Whitfield at the head of them, who went about preaching in the fields. Any little importance which it possesses is derived merely from the view, unsatisfactory as it is, which it contains of the notions entertained of this sect at its origin. It appears that Lord Lonsdale and some others of equal capacity went to hear Mr. Whitfield, and sagaciously concluded that he was a man of great and very mysterious intentions. Some thought him a madman, some a hypocrite, and others a blockhead. All the clergy in the kingdom were in a flame, and the Bishop of London dispersed copies of a pastoral letter against the methodists, while a Dr. Trapp published a sermon against them, in which he laboured to shew "the folly and danger of being righteous overmuch;" a doctrine which Lady Hartford observes, it was not then absolutely necessary to preach. While the clergy were thus labouring to support a sect which they intended to overturn, the Recorder of Bristol bore strong testimony to the merits of Mr. Whitfield. The latter had preached to the colliers in the neighbourhood of Bristol, and rendered

them sensible of the advantages of sobriety and education. He induced them to collect money among themselves to build a school-house, and a tabernacle sufficient to contain five thousand people. The reformation among the colliers both in manners and education was extensive and rapid.

The principal contents of the letters from Florence consist in accounts of the festivals, religious ceremonies and amusements, of the Italians. Several letters are also devoted to the description of the Florentine Gallery which Lady Pomfret visited in company with Lady Mary Wortley Montague. The following account of Italian marriages with the anecdote introduced, is written with much vivacity and elegance :

TO THE COUNTESS OF HARTFORD.

Palazzo Ridolfi, Sept. 25, N. S. 1740.

"I think I told you, in one of my former letters, that the young women designed to be nuns are declared six months before they enter the convent. A similar practice is observed in this country with respect to those females intended to be married. As soon as the contract is signed, they are constantly attended by their *sposo*, dress in the rich clothes that he buys for them, and are adorned in jewels of his presenting; whilst balls, assemblies, &c. are given by the relations on both sides, for the entertainment of the *inamorati*.

"The Italians have two seasons in the year in which they marry—viz. just before Lent, and in the autumn. The most considerable marriage this year was that of the daughter of *il marchese Corsi*, a young lady of beauty, great sweetness of temper, and considerable fortune. She had already made many conquests, when her father agreed to marry her to a young man, son to *il marchese Guadagni* (great chamberlain to the electress). He was not her equal in fortune, and was ignorant of the world; however, he appeared so agreeable to his *sposa*, that she became violently in love with him: and all this summer, on every Sunday and holiday, the *palazzo Corsi* has been illuminated, and filled with the best company in Florence, who were there regaled with sherbet and iced fruits;—the bride and bridegroom appearing most splendidly happy.

"The mother of the lady, who is daughter to the old *marchese Riccardi*, brought them on Friday to my house. When the cards were over, they walked in the garden; and as they took leave, I thought I saw tears and concern very visible in the countenance of the *sposa*.—Soon afterwards there was an elegant entertainment made by the *contessa Galli* for all the brides-elect in Florence. To this I was invited; and as it will give you some idea of the manners of the Florentines, I shall describe it.

"About forty ladies, and twice as many gentlemen, were invited to breakfast at noon. When we arrived, we were introduced into a very fine apartment; where we found a band of music, and one of the best singers assisting. This lasted about an hour. We were then all desired to walk into a different suite of rooms; in one of which was placed a vast table, where chocolate, biscuits, cakes of all sorts, iced fruits, sherbet, syllabubs, and many other similar refreshments, were set forth in a most ornamental and elegant manner. When every one had eaten enough for an ordinary dinner; we were conducted into a great hall; where the fiddles struck up, and dancing began. The *sposa Corsi* danced only French dances, to the surprise of the company; but her mother (who is not old, and is a very good humoured and sensible woman) took her place in the country-dances, that the lady of the house might not think her entertainment slighted. On the next day, however, it was spread all over Florence that the marriage was broken off; for that the young brute, during the time of

his courtship, had treated his lady in so rough a manner, that, after concealing much, and suffering more, she at last told her parents that she could not marry him, though she loved him beyond all the men she ever saw. My house, I found, was the first in which she had made any complaint: for in the garden he had called her names, and threatened to lock her up as soon as the celebration of the nuptials should be finished; and at the morning ball he told her that she danced like a devil,—admiring at the same time all the other females, though far inferior to her. He did not give the least reason for his aversion. His father is almost distracted—being a very good sort of a man, and so far from rich that all the finery of the bride was bought with part of her own fortune advanced upon the contract; and the cancelling of this is so extraordinary a thing, that there is scarcely an instance remembered of a similar occurrence.

"I do not know which most to admire;—the affection of the parent who resolved to lose a great sum of money rather than see a child not perfectly happy; or a young creature getting the better of her inclinations when her reason represented the ill consequences of pursuing them. I pity the father of the worthless boy, as he does great justice to the lady's merit: and indeed she deserves it of him;—for, when he came to plead for his son's pardon, she, in an agony of tears, told him that she was infinitely sorry to hurt the feelings of a family which she so much esteemed; and that if *he himself* would marry her, she was ready to perform the contract; but that she could not submit to the temper of his son. He burst into tears, and left the room. The families are each gone to their respective villas, till the conversation on the subject is a little more settled. It is thought that she will then return to celebrate a better marriage; three of the best matches in town having declared that they should be happy to succeed the banished *Guadagni*. He roars and bellows, and says that all his behaviour arose from excess of love, and that he thought he must govern his wife.

"Thus, dear madam, goes the world with us. These are the most material events of a little duchy; whilst the great kingdoms coquet with the winds, and marry fleets and forts by proxy. Heaven send to all, in love and war, the best that can befall them! So prays their very disinterested spectator, and

Your faithful friend and servant,
H. L. POMFRET."

In another letter written also from Florence, relative to the religious notions of the Italians, a remarkable instance occurs of the extent to which the human mind may be degraded by an abject superstition :

TO THE COUNTESS OF HARTFORD.

Palazzo Ridolfi, Jan. 1, N. S. 1741.

"The weather has been so extremely bad of late, that, though two days beyond the usual time have elapsed, the post is not arrived yet. These violent storms and rains the priests and mob attribute to the devils which the *Virgin of the Imprunetta* is casting out of possessed men and women; and which, in their return to hell, make this disturbance in the air. As this is a lady with whom I am but lately become acquainted, and as at present I have little else to say, I shall allow her to fill up a part of my letter.

"A great many years ago—so many that nobody can tell the exact number—the people of Florence began to build a church; but whatever advance they made in the way, (like *Penelope's web*) was destroyed in the night. Upon this ill success, they determined to take two young unbroken steers, and yoke them together with a great stone hanging down between their necks; and, setting them off, wherever they should stop to erect there the church. In this they did very right, for the worship they intended was certainly fitter for the judgment of beasts than of men.—

But to my story. The place at which the animals became tired was about seven miles from the city, among some prune trees belonging to the family of the Buondelmonti. Here they set to work to clear the ground, and dig the foundation—when a lamentable voice struck their ears from below. On this, one of the workmen threw away his pickaxe; and moving the loose earth more lightly, found the image of the Virgin Mary in *terra cotta*, with a child in her arms, and a scar on her forehead that had occasioned the aforesaid cry. This wonderful discovery made them proceed with great alacrity in their work: and she had soon not only a large habitation, but a new order was constituted to her honour and service, with great and unusual privileges annexed to it. And upon all general calamities ever since, she is conducted with great pomp into the city of Florence, and remains in the Duomo, till, upon frequent prayers and remonstrances, she is so good as to remove or remedy the evil. The inundation I wrote you an account of, being the occasion of her present coming amongst us, her entry was preceded by all the religious orders, two and two; the gentlemen and others carrying lighted flambeaus. On each side the guards were drawn out: the streets (made clean) were crowded with common people; and the windows were adorned with tapestry, damask, &c. and filled with ladies. In a large box, about the size of a woman,—covered with seven rich mantles, having as many candles stuck before, and a canopy over it,—passed the *Dama, incognita*; for as this image is only a tile, the priests very justly fear that it would rather raise contempt than veneration if it was seen, and therefore have spread amongst the people a notion that whoever sees it is immediately struck blind. She still remains at the cathedral; whither all the *great vulgar*, and the *little*, go to pay their devotions. But the weather, as I said before, having not at all mended since her arrival, they have deferred her return till the sun shines, that it may be attributed to her; and in the mean time they find out people possessed with devils, that she may divert herself in driving them out. She was followed in her march by the senate of forty-eight, in their crimson robes, with all the officers of justice.

“This abominable nonsense I have always forborne to trouble you with; though in all the Italian towns, I have seen instances of it. I remember, when I was at Lucca, a knight of Malta who led me about the cathedral (which is a very ancient one), perceiving that I looked at what appeared to me a better sort of sentry-box, standing on one side of the middle aisle, told me that it was the repository of the *Volto Santo*; and perceiving, by my manner of answering, that I did not understand what he meant, he told me that a great sculptor having designed a crucifix, and not being able to form it to his mind, went to bed very much discontented; and on the next morning this was brought to him by angels, ready-made, from heaven. I asked of what material it was formed? he answered, of wood; and I very gravely replied, I did not know before that trees grew in heaven. He said (believing me really surprised at my new discovery) that God had a mind to shew his power. This once a year, and once only, is exposed; at which time they say, people are so eager to see it, that, crowding in, many break their limbs, and some lose their lives: yet at the same time their glory is to admit no Jews, Jesuits, nor inquisition, in their territory.

“You have now had enough of wonders; but surely it is the greatest, that rational creatures can thus divest themselves of reason. Having given you this specimen, I shall trouble you no more upon the subject, whatever miracle I may encounter before I have the pleasure of assuring you in person of the sincere attachment with which

I am yours,
H. L. POMFRET.”

The letters written to and from Rome, with those that passed while Lady Pomfret was on her journey home, occupy part of the second and the whole of the third volume. They are by far the most interesting of the whole. The principal curiosities of Rome, the religious festivals and ceremonies, the most remarkable monuments of the fine arts, with the manners, customs, and amusements of the people are with some minuteness described.

As Rome, however, has been so often described, it would be useless here to enter into any of the particulars. The ceremony of choosing a Doge at Venice, is also related, together with a variety of anecdotes respecting the different places through which the narrator passed on her return to England. As Lady Pomfret was at Rome during *devotion week*, she gives an account of the ceremonies on that occasion, from which the following is a short extract. Such ceremonies exhibit the triumph of idleness and absurdity:

“After I had sealed my letter to your ladyship, I was conducted by the signora Cenci through the streets for near three miles. All the way we went, wherever there happened to be *pizzicaroli* shops (that is, where hams, tongues, and other salted meats, are sold) they were set out with greens, flowers, and paintings of landscapes in perspective, one room behind another, and little glass lamps burning in every part. They made the prettiest scene imaginable, and recalled Vauxhall to my memory; which seemed to have been cut in pieces and sent here. This ceremony is to welcome in Easter, when the trade begins to be again flourishing. I was told that the confectioners do the same by their shops at Christmas. The place we went to see was la Trinita del Pellegrini—a community first settled in the time of pope Julius the Third. They have a cardinal protector, a prelate, a guardian, and a numerous brotherhood of all degrees, out of whom are deputed the upper officers. These are most of them noble, and, as well as the others, wear a red glazed linen frock over their clothes, and a white short apron tied about their waists, when they are performing any part of their duty in the house, or when they attend processions. For the latter every one receives sixpence, and a wax-torch of four pounds weight. All this goes to the public expense: but they have, besides, great fixed revenues, and almost daily donations that are left or given to them. Here are received, the whole year round, all pilgrims who can bring a patent from the bishop of their diocese, or the pope's nuncio, to certify that devotion is the occasion of their journey and that forty miles is the shortest distance they have come. When we arrived, a person in the dress I before described, attended by two others that held torches, gave me his hand to get out of the coach; and I, not then knowing that the nobility for mortification occasionally exercised these employments in person, was surprised to find it the husband of the lady who brought me. She overlooked, for that evening, the apartment of the women, where we were first conducted. We entered a very large room, with long tables on each side, which this night was to entertain two hundred and sixty; for always in *Passion-week* the number is greatest. The manner in which they are served is this:—a sallad is placed in the middle, round which are five other dishes well filled, and prettily garnished; and next to these, four white jugs, with as many white bowls to drink out of, that cover them; then the sallad and five dishes again, and then other white jugs; and so alternately, from one end of the table to the other. Benches are placed on each side: and there are four people to each mess; each having, also, a plate of soup and a wooden spoon. All they leave is their own;

and they are entertained three nights (but no more) with supper and lodging. When we entered, the room was full of people well dressed, that, by way of penance, came to wait on these poor beggars, who all attended in adjoining rooms till their meal was in order. I looked in; but cannot describe the dirt, the noise, and oddness of the crew, that had arrived from all parts of the known world. When they were placed, the prelate (in the same red frock) gave the benediction, and they began to eat heartily. As I went down the room, one of their attendants, who waited with great diligence (as they all did), stole so much time from her office as to turn about and tell me that she intended, as soon as this week of devotion was over, to make me a visit. I was so much amazed, that I did not know what to answer, when the signora Cenci whispered me, that it was the duchess St. Martino, and added (smiling), 'this is nothing; we all come by turns: and wash their feet on other nights; but as they have made a procession to-day to St. Peter's, there is no time.' I said, 'I hoped their feet were washed by themselves first?' 'No, indeed,' (said she): 'Last night I am sure they were not, for I performed that office myself.' The place where they sleep is a long room, and wide enough to admit of two beds on each side, one at the foot of the other: through all these I walked, to the bottom, where is an altar, and upon it a crucifix, for their devotions. Two people lie in each bed, and they have clean sheets twice a-week. Having seen this, we went next to the men's apartment (but I must not forget to tell you, that men are only permitted to see the men, and women the women; unless by a particular order), which is much larger and more handsome; they having two rooms to eat in, and two to sleep in. The crowd of pilgrims and others that came to see them was so offensive to my nose, that I could with great difficulty support the walking through them, to see the place where they wash their feet. It is a square room, with raised benches on all sides, and lower benches under for their feet to rest on; with little tubs, and two cocks of water, one hot and the other cold, to each person. To my great comfort, there was a door to get to our coaches without returning again to the seven hundred and sixty pilgrims; for that number was feasted on-night, besides the ladies I saw above. The order, the plenty, the cleanness, and I may say elegance, in which they are served, is prodigious, and took my admiration so much that I fear I have extended my discourse about it to tiresome length. However, I will be more moderate in what regards to-day: of which I can only tell you, that I staid at home all the morning; drove about the streets after dinner; and drank tea this evening with lord Lincoln, Mr Harvey, Mr. Pitt, Mr. Dashwood, Mr. Naylor, &c. some or all of whom, besides foreigners, come to us every evening during these latter days of Lent, when company do not meet in public."

This correspondence, upon the whole, can possess very little interest at the present day. It consists for the most part of the trifling occurrences of that time which have lost all their attraction with their novelty. One of the principal characteristics of Lady Hartford's letters is a pretension to literature, which chiefly appears in scraps of poetry sent to Lady Pomfret. The former generally makes a thousand apologies for their dulness, which calls from the latter the most ridiculous and fulsome flatteries. Even the letters of Lady Pomfret from Rome, which is the best part of the correspondence, lose most of their value from their being employed on subjects which have been so often and so much better treated. At the same time, it must be allowed that some agreeable anecdotes and descriptions do now and then occur. The style too

is in general easy and perspicuous, especially that of Lady Pomfret, and the trifles are often treated in a lively and pleasant manner. The correspondence therefore, may possibly be of some use as a model for writing a great deal about nothing in an agreeable way.

Exotic Botany; Consisting of Coloured Figures and Scientific Descriptions of such New, Beautiful, or Rare Plants as are worthy of Cultivation in the Gardens of Britain; with Remarks on their Qualities, History, and Requisite Modes of Treatment. By James Edward Smith, M.D. F.R.S. &c. President of the Linnæan Society. The Figures by James Sowerby, F.L.S. Honorary Member of the Physical Society of Göttingen. Ato. White.

The object of the present work cannot be better described than in the words of the author. They are as follow: "Several periodical publications, illustrative of exotic plants, have been at different times undertaken in this country, and some have been continued with great success; yet none of them can keep pace with the botanical riches daily flowing in upon us. The chief aim of the present undertaking is not to co-operate with those publications which only describe the plants actually blossoming in the English gardens; still less is it to interfere and contend with such pleasing and useful works; it will rather be the object of our labours to introduce to the curious cultivator, plants worthy of his acquisition from all parts of the globe, and to teach those who have correspondents abroad what to inquire for. Some opportunities also may fall in our way of making known the flowers of plants which have long been cultivated among us without producing fructification. Hence it will appear how far they are worthy of that continued attention which they have yet so ill repaid. Yet these are not our only intentions. Any new or rare plants; any which have not been hitherto well delineated in their native colours; in short, any thing worthy to gratify the botanical taste now so prevalent, will be the object of this work."

Such then is the object of the present undertaking; and it is our business to inquire how far that part of it which has already been published, may be found to correspond with, or to tend to the accomplishment of, the object proposed.

The materials, from which the plants described and figured in this work are to be selected, are the stores which Dr. Smith and Mr. Sowerby have been from time to time accumulating, together with Mr. Lambert's New Holland Sketches, with which Dr. Smith has been entrusted, and of which the original specimens have been long in his herbarium. To these are to be added Captain Hardwicke's immense collection of botanical drawings, of which Dr. Smith has been requested to make use, and which he characterizes as "the most accurate and beautiful ever brought to England." Sir Joseph Banks also, with his accustomed liberality, has offered out of the abundance of his botanical stores any thing which may be desirable for this publication.

With such a variety and abundance of materials at command, the public have every thing to hope for,

both from Dr. Smith's well-known scientific qualifications and Mr. Sowerby's professional skill. The work is published monthly, in numbers, each containing five plates. There is both a quarto edition and an octavo edition, the former five shillings a number, the latter two shillings and sixpence a number. The octavo is nearly on the plan of Mr. Sowerby's English Botany. The quarto is on thicker paper and coloured in a more finished style. The tenth number of the work is just published.

NUMBER I. contains figures and descriptions of the following plants; *Humea elegans*, *Dillenia speciosa*, *Blandfordia nobilis*, and *Gompholodium grandiflorum*. The plan, in the descriptive part, is first to give the class and order of the plant according to the Linnæan system; then its generic character; then its specific character where necessary; then the synonyms where there are any, and then the full description, with any other particulars in the history of the plant, which may happen to be interesting.

Humea elegans, a native of New Holland.—Specimens had been long since sent to England; but no Botanist could determine its genus or even its natural order, because it could not be brought to flower in this country, till in the summer of 1804, Lady Hume had several plants blossom which grew from seed, communicated by Sir Joseph Banks. It is found to belong to the class Syngonesia and order Polygamia-æqualis of the Linnæan system, and from the character of its genus should be placed near the genus *Eupatorium*. It has been named *Humea elegans* in compliment to Lady Hume, with whom it first flowered in this country. The figure exhibits a most beautiful representation of a leaf with part of the stem, and the elegant drooping panicle of the flower is designed and coloured in a style which affords a very convincing proof of the ability of the artist.

We have been thus particular with regard to the present plant, because it exhibits one of the strongest proofs both of the utility of the work and of the consistency of the author in following up his plan. It was stated in the preface, as part of his object, to make known the flowers of plants which have been long cultivated among us without producing fructification. Now the very first plant of the first number is an example of this kind. It introduces to the botanical world the knowledge of a plant according to the principles of science which had formerly baffled the researches of all botanists that had examined it, because its parts of fructification were not to be found.

Blandfordia nobilis.—A native of Port Jackson, a beautiful and elegant plant, of which there are said to be some living specimens in England, but we do not know that it has ever been figured before in any former or similar publication. Dr. Smith names it *Blandfordia* because Mr. Andrews' *Blandfordia* turns out to be the *Galax* of Linnæus. This magnificent plant is admirably represented in the figure. The colouring is most exquisite.

NUMBER II.—This number contains *Rhododendron arboreum*, *Glaucium fulvum*, *Diuris punctata*, *Diuris aurea*, and *Dendrobium speciosum*.

Rhododendron arboreum.—This new and magnificent species of *Rhododendron* was first noticed by Captain

Hardwicke, on the mountains which bound the plains of Hindostan to the north, in 1796. The stem is columnar, 20 feet in height and as many inches in diameter. The flowers are deep crimson. The description here given, and the drawing from which the figure was taken, were both made by Captain Hardwicke upon the spot.

The rest of the plants contained in this number are well described and elegantly figured.

NUMBER III.—The third number exhibits figures and descriptions of *Dendrobium linguiforme*, *Dendrobium punctatum*, *Ipomopsis elegans*, *Ipomopsis inconspicua*, and *Stratiotes alismoides*.

Ipomopsis elegans.—Of this beautiful plant, about the genus of which there has been so much uncertainty, a coloured plate is now for the first time exhibited. Linnæus first made it a *Polemonium* and then an *Ipomœa*. Jussieu who is followed by Willdenow, thought it might be reduced to his genus of *Cantua*. But Dr. Smith agrees with Michaux in thinking that it possesses characters sufficiently distinct to constitute a new genus, and accordingly adopts his name. The figure was drawn from a specimen raised last year in the garden of Messrs. Lee and Kennedy at Hammersmith. It certainly does not belie its name. There is an elegance and brilliancy in the flower that will always render it a favourite with the florist.

Ipomopsis inconspicua.—This plant, which is also sufficiently distinct from all the genera of Linnæus and Jussieu, agrees completely in every botanical character with the foregoing. So much so, that it seems difficult "to establish even a specific difference on sound principles." But it serves to confirm the *Ipomopsis* of Michaux. It was raised in 1793 by Mr. Hoy, at Sion House, from seed brought from America, and sketched by Mr. Sowerby in November of that year.

NUMBER IV.—This Number contains the five following plants; *Dilatris corymbosa*, *Linum trigynum*, *Mespilus grandiflora*, *Bignonia undulata* and *Tetratheca ericifolia*. Of these the four last have been hitherto but very little known to botanists, and some of them never before figured or described, by which means we perceive that the author continues to follow up the object of his undertaking by presenting to his readers much that is new and rare in botanical productions.

NUMBER V.—The plants contained in this Number are *Tetratheca glandulosa*, *Tetratheca thymifolia*, *Mirabilis longiflora*, *Hamellia patens*, and *Dillwynia ericifolia*.

Mirabilis longiflora.—It appears that no coloured figure of this elegant flower has ever been before published; a circumstance somewhat strange, since even its history as well as beauty and fragrance render it an object of interest.

Dillwynia ericifolia.—Of this genus there are now three species known, as enumerated by Dr. Smith in his paper on the decandrous and papilionaceous plants of New Holland, published in the Annals of Botany, N° 3. It had been long known in the green-houses about London, but no one had ventured to decide whether it in reality formed a distinct genus or not,

till Dr. Smith did so in the paper above referred to. He has named it in honour of his friend Mr. Lewis Weston Dillwyn, well known as the author of an excellent work on the *Confervæ*. The figure of the species here described, is the first that has ever been published.

NUMBER VI.—This Number contains *Dillwynia* *horribunda*, *Vimenaria denudata*, *Passiflora suberosa*, *Thelymitra ixioides*, and *Diuris maculata*.

NUMBER VII.—The seventh Number contains figures and descriptions of the following plants; *Cyamus Nelumbo*, *Crassula lactea*, *Maleluca ericifolia*, *Maleluca nodosa*. As a specimen of the manner in which the descriptive part of the work is executed, we think the reader will be pleased to have the account of the *Cyamus Nelumbo* given at full length :

“ *POLYANDRIA Polygynia.*

Calyx of 4 or 5 leaves. *Petals* numerous. *Nuts* immersed in a cellular receptacle, each crowned with its own *stigma*.

Leaves peltate, orbicular, waved. Foot-stalks and flower-stalks prickly.

Κύαμος. *Theophrast. lib. 4. cap. 10.*

Nymphæa Nelumbo. *Linn. Sp. Pl. 730, n. Ait. H. Kew. v. 2. 227.*

N. indica major. *Rumph. Amboin. v. 6. 168. t. 73.*

Nelumbo nucifera. *Gærtner. Sen. v. 1. 73. t. 19.*

Nelumbium speciosum. *Willden. Sp. Pl. v. 2. 1258.*

Tamará. *Rheed. Malab. v. 11. 59. t. 30.*

“ This splendid and celebrated plant is a native of still pools, and recesses in the margins of running streams, in the East Indies; growing, as Rumphius informs us, in a deep muddy soil, in a depth of water not less than 2 or 3 feet, nor more than 6. By attention to this information, and the contrivance of a deep tub in consequence of it, a plant of this species was made to flower very finely, some years ago, in the Duke of Portland's stove at Bulstrode, where Mr. Sowerby made a drawing of it. The *Cyamus* also blossomed last year at the Right Hon. Charles Greville's, and is to be found growing in several collections.

“ The root is very large and tuberous, black without, white within, throwing out numerous long fibres. Leaves radical, on long, round, prickly, upright stalks, peltate, circular, waved, smooth, rather glaucous, with many concentric radiating ribs; when young they float on the water; but when at their full size, which is often 2 or 3 feet diameter, they rise 3 or 4 feet above it, becoming concave, and variously waved, twisted, or torn by the wind. Flowers on simple naked stalks, like those of the leaves, but rather taller, solitary, upright, very handsome and fragrant, 8 or 10 inches wide when fully expanded, lasting for several days. *Calyx* of 4 or 5 concave, ovate, green leaves. *Petals* numerous, ovate, acute, concave, of a delicate pale rose-colour, marked with many crimson longitudinal ribs, which being drawn more together as they approach the point, render that part of a deeper hue. *Stamens* numerous, yellow, thread-shaped, knobbed, with oblong, lateral anthers. *Germen* superior, green, smooth, inversely conical, its upper broad flat surface perforated with several holes, opening into as many cells. Each cell contains the rudiment of a seed, protruding through the orifice, and crowned with an oblong, obtuse, perforated, yellow, permanent stigma. The whole germen becomes a coriaceous entire capsule, which in process of time separates from the stalk, laden with ripe oval nuts, and floats down the water. The nuts vegetating, it becomes a cornucopia of young sprouting plants, which at length break loose from their confinement, and take root in the mud.

This peculiar mode of propagation has evidently occasioned the plant, in conjunction with water, to be adopted as the symbol of fertility, in which point of view it has, from the remotest antiquity, been considered with religious veneration in India, and makes a conspicuous figure in the Mythology of that ancient country. It is most generally known to the learned of Europe under the name of *Lotus*; the natives of Hindustan call it *Tamará*; the people of Ceylon *Nelumbo*. It has been confounded by very able writers, even lately, with the *Lotus of Egypt*, *Nymphæa Lotus* of Linnæus; see *Andr. Repos. t. 391*, and *Curt. Mag. t. 797*. We presume the latter to have become important in the Egyptian Mythology only as a substitute for the former. The *Lotus* of Egypt is a real *Nymphæa*, bearing its seeds much in the manner of a poppy, and scattering them in the mud. There is nothing peculiar in its appearance or mode of growth which could have caused it to be chosen for an emblem of fertility, were it not from the general resemblance of its leaves and flowers to our plant, the original *Lotus* of India. Hence I have for some time presumed to deduce an argument in support of the doctrine now prevalent, on other grounds, that the religion of the Egyptians was adopted from the East.

“ Innumerable illustrations respecting the *Tamará*, *Lotus*, or *Nelumbo*, as connected with the poetry or religion of the Hindus, may be found in the learned works of Sir W. Jones, Mr. Knight, and others. In the 4th volume of the *Amœnitates Academicae*, p. 234, a carved horn of a rhinoceros, sent to Linnæus from China, is described. This is now before me, and is an exquisite specimen of oriental sculpture, evidently alluding to the mythology of India. The whole inverted base of the horn is carved into an elegant leaf *Nelumbo*, rising from the water amid a group of perforated Chinese rocks. It is encompassed with various plants of a more diminutive proportion; a peach tree and a medlar (or rather perhaps the mangostan) with *Sagittaria*, *Pothos*, and the *Nelumbo* itself in flower and seed, cover the outer surface. Some fantastic lizards, with bunches of grapes and the Lit-chi fruit in their mouths, are crawling over the whole.

“ We have to add some remarks on the botanical characters and name of this plant.

“ Adanson, Gærtner, and Jussieu, and Willdenow are most unquestionably justified in separating it from *Nymphæa*, with which Linnæus and other writers have confounded it. The very peculiar fruit, unlike any thing else in the vegetable kingdom, and the stigmas, so totally different from those of *Nymphæa*, sufficiently distinguish it. The chief question in dispute is the name. *Nelumbium* is formed from *Nelumbo*, a Ceylon word of very confined use. If it must have a barbarous appellation, *Tamará* would be preferable, as being in general use among the learned and the vulgar throughout Hindustan. Happily we have no occasion to adopt either, for the plant has already a classical Greek name of primary authority and antiquity, being the real *Κύαμος* of Theophrastus, and therefore the word *CYAMUS* is what by every right and title belongs to it. *Nelumbo* may be retained as a specific name, rather out of deference to Linnæus and Gærtner than for any good reason; for *Tamará* being more universal would be more proper, and *speciosus*, given by Willdenow, more expressive. We wish however to respect the right of priority, and to avoid all needless changes.

“ We claim no merit in the restoration of this ancient generic name. Bodæus a Stapel in his Commentary on Theophrastus, p. 446, and Hermann in his *Paradisus Batavus* have amply illustrated the subject, and others, as Plunkenet, have alluded to it. But it is remarkable that no recent writer on the mythological history of the *Nelumbo* should have been aware of its being the celebrated *Κύαμος* or Pythagorean bean, which is so evident from the

description in Theophrastus. The 'cellular head like a round wasp's nest, with a bean in each cell projecting a little beyond its orifice: the rose-coloured flower, twice as large as a poppy,' as well as all the rest of his account, are strikingly characteristic. By this discovery many things, hitherto difficult of explanation, are elucidated. We can no longer wonder at the prohibition of these beans to the Egyptian priests, or the disciples of Pythagoras. A plant consecrated to religious veneration as an emblem of reproduction and fertility, would be very improper for the food, or even the consideration, of persons dedicated to peculiar purity. The Egyptian priests were not allowed even to look upon it. Authors scarcely explain sufficiently whether Pythagoras avoided it from respect or abhorrence. However that might be, we need not, in order to ascertain his motives, have recourse to any of the five reasons supposed by Aristotle, nor to the conjectures of Cicero. Neither can there be any doubt that the prohibition given by Pythagoras was literal; and not merely allegorical, as forbidding his followers to eat this kind of pulse, because the magistrates in some places were chosen by a ballot with black and white beans, thereby giving them to understand that they should not meddle with public affairs. Such far-fetched explanations show the ingenuity of commentators rather than their knowledge.

"As the Pythagorean prohibitions are now obsolete, perhaps these beans, imported from India, might not be unwelcome at our tables. The root of the *Cyamus* is also used as food, but we have many vegetables preferable to it."

Such is Dr. Smith's account of the *Cyamus Nelumbo*, an account eminently distinguishable not only for the accuracy and classical elegance of the scientific description which it exhibits, but also for the profound and learned disquisition displayed in the investigation of the natural history of the plant and of the uses to which it had been applied in the mythology of the Indians.

NUMBER VIII.—The reader will find in this Number, *Melaleuca thymifolia*, *Virgilia helioides*, *Rudbeckia pinnata*, *Epacris grandiflora*, and *Epacris obtusifolia*, all rare and beautiful plants

NUMBER IX.—This number, the last which has reached us, although we know there has been one published since, contains *Drosera peltata*, *Metrouderos hispida*, *Digitalis Thapsi*, *Protea roseacea* and *Campanula gracilis*.

At *Protea roseacea* we find Dr. Smith takes notice of an unexpected attack which has been made upon him in the preface of a periodical work of a similar nature, in which the natural arrangement of Jussieu is adopted, and the chief fault which is found with the present work seems to be its adopting of the sexual system. The censure is expressed in the following terms. "In all similar publications which have hitherto appeared, not even excepting the most respectable, a considerable portion of each page has been filled with *useless repetitions* of the classes, orders, and generic characters of the sexual system." On the present occasion we feel ourselves constrained to use the language of the shepherd in Virgil, and to declare "Non nostrum inter vos tantas componere lites." But still we may be allowed to express our opinion, which is that considering the present state of the science, and the previous qualifications of such as are most likely to purchase works of this kind, the publication, which describes and arranges according to the Linnæan system, will be much more easily under-

stood, and is therefore much more likely to be useful than the one that describes and arranges according to the system of Jussieu. The study of the natural tribes of plants is certainly a very laudable pursuit; but it does not seem to be yet quite far enough advanced to render the adoption of it eligible in a work of the present kind. We do not however say that the one who adopts it is to be blamed on that account. He has at least made a laudable attempt. But neither is the one who adheres to the system of Linnæus to be blamed for so doing. Both systems have enough of merit to entitle them to the attention of the public.

To those therefore, who are lovers of the Linnæan system, who are admirers of accurate and concise description, illustrated by correct and elegant figures, who are desirous to procure new information in the most pleasing and engaging manner, and who are partial to the study of exotics, we recommend the present publication as being the first in the first rank of all similar publications, either in this country or on the continent. We are persuaded that the public feel themselves much indebted both to Dr. Smith and to Mr. Sowerby for engaging in the present undertaking, and we have no doubt that it will meet from the public with the encouragement which it deserves.

The Poems of Ossian, &c. containing the Poetical Works of James Macpherson, Esq. in Prose and Rhyme: with Notes and Illustrations. By Malcolm Laing, Esq. 2 vols. 8vo. 1l. 10s. Longman & Co. 1805.

A new edition of the English translation of Ossian's poems is no novelty to the public; but there are some appendages to the present edition abundantly curious and worthy of remark. Our readers will recollect that in the Literary Journal for August 1804, we offered some strictures on a dissertation of Mr. Laing, in which he had undertaken to overthrow the authenticity of Ossian's poems, and according to his own language, "to put an end to the controversy and to the deception for ever." It appears, however, that this gentleman, whether from our suggestions or from his own good sense, has been led to suspect that in the dissertation alluded to, he had not completely achieved the meditated overthrow, and that a finishing blow was still wanting to the enterprise. With this view, he has since been labouring most assiduously in his vocation as a controversialist; and has at length produced the fruits of his labour attached, in the form of preface, notes and appendix, to an edition of Ossian's poems. The object of the commentator is peculiar, as instead of illustrating the text, his only aim is to prove that the whole of the author's works were written by his translator, and that even this translator could not write a line without pilfering from others.

After the utter contempt which Mr. L. had in his dissertation expressed for the poems of Ossian, one may reasonably wonder that he should have undertaken the labour of compiling a minute commentary upon them, and have given such trash to the public in so splendid a form. But it appears that the dissertation, tacked as it was to the History of Scotland, had not attained a sufficiently wide circulation to satisfy the ambition of a keen controversialist; and

the two additional volumes of trite controversy which loaded that vehicle on its second appearance, were not likely to accelerate its circulation. On the other hand, the poems of Ossian are in the hands of every one, and a copy of them is accounted as indispensable to a library of Thomson's Seasons or any favourite English classic. A handsome edition of these poems was therefore likely to sell, and to carry along with it into the world notes or any other appendage that might be attached to it. We must therefore applaud the prudence of Mr. L. for chusing this more promising vehicle for his dissertations. His are not the only commentaries which have acquired a chance of surviving many years by a similar expedient.

In the preface, Mr. Laing gives an account of the nature of his work, and of what he supposes to be the present state of the controversy in respect to Ossian's poems. He first gives us to understand that what we are to look for in his notes is chiefly a detection of those plagiarisms which he supposes Macpherson to have made from various writers. In our review of Mr. L.'s dissertation, we had occasion to notice the ludicrous length to which he there carried his propensity for tracing poetical imitations: but in the present work he far outdoes his former self in this respect. That many images and similes in Fingal and other poems of Ossian should bear some resemblance to those which occur in other ancient and modern poets has never been disputed; nay, it is utterly impossible it should be otherwise, as they have all necessarily employed the same mental faculties in observing and representing the same objects—the human species and the other works of nature. Macpherson, instead of attempting to conceal these resemblances between Ossian and other poets, has been at pains to point them out, and in doing so has frequently discovered similarities where we must own we should never have thought of looking for them. But in tracing resemblances, Mr. L. far outdoes Macpherson and indeed every other commentator, unless we except those learned men who have found all the modern discoveries of science and art clearly pointed out in the Iliad and Odyssey of Homer. If Ossian speaks of a spear, a line is produced in which Homer does the same; if he mentions a cloud, or a mountain, or a valley, or even introduces the epithets lofty, broken, or flowery, the same terms are found in passages of Milton, Thomson, &c. &c.; and, therefore, they must have been stolen from the latter and inserted in the poems of Ossian. Such imitations are a clear proof that these poems are all a forgery of Macpherson's!

Mr. Laing seems indeed to be apprehensive lest the dullness of his readers should not enable them at all times to perceive wherein the resemblance of his parallel passages consists. He therefore not only discriminates the phrases or words, on which he rests, by italics, but generally subjoins a commentary to shew how this correspondence may be construed into an imitation. Of this mode we have an example in a note which we extract at random from his comments on Fingal. The passage in the text is as follows:

“Ca-olt trembles as he dies! His white breast is stained

with blood; his yellow hair stretched in the dust of his native land! He often had spread the feast where he fell. He often there had raised the voice of the harp: when his dogs leapt around for joy, and the youths of the chace prepared the bow!”

On this Mr. L. thus comments:

“*His white breast is stained with blood; his yellow hair is stretched in the dust of his native land.*] Pope's Homer, Iliad, vi. 15.

Next, Teuthra's son *distained the sands with blood;*
 Axylus, *hospitable, rich, and good;*
 In fair Arisbe's walls, *his native place,*
 He held his seat, a friend to human race;
Past by the road, his ever-open door
 Obliged the wealthy, and relieved the poor.

As Teuthra's son *distained the sands with blood.* Ca-olt's white breast is *stained with blood:* As the hospitable Axylus dwelt at Arisbe, *his native place,* Ca-olt's yellow hair is spread in the dust of his *native land;* and as the friend of mankind kept open house by the road side for the reception of strangers, Ca-olt, by an improvement not unworthy of a modern, had often spread the feast on the very spot where he fell.”

Here we learn from Mr. Laing that when one poet says *the breast of his hero was stained with blood;* and another that *the sands were died with the blood of his hero;* or when one poet mentions that *his hero was killed in his native land;* and another that *his hero lived in his native place*—the former may be accounted a direct plagiarist from the latter. But why the images which Ossian employs might not have occurred to Ossian, as well as those Homer employs to Homer, we are still at a loss to know; nor can we, even with the assistance of Mr. L.'s commentary, perceive how it is possible that the passage which he has produced from Pope's Homer should have suggested even *one* of the ideas here expressed by Ossian. Such are the imitations which Mr. L. brings forward, and such the means which he employs to quicken the penetration of his readers. To quote all his parallel passages in which it is quite as ridiculous to suppose any imitation, would be to quote nearly all that he has produced. To those of our readers who can amuse themselves with such efforts of misapplied ingenuity, we can recommend Mr. L.'s parallel passages as a rich treat. He does not indeed always favour his readers with a commentary pointing out the coincidence, as in the instance above quoted: he frequently merely produces the parallel passage, puts some words into italics, and then leaves the reader to guess at the imitation. We confess that they must have a better knack at guessing than we can pretend to, who can on these occasions supply what the commentator has left undone.

As the imitations which it is possible to comprehend are, even according to Mr. L.'s comments, chiefly verbal, they might in most instances be allowed, without throwing any doubt on the authenticity of the poems. They might have arisen from the taste of the translator having been formed on the models which he is here supposed to have imitated; and a different translation might, although equally or more literal, destroy even the most distant resemblance. We find the literal translations given of some pieces of Ossian, in the Report of the Highland

Society, extremely different in the form of expression from Macpherson, although the idea is the same. This is the case even in the fragment of Carricthura, from which he avowedly translated.

As far as words and forms of expression merely are concerned, it is at least possible that Macpherson, in translating, may have had his eye on the parallel passages which Mr. Laing adduces. But that a poet, by borrowing a scrap from one author and a scrap from another, should have been able to produce images and descriptions, and even to manufacture whole poems which have an air of originality, and which in their general tenor bear no resemblance to any one of those pieces from the fragments of which they are composed, are suppositions which, we must own, exceed our faith.

One detection from imitation on which Mr. L. peculiarly insists, is the apparently measured prose in which Macpherson writes. He affirms, (and affirmations are all the arguments which on such occasions he accounts it necessary to produce) that Macpherson borrowed his idea of measured prose from Louth's explanation of Hebrew poetry, which "consists neither of numbers, nor of rhyme, nor of any regular or perceptible feet; but of periods divided into two or more corresponding clauses, of the same structure, and nearly of the same length; the second clause containing generally a repetition, a contrast, or an amplification of the sentiment expressed in the first; and the result of these responses or parallelisms, is a sententious harmony or measured prose which even our translation of the Bible has preserved." Thus

"O sing unto the Lord a new song;
Sing unto the Lord all the earth.
Sing unto the Lord, bless his name."

Or, without the repetition,

"For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth."

In the same manner, says Mr. L., the beginning of Fingal and other parts of Ossian may be found measured;

"Cuthullin sat by Tura's wall;
By the tree of the rustling sound.
His spear leaned against a rock,
His shield lay on grass by his side."

It is usual with men to prefer a quaint hypothesis to the most obvious solution, and it is not therefore wonderful that Mr. L. should do so on the present occasion, when this hypothesis makes for his argument. But had he allowed himself to enquire whether it was possible for Macpherson to have translated his author literally, and yet to have avoided this measured prose, he would have found no occasion to have sought its origin in the criticisms of Louth. Whatever is written in one language in verse must, if translated at all literally, still preserve in another language, something of a measured cadence to the ear and still more present a measured appearance to the eye, if the lines are printed separately. Thus in a stanza of the *Carmen Seculare* of Horace:

Dianam teneræ dicite virgines;
Intonsum, pueri, dicite Cynathium,
Latonamque supremo
Dilectam penitus Jovi.

Diana, sing, ye tender virgins;
Sing, ye youths, the beardless Cynthus,
And Latona beloved
Deeply by Jove supreme.

But if in a literal translation from Latin or Greek the measured cadence is necessarily in some degree preserved, much more must it be so in a translation from any language where inversion is not allowed to such a degree as to confound lines together. From the different degree of inversion allowed in the Latin and English languages, it was impossible in the above stanza not to interchange a word between the third and fourth lines; and hence when these two lines are printed as prose, the cadence is wholly lost to the ear as well as the appearance of measure to the eye—
"And Latona beloved deeply by Jove supreme." Here the sense requires a pause after *deeply*; and nothing but the appearance of metre to the eye can induce the reader to pause at *beloved*. In the Hebrew metre, on the other hand, it appears that the sense usually closes at the end of each line, and hence the translators of the Bible have been enabled generally to translate line for line, without the cadence being lost, or the pause altered, even when the translation is printed as prose and the appearance of metre is lost to the eye. "For, lo! the winter is past; the rain is over and gone: the flowers appear on the earth."

The Gaelic poetry in this respect resembles the Hebrew; and the sense usually terminates with each line, at least so far as not to cause the pause to be altered, even when a literal translation is printed in the form of prose. Thus in a literal translation which is given, in the Report of the Committee of the Highland Society, of an old Gaelic poem found in the Dean of Lismore's collection:

"Long do the clouds this night surround me;
Long to me was the night that is past;
For the day that is come I have longed,
While slowly roll'd the day before."

In these lines no change as to the cadence or pause can take place, although they were to be printed in prose, and to lose every appearance of metre to the eye. Here then we find the obvious solution of Macpherson's measured prose: it was the necessary and unavoidable consequence of translating literally from the language from which he did translate. Had his translation not exhibited measured prose, had it for example been like the loose and unequal periods of Telemachus, it must inevitably have been concluded, either that he had not at all translated the poems from the Gaelic, or at least that he had not translated them literally. Such is the origin of that mysterious measured prose, which the wits of Mr. L. have been so hard at work to develope, and which he has at length fortunately and triumphantly discovered in Louth's Explanation of Hebrew poetry!

From Mr. L.'s supposed imitations, little danger is to be apprehended to the fame of Ossian. There is, however, another circumstance in respect to his commentaries which, while it shews the spirit of the commentator, may mislead the uninformed. In his preface he informs us that "not only Macpherson's historical dissertations, but many of his notes, are re-

jected, as full of falsehood, and Blair's critical dissertation is also omitted, as it can do no honour now to his memory." Here we have an admirable precaution employed to prevent the reader from being misled by falsehood, and a delicate tenderness displayed for Dr. Blair's reputation! But how is it proved that these rejected dissertations and notes of Macpherson's are full of falsehood? Mr. Laing says they are so. And how does it appear that Dr. Blair's dissertation would now do no honour to his memory? Mr. Laing says it would not. And certainly Mr. Laing had very good reason for saying so. Macpherson, from his acquaintance with the language, manners, and customs of the Highlanders of Scotland, and from the attention he had paid to its antiquities, was enabled to collect a number of facts, and also point out a variety of circumstances in the poems of Ossian, which both tended to establish their authenticity, and to ascertain the era at which they were produced. Dr. Blair had made extensive and minute inquiries into the authenticity of these poems at a period when particular information could still be procured, and when many of the persons who furnished the originals to Macpherson were still alive: his acquaintance with the poetry of various nations, and his cultivated taste in polite literature, enabled him to appreciate the merits of Ossian's poetry, as well as to ascertain from intrinsic evidence, the state of society which they described: and in consequence, his dissertation containing the result of his inquiries, and drawn up with perspicuity and elegance, carries almost irresistible conviction to the unprejudiced reader. The notes and dissertations of men so well informed on the subject were rather dangerous things when put into the scale against Mr. Laing's parallel passages and sayings. It was therefore prudent to keep them out of sight as much as possible, and also to give them so bad a name as that the reader should have no inclination to inquire after them. The reader who purchases Mr. Laing's edition finds only what can be said against the authenticity of Ossian's poems, and nothing that has been said in their favour; and lest he should be inclined also to purchase Macpherson's edition, and to look into the other side of the question, he is informed by Mr. L. that what he will find there is full of falsehood, and dishonourable to the memory of the writers. If every reader would take Mr. Laing's word for this, and if every bookseller could be prevailed upon to reprint only Mr. Laing's edition, his business would be effectually accomplished, as all the world would have only one side of the question in their hands; and every one knows that where only one side of the question is heard, it scarcely ever fails to appear the right side.

However justifiable such a manœuvre may appear in the eyes of a controversialist—*dolus aut virtus quis in hoste requirit?*—we cannot help regretting that it should have been practised on the present occasion, as it greatly diminishes the value of a very pretty edition of the poems. Had the notes and dissertations, which are omitted, been retained, the reader would have had an opportunity of hearing both sides of the question; a circumstance which would have rendered the present edition more valuable than any other. But as the matter now stands, instead of many his-

torical and critical illustrations from men who had the opportunity and had taken pains to become well-informed on the subject, the reader has merely the conjectures and assertions of a controversialist, who is ignorant of the language, manners, customs, and antiquities of the people to whom the poems belong, and who is determined to believe nothing that does not make for his own opinions. Mr. Laing indeed supplies the place of the historical notices of Blair and Macpherson by others of his own; but where he procured these notices or on what authority they rest is uncertain, for they are presented to the reader merely as Mr. Laing's sayings. They are chiefly the same with those which he formerly advanced in his Dissertation, such as that "there never was a Druid in Scotland," that the present Highlanders are not descended from the aboriginal inhabitants of their country," &c. &c. Our remarks on these assertions we have already delivered in our review on Mr. Laing's Dissertation, in the Literary Journal for August 1804, to which we beg leave to refer the reader.

In his Dissertation Mr. Laing had quoted a poem called the Highlander, and attributed to Macpherson, from which he concluded that as Macpherson was from hence proved to be a poet, he must necessarily have written the poems of Ossian. The Highlander, which resembles some of the pieces of Blackmore, was in every thing so dissimilar to the poems of Ossian, that it was necessary to allow this piece to have been written "during Macpherson's apprenticeship to the muses," although it appeared only about two years before the fragments of Ossian to which it is so dissimilar. Mr. L. has now produced two other early poems of Macpherson, as well as a number more which are gleaned from some old magazines and collections of poetry, and which Mr. L. affirms to be Macpherson's. From these pieces we would draw exactly the reverse of Mr. L.'s conclusion; for not one of them, of which there is the smallest evidence that it was written by Macpherson, bears any more resemblance to the poems of Ossian, than Wilkie's Epigoniad does to Paradise Lost, or Kotzebue's dramas to the plays of Shakspeare. Much of the decision must in this case undoubtedly depend on the taste of the reader; but to us it appears perfectly incredible, even were there no other evidence to be procured, that the same author should have produced Fingal and the Highlander, or Darthula and the Hunter.

In his preface Mr. Laing takes occasion to advert to the evidence in favour of the authenticity of Ossian, which is presented in the Dissertation and Appendix of Blair and in the Report of the Committee of the Highland Society. He does not indeed enter minutely into the merits of this evidence, for that might have been troublesome, and might have moreover excited some doubts in the minds of his readers; but contrives to make very short work of the matter by means of certain rules of weighing evidence, which many controversialists would be very glad to adopt. Whatever is stated in opposition to his opinions is not deserving of the least attention, for the person who states it is either unworthy of credit, or has received false information from others or

indeed from his own senses: while on the other hand, whatever makes for him is to be received implicitly as indisputable truth, even on the testimony of the very same persons who were so egregiously mistaken when they witnessed against him. By means of these rules for weighing evidence, Mr. L. easily makes terrible execution among the testimonies adduced by Dr. Blair and the Committee. Thus Dr. Blair is declared to have garbled and distorted the evidence he procured; Sir John Macpherson, who produced some of the originals of Ossian, is found "to have been then a young man, full of zeal for the supposed honour of his country," and therefore Mr. L. concludes that his word is good for nothing without other vouchers: Dr. Ferguson's direct evidence that he "had seen old manuscripts in Macpherson's possession" is set aside on the ground that his memory has merely "been playing fantastic tricks upon him:" the corresponding declaration of Dr. Hugh Macleod, professor of Church History of Glasgow, "that he had seen and examined several Gaelic manuscripts, partly written upon vellum, and apparently of great antiquity, in the possession of Mr. Macpherson, containing portions of poetry mixed with other compositions," is passed over as altogether unworthy of notice: the declarations of Mr. Gallie that Fingal was translated by his fire-side, of Ewan Macpherson that he had written down some of the poems for Macpherson from the mouths of the persons who repeated them, and of Captain Morrison that he had assisted at the translation—are all passed over with the same discreet silence: in short, the whole of the evidence contained in the appendix to Blair's Dissertation, as well as that subjoined to the Report of the Committee of the Highland Society, of which we gave an analysis in our last, is without ceremony declared by Mr. L. to "amount to nothing!!" Is it to be wondered that Mr. Laing, proceeding by this rule, should still find that truth is wholly on his side?

A curious example of Mr. Laing's manner of weighing evidence is presented in respect to Macpherson himself. Macpherson had from the commencement of his undertaking declared the translations he published to be mere translations; he had made from time to time afterwards the most solemn declarations to the same effect; persons living in the greatest intimacy with him never heard an expression from him in opposition to this testimony, even in his most unguarded moments;*—all those declarations, however, are accounted of no weight whatever; they proceed from "one of the first literary impostors in modern times," and—are in opposition to Mr. Laing's opinions. It appears that Dr. Anderson has been authorized by the Bishop of Dromore to declare that Sir John Elliot had told the Bishop, that he himself had been told by Macpherson, that "all the poems published by him as translations of Ossian were entirely of his own composition." This Sir John Elliot, with whom the important secret was deposited, was, it seems, a physician in London, and the intimate friend of Macpherson. In all this round-about story, every successive depositary of the

* See Dr. Carlyle's letter in the Appendix to the Report of the Committee of the Highland Society, &c.

secret is to be implicitly believed, and even Macpherson's own word is to be received as gospel, for here he has got on the right side of the question. In confirmation of this important narrative there is also another: a Scotch clergyman happened to dine frequently at Antwerp some years ago with an English general, who told this clergyman that an old and intimate (but nameless) companion of his and Macpherson's had told him, that he was told by Macpherson, "that having given an exceeding good poem to the public, which passed unnoticed, he then published, as ancient, some fragments of his own, which were so much applauded, that henceforth he resolved to give the world enough of such ancient poetry." The origin of this wondrous table-talk tale, our readers will perceive, is like that of the Nile hid in obscurity; although from the term "old and intimate companion," it seems to be referred like the preceding tale to Sir John Elliot.

Now this testimony of Sir John Elliot, although according to Mr. Laing's rules for weighing evidence it be perfectly indisputable, might however according to the common rules admit of some doubt. If we may believe Mr. Laing, Macpherson's "morals were not such as to refute the charge of his being one of the first literary impostors in modern times;" and if this be so, certainly Sir John Elliot's extreme intimacy with Macpherson is at least no pledge for his strict veracity in literary matters. His testimony is besides directly contradicted by all Macpherson's public declarations, as well as by the public declarations of so many persons at least equal in respectability to himself. But even allowing that Sir John Elliot only repeated what he had actually heard from Macpherson, how comes it that the latter should be supposed to speak the truth in this one instance and to have lied down-right all the rest of his life? If a thief who had never been known to do an honest deed in his life, and who besides had made a full confession of his villainies before the jury, should, at the foot of the fatal tree, have whispered into the ear of one of his brethren, that in truth he was no thief but a person possessed of all the cardinal virtues—would this whisper be sufficient to make us regard him as a very worthy man? The alleged whisper of Macpherson is much of the same nature with that of the thief. He had written a good deal of poetry, but none in any degree resembling that of Ossian, he had declared a thousand times both in private and public, that Ossian's poems were none of his, and that the highest merit he could aspire to was that of their translator; he, however, *once upon a time*, unsaid all that he had thus said and actually owned himself the author of Ossian's poems. Macpherson certainly had inducements to make such an avowal, and also to make it in a whisper to a friend. His own madrigals could not, he knew, procure him any reputation whatever as a poet; the translations he had published were, on the other hand, universally read and admired; their authenticity was called in question, and merely to aver they were his own compositions might transfer to him the fame of Ossian and hand his name down to posterity. This was too great a temptation even for greater honesty than Mr. L. will allow to Macpherson; but at the same time he was

aware that many persons were still alive who had furnished him with the originals, and many more who could testify their existence. An open avowal was therefore likely to produce immediate contradiction, and to snatch the undeserved laurel with ignominy from his brow: it was therefore most prudent to hint his claims at first in a casual whisper to a friend, to give them in this manner a gradual publicity, and leave it for some future detector of forgeries to place his poetical fame on a firm foundation.

But one of the most curious efforts of Mr. L. to make evidence appear just such as he would have it, may be seen in his remarks with respect to the original of the Address to the Sun in Carthon, which had been transmitted to the Highland Society from different hands. One copy of this address had been procured from Mr. Mackinnon, a gentleman who had received it in the year 1780 from Captain Morrison, who had assisted Macpherson in transcribing and translating the poems of Ossian. This copy Captain Morrison, in a declaration contained in the Report of the Committee, (p. 176) states he found among the papers collected by Macpherson, while he was employed in transcribing them. The other copy was sent to the Committee along with the Address to the Sun in Carrickthura, by the Rev. Mr. Macdiarmid of Weem, who states that he had taken them down thirty years before from the mouth of an old man in Glenlyon, who had learnt them in his youth from people in the same glen, which must have been long before Macpherson was born. These are stubborn facts; and it is not to be wondered at that they were peculiarly disagreeable to Mr. Laing, since he had already piqued himself on discovering from whence the Address to the Sun had been pilfered by Macpherson. The way which he takes to get rid of this direct evidence is not a little extraordinary. In our review of Mr. Laing's Dissertation, (August 1804) we had inserted a copy of the original of the Address to the Sun in Carthon, along with a literal translation, to shew the absurdity of Mr. L.'s pretended plagiarisms. We then stated that the copy we inserted had been procured by the Rev. Mr. Irvine from Captain Morrison, who had taken it down from the mouth of an old man in the isle of Sky. At the same time we asserted that a similar copy had been procured by the Rev. Mr. Macdiarmid from an old man in Glenlyon, a statement which is confirmed by that gentleman's letter to the Committee in 1801. On this statement of ours Mr. L. attempts to found an argument for rejecting the testimony of this gentleman. He asserts that our statement with respect to the old man in the isle of Sky was merely "a gratuitous assertion of our own framed for the support of an argument;" at the same time he asserts that our review of his Dissertation was written by a son of the Rev. Mr. Macdiarmid's; and hence he concludes that as the son has told a story, the father is entirely unworthy of credit. This is certainly a new and curious rule for deciding upon the validity of testimony, and, if correct, would in many doubtful cases afford a very desirable test of the degree of credit due to a witness. Although his own character for veracity could not be directly ascertained; yet if that of any of his blood relations were known,

it would do quite as well. If his son had told stories, his testimony would without further hesitation be wholly rejected; if it was his cousin-german that had falsified, his evidence would be liable to much suspicion; and perhaps, if the falsifier were a step further removed, the witness would only be subjected to a very strict cross-examination.

But before Mr. L. had ventured to found his Dogberry argument on a supposed mistatement of ours, he should at least have been at the trouble to ascertain whether it was in fact a mistatement. He indeed asserts that Mr. Irvine assured him "he had given no information whatsoever concerning the fictitious old man in the Isle of Sky." To this we must answer that if Mr. Laing has not misunderstood the information he received from Mr. Irvine, Mr. Irvine's memory must have failed him on this occasion; for on the very copy, which was procured from him for insertion in our review, was written in his own hand—"Taken by Captain Morrison from the mouth of an old man in Skye, in the year 1763."—With regard to this fact Mr. Laing may satisfy himself by applying either to Mr. Irvine, or to us, or to the gentleman through whose hands he understands the copy was transmitted to us. Whether this account of the old man in Sky was merely a conjecture of Mr. Irvine's own, or whether he had it from Captain Morrison, we shall not pretend to determine; but we believe no one will allege that the information was not communicated to us in such a shape as to warrant our giving it to the public. We must, however, caution our readers against supposing that we would on this occasion make any insinuation whatever to the discredit of Mr. Irvine. Captain Morrison acted as amanuensis to Macpherson; he also lived in the isle of Sky during Macpherson's tour; he may have therefore taken down the address from an old man's mouth for Macpherson; or he may have learnt from Macpherson that it was so taken down: and he may have given information of this sort to Mr. Irvine. That gentleman may have also written the above inscription on a copy of the Address to the Sun, without any intention of misleading; and he may have afterwards forgotten that he had written this information, and consequently denied that he had given it, without any intention of prevarication. Circumstances which appear great to an eager controversialist, and which make a deep impression on his memory, often appear very trivial and are readily forgotten by persons whose minds are occupied with other affairs; but we are to conclude, because a man's memory fails him in respect to some minute particulars in which he feels little interested, that therefore he is a man of veracity. The rashness and confidence with which Mr. Laing accuses us of falsehood on this occasion may teach the public to estimate what credit is due to his other numerous assertions by which he endeavours to render suspected the testimony of so many respectable persons.

It is observed by Mr. Laing, that the copy we inserted corresponds exactly with that sent to the Committee by Mr. Macdiarmid, while it differs in six lines from that transmitted by Mr. Mackinnon, and received by him from Captain Morrison. From hence

Mr. L. concludes that Captain Morrison must have got both copies from Macpherson, who wrote both; that he first obtained from Macpherson an incorrect one, of which he gave Mr. Mackinnon a copy; that he afterwards obtained from Macpherson a more finished one, of which also he had given away copies, one of which had fallen into Mr. Macdiarmid's hands; that therefore the old man in Glenlyon from whom Mr. Macdiarmid states he received his copy was no other than Morrison himself; whence the inference necessarily is that the whole of Mr. Macdiarmid's testimony is a tissue of falsehood. This ingenious theory, however, we beg leave to reject, for the two philosophical reasons, that it is not founded in truth, and that it does not account for the phenomena. The earliest translation which Macpherson published of the Address to the Sun, exactly coincides with his corrected edition of 1773, and adheres throughout to that copy of the Gaelic which Captain Morrison gave to Mackinnon, and which is the most incorrect. But if Macpherson had written both, the only reason he could have for altering the Gaelic was to make it correspond with the English: the English therefore would have been different in the editions of 1761 and 1773, and the correct edition of 1773 would have coincided with the correct and not with the incorrect copy of the Gaelic. If Captain Morrison received both copies from Macpherson, he must have received them previous to the year 1770, for Mr. Macdiarmid's copy, which Mr. L. states to have been procured through this channel, was in that gentleman's possession before that period; but it will be difficult to find a reason why Captain Morrison should have given Mr. Mackinnon an incorrect copy, while he had in his possession a more correct one, and that without giving any intimation that he had the latter. It appears then that Mr. Laing's theory is not only contradicted by Mr. Macdiarmid's evidence, but is irreconcilable to various other circumstances.

The greater coincidence of the copy which we published with that sent to the Society by Mr. Macdiarmid, than with that given by Morrison to Mackinnon, may be accounted for without supposing with Mr. Laing, that gentlemen, whose words pass without question on other occasions, make no scruple of lying on this. We find, upon inquiry, that Mr. Macdiarmid had at different times given away copies of his edition of the Address to the Sun, to various acquaintances: one of these copies may have been communicated to Captain Morrison, subsequent to the year 1780; and this edition, as the most correct one, afterwards retained in his memory. Nor is it any objection to this supposition that Captain Morrison, in his declaration to the Committee, makes no mention of this circumstance. In that declaration Captain Morrison gives no intimation whatever that he had got two copies of the Address among Macpherson's papers, nor does he discover any consciousness that two different copies of it ever existed, or that the one he gave Mr. Irvine differed in the smallest degree from that which he had previously given to Mackinnon. Captain Morrison was a very old man at the time this declaration was taken; his memory of course was imperfect; and it is besides surely quite as rea-

sonable to suppose it failed him in one circumstance as in so many others. These suppositions are confirmed by Captain Morrison having also in his possession a copy of the Address in Carrichura, which Mr. Macdiarmid procured at the same time with the other. Captain Morrison makes no mention of this latter piece in his declaration, nor how he came by it.

As to the "old man in Glenlyon" from whom Mr. Macdiarmid, in his letter to the Committee, states he received the Addresses to the Sun, and whom Mr. Laing states to have been "no other than Captain Morrison himself," we could have formerly given very particular information, had we conceived that it was in any degree interesting to the public. The name of this old man was Duncan Robertson, to which was added, according to the Celtic custom, the patronymic appellation of *Mac-aonghus-bhain*. He was a farmer in Craigelick in Glenlyon, and, in the summer of 1765, when the poems in question were taken down from his mouth, was about seventy years of age. He, at that time, informed Mr. Macdiarmid that he had learned that and many other ancient poems in his early youth. He has left no children, but there are several of his relations still in Glenlyon. Of all these particulars Mr. Laing may ascertain the truth by applying to the gentleman who took down the addresses, as well as to various persons in Glenlyon.

Mr. Laing, in order still more effectually to destroy the authenticity of the address in Carrichura, and to infer that it also is a forgery, proceeds to analyze it in the same manner as he had formerly done some of that part of *Temora* which was published by Macpherson. He discovers that many of the words are of Saxon origin, and from hence he concludes that this could never have been the genuine language of the Caledonians in the third century. In our review of his Dissertation we formerly pointed out the mistakes into which Mr. Laing had fallen by attempting to criticise a language of which he is ignorant. Where has Mr. Laing learnt that the Celtic is not as ancient as the Saxon? or by what marks does he discover that the words which he points out did not spring from Celtic roots? The criterion which we formerly applied seems the only one that can be employed to decide between two ancient languages: the word can only be referred to one language in preference to another when the idea which it expresses can be analysed into more simple ideas in the one and not in the other. Of this rule of deciding we gave more than one example in our review of Mr. Laing's Dissertation, to which we beg leave to refer the reader.

Our readers will pardon us for trespassing so long on their attention with these particulars, as the authenticity of the Address to the Sun in Carthon, is of importance in this controversy, and as Mr. Laing has contrived to employ our statements in regard to it to destroy the credibility of others. The evidence, on which the authenticity of this beautiful fragment stands, is however such as Mr. L.'s assertions cannot overturn. Captain Morrison, who states that he found a copy of it among the papers which he transcribed for Macpherson, is so far from believing it was

composed by Macpherson himself, that in his declaration communicated to the committee, he asserts Macpherson to have been at that period so ignorant of Gaelic as not to be able to understand the poems he was translating without assistance, and "that he could as well compose the prophecies of Isaiah or create the island of Skye, as compose a poem like one of Ossian's." Mr. Irvine, to whom Captain Morrison communicated a copy of the address, has uniformly declared his conviction of its authenticity; and Mr. Macdiarmid's evidence in regard to his copy is clear and conclusive.

It is curious to hear Mr. Laing complain of our having (in the instance just explained,) introduced disingenuous arts into a controversy which "he had happily divested of its former acrimony." This complaint reminds us of the scolding wife in the play, who assures her neighbours that she is the sweetest tempered creature in the whole world; but complains that wicked husband of hers will never have done provoking her. It is true that the Committee of the Highland Society have carried on their investigation into the question with the calmness of impartial inquirers, and have given Mr. Laing every information in their power, which he supposed might suit his purpose. But that this gentlemanlike forbearance should be attributed by Mr. Laing to his own previous forbearance, shews how blind a disputant may be to his own violence and outrages. In his Dissertation he not only pours every sort of abuse on Macpherson, but directly accuses Dr. Blair of having garbled and concealed evidence; insists, in opposition to that writer's express declaration, that all the attestations procured by him were to some Irish ballads, and treats all the testimonies given by respectable gentlemen in the Highlands of Scotland as a bundle of falsehoods. Blair's dissertation she says, "exhibit a simplicity most amusing and ridiculous." In his preface to his present work, Mr. L. spares neither epithets nor assertions to throw contempt and the charge of falsehood on the different gentlemen who have given new evidence to the committee, as we have already repeatedly shewn in the course of this review. Dr. Smith, who, by publishing a collection of other beautiful ancient Gaelic poems, had thrown a terrible stumbling block in the way of those who would not allow that Ossian's poems could be produced in the Highlands, is a particular object of Mr. Laing's violence. He is "a reverend translator of ballads into heroic poems, the Druidical Dr. Smith;" nay Mr. Laing goes so far as to assert that one of the finest poems in Smith's collection is "a well-known fabrication, which assuredly the author would not now, as a christian and a clergyman, venture to attest upon oath as authentic." This is neither more nor less than to say that Dr. Smith "has told such a palpable and tremendous lie, that his conscience will not even let him repeat it." And this is the moderate disputant whose gentlemanlike forbearance had divested this controversy of its acrimony!

Mr. Laing, as a proper return for the Committee's politeness, makes no scruple to accuse them of imposing a literary forgery on the public, and of having "given a sanction to a very gross fabrication." In

our review of the Report of the Committee. in our last number, our readers will find an account of a number of passages selected from various manuscripts in the possession of the Highland Society, and connected together into one piece, with a view to shew the public how Macpherson may have proceeded in selecting and uniting passages of different ancient poems into one. Of their intention in doing so, and the process by which it is done, an account is given in the Report, while the passages thus united are placed in the appendix. Such is the piece which Mr. Laing represents as a forgery of the Committee. The manner in which Mr. L. was led to this strange idea is explained by an anecdote which we have received from an authentic source. The Appendix to the Report of the Committee was first printed, while the Report itself was reserved till the last. Mr. L.'s impatience, however, would not let him wait till both were laid before the public; and he therefore contrived to procure the sheets of the Appendix as they were printed off. Finding there a long piece of Gaelic poetry presented to him, with references which he could not comprehend, his fancy instantly took fire; the members of the Committee were about to act Macpherson over again, and the public to be deceived by another forgery! Under this impression it is said that he had drawn up a full detection of the imposture; and although, on the appearance of the Report, the affair was cleared up, yet the charge of forgery was too favourite a weapon to be readily laid aside.

In reading Mr. Laing's performance we have frequently pitied the hardships under which he evidently labours. He hates Macpherson and would consign him both to infamy and contempt; yet, he is compelled by his theory to acknowledge him to be one of the first geniuses of the age in which he lived, "a genius truly poetical," a poet who could equally excel in two languages, and practise an imposture in each which has duped those most conversant in both. Mr. L. indeed seems not unfrequently to be seized with compunction at his own attempts to depreciate poems which have afforded him so much pleasure; and he endeavours in some degree to atone for his conduct by bursting forth into expressions of enthusiastic admiration. At one time he finds passages to be "exquisitely beautiful," "peculiarly fine;" at another he finds the beauties of Thomson, Collins, and Gray concentrated into a single passage. He casts back an eye of regret to that period of easy faith, when he read the poems of Ossian "with a pleasure to which even the triumphant satisfaction of detecting the imposture is comparatively nothing." *Pol me cidistis, amici!* Mr. Laing, however, it appears still derives some pleasure from these poems, although a pleasure of a peculiar nature. "I can still say he," he "peruse them as a wild and wonderful assemblage of imitations, with which the fancy often pleased and gratified, even where the judgment condemns them most." We feel, as well as Mr. Laing, that he has lost the true way to the enjoyment of Ossian's poems; but we believe it is still in his power to regain it. If he will only apply with his usual industry to make himself acquainted with the language,

manners, and customs of the Highlanders of Scotland; if he will reside a few months in the only parts where information can be procured with regard to the poems of Ossian; and if he will at the same time resolve to weigh evidence by the common rules; it is probable that he may yet again taste the pleasures of his youth.

We cannot conclude this criticism without expressing our admiration of the uncommon ardour of Mr. Laing's mind, and his indefatigable industry. We must, however, at the same time lament the pursuits on which they are wasted. If half the ability, and half the industry, that has been consumed in this idle attempt to prove the poems of Ossian a forgery, had been employed in forwarding the progress of science, or in any pursuit beneficial to mankind, we should at present have enjoyed the satisfaction of holding up Mr. Laing's merits to the applause of the public, instead of being subjected to the invidious task of exposing the abuse of his talents.

FOREIGN.

Memoires d'un pere, pour servir a l'instruction de ses Enfants: Œuvres posthumes de Marmontel, Historiographe de France, Secretaire perpetuel de l'Académie Française. Imprimées sur le Manuscrit autographe de l'auteur, A tom. 12mo. A Londres, 1805. Re-imprimé pour M. Peltier.

Memoirs of Marmontel, written by Himself; containing his Literary and Political Life, and Anecdotes of the Principal Characters of the Eighteenth Century. 4 vols. 12mo. London, 1805. Longman & Co. and Murray.

We have transcribed the title both of the original work and the English translation; because we intend to include in this article the review of both. The occasion and object of the performance is expressed in its first paragraph:

"It is for my children that I write the history of my life; it was their mother's wish. Should it meet the eyes of a stranger, let him pardon details which to him must appear minute and trifling, but which I think necessary to them. It may be useful to my children to collect the lessons that time, opportunity, example, and the various scenes through which I have passed, have afforded me. I could wish them to learn from me never to despair of their own powers, but never to be too confident of success; to fear the rocks of good fortune, and pass with courage the straits of adversity."

Marmontel has acquired a reputation so high in the republic of letters as justly to become an object of great curiosity; and a detail by his own hand of the circumstances which contributed to form his genius, to direct his pursuits, and to determine his fortune naturally promises to be highly interesting and instructive. Every man capable of knowing and describing the events of his life, is the best biographer of himself. In point of knowledge his advantage is inestimable; and his partialities must be greatly restrained by an appeal to the public upon the truth of every thing which he asserts. Accordingly almost every specimen we have of this kind of biography is in a peculiar manner interesting. We shall commu-

nicate as accurate an idea as we can, and as full a specimen as our limits will permit, of what is contained in the memoirs here presented to the public.

Marmontel was the son of a peasant, in Limosin, one of the midland provinces of France. His father rented a small piece of ground, and kept a little shop. His circumstances were not above those of an industrious peasant, and having a large family, the expence of a learned education to his son appeared to him formidable, and he was only induced to give his consent, by the persuasion of his wife, to whom it appeared an object peculiarly desirable. Marmontel describes the scenery about their rural habitation. It was beautiful. He adds

"But the charm that my native village has left on my memory arises from the vivid impression I still retain of the first feelings with which my soul was imbued and penetrated by the inexpressible tenderness that my parents shewed me. If I have any kindness in my character, I am persuaded that I owe it to those gentle emotions, to the habitual happiness of loving and being loved. Ah! what a gift do we receive from heaven, when we are blessed with kind affectionate parents!"

His description of the manners and character of his family, and of their neighbours is still more interesting. Their gentle and modest virtues, their calm and simple pleasures, compose a picture of the highest beauty. Their state of mental culture, and their means of enjoyment, are here represented much higher than we imagined was the lot of the peasantry in any part of the French territory. We have no doubt that the affectionate remembrance of the author has borrowed some colouring from his imagination; and it is to be remembered that the different parts of the French territory, by the variety of the laws, differed greatly in the means of happiness permitted to the peasantry; and some few of them were harassed by a small proportion of those feudal regulations which elsewhere oppressed the lower orders. Of this number was the province of Limosin, which as it approached Switzerland, seems, in the condition of its inhabitants, to have resembled this celebrated spot, rather than France. The following details will afford some conception of the scenes to which we allude:

"I was the eldest of a great number of children: my father, a little severe, but essentially kind, under a rough and stern exterior, loved his wife to adoration: and with reason; my tender mother was the worthiest and most interesting of women, and most amiable in her family. I never could imagine how, with the simple education of our little convent at Bort, she had acquired so much polish of mind and so much elevation of soul, and particularly in her language and stile, a feeling of propriety so just, so delicate, so fine, that it appeared in her to be the pure instinct of taste. My good bishop of Limoges, the virtuous Coetlosquet, has often spoken to me, at Paris, with the tenderest interest, of the letters my mother had written to him to recommend me to his kindness.

"My father had as much veneration as love for her. He only reproached her for her weakness for me, and this weakness had one excuse: I was the only one of her children that she had suckled; her too frail health no more permitted her to fulfil so gentle a duty. Her mother was not less fond of me; I think, I now see the good little old woman: what a charming temper! what sweet and smiling gaiety! She was the housekeeper, the mistress of the fa-

mily, and gave us all an example of filial tenderness; for she too had her mother and her husband's mother, on whom she lavished her attentions. I am going rather far back when I talk of my great-grand-mothers, but I well remember that, at the age of eighty, they were still living, drinking their glass of wine by the fire-side, and recollecting old times, of which they told us wonders.

"Add to the family three sisters of my grandmother, and the sister of my mother, my aunt, who is still living: it was in the midst of these women and of a swarm of children that my father found himself alone.

"With a very little property we all subsisted. Order, domestic arrangement, labour, a little trade, and above all, frugality, kept us in comfort. The little garden produced nearly as many vegetables as the consumption of the family required: the orchard afforded us fruit; and our quinces, our apples, and our pears, preserved with the honey of our bees, were, in winter, most exquisite breakfasts for the women and the children. The little flock of sheep, that were folded at Saint Thomas, now clothed the women, and now the children, with their wool; my aunts spun it, they spun too the hemp of the field that furnished us with linen; and the evenings, when, by the light of a lamp nourished by the oil of our nut trees, the young people of the neighbourhood came to peel our fine hemp with us, formed an exquisite picture. The harvest of the little farm assured our subsistence, the wax and honey of the bees that one of my aunts carefully attended to, formed a revenue that cost but little; the oil pressed from our green walnuts had a taste and smell that we preferred to the flavour and perfume of that of the olive. Our buck-wheat cakes, moistened, smoking hot, with the good butter of Mont-d'Or were a delicious treat to us. I know not what dish would have appeared to us better than our turnips and our chesnuts; and in a winter's evening, while these fine turnips were roasting round the fire, and we heard the water boiling in the vase where our chesnuts were cooking, so relishing and so sweet, our hearts palpitated with joy. I well remember too the perfume that a fine quince used to exhale, when toasting beneath the ashes, and the pleasure our grandmother used to have in dividing it among us. The most moderate of women made us all gluttons. Thus, in a family where nothing was lost, trivial objects united made plenty, and left but little to expend in order to satisfy all our wants. In the neighbouring forests there was an abundance of dead wood of little or no value; my father was permitted to take his annual provision there. The excellent butter of the mountain, and the most delicate cheeses were common and cost but little; wine was not dear, and my father himself drank of it soberly.

"But however, though extremely moderate, the expence of the house did not fail to be nearly the measure of our little revenue; and when I should be placed at the college, the foresight of my father exaggerated the expences of my education; beside he considered the time that was given to study as but ill-employed: he used to say that Latin only made sluggards. Perhaps too he had some presentiment of the misfortunes we experienced in seeing ourselves deprived of him by a premature death; and by making me early embrace a profession whose utility should be less tardy and less uncertain, he might think to leave in me a second father to his children. Yet, pressed by my mother, who was passionately desirous that at least her eldest son should receive a classical education, he consented to take me to the school at Mauriac.

"Loaded then with caresses, bathed with gentle tears and charged with benedictions, I set out with my father: I rode behind him, and my heart beat with joy; but it beat too with alarm when my father said to me: 'they have promised me, my dear boy, that you shall be admitted into the fourth class; if you are not, I shall bring you

back again and all will be over.' Judge how I trembled when I appeared before the master who was to decide my fate. Fortunately, it was the good father Malosse, to whose kindness I am so much indebted: there was in his look, in the sound of his voice, in his physiognomy, a character of benevolence so natural, and so feeling, that his first approach announced a friend to the stranger who addressed him. After having received us with that touching grace, and invited my father to come back and learn the success of the examination I was about to undergo, seeing me still timid, he began by encouraging me; he then gave me an exercise as a trial: this exercise was full of difficulties that to me were insoluble. I did it ill, and after having read it, 'Child, said he to me, you are very far from being fit to enter this class; you will even find it difficult to be admitted into the fifth.' I began to cry. 'Then I am lost, said I to him; my father has no desire to let me continue my studies; he has only brought me here in complaisance to my mother, and he declared to me on the road that, if I were not admitted into the fourth, he would take me home again; that would be very hard on me, and very afflictive to my mother! ah! for pity's sake, take me; I promise you, my father, to study so hard that you shall shortly be fully satisfied with me.' The master, touched with my tears and my good will, admitted me; and told my father not to be unhappy about me, for he was sure I should do well."

The detail of the education which Marmontel received in the schools or colleges of this province is likewise full of interest. It forms not only the first, and perhaps the most important class of the circumstances of his life; but it gives us some minute information with regard to the state of instruction at that time among the people in a distant and neglected part of France. It seems to have attained a very high degree of perfection, and to have been very generally diffused. At the school at Mauriac, says Marmontel:

"I was lodged, as was the custom of the school, with five other scholars, at an honest mechanic's in the town; and my father, sad enough to return without me, left me there with my packet and provisions for the week: these provisions consisted in a large loaf of rye bread, a little cheese, a piece of bacon, and two or three pounds of beef; my mother had added to them a dozen apples. This was the weekly provision of the best fed scholars of the school. The mistress of the house cooked for us, and for her trouble, her fire, her lamp, her beds, her lodging, and even the vegetables of her little garden that she furnished for our soup, we gave her twelve-pence halfpenny per month; so that reckoning every thing, except my clothes, I might cost my father between four and five pounds a year. This was a great deal for him, and it was an expence I was very anxious to spare him. The day after my arrival, as I was going in the morning to my lesson, I saw my master at his window, who beckoned me to his chamber. My son, said he to me, you have need of private instruction and much study to overtake your fellow students: let us begin with the elements and come hither half an hour before lectures every morning to repeat to me the rules you have learned; in explaining them to you, I will point out to you their use. I wept too on that day, but it was for gratitude. In returning him thanks for his kindness, I begged him to add that of sparing me, for some time, the humiliation of hearing my exercises read aloud in the lecture room. He promised it, and I went to my studies.

"I cannot express with what tender zeal he undertook the care of instructing me, and what charm he had the art of giving to my lessons. At the bare name of my mother, of whom I sometimes spoke to him, he seemed to breathe

her very soul, and when I communicated to him the letters in which maternal love expressed its gratitude to him, tears flowed from his eyes."

"With respect to our school, it was particularly characterised by a police exercised by the scholars over themselves. Those who lodged in the same chamber consisted of scholars of different classes, and among them the authority of age or talent, naturally established, put order and rule into our studies and our manners. Thus the boy who, far from his family, appeared when out of school to be abandoned to himself, did not fail to find monitors and censors among his fellow students. They studied together around the same table; it was a circle of witnesses who, under each other's eyes, reciprocally imposed silence and attention. The idler wearied himself with mute immobility, and was soon tired of his indolence: the dull boy, if diligent, was pitied, aided, encouraged; if they could not admire his talents, they esteemed his willingness; but there was neither pity nor indulgence for the incurable sluggard; and if all who lodged in the same chamber were affected with this vice, they became dishonoured; the whole school despised them, and parents were advised not to put their children there. The inhabitants themselves had therefore a great interest in lodging only studious boys; and I have seen some turned away solely for their indolence and want of discipline. Thus in scarcely one of the groups of children was idleness tolerated; never did amusement or recreation precede study. A custom which I have never seen, but in this school, gave, toward the end of the year, redoubled fervour to our studies. To rise from one class to another, it was necessary to undergo a severe examination, and one of the tasks we had to accomplish, was a work of memory. According to the class, it was in poetry, some lines of Phædrus, of Ovid, of Virgil, or of Horace; and, in prose, parts of Cicero, of Livy, of Quintus Curtius, or of Sallust: the whole, to retain by heart, formed a very considerable mass of study. We began it long before the examination, and that it might not trench on our usual studies it employed us from day-light to the morning's lesson. We used to do it in the fields, where, divided into bands, each his book in his hand, we went humming along exactly like swarms of bees. It is painful, in early youth, to tear ourselves from the morning's sleep; but the most diligent of the band roused the more tardy: I myself have frequently been pulled from my bed while still asleep; and if I have since had a little more suppleness and docility in my memory, I owe it to this exercise.

Our scholastic habits were not less distinguished by a spirit of order and domestic economy than by a taste for study. The new-comers, however young, learned from the older boys to be careful of their cloaths, their linen, their books and their provisions. All the pieces of bacon, of beef, or of mutton, that were put into the boiler, were neatly strung like the beads of a chaplet; and if, in the mixture, any debates arose, the mistress of the house decided. As to the more delicate morsels that on certain festivals were sent us by our families, the treat was common, and those who received nothing were not less invited to partake. I recollect with pleasure the delicate attention that the most fortunate of our little troop always observed to prevent the others from feeling this afflicting inequality. When one of these presents arrived the mistress of the house announced it to us, but she was forbidden to name him who had received it, and he himself would have blushed to have boasted of it. This modest caution was the admiration of my mother when I told it her. Our amusements were chosen from ancient games: in winter, on the ice, amid the snow; in fine weather, far out in the country, in the heat of the sun; and neither racing, wrestling, boxing, nor the game of quoits, nor the sling, nor the art of swimming were strangers to us. In the heat

of summer, we used to go and bathe more than a league from the town: to the little boys, fishing for crayfish in the rivulets, and to the great boys fishing for eel and trout in the rivers, or catching quails with nets after harvest, were our most lively pleasures; and, on our return from a long ramble, woe to the fields where the green peas were not gathered. Not one of us could have been guilty of stealing a pin; but, in our moral code, it had passed into a maxim that what could be eaten was no theft. I abstained as much as possible from this species of pillage, but without co-operating in it, it is yet true that I shared it, first in furnishing my contingent of bacon for cooking the peas, and afterward in eating them with all the accomplices. To do like the rest appeared to me a duty from which I dared not deviate; but I capitulated afterward with my confessor by restoring my part of the theft in alms."

From the classical school at Mauriac the author passed to the college of Clermont for his philosophical course; where he was obliged to support himself by the labours of a private tutor:

"After the course of logick was completed, after a year of excessive labour, having had, without reckoning my own studies, scholars from three different classes to instruct, morning and evening, I went home to my parents to take a little repose: and, I confess, it was not without some sentiment of pride that I appeared before my father, well dressed, my hands full of little presents for my sisters, and with some money in reserve. My mother wept with joy as she embraced me."

After two years abode at Clermont he went to finish his studies at Toulouse, where he greatly distinguished himself; and by the profits of his labours in teaching, not only supported himself, but contributed to the support of his family, now deprived by death of his father. While here pursuing his studies he wrote an Ode for the Academy of Floral Games, which, having missed the prize, he sent to Voltaire, then in the height of his glory:

"I was enraged; and, in my indignation, I wrote to Voltaire; sent him my poem, and cried to him for vengeance: all the world knows with what kindness Voltaire received all young men who announced any talent for poetry: the French Parnassus was an empire whose scepter he would have yielded to no one on earth, but whose subjects he delighted to see multiply. He sent me one of those answers that he could turn with so much grace, and of which he was so liberal. The praises he bestowed on my poem, amply consoled me for what I called the injustice of the academy, whose judgment, as I said, did not weigh one single grain in the balance against such a suffrage as that of Voltaire. But what flattered me still more than his letter, was the present he sent me of a copy of his works corrected by his own hand. I was mad with pride and joy, and I ran about the town and colleges with his present in my hands. Thus began my correspondence with that illustrious man, and that intimate friendship that lasted, without change, for five and thirty years, dissolved only by his death."

The facility with which Voltaire replied to a very young man entirely unknown to him, and in the most obscure circumstances, is much to his honour. From this reception our author was encouraged to correspond with him during his stay at Toulouse, and by his advice it was that Marmontel's course of life was finally determined.

"My correspondence with Voltaire, to whom I sometimes wrote as I sent him my poetry, and who had the

kindness to answer me, had not a little contributed to change my fancy for this profession.

“Voltaire, in encouraging me to hope for success in the career of poetry, pressed me to go to Paris, the only school of taste where talent can form itself. I answered him that Paris was, for me, too vast a theatre, that I should there lose myself in the crowd; that, beside, being born without fortune, I should want the means of existence; that at Toulouse I had created myself a comfortable and honourable livelihood, and that, unless Paris could offer me one nearly equal, I should still have the fortitude to resist my desire of going to render my homage to the great man who deigned to invite me.

“However, it soon became necessary to decide. Literature at Paris, the bar at Toulouse, or the seminary at Limoges: these were what offered to me, and in each I beheld only uncertainty and delay. In this irresolution, I felt the necessity of consulting my mother: I had no idea she was ill; but I knew she was feeble. I hoped that my presence would restore her to health. I went to see her. How ~~startling~~ how delightful would this journey have been to me, had it corresponded to so dear a hope!

“I leave my brother at Toulouse; and, on a little horse I had bought, I set off: I arrive at the farm, at the hamlet of Saint Thomas. It was a holiday. My eldest sister, and the daughter of my aunt d'Albois, had come thither for a walk. There I rest myself, and change my clothes; for I carried in a bundle, in my cloak-bag, all the dress of an Abbe. From Saint Thomas to Bort, by fording the river, there is but one meadow to cross. I take the two girls across the river on my horse, and I arrive at the town by that charming walk. Pardon these details: I repeat it again, it is for my children that I write.

“As I passed by the church, the people were at vespers; one of my old school-fellows, Odde, the same that afterwards married my sister, met me as he was going there, and he soon spread the news of my arrival in the church. My friends first steal out, then our neighbours, and insensibly the whole congregation: the church is empty, and my house is soon filled and surrounded by this crowd, who come to see me. Alas! I was at that moment severely afflicted! I had just embraced my mother; and in her thinness, in her cough, in the burning red that coloured her cheek, I thought I recognized the same disorder of which my father died. It was but too true; my mother was attacked by it before the age of forty. That fatal consumption was contagious in my family, and made most cruel ravages. I did all that was possible to dissimulate to my mother the grief that seized me. She, who knew her disorder, forgot it, or at least appeared to forget it on seeing me, and she only talked to me of her joy. I afterward learnt that she had engaged the physician, and my aunts, to flatter me on the state of her health, and not suffer me to indulge my inquietude. They all united with her to deceive me, and my soul caught eagerly at the gentle hope. I return to the inhabitants.

“My mother was enchanted at my academic successes, and the enchantment had spread itself around her. The flowers of silver that I sent her, and with which she every year adorned the altar on the *Fete-Dieu*, had given such an idea of me in the town, as not to be defined. The people there, who have since, perhaps, changed their nature like so many others, were then kindness itself. Each was emulous of loading me with all that friendship can dictate. The good mothers were pleased to recall to me my infancy; the men listened to me as if my words were to have been collected and preserved. Yet I only uttered the simple touching words that my heart prompted in its emotion.

“I at last spoke to her of the diminished ardor I felt for the profession of the church, and of my irresolution about the choice of a new one.

“‘The profession of the church,’ said she to me, ‘essentially imposes two duties that of being pious, and that of being chaste: it is impossible to be a good priest but at this price, and on these two points it belongs to you to examine yourself. As to the bar, if you enter there, I must require from you the most inviolable promise that you will never affirm what you do not believe to be true, nor ever defend what you believe is not just. With regard to the career that M. de Voltaire invites you to pursue, I think it a prudent precaution to assure yourself at Paris a situation that may leave you time to instruct yourself, and to acquire more talent; for you must not flatter yourself: what you have already done is but little. If M. de Voltaire can procure you some honourable, liberal, and sure employment, go, my dear son, go enter the lists of fame, and of fortune, I consent; but never forget that the most honourable and dignified companion is virtue.’ Thus spoke this astonishing woman, who had no other education than that of the little convent at Bort.

“Her physician thought it necessary to inform me that my presence was hurtful to her. ‘Her disorder,’ said he to me, ‘is a blood too vivid and too highly inflamed; I calm it as much as I can, and you, involuntarily, nay, necessarily agitate it again, and every evening I find her pulse higher and more frequent. If you wish her health to be re-established, Sir, you must leave her; and, above all, be careful that your parting be not too affecting for her.’ It was a cruel parting! and, in that moment, my mother’s courage was superior to mine; for she flattered herself no longer, and I flattered myself still. At the first word I said to her of the necessity of returning to my pupils, ‘Yes, my son,’ said she, ‘you must go. I have seen you. Our hearts have spoken. We have nothing more to say to each other but a tender farewell, for I have no need to recommend’ She interrupted herself, and as her eyes filled with tears, ‘I am thinking,’ said she, ‘of that good mother I have lost, and who loved you so. She died like a saint; she would have had a real joy to have seen you once again. But let us try and die as like a saint as herself: we shall meet again before God.’ She afterward changed the subject, and talked to me of Voltaire. I had sent her the handsome present he made me of a copy of his works: it was a corrected edition; she had read them, and was reading them again. ‘If you see him,’ said she, ‘thank him for the gentle moments he has made your mother pass; tell him that she knew by heart the second act of *Zaire*, that she wept over *Merope*, and that these verses of the *Henriade* on Hope, have never left her memory nor her heart.’

..... that which heaven sends inspires
No empty pleasures, nor no vain desires;
It brings God’s promise, his defence and aid,
Pure, immutable, as the heaven he made.

This allusion to herself, speaking as of one who would soon cease to exist, rent my very heart. But as I was advised to avoid carefully all that might affect her too sensibly, I dissembled what I presaged: and the next day, both mutually studying to conceal the affliction of parting, we only gave to our farewell what it was impossible for us to refuse to nature.”

This detail to the completion of the author’s education is in the highest degree pleasing and instructive. The scenes presented to our view are delightful, and painted with a delicate and masterly hand. The character of Marmontel himself stands in the fairest light, and is an inviting object of imitation. Born in a family in which the simple virtues and warm affections of the rural state appeared in great perfection, he seems to have corresponded thoroughly to the good qualities of those by whom he was surrounded; to have participated to a high degree in their most exqui-

site affections; and to have distinguished himself by that conduct which became his years, an ardent desire to be as light a burthen as possible to his family, to assist them as soon as his utmost efforts could enable him, which at a very early period they did; and to acquire by the utmost diligence in his studies those qualifications which might in future life raise him to distinction. The simplicity and candour which reign in this narrative give it a peculiar air of authenticity and truth; and the sentiments, and examples which it contains, and persuasively recommends, will render this part of the work very useful to the young.

On the conclusion of his education Marmontel was determined by the advice of Voltaire, to decline entering into any profession, and to repair to Paris where that powerful friend informed him he had obtained a promise from M. Orri, the comptroller general of finance, to befriend him. On arriving at Paris, however, he found M. Orri dismissed. His interview with Voltaire deserves to be inserted:

“Those young men, who born with some genius and love for the arts, have been introduced into the presence of the most celebrated men in the art that forms their own study and delight, have felt like me the confusion, the oppression of heart, the kind of religious fear that I experienced in appearing before Voltaire.

“Persuaded that I should have to speak first, I had turned in twenty ways the phrase with which I should address him, and was satisfied with none. He relieved me from this difficulty. On hearing my name, he came to me, and extending his arms, ‘My good friend,’ said he, ‘I am very glad to see you. Yet I have bad news to tell you; M. Orri had undertaken to provide for you; M. Orri is no longer in favour.’

“I could scarcely have received a more severe, more sudden, or more unexpected blow; but I was not stunned by it. I have always been astonished at the courage I have felt on great occasions, for my heart is naturally feeble. ‘Well, Sir,’ said I, ‘then I must contend with adversity; I have long known it, and long struggled with it.’—‘I am glad to find you have confidence in your own powers. Yes, my good friend, the true and most worthy resource for a man of letters is in himself and in his genius. But, till yours shall have procured you something to exist on, I speak to you candidly as a friend, I must provide for you. I have not invited you hither to abandon you. If even at this moment you be in want of money, tell me so: I will not suffer you to have any other creditor than Voltaire.’ I returned him thanks for his kindness, assuring him that, for some time at least, I should not want to profit by it, and that, when I should, I would confidently have recourse to him. ‘You promise me,’ said he, ‘and I depend on you. In the mean time, let’s hear what you think of applying to?’—‘I really don’t know; you must decide for me.’—‘The stage, my friend, the stage is the most enchanting of all careers; it is there that in one day you may obtain glory and fortune. One successful piece renders a man at the same time rich and celebrated; and if you take pains you will succeed.’—‘I do not want ardour,’ replied I; ‘but what should I do for the stage?’—‘Write a good comedy,’ said he, in a firm tone.—‘Alas! Sir, how should I make portraits? I do not know faces.’ He smiled at this answer. ‘Well then write a tragedy.’ I answered that I was not quite so ignorant of the passions and the heart, and that I would willingly make the attempt. Thus passed my first interview with this illustrious man.

“On leaving him I went and took a lodging at three

half-crowns a month, near the Sorbonne, at a cook’s house in Mason-street, where I had a tolerably good dinner for nine-pence. I used to reserve a part of it for my supper, and I lived well. However, my six guineas would not have gone very far. But I found an honest bookseller who offered to buy the manuscript of my translation of *The Rape of the Lock*, and who gave me twelve guineas for it, but in promissory notes, and these notes were at long dates. A Gascon, whose acquaintance I had made at a coffee-house, discovered for me, in the street of St. André des arts, a grocer, who consented to take my notes in payment, provided I would purchase goods of him to that amount. I bought twelve guineas worth of sugar of him; and after having paid him, I entreated him to resell it for me. I lost but little by it; and with my six guineas of Montauban, and my eleven pounds fifteen shillings of my sugar, I was enabled to go on till the harvest of academies prizes, without borrowing of any one. Eight guineas of my lodging and my eating would only amount together to eleven guineas and a half. I had therefore nearly six guineas left for my other expences. This was quite enough; for, by keeping in bed, I should burn less wood in winter. I might therefore go on with my literary labours till Midsummer, without inquietude; and if I gained the prize at the academy, which was twenty guineas, I should get through the year. This calculation kept me in spirits.

“I began by studying *the art of play-writing*. Voltaire furnished me with books. Aristotle’s art of poetry, P. Corneille’s discourses on the three unities, his reflections, the Greek tragedians, our modern tragedies, were all eagerly and rapidly devoured.”

Nothing could be more simple, cordial, and noble than the behaviour of Voltaire to this unfriended young man; and from this and numberless other instances in his life, it sufficiently appears that if Voltaire has been often praised a great deal too much, he has often been blamed too far beyond truth and justice. Marmontel was not received in his house with the pomp and insolence of patronage; he found it a second home, and all the friends of Voltaire his friends.

Marmontel passed some years in Paris in very narrow circumstances, indeed in not a few of the constraints of poverty. He reckons them, nevertheless, among the happiest years of his life; and the detail of the circumstances by which they were filled up forms not the least interesting part of the work. Two grand consolers attend that season of life, thoughtlessness and hope.

Among other unsuccessful attempts to improve his circumstances was that of a review, set up conjointly by him and a friend, who seems to have been the projector, he speaks of it in the following terms:

“His project of publishing between us a periodical review was not so good a thing as he expected: we had neither gall nor venom: and as this review was neither a faithless unjust criticism on good works, nor a bitter biting satire on good authors it had but little sale.”

About three years after his arrival in Paris, was played his first tragedy, *Dionysius the Tyrant*. His success was complete. This triumph introduced him immediately into the brilliant society of Paris; and all the houses of fashion which were distinguished by the resort of men of letters were from that time open to him. The description of the life which he led at this period opens a pretty clear and distinct view of that very peculiar species of society which was formed at that time by the men of letters in Paris, with those

men, or rather those women of fashion and fortune whose vanity was gratified by receiving them at their houses. It affords also considerable insight into the state of morals among the superior orders of the people. The gallantry of the French nation had by this time degenerated into a neglect almost total of the obligations of the married state; and hardly any woman wished her indulgence in licentious pleasures to be a secret. The general prevalence of this depravity, as it appears even in the Memoirs of Marmontel, where it is by no means held forward ostentatiously, or presented in strong colours, excites revolting and disgust in the mind of a Briton, habituated to sound views of the nature, destination, and true interests of man and of society.

Another circumstance which gives a peculiar interest to this part of the Memoirs of Marmontel is the notices with which they are interspersed of all the celebrated men, and letters who then flourished in Paris, with almost all of whom he had considerable intercourse; and with a great part of whom he was in habits of the strictest intimacy. He speaks of them in general incidentally; and perhaps, there is room to regret that he has been so sparing in observations on his celebrated cotemporaries. As it is, however, he has contributed considerably to the gratification of our curiosity; and most frequently in a manner creditable to himself. He speaks with esteem and affection of the persons with whom he associated, of Voltaire, of d'Alembert, of Thomas, of Turgot. There is, however, no enthusiastic or strained panegyric. And there is such an air of candour and simplicity as gives credit to the sincerity of the author's expressions. What we were not altogether prepared to expect, he speaks in the highest terms of the moral qualities of Diderot, represents him as a most amiable man, and in the charms of his conversation finding hardly an equal. Poor Rousseau, however, is the object of his bitter enmity. We have often been surprised at what seems to have been the general consent of the literary party of Paris to abuse Rousseau. He certainly was a greater man than any one of them. This indeed is one cause. And his disdain to court them, or want of address may be another. His views besides were too much his own to coalesce with those of a party. And the infirmities of his disposition, which merited pity, because they were the result in a great measure of the unfortunate circumstances in which he had been placed, rendered his nature too impracticable for the common intercourse of the world, and made those who saw only his unreasonable suspicions judge of him according to their own ignorance or malignity.

Several parts of the conduct of Marmontel during this part of his life merit no praise. He himself condemns the licentious pleasures in which he indulged with corrupt women; but it is not with the severity of moral censure, it is only with the soft name of folly and imprudence.

What however is most of all unworthy of him is the part he played with Madame Pompadour, the King's mistress; whose protegé he became. It is mortifying to find a man of letters paying his court to an infamous woman; hanging in anxious dependence upon the mistress of a king; flattering her;

and holding it a matter of honour to be denominated her friend. Such were the manners of the times, we shall be told; such was the fashion. It is unfortunately too true. The first persons in rank and dignity in the kingdom vied for the countenance of the favoured prostitute. The nobility of France had for ages worshipped the mistresses of the King. What has been the consequence? The subversion of that throne, which the possessors and supporters had thus vilified and degraded. Thus too will it ever be. This is the unalterable law of nature; which fortunate, or rather unfortunate circumstances may counteract for a time, but which sooner or later attains its ascendancy. The only solid foundation of respect is sound morality. Kings have never preserved their authority but by the display of those moral qualities which were in esteem in the ages in which they lived. During the Gothic times of war, the Kings were first in valour and in conduct; and a succession of cowardly princes would infallibly have lost the throne. Now that more extensive and just ideas of morality are acquired, the conduct of princes must correspond to those enlarged and more accurate notions of human merit which are diffused; and if it do not, they may rest assured that *opinion*, on which in the last resort all government is allowed by every one to depend, will not remain long in their favour. Of this the French revolution is a proof which they ought not to forget.

But we may still be told that this fashion, corrupt and fatal as it was, still affords an apology for the conduct of Marmontel; that Voltaire himself, Crebillon, Bernis, and even Duclos were no less dependants and flatterers of the mistress than he was. We may simply answer that society in ill makes not good; and should be no apology for a man whose mind ought to have been capable of choosing for itself; a man who stands forward to claim our esteem on the foundation of his intellectual accomplishments. But we may add that Marmontel was not without examples among his cotemporaries of those who disdained to bow before the contemptible idol. Of this number was that Rousseau whom he affected to despise, and sincerely hated; of this number was d'Alembert, Raynal, Thomas, and even Diderot, who all respected themselves and their vocation enough to keep at a distance from this mere instrument of royal vice.

Among other favours which Marmontel received, was that of being made editor of a periodical work, entitled the *Mercur*, supported by government. The circumstance by which he was deprived of this appointment is worth being mentioned. A gentleman of his acquaintance, who had received some cause of dissatisfaction from one of the court minions, the duc d'Anmont, had written a copy of verses turning that nobleman into ridicule. Marmontel to whom he had communicated them was imprudent enough to recite some of them one day in a company at the house of Madame Geoffrin. As the spies of the court, like the frogs of Egypt, were found in every corner, this was immediately reported. He was accused as the author. It availed him nothing to deny it. For no other fault he was shut up in the Bastille. He

was soon liberated, but the *Mercur* was not restored to him. However the celebrity which this arbitrary usage procured him proved of greater value. He became presently a person of great vogue. His *contes moraux* were exceedingly popular. He was admitted a member of the French academy. His next publication, *Belisarius*, had prodigious success; and the doctors of the Sorbonne who censured it, only contributed to its celebrity, and to the disgrace of the doctrines which they espoused. The conferences which Marmontel had with them on this subject he relates particularly, and they are very interesting. After much discussion, "Well," said he to them at last, "since your authority only should be law, what do you ask of me?" The right of the sword, they replied, to exterminate heresy, irreligion, impiety, and bind all to the yoke of faith." Such is the doctrine to which the doctors of the Sorbonne adhered at the time of the publication of Marmontel's *Belisarius*! Is it wonderful that men of genius turned them into ridicule? The theologians extracted the errors they condemned:

"After having collected thirty-seven of them, finding that number sufficient, they published the list under the title of *Indiculus*. Voltaire added to it the epithet of *Ridiculus*. Never did adjective and substantive agree better together; *Indiculus*, *Ridiculus* seemed made for each other; they remained inseparable. M. Turgot exposed the folly of the doctors in another way. As he was a good theologian himself, and a still better logician, he first established this evident and universally acknowledged principle, that of two contradictory propositions, if one be false, the other is necessarily true. He then placed in opposition, in two parallel columns, the thirty-seven propositions reproved by the Sorbonne, and the thirty-seven contradictory ones, very exactly enunciated. There was no medium; in condemning the former, the theologians must absolutely adopt and profess the latter. Now, among these there was not a single one which was not revolting for its horror, or ridiculous for its absurdity. This beam of light, thrown judiciously on the doctrine of la Sorbonne, exposed it in its native deformity. In vain did they wish to withdraw their *Indiculus*; it was too late; the blow was struck.

"Voltaire undertook to make a game of the syndic Riballier, and his scribe Cogé, a professor at that same college Mazarin, of which Riballier was head-master, and who, under his direction, had written a slanderous libel against *Belisarius* and against me. At the same time, with that arm of ridicule which he handled so well, Voltaire fell with all his might on the whole Sorbonne; and his little sheets that arrived from Geneva and that circulated in Paris, amused the public at the expense of the doctors. Some others of my friends, good reasoners, and good banterers, had likewise the charity to undertake my defence, so that the decree of the theological tribunal was dishonoured and scouted before it had appeared.

"Whilst the Sorbonne, made still more furious by these vexations, was labouring with all its forces to render *Belisarius* heretical, deistical, impious, the enemy of the throne and the altar (for these were her great battle horses) I was receiving on every side, letters from the sovereigns of Europe, and from the most enlightened and wisest men, full of eulogies on my work, which they called the breviary of kings. The Empress of Russia had translated it into the Russian language, and had dedicated the translation to an archbishop of her country. The Empress Queen of Hungary, in spite of the Archbishop of Vienna, had or-

dered it to be printed in her states; she who was so severe with regard to those writings which attacked religion. I did not neglect, as you may suppose, to communicate this universal success to the court and to the parliament, and neither the one nor the other had any inclination to share the ridicule of the Sorbonne."

Marmontel was afterwards favoured with the place of historiographer of France. He became also perpetual Secretary of the French Academy, and by the places held, and the profits of his writings, found himself in easy, if not affluent circumstances. At a pretty advanced age he married a young lady; whose conduct as a husband and father corresponded to his conduct as a son and brother. The union of him and his wife was distinguished by that fidelity and duty too seldom found in the matrimonial state. Paris at that period.

The latter part of the publication is employed in communicating a sketch of the revolution. It occupies a very considerable space, and is not a little interesting. It is the report of an eye-witness; and of a person better qualified to judge of the extraordinary circumstances than most of those who have undertaken to instruct us in them. A very distinct outline of the beginning and progress of the affair is exhibited; and with a degree of sobriety and temperance which has yet been very seldom attained on this irritating subject. It cannot be said that his views discover much profundity, but they discover a very distinct conception of the order and connection of the more obvious particulars, and even an acquaintance with some not very obvious. His leaning is very unambiguously to the side of the court, though he is not insensible of the great reforms which were wanted, or of the errors committed by the court, as well when it favoured as when it opposed reformation. And though he enumerates among the causes of the revolution the bold ideas of liberty which had been disseminated by men of letters, he is far from blaming those ideas, and he appears to have had no belief in that imaginary philosophical conspiracy which has been so loudly proclaimed; the chief persons indeed to whom that conspiracy has been ascribed, he regarded as men of the best intentions and noblest views. The immediate causes to which he ascribes that ascendancy of the rabble which destroyed every thing, were, in the first place, the opposition made by the privileged orders to the equalization of the taxes, and to the abolition of other feudal regulations, privileges to them, but engines of oppression to the people; and in the next place the efforts which were used by a few desperate men, with the Duke of Orleans at their head, to stir up the multitude, and to render them frantic, and by the intimidation which this might create, to swell the tide of innovation, and direct it to their own purposes. They found means indeed to swell it, but the inundation overwhelmed themselves; as well as others whom it hurried away in its irresistible career.

The merits of the style of Marmontel are so well known as to need no description from us. In the present performance there is less than usual of that high polish by which he endeavoured to distinguish his more celebrated productions. There is simplicity,

and perhaps negligence : but the genius of Marmontel distinctly enough appears ; the art of embellishing, and giving interest to common scenes is strongly perceived ; and the air of sincerity and truth is substituted for some of the graces which become the paintings of the imagination.

The English translation we are sorry to say exhibits very little of Marmontel. It in truth stands very high in that class of translations which has become so very general in this country, in which it is difficult to say whether carelessness or ignorance is most conspicuous. We often have heard the question put, what is the reason that a translation, fit to be read, now hardly ever issues from the British press ? The causes are not difficult to state ; nor are many of the consequences difficult to foresee. It is part of the general corruption of the press which loudly calls for castigation, and which before long will certainly receive it. We shall produce a sufficient number of instances to satisfy our readers with regard to the merits of the present performance.

In Vol. II. p. 67, (we quote the pages of the translation,) where the author is speaking of the appointment of the Abbe Bernis to be minister for foreign affairs, he mentions an anecdote of one of the principal clerks of the office, who complained of the changes of ministers which were given them, the new ones always requiring to be instructed by the clerks. The original is,

“ En parlant de Bernis lui-meme, j'avois entendu dire à Bussy, l'un de ces vieux commis : voila l'onzieme ecolier qu'on nous donne à l'abbé de la Ville & à moi.”

These words are translated in the following extraordinary style ;

“ In speaking of Bernis himself, I heard Bussy say, one of these oldest clerks, this is the eleventh scholar that we have had given us, the abbe of the city and I.”

This is absolutely to want the pains, or the knowledge to arrange words intelligibly in English. Even a school-boy ought to have seen, that the name Bussy, and the substantive agreeing with it ought according to the English idiom to have been both placed on the same side of the active verb, and that it should have been, either I heard “ Bussy, one of these oldest clerks,” or “ one of these oldest clerks Bussy,” say, &c. Of what stamp too is the ignorance which knows not that the phrase, “ quelqu'un me donne a moi,” means only, “ some one gives me,” and that it would be a strange translation to render it, “ some one gives me, to me,” the translation here given to the same idiom : “ This is the eleventh scholar we have had given us, the abbe of the city, and I.” It is to be remarked that the words even as they stand are ungrammatical, for by their position, the words *abbé* and *I*, ought to agree with *us*, but surely the translation should have been, “ This is the eleventh scholar the Abbe de la Ville and I have had given to us.” It is strange that the translator has been ignorant enough not even to know that de la Ville was the name of the abbé ; and that it was as absurd to translate it “ of the city,” as it would be in a French translator mentioning the

name of our translator's publisher, Mr. Longman, to call him *Mons. Homme longue*.

“ Dans le beau tems, un peu de promenade, & quelquefois pour exercice, une partie de mail dans la prairie, étoient ses seuls amusemens.”

Our translator makes nonsense of these words : “ A short walk when it was fine, and sometimes for exercise, with a game at bandy in the meadow, were his only amusements.”

Marmontel does not say that the person of whom he was speaking took his walk, and only sometimes took it for exercise. For what other purpose did he take his walk at any time ? Marmontel says that, “ when the weather was fine, he took a short walk, and sometimes, for the sake of exercise a game, &c.

“ Je voyois les cœurs se choisir & former entre eux des liens,” says the original : “ I saw hearts choosing and forming ties with each other,” says the translation. In the translation, hearts were seen choosing one another ; in the original, they were only seen choosing *themselves*.

“ All my riches consisted of two half crowns, that my father had given me for pocket-money, and some sixpenny pieces that my grandmother had stidled into my hand as she bid me farewell.” Perhaps the lofty taste of our translator repudiated so common a word as *slid* on this occasion ; and disdained attention to the rule of grammar which says that *slidden*, not *slided* is the participle of *slide*. The reader will observe too the pronoun *that* twice used in this short sentence instead of the relative, *which*. This use of the demonstrative, instead of the relative pronoun is so nearly universal with the translator, that we suppose he has formed a resolution of discarding the relative from his vocabulary.

The misapprehension of the meaning is sometimes gross. Speaking of Rousseau, the author is made to say, “ we were charmed with the firm, animated, and profound manner in which his *first essay on eloquence* was written. Where did ever Rousseau write an essay on eloquence ? The words in the original, *son premier essai en eloquence*, mean his first attempt in eloquence. Mentioning some representations he made to the minister Montmorin, on the breaking out of the revolution, Marmontel says, “ Mais je ne fus point ecouté, ou plutot je le-fus par un ministre foible, qui lui-meme ne le fut pas.” This is translated, “ But I was not listened to, or rather I was so by a weak minister, who was not a weak man.” Where is there a word about a weak man in the original ; which merely says, “ I was not listened to, or rather I was listened to by a weak minister, who himself was not so. [*listened to*].”

Speaking of the mistress of Lord Albemarle, the author says ; C'est d'apres son image presente à ma pensée que j'ai peint autrefois la bergère des Alpes ;” the translator, “ this image was present to my fancy when I formerly painted the shepherdess of the Alps, and I thought I imitated it.”

“ In common society he appeared timid ; he was only indifferent to it. Conversation rarely fixed his attention on *them*.” May we ask what is the antecedent to this *them* ? The original is, “ Dans la société

commune, il paroissoit timide; il n'y étoit qu'indifférent. Rarement l'entretien y fixoit son attention."

"He dispensed the young king with fatiguing his fancy about them." *Dispense*, when it has the preposition *with* added to it, is not an active verb.—"In the board presided by Monsieur,"—*To preside a board*; what sort of language is this!

"Le nom de *communes* que le tiers avoit pris, et le nom de *classes* qu'il donnoit aux deux premiers ordres, annonçoit qu'il ne vouloit plus entr'eux et lui de distinction de grades; ainsi, pour la noblesse et le clergé plus de milieu à prendre ni de délai à obtenir. Il falloit ou se réunir au tiers, comme ils l'ont fait depuis, ou, après la vérification des pouvoirs faite en commun, se retirer chacun des deux ordres de son côté, se constituer l'un et l'autre parties intégrantes des états-généraux."

"The name of *commons*, which the third estate had assumed, and the name of *classes*, which it gave to the two first orders, announced that it would acknowledge no distinction of rank between them and it; thus, for the nobility and clergy there was no expedient left, and no delay to obtain. It was requisite, either to join the third estate, as they have since done, or, after the verification of the respective powers made in common, to retire, each of the two orders into its chamber, *establish themselves to the integral parts of the states-general*." Omitting every thing but the last words of this quotation, what possible meaning is contained in, "establish themselves to the integral parts of the states-general." The original however is very distinct, "constitute themselves both, integral parts of the States-General."

To speak of the number or quality of the Gallinisms, after what we have already exhibited is needless. There is hardly an attempt to find for a French idiom an appropriate expression in English.

Mémoire sur les Relations Commerciales des Etats-Unis avec l'Angleterre. Par Le Citoyen Talleyrand. Lu à l'Institut National, le 15 Germinal, An. 5. Suivi d'un Essai sur les Avantages à retirer de Colonies Nouvelles dans les Circonstances présentes. Par le même Auteur. Lu à l'Institut, le 15 Messidor, An. 5. 8vo. 2s. Debyle, London. 1805.

These two tracts which were originally published in the memoirs of the class of moral and political science of the National Institute, have attracted so much attention in this country, chiefly from the present station and importance of the author, as to have encouraged a separate publication of them in London. They are certainly an object of great curiosity. No test of a man's abilities is equal to a written discourse upon a subject of importance. By this the extent of his knowledge, and the force of his judgment, may pretty exactly be ascertained. Great ministers vehemently excite our desire to pry into their mental qualifications. But they take care to give us very seldom indeed so good an opportunity of satisfying our curiosity. In the forms and mystery of public business a man of ordinary art, if favoured by circumstances, may hide his incapacity; and, seen through the mist of prosperity and power, may appear an Hercules in stature and strength, though more resembling a Ther-

sites. The results of his official operations may be important, and in these only he is seen. But these are most frequently the offspring of the mere hackneyed course of affairs, in which his clerks had far more concern than the minister. It is only therefore in very peculiar circumstances that even the prosperity of public affairs is any satisfactory proof of talents in the administrators; and hence the eager curiosity so generally felt of acquiring some minute and personal knowledge of public characters; of collecting anecdotes, and above all of perusing what they produce, if ever they put pen to paper. This last, and best touchstone they are in general very cautious of furnishing; which makes it the more highly prized. Yet the memory of those who have triumphantly adventured the fiery trial has so richly gained by it, that it is probable few of them who dared hope success, have declined the enterprise. How much does Cæsar appear a greater man on account of his commentaries, and other literary productions, than if we had only known him in the common histories of his country? How much more glorious is the name rendered of Sir Walter Raleigh, by his writings? How much that of Lord Clarendon?

As the government of France is, and has so long been, an object of much more than ordinary curiosity to the inhabitants of this country, any thing from the pen of a person who bears so distinguished a part in it as Talleyrand, is naturally pried into with redoubled eagerness.

But though the present pieces are not discreditable to the talents of this powerful minister; they certainly do not entitle him to any very extravagant encomiums on that head. They discover an acquaintance with the best doctrines of political economy, much more accurate, clear, and comprehensive than is very generally attained. And when we consider how commonly we find understandings of so much obtuseness, or obliquity, that they are unable to combine the circumstances they behold with the doctrines to which in books they have given their cordial consent, even when the connection appears irresistibly obvious, this is no inconsiderable praise. Yet the candid truth is that not a single thought in the two papers has the least pretension to originality; nay so very often have the principles which run through the whole been taught, that they very well deserve the epithet of trite among the best informed classes of men in this country; while several very obvious errors have not been avoided. Surely, if this is the case, the papers before us cannot, from their intrinsic merits, command a very high degree of admiration.

1. We begin with the tract on the commercial relations of the United States with Great Britain. The first sentence of it states a very great truth. But it is a truth which, at this time of day, did not require to be set forward with all the pomp of a discovery; that, forsooth, the science of political economy is altogether founded on facts. We shall quote the sentence, because we believe our readers will agree with us that besides its being not very important it is not very clear.

"Il n'est pas de science plus avide de faits que l'économie politique. L'art de les recueillir, de les ordonner, de

les juger, la constitue presque toute entière: et, sous ce point de vue, elle a peut-être plus à attendre de l'observation que du génie: car, arrive le moment où il faut tout éprouver, sous peine de ne rien savoir; et c'est alors que les faits deviennent les vérificateurs de la science, après en avoir été les matériaux."

He advances several observations on the proper mode of philosophising, which seem not to be particularly demanded by his subject, or very remarkable for their utility. They are too common to be of use to the adept, and too general to be of use to the young. They were intended however, he says, to convince the class of moral and political sciences in the National Institute, that some facts which he had observed in America "might be received into the emporium of political economy, and be regarded with the interest with which in natural history are received the simplest productions collected by the traveller in his peregrinations." Truly, if his facts were worth the collecting, he might have saved himself the trouble of making remarks on the true mode of philosophising, to prove to his colleagues that they deserved to be received; unless indeed he was afraid they were so ignorant as not to be acquainted with the common place principles which he displays.

The grand fact to which he alludes is, to use his own words, "The continually increasing activity of the relations of commerce between the United States and Great Britain." From the contest which took place between those two countries, he observes, and the assistance which, in that contest, the United States received from France, it would have been natural to suppose that the United States would become altogether alienated from Great Britain, and closely connected with France. But no; the intercourse of Great Britain and of the United States is now greater than ever. America consumes annually more than three millions sterling of British merchandise, and fifteen years ago it did not consume the one half. The advantage accruing to Great Britain since the rupture is two-fold; the extension of her manufactures and gains, and relief from the expence of governing the colonies.

He proceeds to examine the causes of this result. He assigns two sets, the one just and satisfactory, the other quite the contrary; exciting indeed no little wonder and surprise that a man who could so well, and ably explain the one set of causes, should not have understanding enough to see the futility of the other. He says that France, after the peace, discouraged the intercourse with the United States; and that Great Britain encouraged it. In the first place this is not the fact; and in the next place it is not sufficient to account for the phenomenon. France did not discourage any relations, either political or commercial, but least of all commercial, with the United States; and Great Britain so far as her government was concerned discouraged both, and more especially the latter. Witness the strictness with which the navigation laws were put in force in regard to America, beside other laws that were created. That these causes even if they had existed are not sufficient to account for the phenomenon is abundantly proved by what

Talleyrand himself advances with regard to the second set of causes which he has adduced. He proves that the circumstances of Great Britain were such as to make it the interest of America to trade with her; and these circumstances were so powerful that no intention, no policy on the part of France could have counteracted them.

These are circumstances which no man need glory much for having discovered. It requires but a slight progress in the science of political economy to understand them very clearly. The first is the manufacturing superiority of Great Britain, which enables her to sell the articles which the Americans want cheaper than they can be furnished by any other people; The next is the large capital of the British merchants which enables them to give longer credits than the merchants of any other country; an indulgence of peculiar importance to a young people. Were these circumstances, does Talleyrand think, dependant upon the jealousy of the French government which discouraged the connection with the Americans, or the wisdom of the British government, which, he says, courted it? The other circumstances which he mentions, the similarity of language, and of institutions, are not without important influence; but the first are those which ever did and ever will determine all free commercial intercourse. Talleyrand, however, thinks that this point in the case of the Americans ought to be proved. And to this end he proceeds to demonstrate that the Americans and all young nations, are very much governed by views of interest. There is something ludicrous in the attempt; and there is something as ludicrous in the manner in which it is executed. The religious sectaries in America have no enthusiasm, no turbulence, no heat; and therefore the Americans are peculiarly governed by views of interest.

He states very truly that the British merchant charges interest for the time payment is deferred on the price of the goods he sells to the Americans, and thus loses nothing. Very little knowledge is wanting to see how necessarily this happens. If a merchant made on goods from which he had two returns in the year, the same profits which he made on goods from which he had only one return in the year, the traffic in the one would be twice as profitable as that in the other. But the principles of equilibrium, which are well understood, prevent this from ever having place in any branch of trade.

The author next proceeds to make some observations on the manners and character of the Americans. He explains them in the only way in which they can be explained, by a reference to the nature of the employments in which the people are engaged. The best of these observations, in which however there is nothing very striking, are those on the employments of fishing and wood-cutting. They are as follows:

"Dans plusieurs cantons, la mer et les bois en ont fait des pêcheurs ou des bûcherons; or de tels hommes n'ont point, à proprement parler, de patrie, et leur morale sociale se réduit à bien peu de chose. On a dit de puis long-temps que l'homme est disciple de ce qui l'entoure; et cela est vrai: celui qui n'a autour de lui que des déserts, ne peut

donc recevoir de leçons que de ce qu'il fait pour vivre. L'idée du besoin que les hommes ont les uns des autres n'existe pas en lui; et c'est uniquement en décomposant le métier qu'il exerce, qu'on trouve le principe de ses affections et de toute sa moralité.

“ Le bûcheron Américain ne s'intéresse à rien; toute idée sensible est loin de lui: ces branches si élégamment jetées par la nature, un beau feuillage, une couleur vive qui anime une partie de bois, un verd plus fort qui en assombrit une autre, tout cela n'est rien; il n'a de souvenir à placer nulle part: c'est la quantité de coups de hache qu'il faut qu'il donne pour abattre un arbre, qui est son unique idée. Il n'a point planté; il n'en sait point les plaisirs. L'arbre qu'il planteroit n'est bon à rien pour lui, car jamais il ne le verra assez fort pour qu'il puisse l'abattre: c'est de détruire qui le fait vivre; on détruit par-tout: aussi tout lieu lui est bon; il ne tient pas au champ où il a placé son travail, parce que son travail n'est que de la fatigue, et qu'aucune idée douce n'y est jointe. Ce qui sort de ses mains ne passe point par toutes les croissances si attachantes pour le cultivateur; il ne suit pas la destinée de ses productions; il ne connoît pas le plaisir des nouveaux essais; et si en s'en allant il n'oublie pas sa hache, il ne laisse pas de regrets là où il a vécu des années.

“ Le pêcheur Américain reçoit de sa profession une ame à-peu-près aussi insouciant. Ses affections, son intérêt, sa vie, sont à côté de la société à laquelle on croit qu'il appartient. Ce seroit un préjugé de penser qu'il est un membre fort utile; car il ne faut pas comparer ces pêcheurs-là à ceux d'Europe, et croire que c'est comme en Europe un moyen de former des matelots, de faire des hommes de mer adroits et robustes: en Amérique, j'en excepte les habitans de Nantuket qui pêchent la baleine; la pêche est un métier de paresseux. Deux lieues de la côte quand ils n'ont pas de mauvais temps à craindre, un mille quand le temps est incertain, voilà le courage qu'ils montrent, et la ligne est le seul harpon qu'ils sachent manier; ainsi leur science n'est qu'une bien petite ruse; et leur action, qui consiste à avoir un bras pendant au bord d'un bateau, ressemble bien à de la fainéantise. Ils n'aiment aucun lieu; ils ne connoissent la terre que par une mauvaise maison qu'ils habitent: c'est la mer qui leur donne leur nourriture; aussi quelques mœurs de plus ou de moins déterminent leur patrie. Si le nombre leur paroît diminuer à tel endroit, ils s'en vont, et cherchent une autre patrie où il y ait quelques mœurs de plus. Lorsque quelques écrivains politiques ont dit que la pêche étoit une sorte d'agriculture, ils ont dit une chose qui a l'air brillant, mais qui n'a pas de vérité. Toutes les qualités, toutes les vertus qui sont attachées à l'agriculture, manquent à l'homme qui se livre à la pêche. L'agriculture produit un patriote dans la bonne acception de ce mot; la pêche ne sait faire que des cosmopolites.”

The motive for presenting his readers with this picture of the manners and character of the Americans, as it would not be very easy to put it in any other language, we shall give in his own.

“ Je viens de m'arrêter trop long temps peut-être à tracer la peinture de ces mœurs: elle peut sembler étrangère à ce mémoire, et pourtant elle en complète l'objet; car j'avois à prouver que ce n'est pas seulement par les raisons d'origine, de langage, et d'intérêt, que les Américains se retrouvent si souvent Anglais (observation qui s'applique plus particulièrement aux habitans des villes). En portant mes regards sur ces peuplades errantes dans les bois, sur le bord des mers et le long des rivières, mon observation générale se fortifioit à leur égard de cette indolence, de ce défaut de caractère à soi, qui rend cette classe d'Américains plus facile à recevoir et à conserver l'impression d'un caractère étranger. La dernière de ces causes doit sans doute s'affoi-

blir, et même disparaître, lorsque la population toujours croissante aura pu, en fécondant tant de terres désertes, en rapprocher les habitans: quant aux autres causes, elles ont des racines si profondes, qu'il faudroit peut-être un établissement Français en Amérique pour lutter contre leur ascendant avec quelque espoir de succès. Une telle vue politique n'est pas sans doute à négliger, mais elle n'appartient pas à l'objet de ce Mémoire.”

The relations advantageous to Great Britain which have continued to subsist between her and the United States, notwithstanding their political rupture, Talleyrand by no means says, or insinuates, would not have existed in equal or greater perfection, had the political connection continued. He only says it appears at first sight wonderful that these commercial relations should have been renewed after the political connection was broken; and it is the explanation of this apparent difficulty which he has undertaken in the tract before us. This explanation, he says, is necessary to enable us to guard against two erroneous conclusions. The first is, that similar consequences would follow from every rupture of the mother country with her colonies, even with the sugar colonies; and the second is, that the consequences which have flowed from the rupture of Great Britain with the North American colonies, depend altogether upon transient causes and that it is easy to obtain an opposite result. The details into which he has entered do indeed sufficiently explain the error of this last position; but there is nothing in the tract which is in the smallest degree connected with the former; and whether it be well or ill founded we are in no respect assisted to judge by M. Talleyrand, unless we take his assertion for assistance. There are important circumstances of difference between the condition of the sugar colonies, and what was the condition of the United States previous to the rupture. Yet there are so many of the leading circumstances resembling, that it is not so completely determined, by any means, as some people imagine that a rupture with the mother country, if equally successful with that of the United States, would not have similar consequences. The only questions must be, whether they are in circumstances to resist the power of the mother country; and whether it would be possible for the colonies to establish an equally prosperous polity among themselves. Because, if this should be determined in the affirmative, there can be no doubt whatever, that their commercial relations with Great Britain, the chief thing under consideration in this tract, would be as necessary as are those of the United States with Great Britain.

Want of room compels us to defer extending this review to the second of the pieces contained in the present publication; which we regret, because many of the remarks are common to both. The continuation will be given in our next.

MONTHLY LIST OF NEW PUBLICATIONS.

Those to which no Critique is subjoined will be reviewed at length.

HISTORY, TRAVELS, &c.

Annals of Commerce, Manufactures, Fisheries, and Navigation, with brief Notices of the Arts and Sciences connected with them. Containing the Commercial Transactions of the British Empire and other Countries, from the earliest Accounts to the Meeting of the Union Parliament in 1801, &c. By David Macpherson. 4 vols. 4to. *Sl. 8s. 0d.*

An Historical Account of the Black Empire of Hayti: Comprehending a View of the Principal transactions in the Revolution of St. Domingo; with its Present and Modern State. By Marcus Rainsford, Esq. 4to. *2l. 2s.*

Familiar Letters from Italy, to a Friend in England. By Peter Beckford, Esq. 2 vols. 8vo. *18s.*

THEOLOGY.

Occasional Discourses on Various Subjects, with copious Annotations. By Richard Munkhouse, D.D. 3 vols. 8vo. *1l. 4s.*

A Few Thoughts on the Creation, Generation, Growth, and Evolution of the Human Body and Soul; on the Spiritual and Immortal Nature of the Soul of Man: and on the Resurrection of his Body at the Last Day, in a Spiritual, Incorruptible and Glorified State. 3s. *6d.*

Two Discourses designed to recommend a General Observance of the Lord's Supper. By T. Drummond. 1s. *6d.* Johnson.

These discourses display a considerable degree of ingenuity and information, but the author reduces Christianity to so low a level as to take away a great part of its authority. The Lord's Supper he considers merely as a commemoration of the death of Christ; and besides seems to view Him as no more than a good man. We confess we cannot see how it is possible for the author to reconcile his notions with the Scriptures. If he cannot, they are worth nothing; if he can, his Christianity is very uncomfortable. But we have a higher opinion of our religion, and that opinion is in no danger of being shaken by these discourses. However we would exercise the same liberality to the author that he professes to maintain with respect to others. His liberality is undoubtedly entitled to praise, but at the same time we ought always to take care lest, when we think we are liberal, we should be only indifferent.

The Exemplar of Divine Worship, as exhibited to St. John in the Apocalypse, stated in a Discourse on Rev. iv. 1. By the Rev. R. B. Nickolls, L.L.B. 2s. Hatchard.

The object of this discourse is to defend the doctrine of the Trinity, by the nature of the Christian dispensation. Several of the usual arguments are mentioned. The author is fond of applying the prophecies in the Revelations of St. John according to his own fancy. This habit of guessing however can never be of any practical advantage. The composition on the whole is tolerable.

MEDICINE, SCIENCE, &c.

A Short Detail of some Circumstances connected with Vaccine Inoculation. By R. Dunning, Surgeon. 1s. Murray.

This little tract cannot be too widely circulated, nor too

carefully perused by those who are interested in ascertaining the real benefits which may be derived from the cow-pox. We have formerly noticed various attempts to depreciate the merits of this practice, and to disseminate alarms among those who have submitted their children to it. We have also had occasion to commend the labours of various eminent medical men who have stood forward to oppose clamour and prejudice, and to make mankind sensible of the benefits to be derived from one of the most important medical discoveries. Among these Mr. Dunning has already distinguished himself, and we are happy to find him still zealously pursuing his beneficial labours. Some cases, in which he himself had been engaged, had been misrepresented in the usual extravagant manner: two children in one family were stated to have perished by the natural small-pox after inoculation for the cow-pox; and nearly all the children in the same village, who had died about the same time, were stated to have owed their deaths to similar circumstances. Mr. Dunning in the most candid and satisfactory manner shews these statements to be utterly false. There are some constitutions so extremely susceptible of infection, that the inoculated small-pox is scarcely a sufficient security to them against taking it in the natural way: while they scarcely escape with life or at least without being defaced and mutilated if they first take it in the natural way. These persons may perhaps take the variolous infection subsequent to the cow-pox, but in this case it is always very mild, and neither in danger of destroying or defacing them. But if the cow-pox is able to avert the calamities of the small-pox, even in these dreadful cases, how much are those persons to be blamed, who, by a false alarm, would induce parents to deprive their children of this chance of escaping destruction or mutilation? These cases of so very susceptible constitutions are however, extremely rare, and in many thousand cases there may not be one individual who is liable to take the variolous infection after the cow-pox. Mr. Dunning adverts to the most formidable and irresistible argument against inoculating with the cow-pox—that it will be the means of producing such a rapid increase of population as to require bloody wars, or, indeed, the re-introduction of the natural small-pox to thin it again! To all those parents who do not wish to be deprived of their infants by the most fatal of diseases, we would earnestly recommend the perusal of the little tract before us.

A Treatise on the Constructing and Copying all Kinds of Geographical Maps. By Thomas Dix. 8vo. 3s. Scatchard & Letterman.

This short treatise is divided into four parts. The first treats of the projection of maps of the world; the second of the projection of maps of particular parts of the world, the third points out some method by which the meridians and parallels of latitude, both in maps of the world and in maps of particular parts of it, may be drawn with facility; and the fourth gives directions for copying a map of the world. The exercises here pointed out and recommended to the attention of youth must be of very considerable use in imprinting on the mind a permanent idea of the relative situations of the different objects represented on maps. It is therefore well worthy of the attention of geographical students.

POETRY.

The Woodman's Tale, after the manner of Spenser; to which are added other Poems, chiefly Narrative and Lyric, and the Royal Message, a Drama. By the Rev. Henry Boyd, A.M. 8vo. *10s. 6d.*

Maurice, the Rustic; and other Poems. By Henry Sumnersett. Fcap. 8vo.

Simple Poems, on Simple Subjects, By Christian Milne, cr. 8vo. 5s. Longman & Co.

These poems are the composition of the wife of a journeyman carpenter, near Aberdeen. They are in themselves certainly of no *great* merit, though at the same time, some of them are far from being contemptible. That the authoress possesses a taste for poetry cannot be doubted, and it is the fault of her situation that her powers are not more perfect. When it is considered that these pieces are the production of a female whose life has been spent in servitude and almost constant manual labour, we are apt to forget their faults in wondering how they came to be so good. The authoress, from a narrative prefixed to the poems, appears to have maintained a most meritorious character, and especially to have fulfilled the duty of a daughter with exemplary solicitude. This consideration will be an inducement to the public to patronize her work to a greater extent than a rigid regard to its intrinsic value might require. The following verses are among the most favourable specimens that could be observed. They are simple and neatly worded.

“ ON MY WEDDING GOWN.

“ This gift I prize all things above,
’Twas given me by the Man I love,
An emblem of his mind ;
’Tis pure and spotless as the truth
That fills the bosom of the Youth
For whom my hand’s design’d.

“ My Wedding Gown ! O ! charming thought !
With needle-work ’tis finely wrought,
And white as driven snow :
At death may we as spotless rise,
Then we’ll ascend the azure skies,
And leave this world below.

“ If Fate propitious has designed,
Our hands with wedlock’s tie to bind,
May love our hearts unite !
While thus our minds in union move,
We’ll sweeten ev’ry care with love—
’Twill make life’s burden light.”

Poems. By J. B. Orme, Gent. Fcap. 8vo. 7s. G. Robinson.

The verse is the only characteristic of poetry that we could find in these pieces, and even that characteristic they possess in a very inferior degree. The subjects are sufficiently various, the author no doubt supposing that he had a talent for every sort. His pathetic tales are to be sure most *sadly* ludicrous. One of them begins,

Is that poor Anelia in tatters we see,
Now begging for alms at our door ?
She who once so witty and pleasant could be,
Whose presence delighted the first *company* ;
Forlorn and dejectedly poor !—

However if the author would put a “ derry down,” at the end of each stanza, it might do for a street ballad. To dry our tears after such a woeful ditty, we may take a stanza of the joyous kind from the “ Review,” a poem.

Our duty performed then we march to present ;
And our colours we drop as the last *compliment* ;
Our monarch well pleased with so loyal a shew,
Now expresses his thanks and so ends our *review*.

It is the great fault of the author that when he intends to be sad, he is ridiculous ; and when he wishes to be simple, he becomes mean and silly. It will be obvious therefore that he is not likely to reap many laurels, and his wisest course will be to give up the attempt, or at least to keep

his pieces for nine years, or as much more time as may be necessary to improve his taste and poetical powers.

Poems, and Runnamede, a Tragedy. By the Rev. John Logan, F.R.S. Edinb. A New Edition, with a Life of the Author. Fcap. 8vo. 4s. 6d. Vernor & Hood.

This new edition of the poems of Logan is chiefly remarkable for a life of the author which is prefixed to it. The life of Logan exhibits one sad example more of brilliant talents which failed to procure the possessor either the proper rewards of genius or even that share of happiness which is not beyond the usual lot of humanity. In his earlier years, Logan obtained a considerable share of applause, and prospects of fame and a competent fortune were opened to him : but imprudence soon led him into actions inconsistent with his station ; his early reputation was succeeded by general censure, and he fell in the prime of life a victim to the effects of bitter disappointment on a keen sensibility. The writer of his life draws a veil over his infirmities, and this may be in some degree justifiable in the admirer of a deceased writer, but it certainly derogates from the moral effect of the picture. As a clergyman Mr. Logan’s talents were calculated to render him respected and useful ; but the imprudence of his conduct effectually put an end to his utility. Much of the clamour excited against him may indeed be ascribed to the prejudices of the people ; but even the prejudices of men ought not to be shocked by a public teacher who desires to be useful.

The poetical talents of Mr. Logan are not very conspicuous. He seldom rises above mediocrity ; and when he does it is almost wholly in the tender and pathetic. His tragedy of Runnamede has scarcely any thing in it which can deserve commendation. It is tame throughout and the incidents are neither well arranged nor striking. The more tender scenes are the last ; but they merely remind us that the author has employed his powers in a way in which he could attain no reputation. The hymns are perhaps the best of his poetical pieces ; and may be accounted some of the most pleasing sacred lyrics in our language. Of his other pieces in this collection little can be said. They are interspersed with some pretty verses and tender turns, but are far from being finished performances. That ode to the Cuckoo, and that on the death of a Young Lady must, however, be excepted ; for they contain strokes worthy of the finest poetical genius. We extract the former of these, not as the best, but on account of its shortness.

“ TO THE CUCKOO.

“ HAIL, beauteous Stranger of the grove !
Thou Messenger of Spring !
Now Heaven repairs thy rural seat,
And woods thy welcome sing.

“ What time the daisy decks the green,
Thy certain voice we hear ;
Hast thou a star to guide thy path,
Or mark the rolling year ?

“ Delightful Visitant ! with thee
I hail the time of flowers,
And hear the sound of music sweet
From birds among the bowers.

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

“ What time the pea puts on the bloom
Thou fleest thy vocal vail,
An annual guest in other lands,
Another Spring to hail.

"Sweet Bird! thy bow is ever green,
Thy sky is ever clear;
Thou hast no sorrow in thy song,
No winter in thy year!

"O could I fly, I'd fly with thee!
We'd make, with joyful wing,
Our annual visit o'er the globe,
Companions of the Spring."

In the volume of poems by Michael Bruce, which was published by his friend Logan, the latter inserted some pieces of his own; and the author of the life prefixed to this edition claims for him more of that volume than even he himself acknowledged, we are at a loss to decide with what justice.

NOVELS, &c.

Hermann and Emilia, from the German of Augustus la Fontaine. 4 vols. 18s. Lane & Co.

This is said to be a translation from the German of Augustus La Fontaine, who, if every thing be his that is laid to his charge, must be allowed to be a most indefatigable novel writer. The haste with which many of his works must be composed may serve to account for their inequality. The present is certainly not one of his most happy efforts, though it certainly possesses much of his manner. Hermann is a virtuous enthusiast, possessing all that romantic feeling and eccentricity which Fontaine delights to give to his characters. Throughout the whole there is no particular regard paid to probability. However the story is interesting, and the superiority which virtue under every disadvantage possesses over vice, is displayed in vivid colours. On this account the work is certainly entitled to praise.

Eugene and Eugenia; or, One Night's Error: altered from the French of C. Desforges. 3 vols. 12s. Lane & Co.

This story is founded on a singular incident. Two husbands, having sacrificed too liberally at the shrine of Bacchus, mistake the chambers of their wives, and each discovers in the morning that he had got his friend's wife. The distresses and projects to which this mistake gives rise form the materials of this work. It contains a variety of absurdities respecting fortune-telling and other matters. Notwithstanding its ridiculous extravagancies however, the author has contrived to give it some interest, and this is all that can be said in its favour.

Belville-House. 2 vols. 12mo. 8s. Symonds.

In the novel before us the characters are for the most part well drawn and equally well supported throughout. Not a little humourous satire is interspersed with many valuable reflections and observations. The incidents are sufficiently numerous and well arranged to keep up the interest of the story.

MISCELLANIES.

Sketches relative to the History and Theory, but more especially to the Practice of Dancing, as a Necessary Accomplishment to the Youth of both Sexes. By Francis Peacock. 8vo. 5s. Longman & Co.

Those persons who would like to see a number of very grave observations, and a profusion of quotation and historical documents from the age of the Jewish patriarchs downwards applied to the subject of dancing, would do well to peruse this book. It is a curiosity in its kind. We have heard many odd stories of the self importance of the professors of the art of dancing, founded on the dignity of their noble vocation; but this book renders them all insipid.

An Arithmetical Dialogue between a Master and his Pupil. By W. Butterman. Stafford.

This treatise, with such explanations as the teacher would of course give to his pupil in perusing it, may be very useful in explaining the principles of arithmetic. It contains a great deal of matter concisely expressed, and is well worthy the attention of tutors and parents.

Essays, Biographical, Critical, and Historical; illustrative of the Tatler, Spectator, and Guardian. By Nathan Drake, M.D. 3 vols. Fcap. 8vo. 1l. 4s. large paper, 1l. 11s. 6d.

Moral Aphorisms in Arabic, and a Persian Commentary in Verse. Translated from the Originals, with Specimens of Persian Poetry, likewise additions to the Author's Conformity of the Arabic and Persian with the English Language. By Stephen Weston, B.D. F.R.S. A.S. 8vo. 5s. Payne.

CORRESPONDENCE.

The Classic—N^o XIV.

*Se putat egratum sine
Is omnibus, qui literas
Bonas colunt, laudant, amant.*

Dalechampius Ded. ad Athenæum

The name of Isaac Casaubon is dear to every lover of literature. His extraordinary abilities procured him the Greek professor's chair in his twenty-third year (1582) at Geneva. After he had received every favourable testimony to his learning in his own country, and accepted and refused various lucrative appointments, on the death of M. Gosselin, he became librarian to King Henry IV. of France. Many attempts were made, but in vain, to induce him to become a convert to the Roman Catholic Religion: he lived and died a Protestant. Notwithstanding which, however, he has been unfairly aspersed by the imputation of popery, from which he sufficiently clears himself in his Letters (319, 348.) His eldest son gave him great affliction by becoming a convert to that persuasion. From France he came to England, where he had often been invited by James I. It is superfluous to remind the reader that he is buried in Westminster Abbey.*

After this short sketch of the public life of Casaubon, let us descend into his private studies. Since Polybius has naturally been an author more in general estimation than Athenæus, from the subject on which he treats, Casaubon's edition of him is generally most known and admired. There have not been wanting those panegyrists of our commentator who have ventured to assert, that to a perfect stranger it would be difficult to decide whether Casaubon translated Polybius into Latin, or Polybius Casaubon into Greek. Yet notwithstanding the praise thus lavished, it will be evident to an impartial observer, that an edition of Athenæus, and a running commentary on him, would

* See in the *Biographia Britannica* a full account of Isaac Casaubon and his writings. When it was the barbarous fashion for scholars to torture their names in different enigmatical ways, Casaubon assumed that of *Hortibonus*. (*Casau* in the language of Dauphiné signifying a *Garden*, and *bon*, good,) and under that appellation he printed his notes to Diogenes Laertius, and other works.

exert the talents of a scholar far more than the most ample notes, and the most elegant version applied to Polybius. Casaubon paved the road for Schweighæuser; but he paved it with the solidity of an ancient labourer, the remains of whose efforts, however impaired by modern innovations and modern travellers, by their cement and massive strength yet defy the puny imitations of art among the *ἀοιοὶ τῶν ἑσπέρων αἰώνων*. The merits of this edition are curiously, but somewhat tediously discussed, by Schweighæuser; and on the whole there appears a parsimony of praise, with an intention, no doubt, to raise the merit of his own labour;* for while he amply discusses the merits of Casaubon, as acknowledged by every reader of Athenæus (with the exception of one paltry irascible French critic†) he insinuates not merely that he misunderstood several passages, but that he calmly passed over sundry difficulties without the slightest mention of them. What was a fault in the librarian, would not unfrequently have been an act of kindness in the professor.

Throughout the whole of the last century, although there has been no perfect edition of Athenæus published, yet nearly all those learned men whose studies have been of a classical nature, have occasionally exerted themselves in the elucidation of those corruptions which still disfigure his text. From the time of Grotius to that of Toupe, Valkenaer and Rhunkein, many successful emendations have been proposed, some of which have been examined and happily admitted by Schweighæuser. But many have escaped his search; and are still to be found by the curious in the notes and adversaria of distinguished critics. Dr. Parr, on the margin of his Athenæus, has recorded various and acute observations, supplied by the ability of others, and the extensive depth of his own reading. We may cherish the hope that his conversation alone will not always supply the intelligence with which his private writings abound. His conversation may inform, amuse, and stimulate a few attentive scholars: but still the benefit must be confined to a few. The productions of his mind, if spread abroad on a more widely benevolent plan, are well calculated to fix the standard of taste and accuracy. Could we hope a co-operation between the kindred intelligencies of a Parr and a Porson, we should no longer regret a Scaliger or a Casaubon.

Our duty calls us back to Schweighæuser; whose name and works, as heavy as a Dutchman's posterior, permit us no longer at present to contemplate the illustrious abilities of our countrymen. He begins the recital of his own endeavours in informing us of what, we presume, his bulky edition was tacitly intended to demonstrate, that a new specimen of Athenæus was become a general desideratum. He solemnly tells us a quizzical anecdote of a certain modern annotator,

* It was on the third edition of Casaubon that Schweighæuser principally depended.

† This French Savant is wonderously angry with Casaubon—*Quant à Casaubon, j'ose assurer que je ne l'ai que trop épargné—Je me contente donc des preuves nombreuses que j'ai données de son inutile erudition et de ses plingats; car il doit tout ce qu'il a de bon à Ægeus qu'il ne nomme même pas dans son verbeux commentaire.* I really am so much annoyed at this gratuitous impertinence, that I think I shall stand forward as the champion of commentators.

who wished to substitute for the Latin a French translation (that of Villebrune) to the text, and to leave all the faults of the Casaubon edition in that text, notwithstanding not only the certain emendations of later ages, but the discovery of more authentic MSS. But *why* does Schweighæuser blame this annotator?—not because he would wish to subjoin a translation: but because that translation was not LATIN. I believe I have heretofore committed myself in a promise to expose not only the absurdity, but the absolute mischief done by these versions; and, when I enter on the subject, I fear I shall too truly prove, notwithstanding the certain *gain* accruing to the editor from the system, that Greek literature naturally declines when assisted by such abominable helps. It would oblige me if Dr. Noehden would communicate my sentiments on this subject to his friend the Gottingen professor.*

To those who have merely admired the beauties of classical authors, have elucidated their difficulties by reflection, or through the medium of annotations, the labour, the care, the accuracy required in collating MSS. would cause the deepest astonishment. The arbitrary abbreviations, the total want of punctuation, nay the want of distinction between words, the occasional perplexities of the *βυζαντινῶν*, with those frequent particularities either exploded or adopted in modern orthography, are tedious to an extent beyond the most painful idea entertained by the uninitiated. Genius seldom unites with perseverance to untie the complicated knot. The French commentators trouble themselves very little with collation: the English editor has not unfrequently excused himself on the plea of the scarcity of MSS. in our country, and the little dependance to be placed on rascally Italian † correspondents. But the German, if he be at all above the common cut, considers this tedious, although necessary practice, as the very flower of literature, which he crops with an unsparing hand, makes us pay confounded dear for his *hortus siccus*. To give Schweighæuser every praise which is reasonably due to him, he has undoubtedly performed his part with patience and comparative correctness, (for even *he* is not uniformly correct) and is far from concealing the *mighty* researches of himself and his near relation Godfrey Schweighæuser ‡ with sheepish modesty. The literary world was sorry some time since to hear that our great, though eccentric scholar (for so it is allowable to call him *κατ' ἐξοχὴν*) had intended to waste his gigantic talents on a collation of a MS. Athenæus in the libraries of Paris—That an accurate edition of this author is highly desirable, and still to be desired, we confess: but we can never

* On some of the occasional and elegant emendations of the Prof. on Athenæus we shall have ample room to enlarge hereafter.

† The frauds of these pilferers have been frequently lamented and exposed in prefaces to the Classics.—They have, however, constant employment in the Florentine and Vatican libraries. We must ever deplore the laziness of Neapolitan grubs, which has suffered Mr. Hayter to snore over the treasures of Herculaneum.

‡ This young gentleman is dandled with great fondness by his papa. 'His services were meritorious,' quoth he, 'in what he did for Simplicius's Commentaries on the Enchiridion.' Pro. Porson has left rather a different memorial in print. See his *notula* on this very performance in a spare sheet, which may be bound up with the published Epictetus.

think it *tanti* that so disgraceful a mission should have employed the eagle-eyed diligence of the Cambridge luminary.

As the story of this MS. is thus become connected with the literary history of that great man, it may not be unentertaining or uninteresting to extract some account of it from Schweighæuser; and the more so, as it may give some idea to the general reader of the curious fate which has awaited, and still may await, treasures of a similar nature.

Amid the plunder of the Italian states, the French revolutionary scavans were very urgent for contributions of statues and MSS: many of which they made into money again by reselling them to their owners: others were mutilated or lost in their passage over the Alps; but the far greater number adorn the Louvre; and we perhaps are too much dazzled by the glory of the collection, to lament, as we ought, the rapacity of *cognoscenti* robbers. Among the spoils of Venice, Athenæus took a trip to Paris; he was drest in a very shabby coat, extremely dusty, as may easily be supposed, since he had hid himself from every eye in a corner of St. Mark's library since the year 1472. Aldus would have been glad of his acquaintance; but although he was nearly his contemporary, he never could get sight of him. Whether he liked his company or no as he travelled through the departments, I have not inquired: but this I have discovered, that no Frenchman ever got a word out of him. This glory and honour was reserved for a German!—Never, we think, would that great man, Cardinal Bessarion,* whose family this Athenæus lived in, have suffered him to become acquainted with these ragamuffin commentators: and Athenæus himself must sorely have regretted the familiarity of vulgar criticks, who have mistaken his prose for poetry, and his poetry for prose.

It may hitherto, perhaps, have been thought that we are inclined to hold Schweighæuser cheap: we have insinuated certainly some of his faults, and having had our laugh, we are now ready, most seriously, to proclaim his modesty, as in *one* instance exhibited. If it makes him out to be in reality more stupid than the reader of this paper would perhaps have credited on *our sole* authority; we indeed think it more than made up in the ingenuousness of his assurances.—At the same time (for we must be cautious of granting too much) these assurances doubly assure us that he was a most improper man to undertake this onerous work. He says then (præf. p. [cviii!!!]) 'Would that some extensively literary man, *a man particularly versed in the reading and peculiar uses of the poets*, had undertaken this work. That the talents of such a man would in many respects have been superior to my own, I am free to confess; nor would I wish to dissemble it; and it is moreover a circumstance at which I have frequently hinted in my annotations. For although I am tolerably acquainted with the Greek historians and philosophers, yet I am a mere dolt in the understanding the poets, the laws of metre, &c. *which occur in every page of this work!*—Mr. S. also con-

* On the first leaf is written ΚΥΡΙΑ ΒΥΣΣΑΡΙΟΥ ΚΑΡΔΙΝΑΛΙΟΥ ΤΥΤΩΝ ΤΟΥ ΚΛΑΥΝ. It is unnecessary to enter into an account of that great revivor of literature.

fesses that he understands nothing of natural history; but however he sets upon his work, after dispersing his grubbers in all sciences, and hence giving us an opportunity to unkennel him in another paper, which will be the last on this subject.

He flatters Brunck grossly as usual; and it is here he tenderly calls him (as we have before had occasion to mention) *a vegetus jucundissimusque senex*. Phil. Brunck certainly shewed that he was 'vegetus' when he manfully kidnapped Schneider from Heyne's garret at Gottingen, and led him off under false pretensions to Strasburg; a fact which I shall authenticate in a subsequent paper: and he was *jucundissimus*, inasmuch as this old coxcomb perfumed himself to his dying day with *Eau de Cologne*, and was so the full as vain of his person, as of the tedious productions of his pen.

NOTICES.

LITERARY, SCIENTIFIC, &c.

MR. MACDIARMID, who has very recently laid before the Public An Enquiry into the System of National Defence in Great Britain, is preparing for the press an Enquiry into the Nature of Civil and Military Subordination. It will be comprised in one octavo volume, and will be ready for publication early in the winter.

A Compendium of Modern Husbandry, in 3 vols. 8vo. by Mr. MALCOLM, Land-Surveyor to the Prince of Wales, and the Dukes of York and Clarence, will issue from the press during the month of October. Though exhibiting a *general* System of Agriculture, the work will be found principally illustrative of the best practices of Surrey and its neighbouring counties, Kent, Sussex, &c. as the materials were collected principally during a survey of Surrey made some time ago at the desire of the Board of Agriculture. A particular attention is paid to the analysis of Manures; their chemical contents being shewn, and their proper application to Soils and Plants of all descriptions. Plans and descriptions of Lime Kilns are introduced with suggestions of considerable improvements. The work also comprises a view of the present situation of the Kingdom with regard to Timber, and hints on the means of counteracting the increasing scarcity of that important article—together with a variety of Miscellaneous Subjects peculiarly adapted to the present state of our internal economy.

Dr. E. D. CLARKE has in the press, a work entitled Mineralogy, or an easy and simple Method of arranging the Substances of the Mineral Kingdom, into Classes, Orders, Genera, Species, and Varieties, according to their distribution on the surface of the globe.

Essays chiefly on Chemical Subjects, by the late WILLIAM IRVINE, M.D. F.R.S. Ed. Lecturer on Materia Medica and Chemistry in the University of Glasgow, with additional Essays, by WILLIAM IRVINE, M.D. will shortly appear.

The two following works are in the press, from the pen of the Rev. ROBERT FELLOWES, A.M.

1. A Body of Speculative and Practical Theology, in two volumes, large 8vo.

2. Bowers of Love; or Poems particularly designed to the heart, and chiefly translated or imitated from the German Idylls, and other Works of Gesner.

A new edition of the Travels of Anacharsis the Younger, in Greece, is in the press; it will be carefully corrected by the last Paris edition, published from a copy in which the late Abbé Barthelemy had made numerous corrections and

additions with his own hand. The tables at the end of the seventh volume are corrected with respect to many of the dates and considerably enlarged. Four new tables are also added—viz. 1. Of the Attic Months; 2. Of the Tribunals and Magistrates of Athens; 3. Of the Grecian Colonies; 4. A Geographical Table or Index of the Countries, Cities, &c. mentioned in the work, with their modern names. The maps, plans, views, and coins, contain several additional new ones, and are all from new designs, in general on a larger scale. The whole have been engraved for this edition of the Translations.

The Bishop of St. ASAPH is about to publish a work on Virgil's two Seasons of Honey, and his season of Sowing Wheat, with a new Method of Investigating the Risings and Settings of the Fixed Stars.

Mr. CLARKE, of Isleworth, has in the press a work, the intent of which is to demonstrate, from the constitution and re-production of the animal creation, the impossibility that beings so constituted could have had their existence in virtue of undirected energies; that they must have been the effect of a sovereign intelligence. He intends it as a Supplement to Paley's Evidences of Natural Religion.

Mr. PALMER, of Hackney, who has a large collection of the late Mr. Job Orton's Letters, in his original short-hand, is preparing a select number of them for the press, under the title of Letters to Dissenting Ministers and Students for the Ministry.

Mr. ELMS, the architect, is engaged upon a poem, in blank verse, on the Progress of Architecture, consisting of three books, viz. Egypt, Greece, and Rome; wherein he traces its progress through those three grand dynasties of art and classical architecture; and illustrates his poem with copious notes, analogous episodes, and historical anecdotes. Two of them (Egypt and Greece) are finished, and the entire work will be published early in the ensuing winter.

Dr. VALPY'S New Greek Grammar, written on the plan of his Latin Grammar, has been some time at press, and will be shortly published.

Mr. G. J. WRIGHT is preparing for the press an Alphabetical Arrangement of the Facts contained in the "Annales de Chimie," from its Commencement to the present Time.

Dr. JAMES CURRIE, died on the 21st of August at Bath. He deserves an affectionate remembrance in the annals of literature, as a man who was not deterred by the engagements of a laborious profession from making conspicuous progress in the elegant pursuits of Literature. In the neighbourhood of Liverpool he was well known as a most able medical practitioner, and one of the most virtuous and amiable of men; and to the republic of letters he is known as one of our most distinguished biographers by his interesting and instructive life of one of the greatest men of his age, the poet Burns.

NEW CALENDAR OF FRANCE.—This is abolished by a decree of the Senate, and the Gregorian calendar restored, according to which all dates will be expressed after the 1st. of January, 1806.

VACCINATION is making rapid progress at Ragusa, by the efforts of Dr. Strelli, who, at the instigation of Dr. Carro, of Vienna, has exerted himself, and happily triumphed over the obstacles presented by prejudice and want of reflection. A tract, written by Dr. Carro, and published in that city, has disposed a great number of persons throughout Illyria to comply with the recommendation. The discovery is making rapid progress among the Dalmatians and the Turks.

JOSEPH ALEXANDER DE SEGUR, well known as the author of a treatise on women, lately died at Bagnères. Besides this treatise he was the author of several dramatic

pieces, and others of a light cast. His brother is chamberlain to Bonaparté.

GEORGIAN LITERATURE.—Lately there has been opened at Teflis, a Public Academy under the direction of a Georgian scholar, *Alexei Petrief*, who is also conversant in the Russian language, and has made very considerable progress in the Fine Arts. Every means is employed by the Russian government to render the Georgians acquainted with the language, and assimilated to the manners of the Russians. A number of Russian books have already been translated into the Georgian language; and in return the Georgian Ossian, *Rustawell*, and the romances of the famous writer *Sczei Finogwell*, have been translated into Russian.

M. VENTENAT, charged by Madame Bonaparte with making known to the public all the new species of the garden of Malmaison, has consecrated to her a second, the *Josephina*, originally from New Holland, and near akin to the *digitata* and the *pedata*. The elevation of its stem and the beauty of its flowers will make it be cultivated in pleasure-gardens.

M. de BEALVOIS has dedicated to the emperor Napoleon a tree of the country of Oware, in Africa, distinguished by its splendour, and the size and singularity of its flower.

M. de HUMBOLDT during his travels enriched the natural history of plants with general and very new considerations: he has traced out a sort of geography of them, in which he determines the limits of each species in latitude and in vertical height: it is the temperature which stops them in both directions; but as the degrees which suit each are different, they extend more in breadth, or rise higher, on the mountains, according to this difference; which may serve as a sure guide to agriculture in the choice of the plants which it destines to each position.

This indefatigable traveller has enriched no less the history of animals. He has described several new species, among which we have to remark in particular one of the fish thrown up sometimes by the volcanoes in South America. Do they live in the subterranean lakes which have a communication with the sea?

M. PERON has communicated to the National Institute two observations in regard to the natural history of man. The first relates to the celebrated apron of the Hottentot women; denied by some, and differently described by others. M. Peron proves that it is a natural excrescence, which forms one of the characters of a particular race known under the name of the Boschmen. The other observation relates to the strength of the savages. A number of experiments, made by Regnier's dynamometer, has shown that they are sensibly weaker, *ceteris paribus*, than the people of civilized nations.

MARIA PAULOWNA, GRAND DUCHESS OF RUSSIA, has undertaken the care of the two sons left by the celebrated poet Schiller.

PRIZE POEMS.—Among the subjects proposed by the Society of Agriculture, Sciences and Arts, of one of the provinces of France, is one, on the influence of the women on public opinion, and the means of directing that influence to general utility.

A MILL FOR MAKING FLOUR FROM POTATOES.—This has been invented in France, by a M. Prudow, and is said to answer wonderfully well. A description of it is published in the *Journal d'Economie Rurale & Domestique*, which we have not yet seen.

A new Aquatic Insect has been discovered whose principal food is tadpoles. It must of course be useful in preventing the too great increase of frogs. It is not yet ascertained to what kind it belongs.

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European Commerce; or, New and Secure Channels of Trade with the Continent of Europe, particularly with Russia, Prussia, Sweden, Denmark, and Germany; including also the Trade of the Rivers Elbe, Weser, and Ems. Illustrated by a Map of the Canals and Rivers, shewing their Connection with each other throughout the Northern Parts of Europe. By J. Jepson Oddy, Member of the Russia and Turkey (or Levant) Companies. 4to. 2l. 12s. 6d. Richardson, London. 1805.

HOWEVER widely the most magnificent ideas of the importance of commerce are now spread, nothing is more rare than just ideas of its nature, or even extensive information respecting its practical state. The true principles of philosophy, even after their discovery, make their way by slow degrees among the unthinking multitude, whose minds are previously filled with erroneous notions; and these not easy to be dislodged. Nor is commerce any exception to the general rule. The number of years that just principles of commerce have been taught with extraordinary evidence and perfection has made remarkably few genuine converts; that is, men who not only admit the principles, but see and admit the general train of their applications and consequences.

But what perhaps ought to excite still more surprise is the small number of persons who are acquainted fully with the current operations of commerce over the globe, or even in the most commercial quarter of it, Europe. The men of trade themselves, are, generally speaking, not only entirely unacquainted with the philosophical principles, but as ignorant too as any set of men in the world in regard to the grand outline of commercial transaction. Each tribe knows its own province; a Baltic man knows the Baltic trade, and one who traffics in the Mediterranean, the Mediterranean trade, another the East India, and another the West India trades, and so on. But none of them have extended their observations to all these trades, and all other trades within the circle of commerce; so as to understand the general movements of the whole machine, to know what is done in this, and in that, and in all quarters at the same time, to tell us what is the commerce of France, of England, of America, and every other country, how that of one place is connected with that of another, to present us in short in one general view a statement of the bartering transactions of men over the world. This comprehensive knowledge of existing facts, this enlarged practical information is, perhaps, equally rare with that profound acquaintance with general principles which we described before.

There is no doubt that less assistance has hitherto been afforded to the acquisition of this kind of knowledge from books than to that of general principles. In the practical part of commerce every man was satisfied with that range of knowledge which enabled

him to make his bargains and sales to the best advantage, with the knowledge in short of his own particular market. But he was not at all interested in recording that knowledge, and still less in publishing it for the benefit of others. Now, however, juster notions begin to be acquired; it appears a matter of importance that the facts indicative of the present state of commerce should be known: it is seen by the merchants themselves to concern highly even them. As in regard to learning it is universally allowed, that to attain the highest proficiency in any one branch, it is necessary to have a competent acquaintance with all, so in commerce, that merchant will certainly possess important advantages who is not without a general map of the commercial world in his mind; to whom none of the great departments of traffic, nor the traffic of any of the great places is altogether unknown. And with regard to the politician, whether practical or speculative, as far as commerce affects his conclusions, and it affects them to an eminent degree, this information is of the greatest importance. We have accordingly various laudable attempts of late to supply this great desideratum. We had occasion to notice not long ago, Mr. Jackson's book on the commerce of the Mediterranean; and we have now the pleasure to receive a work containing much more full and minute, as well as authentic information on the commerce of the northern parts of Europe.

It is not very easy to over-rate the importance of the commerce in these parts, considered either in itself, or, more particularly, as affecting the interests of Great Britain; though in the formation of Mr. Oddy's estimate we are inclined to think that he has made too much allowance for the great temporary cause which at present enhances its importance. The absurd policy of Bonaparte, which has banished commerce in some measure from the south, and forced it to take refuge in the north of Europe, is a deranging cause whose operation ought not to be calculated upon for any lengthened period. We ought to reason from more permanent circumstances; the nature of the soil and climate, the position of the countries, their seas and rivers: the habits and acquirements of the people; their forms of government; the symptoms of improvement, or decline; and such like.

If we consult the history of commerce there would appear to be something peculiarly adapted in the shores of the Baltic for trade and commerce. It was here before almost any other part in Europe that commerce sprung up, and it grew to a conspicuous height while yet hardly visible in other parts. The prosperity, grandeur, and power of the Hanseatic towns, which might be said to belong to the Baltic, form one of the most remarkable objects in the history of the middle ages. At the beginning of the fourteenth century, Jane, queen of France, having come to reside a few days at Bruges, was both surprised and offended at the splendour of the citizens

"I thought," said her majesty, "that I had been the only queen here, but I find there are above six hundred queens in this city." The force which the confederacy was able to exert even enabled it to make some figure as a power in Europe.

The causes which are again bringing importance to those ancient channels of commerce are powerfully and rapidly on the increase. Russia, from being so far behind in civilization as hardly to be reckoned one of the powers of Europe, has lately advanced with such rapid steps as now to be one of the mightiest empires on the face of the earth. The various regions surrounding the Baltic are all in a similarly progressive state. Their wants and their produce are daily multiplying. The mass of materials for barter and exchange which they afford is already great, and it is more decidedly on the increase than in any other part of Europe. There is reason to expect that this quarter of it will continue, as heretofore, less subject to the ravages and interruptions of war, than the more southern parts, and will thus afford that security which is the chief encouragement of commerce.

The plan of the author is to treat of the different countries in order, the commerce of which he includes in his volume; and to each country a book, divided into as many chapters as seem convenient, is assigned. The names of these countries, which may be considered as the general titles of the books, are—1. Russia, 2. Prussia, 3. Mecklenburg, 4. Sweden, 5. Denmark, 6. Germany in general, and 7. Great Britain. In treating of each of these countries separately, he first presents an account of its general means and accommodations of commerce, its extent, seas, rivers, means both of external and internal communication, and its produce whether rude or manufactured. After this he proceeds to its sea-ports, one after another, and communicates what information appears to him desirable respecting each. He explains the modes of conducting business, the facilities, and accommodations it affords, and presents the general tables of its exports and imports, with such observations and reflections as these particulars suggest to him. And next he explains the nature of such general institutions, connected with commerce, as may exist in the country; of the banks for example, any general companies, or councils of trade, and last of all presents the general results, or tables of exports and imports for the whole country, with such comparisons and observations as he thinks instructive.

Thus in the first book, which, after the preliminary chapter, containing some general observations on the commerce of the Baltic and the countries on the surrounding shores, is devoted to Russia, we have a very instructive account of the seas, lakes, rivers, canals, and interior communication of that great empire. The external communications of Russia by water are by the White Sea, the Baltic, the Black Sea, and the Pacific Ocean. The rivers which fall into, or rise out of, the Caspian Sea, the great lakes of Ladoga, Onega, Peïpus, Ilmen, and Baikal, afford extraordinary resources of internal communication to the varied and extensive regions of this immense country, and means of improvement of unspeakable importance. Nothing can set the wisdom and energy of the Rus-

sian government in a more striking light than the mighty efforts which have been made, are making, or intended to be made, for improving those natural advantages; in the junction of the North and Caspian Seas, that of the Baltic and the Caspian Sea, of the Baltic and the Black Sea, of the Baltic with the North Sea, and of the bay of Riga with the bay of Finland. By means of the canals already finished, a great part of European Russia has a communication with one or other of the seas by which it is bounded; and by a short perseverance in the present meritorious plan it will have the mighty advantage of transporting all its produce into other parts by water carriage. Even the communication with China is much more commodious than is generally imagined.

In treating of the produce of Russia, the author declines considering at length any but the articles of exportation, more especially of maritime exportation, and those which form part of the commerce with Great Britain. The chief are—iron, wood, hemp, flax, linens, grain, and tallow. He treats of each at considerable length. For the other articles of less importance he refers to the general tables of exportation.

After this he proceeds to the account of the several ports and harbours. The trade of the White Sea is first considered. The Russian ports in the Baltic are next described at great length, and by reason of the numerous valuable tables produced, a great deal of most important information is conveyed. Much more full and accurate information too respecting the Russian trade in the Black Sea, and the rapidity of its progress, which lately has attracted so much attention, is communicated in the present performance, than has before been presented to the public. The author thinks very highly of the possible importance to which this branch of commerce may extend. The fertility of the surrounding country, and the magnitude of the empire with which it is connected, may possibly, he says, increase it to such a degree as to give a turn, not only to the commerce of the Baltic, but most likely to the politics of Europe. But he is of opinion that the trade of the Black Sea can never be cultivated by Great Britain. The voyage through the Marmora into the ports of that Sea would occupy nearly as long a period as one to Madras; and if the facilities of communication between the Baltic and Black Sea are promoted, the commerce of Great Britain, even with the countries in the neighbourhood of the Black Sea, will be most conveniently carried on through the Baltic. Of this, however, we are very doubtful. If ever the commerce of the countries surrounding the Black Sea become an object of importance to distant nations, an emporium will be established for it somewhere without the Dardanelles, either at Constantinople, or some other place, to which the ships of those nations will repair, and to which the craft of the Black Sea will convey the commodities of that country. But this, in the present state of affairs, is a speculation in which we are not much interested.

To the account of the Russian trade a short article is attached on a subject of some importance to this country, the means of carrying on its Turkey trade through Russia, and of becoming, as to that particu-

lar, independent of the events of war in the Mediterranean. The channel is by way of Riga, up the river Duna, through the Beresinski canal, which will be finished this year, into the Dnieper, and down that river to Odessa in the Black Sea. From Riga to Odessa, if the expedition, which a large trade would create, were observed, goods might be conveyed to the Black Sea in a month. The expence of freight and carriage in this way would only be about one half of that by the Mediterranean, and the premium of insurance little more than one third of that for the voyage by the Mediterranean in time of war. Some general details are added respecting the present state of the trade between this country and Turkey.

After the minute and valuable statement of facts with which the author has presented us respecting the trade of Russia, he observes, that the amount of her sales to Great Britain is nearly equal to those she makes with all other nations taken together. He has good reason therefore to declare, as he does, that the commerce of Great Britain is of unspeakable importance to Russia. But he is not satisfied with this foundation of that assertion, unless he adds, that it is from Britain only that Russia receives a balance in cash. This is the old commercial system, with which the heads of almost all commercial men are yet so full. As if there were any other reason for Russia's not receiving a balance in cash from some other nation, but her receiving as much cash as she wants from Great Britain. She trades to Great Britain for gold and silver, which she finds there more conveniently than elsewhere, and getting as much as she wants, she has no occasion to go for it to any other place. No nation remains without gold and silver that has any thing to give for it. But like all other commodities it cannot be got but for its value. The author falls into another absurdity very nearly allied to the former, in representing the low value of money in Great Britain compared with its value in Russia, as a cause of peculiar advantage to Russia in her trade with Great Britain. Even if we did nothing but buy Russian produce with gold and silver, the idea would be erroneous; but as we give British goods for Russian, Mr. Oddy ought to have seen, even on his own principles, that the low value of money in Great Britain must make the Russians buy the goods of Britain as much dearer as they sell their own cheaper. The British merchant must have his prime cost, with the due profit of his British goods, in the money of Great Britain. But he buys the Russian goods at the lowest rate the Russians will sell them to him; and this rate is determined by very different circumstances from the value of money in Great Britain.

More profound and philosophical views of the subject would no doubt have enabled the author to communicate a still more complete body of information respecting the commercial operations and capacities of this great empire. But the quantity of facts which he has laid before us is great; they are collected both with industry and judgement; various details are wanting to complete the picture, but Mr. Oddy has accomplished an important part of what was necessary to be done. His practical views announce much observation and acuteness; and the justness of his un-

derstanding, and his extensive acquaintance with facts often guide him to right conclusions, in spite of the erroneous theory of commercial policy by which his mind is prepossessed. The information of the merchant in the way of his trade has been more in his eye, than that of the politician for his general conclusions. But the numerous facts which he states are equally useful to both.

Of Prussia, he treats after a similar manner, and conveys information equally full and satisfactory. He separates Mecklenburg from Germany in general, and describes its commerce in a distinct article. Its chief produce is grain, in the cultivation of which it has lately made extraordinary progress. In this article an account is given of the ports of Rostoc and Lubec, and of the trade carried on in them, with such information respecting it as to the author appears useful. It is needless to be particular in noticing his accounts of Sweden and Denmark. They are on the same plan with that of Russia and Prussia, and possess similar virtues and similar defects. That of Germany is necessarily a little more complicated.

He begins the account of Germany as usual, with some general statements and remarks, and with a description of the Silesian and German linens exported by way of Hamburgh and Bremen. This description is chiefly for the use of the trader. It is according to the rivers of Germany that he enters into the detail of the commerce of that part of Europe. He begins with the Elbe. Its communication with other rivers, and with the interior, and the means of still farther extending that communication are considered and described; and after this, its great emporium Hamburgh, whence the goods collected upon it are distributed to other parts, and whither the commodities to be carried back in exchange are conveyed. The town and its localities are described; a sketch is given of its late and present state; we are presented with a list of the ships which arrived there from all places in 1802, and an account of the tolls and duties payable there; a statement is given of the colonial produce imported in several years, of the linens brought into Hamburgh from all places, and of the grain imported and exported; the British factory is described; the nature of the bank is explained, and the monies, weights, and measures; the channels by which the trade of Hamburgh is carried on during the blockade, and the article is concluded with an alphabetical specification of the goods imported into Hamburgh from all places in 1802. After a similar manner is the river Weser described, with the rivers which fall into it, and the city of Bremen near its mouth, which performs for it nearly the same functions which Hamburgh performs for the Elbe. The river Ems, and its city of Embden come next in course; and the author in his analysis proceeds no further south. After this he concludes with some general observations on the blockade of the rivers Elbe and Weser, and the new channels into which, in consequence of that blockade, trade has been forced; with an account of the imports and exports of Great Britain to and from Germany, from the year 1700 till 1804, and of the trade and navigation for the years 1800, 1801, 1802; to which are added similar accounts of the exports and

imports of Great Britain with Holland from 1700 till 1804, and of the trade and navigation for the years 1800, 1801, 1802.

This account of Germany is much more defective than that of the places previously described. The three rivers, the Elbe, the Weser, and the Ems, it is very evident, are far from exhausting the commerce of Germany. It may be very true, that the trade of those rivers is that which at the present moment is the most interesting to the merchants of Great Britain. But that is not enough. This book is not addressed to merchants only; and the man of general reflection requires much information respecting the trade of Germany, which is not here afforded to him. Did the Rhine and the Danube afford no details worthy of insertion?

The author comes at last to the commerce of Britain. In treating of this great subject he has not proposed to himself any very clear and specific object. A complete, detailed, and satisfactory account of the British commerce in all its branches and particulars would be an undertaking of vast magnitude. This it appears not that the author had in his thoughts. Neither has he selected any particular branch of it, as that, for example, with the north of Europe, of which to present us with a full and particular view. He has seen his object vaguely, and confusedly, and his chapter on the commerce of Great Britain partakes of a great many subjects, without exhausting any of them. The chief purport of it is to point out the means which Great Britain possesses of herself producing the commodities for which she repairs to the northern countries of Europe. Before, however, the author enters upon the particulars of this inquiry, he presents a general view of the finances, and of the trade, navigation, and manufactures of Great Britain and Ireland. This is a very good abstract of the public accounts; and therefore is very useful. The public accounts are very little circulated; are seen by few people; and they are too voluminous to suit the patience of most men in the trouble necessary to go through them, and draw out the results. The service Mr. Oddy has here performed is therefore of considerable value; and the comparisons and observations with which he has accompanied his statements will prove instructive to a great body of readers.

Among his observations the following is one which deserves more attention from men in power than it will receive: That our exports to the Continent of Europe consist very little of home produce or manufactures, but almost entirely of East India and West India goods; That our exports to America, on the contrary, consist very little either of East India or West India goods, but that nearly all our exports to that country consist of British manufactures. Let us duly reflect which is the most valuable, that which *directly* encourages our own manufactures, or that which only encourages them through the medium of our East India and West India trades.

After this view of the actual state of the British commerce, he proceeds to offer his observations on the means of improving that state. It is somewhat remarkable, and by no means usual, to find an actual man of business, and a man too whose mind is not

free from the influence of the commercial system, confining his observations on national improvement, not to the means of increasing our foreign trade, but of drawing out our internal resources, and of becoming independent on foreign trade. This is no doubt a considerable victory to just principles; which are making their way by degrees, and sliding into the minds of men before they are themselves aware that their old principles are untenable. He confines himself to three objects. 1. Corn, of which we ought to raise enough to serve ourselves; 2. The fisheries, and the growth of timber, flax, and hemp, which ought to be encouraged; 3. The poor rates, which ought to be diminished. "Hitherto," he observes, with more acuteness of judgment than accuracy of language, "this country has been allured by foreign conquests, commerce, enterprise, and external resources, to a height which apparently cannot be extended, if maintained; we ought therefore to turn our attention to those resources we have so much neglected at home, in which will be found an inexhaustible source of wealth, strength, and additional security to our general commerce."

The result of his observations on the growth of corn he sums up in the following propositions, which we quote the more willingly, as they shew in what manner the practical sagacity of a man not very deeply read in general principles, has led him to nearly the same conclusions as we have formerly laid before our readers, deduced from the most approved doctrines of political economy. We allude to the review, in this Journal, of Anderson on the Corn Laws, and to a Pamphlet, containing a more full illustration of the same arguments, published a short time after. "The result," says Mr. Oddy, "of what we have examined, then, is

1st. That as Britain does not grow corn enough for itself, a bounty on its exports is totally absurd, for that, if it could produce export, it would be doing us a real injury; but the fact is, that it can never operate for any length of time, as the very idea of it would raise the corn above the price allowed.

2d. "That a bounty on importation is useless and a dead loss to the nation, our prices here being always so much higher than those of other countries that it will command a supply without any bounty.

3d. "That the proper regulation of bounties is not however sufficient; we must find means of growing corn for our own supply, and this is only to be done by our improving the waste lands.

4th. "That, as in all our corn traffic with other nations, we sell cheap and buy dear, it is ruinous on every principle.

5th. "That as the quantity of corn consumed in the nation, exceeds the value of the whole of our exports, on an average price, a very small deficiency will do more than consume that balance of trade that has for more than a century been in our favour; that is to say, in precise and plain terms, that if the crops of Great Britain and Ireland continue insufficient, and we have recourse to a foreign market for $\frac{1}{2}$ only of the corn wanting, it will turn the balance of trade against us.

6. "That the same operation of improving the

waste lands would diminish the poor's rate and increase the revenues of the country.

7. "That making this country an entrepôt of grain, for which the present circumstances are favourable, would tend to keep the price steady, it would be an advantage both to the landlord and the farmer, as well as very conducive to the prosperity of the country.

And lastly, "That the high price of grain, which regulates that of all other provisions, tends to undermine and destroy the manufacturing wealth and prosperity of this kingdom; and, therefore, that a remedy to its alarming augmentation cannot be too soon nor too eagerly sought after."

The great remedy to the evils we sustain from not raising sufficient corn for ourselves would be to improve our waste lands and our agriculture, and so put an end to the cause of all those evils; and we do not wonder our author should be amazed that this is not done. He has not reflected so much upon the distribution and management of landed property, as he has upon that of mercantile goods. And he is not fully aware that the maxims followed by the proprietors of land oppose a barrier almost insurmountable to any considerable progress in agriculture. Till the laws of entail and some others which place this kind of property on a most unnatural footing are removed, its improvement cannot be equal to that of other kinds of property which remain exempt from those fetters.

The next grand remedy recommended by our author, and to the use of which he thinks we are peculiarly invited, is to render this country the emporium of the corn trade for Europe. This was an important part of the business of Holland, from which it derived great advantages, but which is now, together with other parts, driven from that country; and we might seize it even with greater advantages than Holland possessed. All that is necessary is merely a warehousing act, to permit corn to be imported into this country free of taxation, and to remain under the lock and key of the King's officers and the owners, to be exported equally free of taxation, or to be sold at home, when the price should rise to the amount which might be specified by the act. By this simple regulation he thinks that this country, by the advantages of its situation, the unparalleled security it affords to property, the vast accommodations of its shipping, and the great capitals of its merchants, would become the great store-house of nations; the granary to which the surplus of every country would be sent to wait the demands of the more necessitous. The advantages to Great Britain would thus be incalculable. We should have a great increase in the employment of our shipping, to the multiplication of the riches of our ship-owners, and the great increase of our seamen, on which our security is reckoned so much to depend; we should have multiplied profits and business to our corn dealers; and what is of greater importance than all, we should have a vast supply of corn always at hand as a security against all accidents of seasons, of war, or any thing else; and should thus be for ever free from all the evils, and hardships of scarcity. The author proposes, as a security to the interests of our landlords, that the granaries for the imported corn should only be opened for the home market when the price of corn should

rise to a certain rate, to be fixed by act of parliament. We should be still infallibly safe from all the expence of bounties on importation; and if government, in its wisdom, thought proper still to grant a bounty on exportation, there is nothing in the scheme of warehousing the foreign corn which obstructs it. In God's name let it be granted. It is still something to be delivered from the evil of the bounty on importation; and a thing of the utmost consequence to be delivered from the recurring dangers of scarcity, which the present system of corn laws so much augments. As this interferes not in the smallest degree with that scheme of the land-owners, and our great statesmen, of keeping the price of corn always high, we should humbly suppose they would both easily incline to support a measure calculated to be of so much benefit to their country. Something would be gained even in this way; while we are obliged to wait for the appearance of so much wisdom as is calculated to shew the incomparable advantages of an absolutely free trade in corn, exempt from the curse of government's encouragement or restraint.

There is nothing in what the author observes with regard to the necessity of encouraging the fisheries, which requires particular comment. In speaking of tallow he chiefly confines himself to an account of the great quantity of it we import. For the vast supplies of timber which we bring from the Baltic, he thinks we might find a substitute in our American colonies, and a careful cultivation at home. Some very good observations are made on the iron-trade, and the means of supplying ourselves to a greater extent at home. He earnestly recommends a greater attention to the raising of hemp and flax in this country; for which purpose he thinks, and with great justice, that Ireland might be turned to admirable account. In conjunction with this subject he makes some observations on the linen manufacture, both in Britain and Ireland, which introduces some remarks on the cotton manufacture. His remarks on the poor, and the poor laws are many of them very just, if not very profound; and he does not propose to enter deeply into the subject. He has a chapter on the British shipping and the means of improving it; which is valuable in as far as it gives tables of facts; but its panegyrics upon the navigation laws, and some other particulars are not of great value.

Such are the contents of this book, which we regard as a valuable treasury of facts. With regard to the speculations of the author, he often shews no little sagacity and soundness of judgement, in drawing conclusions from his own observations and experience. But he is unfortunately a novice in the best doctrines of political economy. His views, besides being very often abundantly superficial, are not unfrequently confused and contradictory. And sometimes he appears to speak with hardly any view at all. He has not been trained to the accuracy of logical disquisition and arrangement; and has not always demanded of himself a strict account of what he was about. The work deserves no praise on account of style. The author is not a master of his own language. He is perspicuous. But he is never elegant; he is often impure, and sometimes not even grammatical.

Memoirs of Angelus Politianus, Joannes Picus of Mirandula, Actius Sincerus Sannazarius, Petrus Hembus, Hieronymus Fracastorius, Marcus Antonius Flaminius, and the Amalthei: Translations from their Poetical Works: and Notes and Observations concerning other Literary Characters of the Fifteenth and Sixteenth Centuries. The Second Edition, greatly augmented. By the Rev. W. Parr Greswell, Curate of Denton, in Lancashire. 8vo. 12s. Cadell & Davies. 1805.

This is the second edition of these Memoirs, with the addition, however, of those of Picus of Mirandula, which are wholly new, and constitute the most important and interesting part of the work. This circumstance renders it proper to notice it with more particularity than would otherwise have been necessary. The memoirs derive their chief consequence from the characters having lived at the time when Letters had begun to acquire some degree of vigour after their revival from the lethargy in which they had been plunged during the dark ages.

Politian was born at *Monte Policiano*, in Tuscany, the year after the overthrow of the Grecian empire. Numbers of the Greeks fled to the west, and the attention of the Europeans was directed to the study of the ancients. The scholastic jargon fell into contempt in proportion as its vanity began to be perceived, and polite literature was cultivated with eagerness. This was particularly the case in Italy, where the Medici fed the flame which then burnt with a dim but increasing lustre. Politian was educated at the expence of Lorenzo de Medici, who afterwards confided to him the education of his children. He had made great acquirements in languages, history, and that sort of erudition which principally depends on memory; such studies being the least difficult of cultivation, and therefore the more likely to attract attention in the infancy of letters. He was by the interest of his patron appointed to the Greek professorship in the academy of Florence, a situation which he filled with unbounded applause, to the great regret of the Greeks who had hitherto enjoyed a sort of monopoly in teaching their own language. In conducting the education of Lorenzo's children, and attending to the duties of his professorship, the greater part of Politian's life was passed. His hours of relaxation were chiefly spent in the company of his patron, and Picus of Mirandula, with whom also he always corresponded if they happened to be at a distance. According to the fashion of that day, Politian was also a poet. The admiration of the ancients which had suddenly sprung up was at that time carried to excess. A close and servile imitation of them was therefore considered as the highest effort of genius. The ancient poetry was particularly attractive, and almost all the men of erudition in that age were poets. Politian's poetry exhibits his intimate acquaintance with the best ancient writers, but it is liable to the objection above stated, which applies to most of the poetical compositions of that period. If he himself may be believed, he found, like Pope, his poetical talent rather troublesome. "Does any," he observes, "want a posy for a ring, a motto for the hilt of his sword, a memento for his bed-chamber, or a device for his silver vessels, or even his earthenware,—all run to Politian; so that there is scarcely

a wall which I have not, like a snail, besmeared with the effusions of my brain. One teazes me for catches and glees for a Bacchanalian party, another for a grave discourse; a third wants a lamentable ditty for a serenade, and a fourth, a licentious ballad for a carnival. This fool tells me his love perplexities, which I sit like a fool to hear, &c. &c." Politian, by the interest of his patron, obtained preferment in the church. He translated Herodian into elegant Latin, and was considered as one of the greatest scholars of the age. He died at Florence in 1494, being then forty-one years of age.

The Memoirs of Picus, prince of Mirandula, deservedly occupy a very considerable portion of the work. He was born at Mirandula, in 1463, and wonderful stories are told of the precocity of his genius. Having made himself master of the Latin languages, he for six years frequented the Italian universities, with a view to obtain a perfect knowledge of the scholastic philosophy. He afterwards went to Florence, where he studied the Greek language with uncommon ardour and success. Though at this time not above twenty-three years of age, his reputation was such, that his correspondence was sought for by some of the most eminent scholars of the age. One of these, Hermolaus Barbarus wrote to him, highly commending his prosecution of his Greek studies, instead of wasting his time in the jargon of the schools. At that time, when the study of the ancients had revived the taste for polite literature, many began to despise the frivolous questions agitated in the schools. But they did not stop there, for they not only regarded the scholastic philosophy with contempt, but endeavoured to ridicule philosophy itself and all philosophical pursuits. To such excess was this carried, that they began to consider the style as every thing, and the matter as nothing. Hermolaus had intimated something of this sort in his letter, which produced, on the part of Picus, that reply in defence of the scholastic philosophers which, to a modern reader, will be the most interesting of all his works. Considering the period at which it was written, it affords a wonderful specimen of the acuteness and attainments of the writer. Hermolaus affected to consider this letter merely as an effort of ingenuity to defend a bad subject, although he does not seem to have been altogether satisfied that this was the case. The fact appears to be, that Picus had sufficient strength of judgement not to be carried away by the prejudice of his contemporaries, although he was at the same time convinced of the frivolous nature of the scholastic philosophy. His defence he puts in the mouth of one of these scholastic philosophers, and makes him utter many things to which he himself did not subscribe. His design was, in fact, not so much to defend the schoolmen, as to maintain the superiority of matter over style, and thus to confute the assertion of his correspondent. This letter is too long to be quoted altogether, but the following part of it may serve as a specimen. The philosopher after several observations to prove that grave subjects are degraded by a frippery style, proceeds thus:

"We are pronounced, you say, by the many, unpolished and untruth. We deem this rather an honour than a dis-

grace. We wrote not for them but for you, and such as you. As the ancients, by the veil of enigma and fable, deterred unlearned persons from their mysteries, so we, by an external of harsh and unpalatable terms, have been wont to scare from our festivals those who would only pollute them. Thus they who would conceal a treasure, if they cannot otherwise withdraw it from public view, do not scruple to cover it with sweepings and rubbish, in order to hide it from unworthy eyes. No less careful is the philosopher to disguise his speculations from the vulgar; who, incapable of appreciating, can do them no honour by their praises. Consequently, it would be a degrading species of deference to such, to intermingle in his writings any thing calculated for ostentation, or to catch the popular gale.

“Our discourses resemble the ‘Sileni’ of our own Alcibiades. Those statues, externally fierce, squalid, and disgusting, were filled within with jewels, and other articles of the most rare and valuable kind. Regarding our exterior, you perceive nothing but the monster; but if you look within, the monster becomes a god. But our ears, you will say, cannot endure this harsh, disjointed arrangement; these barbarous terms, formidable in their very sound. Fastidious man! when you attend a concert of music, resign yourself wholly to the pleasures of the ear; when the schools of philosophers, abstract yourself from sense, and retire into the inmost recesses of your mind. Assume those ears of Thyaneus, wherewith, disincumbered of the body, he was enabled to distinguish, not terrestrial Marsyas, but the divine Apollo himself, attuning his celestial lyre to music of the spheres, ineffably harmonious. With such ears could you listen to the discourses of philosophers, not Nestor’s words should equal theirs in sweetness. But to reason more familiarly; when the philosopher is occupied in the most subtle disquisitions, to loan some inelegancies in his diction, betrays less a delicate stomach than one unaccustomed to such banquets. It is as if one should be offended with Socrates, when delivering precepts of morality, because the latchet of his shoe were loose, or his robe sate ungracefully. It were to quarrel about the paring of a nail;

‘Ac si sectum pravè stomachetur ob unguem.’

Cicero requires not eloquence in a philosopher, but merely an ability to comprehend and do justice to his subject. That writer, equally learned and discreet, knew that it is incumbent on us to regulate the thoughts, rather than diction; to guard more against aberration of judgment, than of words: that our concern is rather with the ‘λογος ἐν δαδασσι,’ than that ‘ἐν προφοραῖς;’ that it becomes us to have the muses, not so much on our lips, as within our bosoms; lest the tones of the soul, rendered harsh by anger, or enfeebled by concupiscence, lose any thing of their genuine and justly attempered harmony.

“Plato banished poets from his commonwealth as tending, by the luxuriancy of their compositions, to enervate the mind; and gave the direction of it to philosophers. These likewise he would doubtless have banished; had he found them disputing in the meretricious style of poets. You appeal perhaps, to Lucretius, who observes, that though philosophical treatises stand in no need of verbal ornament, yet flowery language serves agreeably to disguise the austerity of their precepts: so, though wormwood were itself sufficient for the cure of a disease, we yet mingle honey with it:

‘Ut puerorum ætas improvida, ludificetur.’

Your reasoning, Lucretius! might be admissible, if you wrote indeed for children: if admissible with regard to others, much more with regard to you, who present them with a vessel, not merely of wormwood, but of the rankest poison. But the case is widely different with us, who seek not to allure the vulgar, but to deter them: who offer

not a draught of wormwood, but of nectar. But Lactantius, you say, contends that truth, combining with its native force the embellishments of oratory, makes a most powerful impression on the minds even of aged and grave, as well as youthful hearers. Had you, Lactantius, been more conversant in sacred literature, and less in fabulous disputation, far from supporting, you would with us have opposed this opinion. What can more strongly move, more powerfully persuade than the holy scriptures? I should rather have said, they agitate, they constrain, they take us by force. Plain are the words; familiar the expressions; yet lively, quick, and fervid; penetrating the most secret recesses of the heart, and with miraculous efficacy transforming the whole man. With the beautiful and elaborate orations of Pericles, I am comparatively little affected, said Alcibiades, but the natural and unadorned language of Socrates kindles me to enthusiasm, transports me beyond myself, and compels my assent and obedience.

“Not to multiply arguments in defence of a truth so obvious; if a hearer is in his senses, what can he expect but teachery from language so highly coloured? Three things tend powerfully to persuade; the life of the speaker, the truth and importance of the subject, and seriousness of address. A philosopher, Lactantius, needs no other recommendation of his precepts if his moral conduct be pure, if he speak the truth, if he utter it in a language derived not from the bowers of the muses, but from that frowning cavern in which Heraclitus said truth lies concealed.

“But, exclaims another opponent, let us candidly examine this position. Wisdom, a quality which of itself commands our reverence and attention, stands in no absolute need, we grant, of adventitious ornament. Yet why not admit the accession of ornament; since those things which are engaging in themselves become still more so by being decorated and adorned. True; yet in many cases this maxim is inadmissible. There are things, the lustre of which would be rather obscured than heightened by any accession; and which are in their own nature so perfect, that any change or variation would be detrimental. A palace of marble admits not of paint; should you whitewash it, you detract from its magnificence and beauty. So wisdom, so philosophical subjects are not illustrated, but obscured, by such decorations. It is a known maxim, that a beautiful face is not improved by paint. Superadded charms frequently conceal what lies beneath, and exhibit only what they bring: if then the original are superior to the adventitious, they gain not, but lose by the accession. Hence philosophy presents herself unadorned; obvious to sight, nor dreading inspection, she appeals to the understanding; conscious that she is free from all deformity. She rejects a disguise, which, in proportion as it were applied, would detract from her beauty and her praise. Simple in her very essence, any admixture would vitiate and change her nature. Her properties, like those of the mathematical point, are unity and indivisibility. The playful metaphor, the swelling hyperbole, the luxuriating comparison, and similar factitious ornaments, would not only offend her gravity, but be productive of criminal addition, diminution or change.

“Thus far then, say you, accept our concession: admitting that your language should be unadorned, let it at least savour of classical latinity; though not flowery, let it be consistent with propriety; though unsollicitous to please by selection and arrangement, let it not offend by disgusting negligence and preternatural deformity. It is well; we have already made great progress towards your conversion. But inform me, I entreat you, what is this latinity, on the neglect of which you ground your only remaining charge against us? Should it, for instance, occur in argument, ‘a sole hominem produci,’ our party will say, ‘causari hominem:’ this is not Latin, you exclaim: admitted: it is not

classically spoken; be it so: consequently erroneously; here your argument fails. An Arabian, or an Egyptian shall express the same idea, each in a different language, but this difference does not affect its truth. Words are either the creations of pleasure, or they are founded on the nature of things. If merely accidental, and deriving their fitness from the common consent of any particular society of persons, why is not the phraseology which these philosophers, whom you term barbarians, have agreed to sanction, entitled to equal respect with the Roman? With what semblance of reason do you call theirs wrong, and yours right, if the imposition of names be thus altogether arbitrary? If it merits not the appellation of Latin, you are at liberty to call it French, British, Spanish,—what you please. In conversing with you, they will in some particulars excite your ridicule, and in others be unintelligible. The same thing will happen to you in addressing them: *Ἀναχάρσις παρ' Ἀθηναίους σολοακίς, Ἀθῆναιος δὲ παρὰ Σκυθῶν*.—Anacharsis commits solecisms among Athenians;—Athenians among Scythians.' But if the propriety of words depends on the nature of the things which they denote, whom will you consult on this head; the rhetorician, or the philosopher, who alone is versed in the nature of the things in question? What the ear rejects as harsh, reason perhaps approves as peculiarly appropriate and significant. Yet why introduce these innovations upon what may be termed vernacular latinity? Occupied, Hermolaus! in developing the laws of the universe, or in tracing the minutest operations of nature, they could not at the same time be studying in Cicero, Pliny, or Apuleius, the graces and proprieties of language. Their inquiry was, not what the Roman idiom, but what nature admits of or abhors.

"But let us grant for a moment in your favour the expediency of a close connection between wisdom and eloquence; who is guilty of disuniting them? Not merely philosophers; but historians, rhetoricians, poets; so Philostratus complains. Yet the latter shall survive to immortal praise; the former only to obloquy and contempt! Inconclusive reasoner! beware! Cicero prefers discretion, though stammering and hesitating, to words at will, without it. We ask not so much whose image a coin bears, as of what metal it consists; and who would not prefer pure gold from a barbarian, to base metal from a Roman mint? If it were a crime to separate good sense from eloquence, what shall we say of those who abounding in the latter, are entirely destitute of the former? Such, to use the phrase of Cato, are *mera mortuaria glossaria*." To exist without a tongue, under some inconveniences, were possible; but not without a heart. If he who is unimbued with polite literature, is little better than a barbarian; he that is destitute of philosophy, is less than man. Prudence totally devoid of eloquence, may be beneficial; eloquence without prudence, like a sword in the hand of a maniac, cannot but be mischievous.

"Then, a piece of sculpture is praised for the materials, not the workmanship. Then, if Chærilus had handled the same subject with Homer; Mævius with Virgil; they must have been entitled to an equal rank with them as poets.—Your similitude is defective, and cannot apply. Our assertion, as well as yours, is, that things are to be estimated 'a specie, non a subjecto;' by the form, and not the matter. By the quality or species, things are what they are; but one species confers a title to the name of philosopher; another, to that of poet. Let Lucretius write of nature, of God, of providence: let Scotus, or some other of us, do the same; and let him write in verse, to expose himself the more. The first principles of Lucretius shall be atoms and a vacuum: his deity corporeal, ignorant, and regardless of human affairs: his universe regulated and kept in motion by the mere fortuitous jostling of corpuscles: but his latinity, beyond all question pure and elegant. To natural

substances Scotus shall ascribe their proper essence and qualities: God, he will tell you, is a separate mind; knowing all things; superintending all things; yet so superintending the least, as well as the greatest, that his own tranquillity remains undisturbed; and agreeably to the common phrase, *κατ' ἴσταν μὴ κατ' ἴσταν*; yet all this in a language so rude and unpolished, as not to merit the name of Latin. Will it be difficult to determine which of these is the best poet; which the best philosopher? Beyond all controversy, Scotus as much excels in the propriety of his reasoning, as Lucretius in the elegance of his language. But mark the difference: the imperfection of the one, is that of the lips; of the other, that of the judgment. The one betrays ignorance of the laws of poesy, possibly of grammar; the other, of God and nature. The one, rude of speech, has thoughts that cannot be sufficiently applauded; the other, in a strain of consummate eloquence, utters doctrines of the most impious and most dangerous tendency.'

"These, or much more ingenious arguments, our barbarian, my dear Hermolaus! might probably urge in defence of his own barbarism. Not that I fully subscribe, or pretend that every gentleman and scholar is bound to subscribe to his opinion. I have taken up perhaps the worst side of the argument, as a trial of skill. Plato's Glauco defended injustice not from conviction; but to stimulate Socrates to the praise of its opposite. I likewise, hoping to hear you plead the cause of eloquence, have inveighed against it in terms rather beyond what my feelings and judgment approve. Had I deemed the study of eloquence contemptible in comparison with that of these barbarians, I should not have almost wholly deserted the latter for the former. I should not apply with my present ardour to Greek literature; to the perusal of your *'Themistius'*, a work which cannot sufficiently be commended. But allow me to say, I confess myself provoked at our modern *grammaticians*, men, who if they can trace two words only to their origin, fancy that all learning centres in themselves, and affect to speak of our moral writers with contempt. Away! say they, with these philosophers of yours; we would have nothing to do with them. No wonder! *'Nec Falernum canes.'*"

In a short time after this, Picus quitted Florence, and retired into the country, where he applied himself without interruption to the study of the Oriental languages. This, as afterwards appeared, was done with a view to the disputations which he proposed to hold at Rome. Having continued in his retirement for some months, he went to that city in 1486, and published his *"Conclusiones,"* consisting of *nine hundred* propositions, or subjects of discussion, which he engaged to maintain against the most learned philosophers of Italy. This challenge was quite in the spirit of the times, and shews that Picus, though so well versed in polite literature, had not given up his philosophical pursuits, such as they were. For the convenience of his opponents, he did not insist on their adhering to classic elegance in their disputations, but permitted them to adopt the manner and diction which at that time was most common. The reputation of Picus, however, and the boldness of the challenge astonished the philosophers, none of whom were willing to contend. But to prevent the triumph of Picus on this occasion, they wrote lampoons and pasquinades against him, and even accused him of holding heretical opinions. Many of the *theses*, they said, were dangerous to the church, though the whole had been sanctioned by the Pope. Many pious fathers were persuaded that he was a magician, and in compact with the

devil. Picus, in his defence, mentions an anecdote of one of these which would do well in the pages of the "Epistolæ obscurorum virorum." Being asked what was the meaning of "Cabala," a word which occurred often in the theses, and against which the father was greatly enraged, he replied, that Cabala was an impious heretic, and that from him his followers were called Cabalists. Another insisted that Picus was a heretic, because he offered to prove that it was more rational to believe that Origen was saved than that he was damned. The church has pronounced his damnation, cried the zealot. Picus produced a variety of authorities, Greek and Latin, to shew that the church had given no decision about the matter. The father had some barbarous volume which, in his opinion, shewed the contrary. This was at last examined, and it was found that even here the matter had been left in doubt. There were some of the *theses*, however, which might really be deemed dangerous to the Romish church. One was, "that the body of Christ might be on the altar within the meaning of the Sacrament, without any change of the substance of the bread, or the annihilation of its *purity*," if the word may be used. Another was, "that as nobody could think in a particular way merely because he wished to do it, so nobody could believe a thing to be true merely because he wished so to believe." From this Picus himself deduces the corollary, "that nobody can believe or disbelieve an article of faith, merely because he wishes to do either the one or the other." This is, in fact, one of the chief pillars upon which mutual toleration rests. It seems certain that Picus was aware of the impositions of the church of Rome, which were afterwards openly exposed by Luther, but like Erasmus, he had not sufficient courage to become a martyr; or if he had, he perhaps observed that the world was not then ripe for a reformation. The nature of the times, and the youth of Picus, (he was then only twenty four years of age,) must be his apology for entering upon such a scheme as these disputations. But his vanity was sufficiently punished. The clamour grew so loud that he was obliged to leave Rome. He wrote an apology for his *theses*; but his enemies insisted that the apology itself was dangerous, because the public discussion of these questions might propagate heresy. At their instigation the apology was suppressed by the Pope, and he was always more or less persecuted till his final acquittal by a bull of Alexander VI. in the year 1493.—After this Picus passed most of his time either at Florence with Politian and Lorenzo, or in his retirement at *Fiesole*. He applied himself chiefly to the study of *theology*, and to the confutation of astrologers. He died in the thirty-third year of his age, 1494. The attention of Picus was often, according to the fault of the age, directed to studies of little importance. He wrote poetical imitations of the ancients, which he had the good sense afterwards to burn. He also wrote a criticism on Lorenzo de Medici's poems, on which, of course, he bestows a greater degree of praise than they merit, besides a variety of theological works. But he was of real utility to mankind chiefly by his exertions for the revival of Oriental literature which had been almost

lost for nearly ten centuries. A life of Picus was written in English by Sir Thomas More.

The other characters, whose memoirs occur, are—Sannazarius, Bembo, Frascatorius, Flaminio, and the Amalthei, four brothers. These were all born in Italy at the end of the fifteenth, or beginning of the sixteenth century. They were all celebrated poets, and some of their compositions display considerable merit, considering the age in which they wrote. Bembo was the friend and associate of Leo the Tenth, and appears to have been of considerable use to him in carrying on the indulgency trade. The memoirs of these men are comprised in a short space.

In these memoirs the author has confined himself strictly to such incidents as particularly related to the persons of whom he treats, with criticisms on their works, and occasional remarks on the characters and talents of their correspondents. Of the state of literature in general, both before and during the period in which they lived, he says nothing, if we except one sentence in the preface. There he makes extravagant mention of the advanced state of literature in Italy at that time, and in fact, does not appear to have attended to the subject in such a manner as to give a just and clear view of it. He criticises abundantly the works of his characters, and quotes and translates more abundantly than he criticises. But he pays no regular attention to the influence of their labours in the advancement of knowledge, or to the effects of circumstances in restraining or promoting that influence. We have, in fact, no satisfactory account of the important particulars respecting the men themselves, the mode of their education, or the causes that determined them to pursue one line of study rather than another. This, however, may not be the fault of the author. His means of information may have been defective. But he seems to have fallen into the same blind admiration of these men as their cotemporaries, and bestows encomiums which, when compared with their works, appear perfectly extravagant. He forgets that their great merit consists in having acquired some degree of knowledge in an age of ignorance, in having contributed to give dignity and importance to literature, and in having stimulated others to further exertions. The truth is, that at that time those who acquired a little, entertained an extraordinary opinion of their own merit. This is always the case where men have not arrived at that point of civilization, when they begin to perceive their ignorance, and the path of real and useful knowledge. But though we cannot join in the extravagant eulogiums of the author, we are far from following those who affect to treat these writers with contempt. They ought, and certainly will be always regarded with veneration, as in some measure the parents of that knowledge which enlightens the present day. While we enjoy the light and heat of the blaze, shall we forget the taper which kindled it? In this point of view these memoirs are undoubtedly interesting, though we may look in vain here for those important views and reflections which might be justly expected in a work treating of the most distinguished characters of this period. The style is liable to no particular objection.

Londinium Redivivum, or An Ancient History and Modern Description of London, compiled from Parochial Records, Archives of various Foundations, the Harleian MSS. and other Authentic Sources. By James Peller Malcolm. Vols. II. & III. 4 St. 13s. 6d. pp. 1196. Ricci. gtons, 1805.

Nearly half a century has elapsed since we had a regular History of London. Northouek's quarto published in 1773 is the only remaining effort at a work which surely cannot be said to languish for want of materials. Mr. Pennant followed at a considerable distance with his pleasing volume, but this was neither a complete history nor a description. It was merely the author's common-place book of remarks picked up, or suggested in his various walks through a part of the metropolis: and valuable as they are, for of Pennant it may as truly be said as of Goldsmith, *nullum quod tetigit non ornavit*, they do not amount to a satisfactory history even of those parts which fell under his observation. One merit, however, he is justly entitled to, that of having revived a curiosity about the antiquities of London, and of having excited a spirit of inquiry, to which we are, perhaps, indebted for the work now before us.

The first volume of Mr. Malcolm's *Londinium* was published before our Journal assumed its present form, and upon that account it will be necessary to take some brief notice of its contents. The author, we observe, has made no extensive professions, in his preface, nor very clearly explained what his intentions were: perhaps, he properly and very modestly supposed that an inspection of his first volume would unfold his plan more satisfactorily, than any of those prospectuses which are generally filled with a prolix detail of what is never executed. From an inspection, therefore, of that volume, we may in general say, that Mr. Malcolm's plan was not to give us any thing that we had before, to select his materials from original sources, and to avoid all interference with such printed information as may be supposed to be already in the hands of every person conversant, or who wishes to be conversant in the history of London. No intention could be more fair, or honourable to the author's diligence, and from a very careful perusal of his three volumes, it appears that, except on some very particular occasions, he has rarely departed from his plan. Still, we must likewise add, with respect to the general merit of the work, that the reader is not to expect a detail similar to that of Stowe, or of Maitland, or of Pennant. They are to consider these volumes as a repository of materials, rather than as a regular flowing history; but these materials are at the same time so happily arranged, and selected with so much attention not only to what is important, but to what is true, that while they may be consulted with the utmost ease, they must lay all future enquirers, for whatever purpose, under the strongest obligations.

The contents of the first volumes are, the parishes of St. Alphage, Allhallows Thames-street, Allhallows Lombard-street, St. Andrew Undershelf, St. Mary at Axe, St. Bartholomew the Great, and the Less, St. Benedict Grace-Church, St. Leonard East Cheap, St. Botolph Bishops-gate, St. Bridget or St. Bride's

Fleet-street, and the Charter-house. It appears to have been the author's original design to have perambulated the parishes alphabetically, and accordingly, the description of the Abbey of St. Peter's Westminster, forms a part, and no small part of this volume; but not being able always to complete his materials in that order, he has departed from it in some respect, and surely without the need of any apology, for the alphabetical series has not one advantage, and by separating parishes closely connected, would, in some cases, we may suppose, be attended with many disadvantages, and many repetitions.—Of these subjects we shall only notice that the description and history of the Abbey contains many hundreds of curious particulars which have never before been printed, and that every accessible part of that noble pile appears to have been inspected by our author with scrupulous exactness. This volume is illustrated by ten plates representing Abbot Ware's pavement, Edward the Confessor on the side of Sebert's Tomb, the Altar of St. Blase, Figures on the Tomb of Richard II. Autographs of Dean Dolben, &c. Specimens from an illuminated book, St. Bartholomew's South Transept, Inside View of Ditto, St. Bartholomew the Less, and Autographs of the Governors of the Charter-house.

Volume II. commences with an acknowledgement of the assistance the author received from a great number of eminent antiquaries; on the part of the clergy of the respective parishes, this assistance appears to have been granted with the utmost liberality. At the conclusion of this preface, the author says, "I trust, I need do no other than refer to the advertisement in the first volume, as an apology for deviating from the *strict* arrangement of the alphabet in the present volumes: and I cannot but feel gratified in having accomplished the defeat of the various impediments to historical research in so many instances, rather than regretting I have experienced some disappointments. The reader will keep in mind that mine is an *original* History of London, and that manuscript records are not to be obtained *but by favour*. Public libraries afford *printed books*: but with these I have nothing to do. The British Museum *only* contains valuable manuscripts, and of those every possible use has been made."

This volume contains the parishes of Allhallows Bread-street, St. John the Evangelist, Allhallows Staining, Allhallows London-Wall, St. Augustine's Papey, St. Anne's Lime-house, St. Augustine's Farringdon Within, St. Faith, St. Mary Aldermanbury, Allhallows Honey-lane, St. Pancras Soper-lane, St. Mary le Bow, St. Andrews Holborn, St. George the Martyr, St. Alban's Wood-street, St. Mary Abchurch, St. Mary Aldermary, St. Anne Westminster, St. Antholins, St. John Baptist, St. Andrews Baynard-castle, St. Anne Blackfriars, St. Anno and St. Agnes, St. John Zachary, Allhallows Barking, St. Bartholomew Broad-street Ward, St. Christophers, St. Benedict Fink, St. Benedict Paul's Wharf, St. George Bloomsbury, St. Botolph, Algate—and the public buildings connected with these parishes, as the Inns of Court, the Herald's College, British Museum, &c. &c.

The history of the Ironmonger's Company is extremely full, and contains many traits of ancient man-

pers; an instance of one or two may not be unamusing:

"1579. Two members of the Company were chosen to attend, with two men free of the Grocers, at Bishopsgate, from seven o'clock in the morning till six in the evening, to examine the *habits* of both ladies and gentlemen, as they passed through the gate."

"1679. Sept. The proclamation for suppressing seditious and libellous books was read in the court-room, and all persons free of the Company were required to give information to the Master of those who possessed them.

"On the 12th of November a general meeting was held at the hall, when the following curious method was adopted to obtain these books without obliging themselves to know, and consequently punish, delinquents. 'A secret place' was made in the court-room: to which every man present was compelled to ascend, put in his hand, and then return: 'which was to the end that such persons of the Company as had any of the same seditious books should there let them fall: and, being but one man at a time, there was none to accuse him that had any book.' We are not informed whether any were found in this 'secret place.'"

Mr. Malcolm observes that the sagacious contriver of this scheme seems to have forgotten that every man in the Company was at liberty to leave his books at home. But we are disposed to differ a little from this opinion, and to give more praise to the "sagacious contriver," because in those days it was highly dangerous to keep such books, the mere possession of them being considered as a proof of acquiescence in the opinions they contained. Something like this has occurred even in more liberal, and nearer to our own, times. It appears, however, from these documents, as well as from many others in this part of the history, that the Livery-companies had formerly a considerable share in the executive government, or police of London.

Mr. Malcolm descants at large on that strange mass of building, St. Anne's Lime-house, although we cannot agree with him that it has a "majestic outline," because a sailor may be deceived "by a distant view, in supposing it a very large ship coming towards him, under an easy sail, with a flag flying at her main-top." If the architect had this in view, he has undoubtedly accomplished it; but there is no more merit in a church looking like a ship, than there would be in a ship constructed to look like a church. *Deceptions* are not among the legitimate efforts of architecture, or painting.

Among the burials in St. Faith's parish we find the following absurd name: "1780, *Raphael Titian Corregio Bartolozzi* Coleman, Feb. 4." But Mr. Malcolm's account of a place somewhat connected with literary history, will probably be thought more interesting:

"Paternoster-row—had its denomination from the number of persons who resided in it, makers of Paternosters, beads, or rosaries, a chaplet of spiritual roses, or sweet and devout prayers, first revealed to St. Dominick, the father and founder of the holy order of friars preachers. It consists of fifteen Paternosters, and one hundred and fifty Ave Marias, and is divided into three parts, 'whereof each contains in it five decads, that is, five Paternosters, and fifty-five Ave Marias.'"

"To explain as much as possible to Protestants the extent of the trade carried on by Paternoster-makers, I shall

quote part of the exhortation to the use of the Rosary from a Roman Catholic prayer-book.

"He that shall say the Rosary with this attention of mind, and affection of will, shall undoubtedly give much glory to God, and reap much benefit to his own soul, which was the intencion of Pope Pius V. (a most pious son of St. Dominick) in ordering, &c.

"Paternoster row seems to have accommodated a variety of professions, from the symbols of prayer to the extreme of human vanity; from the most contemptible productions of the press to the most honourable. We are told by *Stowe's* continuators, that about 1720 mercers and lacemen exhibited signs of greater beauty, and better disposed in their suspension, than were to be found in the whole city besides, and that their shops attracted so many of the nobility, and others, in carriages, that the street was almost impassable. Strange reverse! Very few coaches indeed are now to be seen in Paternoster-row.

"This street was before equally attractive to the ladies, and continued so for many years; for there every description of head-dress was displayed, as an old periodical paper, 1707, shall testify. *Observer* says, 'Sine our London barbers are very religious fellows, they have a power of saints looking out of their shops, with fine periwigs on their heads; and then the sempstresses in Paternoster-row, they have got female loggerheads, with union top-knots upon them.'

"Printers, booksellers, and stationers, who figured in St. Paul's Church-yard early in the sixteenth century, made their appearance in this row before the commencement of the last. Among the number, Bragg, if not the most respectable, appears to have been one of the most indefatigable. This man published the first number of a paper called 'The Poetical Courant,' on the 26th of January, 1705-6, and invited the votaries of the muses to send him original productions. Those were generally but indifferent, and often licentious and filthy.

"Besides 'The Observer,' issued twice a week, Bragg printed, in 1706, 'The Mercurius Romanus, or Latin Newspaper,' to be continued weekly, at one penny *per* number. This design, he said, was much approved of by men of learning, as an introduction to that language.

"Two others of Bragg's publications may be worth mentioning, for the whimsicality of their titles, descriptive of one species of the literature of the times: 'The Barbacue Feast, or the Three Pigs of Peckham, broiled under an Apple Tree; where the Cooks were numberless, the Company masterless, the Meat carved by Hatchets, and Punch drank by Pail-fulls. Price 6d. By the Author of the London Spy.' Al-o, 'The Insect War, or a battle between the High-Church Hornets, the scribbling Wasps, the canting Caterpillars, and the State-Butterflies, a Parable.'

"Since 1700, it would be utterly impossible to enumerate the variety of works which have issued from Paternoster-row, and a task of no small difficulty to mention the names of periodical publications that have arisen, withered, and perished.

"Where there are so many eminent booksellers, it would be invidious to name individuals; I shall therefore only say, that no street in Europe can contain a more respectable mart for literature.

"Mr. Nichols lately gave me an old affidavit, dated July 16, 1629, which mentions the Queen's-head tavern in Paternoster-row, as having been contracted for on lease at a fine of £.80 and £.70 *per annum* rent in that year. This proves either that the house was very large, or that the business was very considerable in it, for an exceeding good house may now be obtained in London upon the same terms."

Under the article of St. Mary Aldermanbury, we

have some particulars not generally known respecting the celebrated nonconformist Edmund Calamy, which, however, are not of much consequence. These are followed by a sketch of his life, written with more severity than all the circumstances of his case seem to justify; although as a general invective against wholesale reformers, it is a proof of Mr. Malcolm's loyalty and zeal, and to many of his readers may be highly acceptable. His account, however, of Judge Jefferies, who was buried in this church is, in our opinion, more impartial, and the extract given of a trial before that monster, is perhaps one of the most apt that could have been chosen to depict his violent temper.— His coffin was discovered a few years past, in perfect preservation, covered with crimson velvet, and with gilt furniture.

From the account of St. Pancras Soper-lane, we shall extract some curious memoranda respecting Whitlocke:

“The following particulars of the life of Commissioner Whitlocke are extracted from his own manuscript in the British Museum; and, as they were not printed with his Memorials, which are part of the same pages, they may afford the reader some entertainment, and prove how very anxious he was for the good conduct of his children, to whom this odd mixture of preaching and narrative is addressed. After one or two prefatory sentences, he adds, ‘But here ariseth another objection against me, that one of my profession, a common lawyer, educated in other studies and sciences, should make choice of a subject so improper for him, fitter for a doctor of theology than for a counsellor at law to treat upon, who cannot be presumed to be furnished with learning and abilities for such a work. But my chief design therein was the glory of God, and the instruction of you my children. Among his choicest mercies I account it that he hath given me a numerous posterity. I have fourteen of you my children yet living, and three are not.’

“Also your grandmother (though a woman) hath left you an example, by a book written with her own hand, a collection of many choice promises and precepts out of the Book of God.

“Your father may likewise be admitted by you to a little share in this example (which is not remembered for ostentation, but for your instruction), that when a commissioner of the Seal, a member of Parliament and of the Council of State, yet in one of those years he read, and took notes, through the whole Bible.’ From the Temple, July 1, 1664.

“He gives some account of Sweden, which he collected and arranged by Cromwell's command.

“49 year. ‘This was my birth-day, but not solemnized, according to the custom of some, with feasting and much jollity. Neither did my former acquaintance and friends, now, after the change among us, and vote to take away the court of Chancery, resort to me as before. Yet I enjoyed the comforts of my wife and children in my family, rejoicing in the goodness of God, who had thus long preserved me.’

“He makes a multitude of reflections on his intended voyage to Sweden in the situation of ambassador.

“Sept. 25. The Lord's day. I was at Mr. Cockain's church in London, and much company now resorted to me.

“Oct. 30. So many visitors came to take their leave of me, and I was so full of flutter in preparing for my speedy departure, that I had no leisure for retirement.

“Nov. 6. All my people and horses and goods being shipped, and myself aboard, and our sails hoisted, we began our voyage; and I left my native country, my kindred and

father's house, all my dearest relations and comforts, to go a dangerous voyage, to a strange country, on a business of difficulty.’ It is beyond a doubt that Mr. Whitlocke never trusted the intrepid Cromwell with the secret of his pusillanimity, or such a *whining* ambassador would never have been trusted as his representative. His ambition seems to have had a severe struggle with his fears and regrets upon this occasion; and he vented them on *twelve columns in folio*, taking for text the first verse of the twelfth chapter of Genesis.

“Nov. 10. I was upon the high seas, which were full of storms, and very raging.

“Nov. 13. We had many violent storms, and much tempestuous weather and contrary winds, at sea; and, had not my ship been very firm and strong, we had perished.’ This is the spring from which a fountain of *fourteen columns* issued, on Psalm cvii. v. 13, 14.

“Nov. 20. I was full of visitants and ceremonies, at Gottenburg, and busy about the affairs of my family, with whom I returned thanks to God for our safe arrival in this place.

“Nov. 27. I was full of business and *trouble* in preparing for my land journey, and had no books or time for study or retirement.

“Dec. 11. 49 year of his age. I continued in my land journey, full of hardship and *trouble*.

“Dec. 15. I passed by the vast lake Meler, and took notice of many poor fishermen in their boats fishing upon it.

“Dec. 18. Upon my passing by the great lake, or sea, Meler, in Sweden, I had as I rode, and when I was private, some few and plain meditations, such as occurred without books, only having the holy Bible always with me; and I fixed then upon this text, Math. xiv. 19. *But eleven columns.*

“Dec. 25. I was full of visits, and this day of solemnity more than at other times, and had no opportunity of retirement.

“1653. Jan. 1. I was very full of my business in the court of Sweden, and passing of ceremonies, after the manner of ambassadors and the courts of foreign princes.

“Jan. 8. I was deeply engaged in my business at Sweden, and spent a great deal of time in receiving and giving visits to grandees.

“Jan. 29. Some merchants and jewellers had been with me, to shew and offer for sale divers rich jewels, diamonds, and other precious stones, and several pearls; and among them one fair and large pearl of great value and price. I had neither money to spare to buy them, nor any need of them; but they gave me occasion of some meditations upon Math. xiii. 45, 46.’ And those follow, to the number of *nine* pages and a half.

“Feb. 26. Lord's-day. Little observed in Sweden; and a day commonly of their visits and resorts to me.

“March 12. I had my usual devotions, by my own chaplain, in my house at Upsal.

“March 14. I was in a hurry, preparing for my long-desired journey of return to England.

“May 21. I was busy in taking my leave of the Swedish grandees, and entertaining the English at Stockholm.

“June 4. I was at sea, upon my desired voyage for my return home.

“June 11. I was in good quarters at Hamburgh, in the house of an English merchant.

“June 25. The sight of the ships, boats, and vessels, passing to, and fro, yesterday, and some this day, in the mouth of the Elbe, and upon the high sea, introduces *seven* pages of reflections on Deut. xxxiii. 19.

“1654, July 2. I came with joy to my wife and family; and we spent this day together, in praises to God for our comfortable meeting.

"Sept. I received this letter from Mr. Hall, from Nottinghamshire.

"My dear Son,

"Methinks I am very remote from my poor damsel, and having soon opportunity to wait on your Lordship in the beginning of the great affairs, for when you are once entered into them I shall find the less access to have any time of discourse. I must needs say that I have here as kind welcome from the highest to the lowest as can be wished; yet I must needs crave of my Lord of Clare to come for London the next Monday, &c.

"Your grave father and true friend,

"BATH. HALL."

"The Earl of Clare, in whose house the letter was written, with his own hand wrote this postscript.

"My Lord, I must lose no opportunity to present you with the service of your humble unprofitable servant,

"CLARE."

"It is in such letters as these that you see how much a man in place and capacity to do favours is courted, and how much forgotten if his fortunes change.

"We learn from this diary that Mr. Whitelock's most favourite diversion was hawking; and that his vanity had ample gratification in receiving the freedom of the city of Bristol, on which occasion a cavalcade of 500 horsemen met him in its environs; and that Cromwell was in great dread of a visit from the Queen of Sweden, and much wished Whitelock to use his influence with her to prevent it, as he was afraid the presence of a royal personage might contaminate his new subjects in London.

"Frances Whitelock was to have married the eldest son of Mr. Serjeant Bernard, who intended to give his son 800*l.* per annum, and 250*l.* per annum to the young lady, to which Mr. Whitelock was to have added 1500*l.* but the small-pox put an end to this fair prospect by causing her death.

"Her father describes her as 'a young woman of excellent parts and discretion, pleasing, cheerful, and ingenuous in her conversation, and very solid and prudent beyond most of her age.'

"Viscount Rochester wrote the following to the Earl of Salisbury at the time of Mr. Whitelock's decease, I hope without foundation:

"The King having talked with my Lord of Essex, he tells him concerning Whitelock's death, that they all thought him poisoned, by reason of his swelling, and the looseness of his belly, and other signs, which the surgeon of my Lord of Essex judged to proceed from poison; besides, he came thither sick, lay the night before at Dr. Savill's, came to Newhall sick, and at the same time my Lady Northumberland's physician came thither unusually; and, being asked concerning his health, said he was a dead man. Whitelock's boy is yet about this town, who seemed very glad of his master's death, and before he was dead got on his clothes."

"The reader will find some other particulars of the Lord Commissioner's family in the registers of the parish of St. Helen."

Mr. Malcolm's powers of description appear to considerable advantage in the following account of St. Andrew's Holborn: such passages, which frequently occur in this work, are the more valuable, as Stowe and Maitland exclude all architectural description:

"The church of St. Andrew has a more commanding situation than any other in London, and yet but one side can be seen from the street. The foundation is carried on a level from nearly the summit of Holborn-hill; which is continued on both sides of the church, to Shoe-lane, where the East walls of the church, and the North and South yards, are of very considerable height. This gives a com-

plete view of the building from Holborn, over the wall and through the rich iron gates of the church-yard; which, aided by a few trees, is pleasing and picturesque.

"The sides are plain, merely a basement, with two doors, on which are circular pediments, five windows, and a string separating it from the range of seven arched windows, over which are a cornice and ballustrade, with vases

"The tower retains the original buttresses at each corner; very handsome Doric windows, a cornice, ballustrade, pinnacles, and vanes, complete the description. This tower was raised in 1704, as at present, and the Grecian order introduced, at a very great expence; consequently it is of considerable thickness, and will in all probability be very durable. This is demonstrated by the North and South pointed arches within, with two strong pillars in their depths, and equally strong mouldings. The tower and church were separated by a tall pointed arch, which is now filled: but the West wall has a pointed window, in its original state of two mullions, with trefoil arches, and similar small divisions over them.

"Sir Christopher Wren, the architect of St. Andrew's, has certainly made it one of his most finished performances. This must be acknowledged by the amateur on the first glance. Twelve pillars, and four semi-pillars, produce a nave, and two side aisles, of the Composite order. Those columns are supported by an equal number of Tuscan, formed by four pilasters, the frieze and cornice of which, and a continuation of the pedestals of the Composite pillars, are the fronts of the galleries.

"The ceilings of the aisles are intersected arches, supported on the external walls by brackets. Their centres have stuccoed roses. The great vault of the nave contains 21 square pannels, in three rows, with alternate large and small flowers. In the seven middle ones, from the three largest, elegant brazen branches are suspended.

"The outline of every arch, from pillar to pillar, is formed by husks, and the spaces between them and the pannels are filled by finely-executed festoons of flowers and fruits with their ribbons entwined around the necks of Cherubim. Under each of those are strings of fruits and flowers, that reach to the cornices of the capitals of the pillars.

"The *sacrarium* is so highly enriched that I despair of conveying a just idea of it by description. The basement is Tuscan, with an enriched frieze, on which are square Composite pillars; the ceiling beautifully adorned with ornamented pannels. The East wall has a double window, or window upon window; the lower of which is divided by two pillars of the Corinthian order, whose capitals are gilt, and shafts fluted. The intercolumniations are filled with painted glass, representing the Last Supper, held in a circular Corinthian room, with a dome, 'J. Price fecit, 1718.' The drawing of this subject is very incorrect, and the expression of the faces indifferent, but the drapery is very brilliant. The artist has introduced a whole lamb, skin and all, on a dish, wisely intimating that the apostles were to partake of the corporeal lamb, and not of the typical substitute, bread: a hint that the sapient inventor believed in transubstantiation; or (if not so) that the rector and churchwardens were strangely inattentive, or ignorant what inferences might be drawn from such an exhibition in a Protestant church, and directly over the table where the real presence is justly reprobated.

"The upper window is a complete Venetian one, of the Composite order. The glass on this has an indifferent representation of the Ascension.

"On the left side of the Last Supper is a large carved gilt frame, containing a painting in fresco of St. Andrew; on the opposite, another of St. Peter; over each of which are paintings of the Holy Family, &c.

"The altar-piece is composed of Corinthian pillars and

pilasters, with a circular pediment, a glory, chalice, and gilt carvings, and the Creed and Lord's Prayer. The altar is on two steps, supported by fluted and gilt pilasters, connected by a glory and dove. It is of porphyry, as are two steps on it, intended for candlesticks. The pavement within the rails, of black and white marble, contains a lozenge of white, inscribed,

Infra jacet Henricus Sacheverell, S.T.P.

Hujusce Ecclesie Rector; obiit 5^{to} die Junii, An. Dni 1724.

"The pulpit faces the third Southern pillar from the altar, profusely adorned by carvings of elegant and tasteful workmanship.

"The organ is very large, and contained in a most splendid case. The font stands under it, of marble, with cherubim on the corners, and a fluted shaft.

"The pavement is of marble.

"The wall behind the organ is painted with very large representations of Christ restoring sight to the blind, which is coarsely but well done, and the expression just; and the Sermon on the Mount, far inferior to the first in drawing and colouring. I could not obtain the name of the painter.

"There are two windows of painted glass in the East end of the church that deserve particular notice. The South contains the arms of John Thaxie, Esq. A.D. 1348, who left a considerable estate towards the support of this fabric for ever (and which, being situated in a thriving neighbourhood, has produced a tolerably decent amount: so much indeed, that subscriptions and briefs will not be necessary to repair St. Andrew's for some years to come). Those arms and ornaments fill the window, and were the work of William Price, 1731. They are exquisitely beautiful; the truth in the sweeps of the scrolls, and the minute finishing, do the artist's abilities great credit.

"The other window is a very splendid painting of the arms of Queen Anne; inscribed, '*Ex dono Thomæ Hodgson de Brunwich in agro Eboracen' Militis.*' They are under a blue canopy, lined with purple, supporting the Prince of Wales's crest, surrounded by a border of husks, and at the base the donor's arms."

The registers of this church contain notices of many people of rank and eminence, and if this were the only result of Mr. Malcolm's researches, we should be disposed to give him the merit of having performed a most acceptable service to the lovers of historical and biographical inquiries.

The History of the Inns of Court is very copious; Mr. M. appears to have received much valuable assistance, in the collection of original matter on this subject. We shall, however, gratify our city readers more amply by copying his history of the Royal Exchange, hoping, or rather trusting, that Mr. M. is perfectly correct in depriving Sir Thomas Gresham of those honours which have so long made the citizens worship the Grasshopper:

"As part of this extensive building is situated within the parish, I shall proceed with giving an account of it.

"A Commercial City destitute of an Exchange would now be thought as improper a residence for merchants, as a Parish without a Church for that of religious people. Our ancestors judged otherwise, and the merchants of London traded for centuries without a rallying point, or place where men of business might find each other at certain hours; and where, abstracted from all other subjects, the conversation turned wholly upon profit and loss. The advantages of such a theatre for trade were so obvious, that we cannot but wonder the reign of Elizabeth arrived ere London could declare herself a rival to other commercial cities in this respect.

"Sir Thomas Gresham, whose extensive concerns made him well known to his fellow-citizens, was the active and unwearied promoter of a design, long agitated by the merchants and traders, for erecting an Exchange; but the honours attending the execution seem to have been rather too exclusively lavished on him; for it is an undoubted fact that the City of London advanced above 4000*l.* for the purchase of 80 houses and their sites; which were taken down, and the ground levelled, at their expence. The site thus prepared, Sir Thomas agreed to erect the building. The City conveyed to him, and he was to, but never did, have re-conveyed the ground and Exchange; by which it will be perceived, that Sir Thomas had no more claim to public gratitude than the builder who erects a chapel, and lets the seats within it, has to that of the parish in which it is situated; though the community is unquestionably benefited in both instances. In short, I mean to infer, that the frequenters of the Exchange are equally indebted to the then Mayor, Aldermen, and Common Council, of London, as to Sir Thomas Gresham; though the former, with great injustice, are never mentioned with the Exchange.

"Sir Thomas laid the first stone of the building June 7, 1566, but the superstructure was of brick, contrived with a view to reimburse the expences of the erection, by the fines and rents of a number of vaults and shops arranged round the area. The tradesmen appear to have been willing to occupy the shops, where their commodities, exposed to view, attracted customers; but the vaults, as our antient writers term them, which appear to have been at least partly under ground, and were consequently dark and damp, did not let so rapidly or so well. Sir Thomas, aware of this circumstance, resolved to dispose of the shops and vaults together at eight marks *per annum*. And the tenants proceeded thus for some time; but, finding that people would not descend to the dungeons to purchase, they resolved unanimously to give them up altogether to Sir Thomas, and pay him 4*l.* *per annum* for the shops only. This advantageous offer was accepted; and the Knight immediately disposed of the vaults to merchants, for boxes and bales, and, what is singular, for the reception of pepper, which is still deposited there, as the fragrant exhalations daily convince the passenger.

"During the time that Sir Thomas was contriving means to turn his speculation to profit, he and the citizens were not inattentive to the purposes of the building as an Exchange. Elizabeth, extravagantly fond of pomp and public pageantry, was easily prevailed upon to give the royal sanction and designation, though Sir Thomas must have paid dearly for the honour conferred on the City and himself. Her Majesty proceeded from Somerset-house, Jan. 29, 1570, accompanied by a train of nobility and attendants, to Gresham's magnificent mansion; where a sumptuous dinner was provided for the Queen and her court. After they had dined, the whole party went to the new building; where every shop, and every tenant, were exhibited to the utmost advantage. After gratifying her curiosity, the Queen commanded a herald to proclaim it the *Royal Exchange* by sound of trumpet.

"Leaving the general welfare of her subjects out of the question, Sir Thomas Gresham had strong claims upon the Queen's gratitude, such indeed as far exceeded the favour just mentioned. It will be recollected that he had been long employed by the Crown as its agent for obtaining loans abroad during the reigns of Edward and Mary, but particularly in that of Elizabeth, at Antwerp, where his influence had been exerted with great success. In this instance the Knight appears to have shewn that sagacity which he always turned to the public benefit. Some men might have been contented with their commissions, or so much *per cent.* upon the sum borrowed, but the patriotic Gresham prevailed on the queen to apply to her own subjects for money on loan:

which advice has been strictly followed, it must be acknowledged, by her successors, to the great profit of the monied men in England; but whether equally beneficial to the community at large is for the Politician, not the Historian, to enquire. In addition to this, he was always ready, by advice and pecuniary assistance, to forward and establish the credit of his Royal Mistress.

"After his death, Lady Gresham is said to have received 7511. 5s. *per annum*, in rents, &c. from the Exchange. Taking this for fact, it will be perceived, that the sum is the interest of 15,000l. at 5 *per cent*. Now, as the ground and old buildings of the site cost but 4000l. it is highly probable the expences of the Exchange were not more than 6000l.; if so, he was enabled to present his Lady with the interest of 6000l. the clear profits of the undertaking. This was a coalition of public utility and private advantage not often equalled.

"I had hoped to lay before the public some unknown particulars relating to the disposition of Sir Thomas's property, through the assistance of the Mercers' Company; but their refusal of that assistance compels me to resign those hopes. However, it is well known that the Mayor and Commonalty of London are joint possessors with the Company; and that his lectures, and other bequests are fulfilled by them.

"The same flames which overwhelmed London destroyed the Exchange. The expences of the new structure were equally divided between the Corporation and the Mercer's Company.

"Charles II. laid the first stone of the present building, Oct. 23, 1667, when he was magnificently entertained on the spot. In return for which, his Majesty knighted the two sheriffs, Gauden and Davis. The merchants transacted business at Gresham college during the rebuilding. The following particulars of that operation are from the Journals of the House of Commons.

"After the year 1596 all the affairs of Sir Thos. Gresham's trust were managed by a committee of four aldermen, and eight commoners, on the part of the Corporation; and by the master and wardens, and eight of the Court of Assistants of the Mercers' Company. When the Exchange was burnt, in 1666, only 2811. 8s. 2d. belonging to the trust, was in the Company's possession; yet it appears they began the work of rebuilding as soon as possible. Accordingly, on the 15th of February following, their Sub-committee was ordered to assist the City Surveyors in giving directions for removing of rubbish, cleansing of arches, taking down defective walls, &c. and to give a joint estimate of the ground necessary for convenient streets at each end of the intended structure. On the 25th the Joint Committee agreed to petition the King for an order to obtain Portland stone.

"Sept. 20, 1667. The Committee resolved at Gresham college, that as his Majesty had been pleased to interest himself in rebuilding the Exchange, they thought it their duty to lay the elevations and plans of the structure before him. For this purpose they requested the Lord Mayor, two members of the Corporation, two of the Mercers' Company, and Mr. Jerman, one of the city surveyors, to wait on the King with them; and at the same time to petition for permission to extend the South-west angle of the Exchange into the street. On the 27th of the same month, the Committee received the report from the above deputation, that the plans, &c. had been laid before the King, and Sir John Denham, surveyor-general of his works, who had greatly approved of them, and particularly of that for the South portico, which he assented to being extended into the street. Thus supported, the Committee directed certain persons to treat with the proprietors of ground near the Exchange, where necessary; and with others for building materials and workmen.

"On the 23d of October 1667, King Charles II. went to the Royal Exchange, and placed the base of the pillar on the West side of the North entrance. He was entertained on this occasion, at the joint expence of the City and Company, with a chine of beef, a grand dish of fowls, hams, dried tongues, anchovies, caviare, &c. and plenty of wines. The entertainment was provided under a temporary shed, built and adorned for the purpose on the Scotch walk. His Majesty gave 20l. in gold to the workmen.

"On the 31st, James Duke of York laid the first stone of the Eastern pillar, and was regaled in the same manner. And on the 13th of November Prince Rupert placed that on the East side of the South entrance.

"Oct. 21, 1667. Several tenants below the Exchange were acquainted by the Committee, that it was their intention to gratify the King in his desire of having the Exchange clear of contiguous buildings; for which reason, they requested of them to surrender their respective leases, for an adequate consideration, and the refusal of any houses that might be built near or on their premises.

"Dec. 9, 1667. The Committee considered the draft made by Mr. Jerman for rebuilding the Exchange; and resolved, 'that porticos should be built on the North and South sides, according as his Majesty desires, and as are described in the aforesaid draft; and that houses shall be built on the heads of the said porticos, and shops underneath.' And, that the Committee might not be obstructed in their progress by the owners and tenants of contiguous grounds, three persons of each party in the trust were appointed, attended by Jerman, to apply to the King for a prohibition of any buildings on them.

"The following official entry was inserted in the books, by an order dated Dec. 16, 1667: 'A letter from the Right Honourable the Earl of Manchester, recommending one Claus Gabriel Cibber to the making the statues for the Royal Exchange, and the rather in regard he hath shewn his Majesty some models which have been well liked of, having been read; the Committee called the gentleman in, and acquainted him, that the business of making the statues is yet very much from their thoughts, having the whole Exchange to build first; and that a new Committee will succeed before the main work be effected, to whom, when sitting time shall come, he may do well to apply himself.'

"Dec. 21, 1667. The King intimated to the Committee, that if any person presumed to build near the Exchange before an act of parliament could be obtained, he would interpose the authority of his privy council.

"The ensuing particulars are from a book produced to a Committee of the House of Commons in 1747. 'The said book begins the 27 October, 1666, and ends July 12, 1676; and it thereby appears, that the total expence of rebuilding the Royal Exchange, amounted unto 58,962l. the Company's moiety whereof was the sum of 29,481l. To defray which expence, it appeared, the Company were obliged, from time to time, to borrow money upon their seal; in-somuch that in the year 1682 they had taken up money on their bonds, on account of the trust of Sir Thomas Gresham, to the amount of 45,795l. It appeared on this occasion, from the examination of Mr. Crumpe, 'thar the Company had hitherto contributed equally with the City in the repairing of the Royal Exchange, and paying Sir Thomas Gresham's lecturers and charities; and that, in or about the year 1729, one of the lecturers of Sir Thomas Gresham filed a bill in Chancery against the City of London and the Mercers' Company; to answer which, it became necessary to draw out and state an account between the Mercers' Company and Sir Thomas Gresham's trust estate, as also between the City and Company and said estate; and accordingly such accounts were drawn up; and thereby it appears, that there was due to the Mercers' Company, for their moiety of the expence of building the Royal Exchange,

and other payments up to that time, the sum of 100,659l. 18s. 10d.' Mr. Cawne produced a continuation of this account down to 1745, when the principal and interest amounted to 142,886l. 7s. 1d.

"There are many beauties in the architecture, and but few defects; but, if the magnificent front had ten times its present perfections, they would be lost in the narrow and crowded Cornhill, still more contracted by the extension of the piers of the piazza quite to the carriage-way.

"The grand gate-way is in the centre intercolumniation of four Corinthian pillars, the whole height of the front, which have an entablature complete. The great arch reaches to the architrave. In the Attick, directly over the gate, is the royal arms; and this is the base of the steeple, on which there are three gradations or stories, each bounded by pilasters and pillars, with entablatures and balustrades, and busts instead of vases; except the third, which has pediments on each side, with a cupola arising from the centre. On this there is a globe and gilt grasshopper for a vane. This steeple would be very chaste and elegant if the windows in it had accorded with the orders, the Corinthian and Composite, instead of which they are incorrect Gothic. The clock tablets, on the first balustrade, have a good effect.

"Over each side intercolumniation of the front are circular pediments; above them Atticks and balustrades, with the Mercers' crest, and the city supporters in place of vases. The lesser entrances have divided pediments, and over them Corinthian niches and pediments, containing statues of King Charles the First and Second. Those statues are not quite so excellent as might be wished. The attitudes are too theatrical, and the drapery appears to be of coarse tumbled materials. The smoke has rendered them totally black, of which colour the whole building partakes. Over the niches are large circular windows.

"The wings in the front are five arches in length on each side of the gates. Three of those form a piazza; the two remaining retire into the main building. The basement in which they are turned is Rustic, and the story above them Corinthian; with four pillars, an entablature, and balustrade. The three windows of the projection, and those of the main building, are literally Attic in their borders, though placed in Corinthian intercolumniations, which injures the effect greatly. And this effect is still more injured by the stationers' shops, literally forced upon the arches of the piazza, and not accommodated to them.

"The four sides of the quadrangle are magnificent, and richly decorated; with the basements, arches of the walks, the cornices over them, the niches, statues, pillars, circular windows, entablature, pediments, and balustrade, all in correct proportion and arrangement.

"The old Exchange was ornamented with statues: those of Edward V. Richard III. Henry VII. and Queen Elizabeth, were made by Nicholas Stone, who received 25l. each for the three first, and 30l. for the Queen, as we are informed by Lord Orford.

"The statues of George I. & II. are by Rysbrack; his present Majesty's by Wilton, which was erected in March 1764. Most of the kings previous to Charles II. were sculptured by Cibber; that of the latter king, in the area, is the work of Grinlin Gibbons; those of Charles I. and II. on the principal front are by Bushnell. The statue of Charles II. in the area, was a few years since replaced by another, in a Roman habit, by Mr. Spiller.

"The North side in Threadneedle-street has a piazza, pilaster, and a pediment, but contains nothing particularly striking or elegant.

"Parliament granted 10,000l. in 1767 for the repairs of the Exchange; which were done under the direction of Mr. Robinson, surveyor, who found it necessary to rebuild

c West side.

"The proprietors received a large annual sum at the commencement of the last century, the rent of near 200 shops*, which extended round the building, and were occupied by persons who dealt in the most trifling wares and manufactures for the embellishment of the human frame. One of the authors of the Spectator mentions the pleasure he received from visiting them; and conversing with and admiring the females, who by their fascinating and winning manners attracted customers†. In this instance we differ from our predecessors greatly; then the ladies were offered by ladies, such articles as they knew to be proper for their sex and fancy; and the gentlemen were informed that ladies would be best pleased with such and such ornaments as presents, at the same time recommending, from superior knowledge, which linens would wear best, and resist the laundress longest. Now you shall enter a thousand shops and not find one hundred females in them: on the contrary, a brisk young man steps forward, dressed in the most expensive clothing, either powdered or in a Brutus wig, with, 'Pray ladies be seated;' and he enters with the most familiar impudence into the very minutiae of female dress; nay, even recommending bishops‡, pads, false breasts, false hair, false teeth, stays, linen, stockings, petticoats, and gowns.

"The Exchange was opened Sept. 28, 1699, and has continued from that day the constant resort of thousands, collected from all parts of the globe with which we have any intercourse; where an attentive observer may collect an infinite fund of knowledge relating to the language, the habits constitutional and corporeal, the manners and disposition, the character of features and stature, the attitudes and gestures, of the inhabitants of countries he dare not hope ever to visit.

"The building is now surrounded by shops kept by stationers, booksellers, print-sellers, musical instrument makers, lottery-offices, &c. &c. and the North front is constantly encumbered with stage-coaches, which carry passengers, for trifling sums, to the villages in the neighbourhood of London.

"Lloyd's coffee-house, within the building, is a place well known throughout Europe; indeed, I may add, the civilized world.

"From the London Post, March 24, 1703-4. 'An Act of the Lord Mayor, and Court of Aldermen, is affixed at the Exchange, and other places in this city, by which all persons are prohibited coming upon the Royal Exchange to do business before the hours of twelve o'clock, and after the hour of two, till Evening change. Wherein it is further enacted, that for a quarter of an hour before twelve the Exchange-bell shall ring, as a signal of Change time; and shall also begin to ring a quarter of an hour before two; at which time the Change shall end; and all persons shall quit it, upon pain of being prosecuted to the utmost, according to law. That the gates shall then be shut up, and continue so till Evening Change time, which shall be from the hours of six to eight, from Lady-day to Michaelmas, and from Michaelmas to Lady-day from the hours of four to six; before and after which hours the bell shall ring, as abovesaid. And it is farther enacted, that no persons shall assemble in companies, as stock-jobbers, &c. either in Exchange alley or places adjacent, to stop up and hinder the

* This number is ascertained by the Journals of Parliament.

† This, possibly, may allude to *The New Exchange* in the Strand; which was built with regular shops, &c. after the model of *The Royal Exchange*. See the Progresses of Queen Elizabeth, published by Mr. Nichols, under the year 1566. p. 114.

‡ The reader of the present day knows the meaning of those terms, but half a century hence they may be less familiar. The bishop then, gentle reader of 1850 or 1900, was a contrivance to increase the bulk of the ladies sitting parts; the pad, a representation of temporary natural projection before. But their run was short. Public indignation exclaimed, "Shame, where is thy blush!"

passage from and to the respective houses thereabouts, under pain of being immediately carried before the Lord Mayor, or other justices of the peace, and prosecuted.

"The hour for business at present is from three to four."

In the account of the Bank, we have some particulars of the *Company*, but were rather disappointed in not meeting with a more full description of the *building*. Perhaps, however, that task may be reserved for the architect, who will have the double advantage not only of telling us what he has done, but what he meant by it. The history and detail of the contents of the British Museum is more full than any hitherto published. We wish our limits would permit an extract, but as that repository is now easily accessible, we can only recommend to our readers a careful perusal of Mr. Malcolm's bill of fare, before they pay their visit. The articles we can separate from a work of this description, are but few, and even these are insufficient to afford the reader a correct notion of the various information it contains. The first volume, however, has been long before the public, and, we trust, its merits duly appreciated. The ornaments of the second volume, which we have thus cursorily looked over, are plates of Bangor House, Ely Chapel, monuments of Francis Beaumont and William Lambe, Sir Hans Sloane's tomb. Remains of Algate: the Altar-piece of St. Catherine's, Ichnography of St. Catherine's, and an external view of the same. All these seem executed rather in a superior style to those in the first volume, and indeed in other respects we perceive an improvement in the author's general manner. We cannot conclude our article however, without noticing one or two particulars which in our opinion may admit of correction. Mr. Malcolm is occasionally rather free in his reflections, although upon the whole these are well founded, but the following will probably be thought of a different description. Under the parish of Alhallows, Bread-street, he has occasion to mention Mr. Saunders who suffered death for his religion in the reign of Queen Mary, and after some account of his life, education, &c. Mr. Malcolm adds, "It is much to be lamented that many amiable men suffered their *zeal* to overcome their *prudence* in the bigotted reign of Queen Mary. Obstinate determined to carry her point, and possessed of ample power to persecute, she could not be prevailed upon by the mild effects of argument: they should not have *directly* opposed her, but have *temporized*, and reserved their *all-convincing* truths for less turbulent times." This is surely strange *advice*, if we may so call it; our author knows little of the history of that reign if he thinks that *temporizing* would have saved a single victim, had it been in any degree possible. or reconcileable for a moment to the dictates of conscience. Does he really think that any species of temporizing could have saved Cranmer, Ridley, Latimer, &c. He says they should not have *directly* opposed her, nor did they: it was not in their power, but they were punished for what they had done in Edward's reign, except the few whom informers dragged from obscurity, and who could *temporize* no otherwise, when once in the hands of their judges, than by open recantation. As to their "reserving their *all-convincing* truths for less turbulent times," it

is plain their truths were not *all-convincing*, for they did not convince the queen or the court to spare the lives of those who professed them. Mr. M. we hope will excuse our noticing at some length, a passage which reflects on a body of men who ought never, in our opinion, to be mentioned but in the most honourable terms.

In the parish of St. Anthony, is the following notice—"In the year 1632 there were prayers every morning, at six o'clock in the summer, and at seven in the winter; and a sermon preached every day except Sunday, by six priests, who received about £20 per annum each, raised by subscription." This is true as far as it goes, but any inhabitant could have informed Mr. M. that the practice is continued to this day, with this difference, that there are prayers and a sermon every *evening* in the week (except Saturday) by six different clergymen, who enjoy the above salary, but must resign when they obtain a living. The early prayers are said to have been intended for the country people and others who frequented Stocks Market, and it was not until the Mansion-house occupied the scite of that market, that the change from morning to evening took place.

We shall take an early opportunity to return to this curious work, which altogether appears highly deserving of public patronage, and is what no person interested in the history and antiquities of London can consult without reaping more satisfaction than is to be derived from any previous book or books that have ever come under our inspection.

Military Memoirs of Mr. George Thomas, who, by Extraordinary Talents and Enterprize, rose from an obscure Situation to the Rank of a General, in the Service of the Native Powers in the North West of India. Through the Work are interspersed, Geographical and Statistical Accounts of several of the States composing the Interior of the Peninsula, especially the Countries of Jypoor, Joudpoor and Oudipoor, by Geographers denominated Rajpootanch, the Seiks of Punjaub, the Territory of Beykancer, and the Country adjoining the Great Desert to the Westward of Hurrianeh. Compiled and arranged from Mr. Thomas's Original Documents. By William Francklin, Captain of Infantry, Member of the Asiatic Society, &c. Calcutta, 1803. 4to. Cadell and Davies. 11. 5s. 0d.

To those who consider talents for government and for splendid achievements as confined to a certain rank, to men possessed of peculiar hereditary advantages, the career of a man who rose by his own talents from the rank of a common British sailor to that of a sovereign Indian prince, will appear one of those extraordinary and rare phenomena which sometimes interrupt the course of nature, but from which no useful lesson can be derived for the conduct of human affairs. To those, however, who see, in the workings of ambition and the success of enterprising and well-directed exertions, nothing but the natural course of things; to those who can discern, in the dethronement of a prince and the elevation of an obscure individual in his room, the direct effects of

unskilful political regulations and of the ignorance both of the governors and the governed: to such persons, whether princes or subjects, an elevation such as that of George Thomas, is pregnant with the most useful lessons, which his subsequent fate renders still more impressive. The Memoirs before us being compiled from original documents, communicated by Mr. Thomas himself, are still more valuable; and their importance is further increased by the authentic accounts derived from him, which they present us, of some circumstances in the manners, customs, and state of civilization of the nations in the interior of India.

George Thomas first came to India in a British ship of war in 1781-2. His situation in the fleet is said to have been that of a quarter-master, but others affirm that he was a common sailor. On landing at Madras, the activity and enterprize of his mind determined him to seek a situation where he could have a better opportunity for the display of his talents and the gratification of his ambition; and with this view he resolved to enter the service of the native powers of India who are continually making war on each other. His first service was among the Polygars to the southward, where he resided a few years; but not finding his situation there suitable to his wishes, he spiritedly traversed the central part of the peninsula, and about the year 1787 arrived at Delhi. Here he received a commission in the service of the Begum Sumroo, who then held the reins of government in a considerable province. In a variety of brilliant actions against the enemies of this princess, Thomas distinguished himself so much as to obtain the command of her army, and to become at length her chief counsellor. The favour of a sovereign of barbarians is however a very unsteady foundation of power, and after a service of six or seven years, during which his exertions had rendered the authority of this princess secure and respected, he found himself supplanted in her good opinion, and obliged to seek his fortunes in a different quarter.

Soon afterwards he was solicited by Appakandarow, a Mahratta chief to enter his service. Here he added to his former reputation by many warlike exploits. In spite of the greatest temptations, and even the repeated treachery of his employer, his fidelity continued unshaken, and he for some years kept the numerous enemies of Appakandarow at bay and his rebellious subjects in obedience. The details of Mr. Thomas's battles and military operations are too imperfect to enable us to form any very distinct idea of his talents as a general. He displayed however on all occasions a most consummate intrepidity and boldness, qualities most likely to ensure success amidst the desultory wars of barbarians. It was his general plan on approaching a fort to storm without loss of time, and this mode was usually attended with complete success. His forces were seldom equal to those of the enemy, and he often gained engagements against an enemy many times more numerous than his own army.

After the death of Appakandarow, Mr. Thomas conceived the daring design of establishing himself as an independent prince. With this view he seized

upon a tract of country which at that time owned no particular sovereign, but had been for many years the prey of successive invaders. It was situated about ninety miles west of Delhi, on the frontiers of the Mahratta, Seik, and Rajepoot territories. It extended from thirty to forty miles each way, and contained eight hundred villages. The views of Mr. Thomas at this period are explained by himself in a memorial quoted by his biographer:

"For his capital, Mr. Thomas selected the town of Hansi; this place is situated ninety miles north west of Delhi, and nearly in the centre of his newly acquired domains. The town standing upon a hill is peculiarly well adapted to a permanent residence.

"No water can be procured within 7 coss, but the garrison have an ample supply of that necessary article, from several wells within the fort. This circumstance renders difficult an attack except at the season of the periodical rains. 'HERE says Mr. Thomas (with that energy and spirited animation, which distinguished him throughout the scenes of his extraordinary life,) 'Here I established my capital, rebuilt the walls of the city, long since fallen into decay, and repaired the fortifications. As it had been long deserted, at first I found difficulty in procuring inhabitants, but by degrees and gentle treatment, I selected between five and six thousand persons, to whom I allowed every lawful indulgence.

"I established a mint, and coined my own rupces, which I made current in my army and country; as from the commencement of my career at Jyjur, I had resolved to establish an independency, I employed workmen and artificers of all kinds, and I now judged that nothing but force of arms could maintain me in my authority, I therefore increased their numbers, cast my own artillery, commenced making musquets, matchlocks and powder, and in short, made the best preparations for carrying on an offensive and defensive war, till at length having gained a capital and country bordering on the Seik territories, I wished to put myself in a capacity when a favorable opportunity should offer of attempting the conquest of the Punjab, and aspired to the honor of planting the BRITISH standard on the banks of the ATTOCK."

But Thomas was more formed for making conquests than for improving those which he had made. Instead of attempting to better the internal resources of his newly acquired dominions, he was only intent on extending his conquests over the Punjab; and in order to procure resources for this undertaking, he took the short method of making incursions into the territories of his neighbours, and there levying contributions. In consequence of these projects, and a peculiar restlessness of disposition, his whole life was a continued series of warfare. His successes were brilliant; he carried his arms into the heart of the dominions of the surrounding princes, levied contributions on their subjects, defeated them with the most unequal forces, and at one time traversed the Punjab with his victorious army. These successes, however, drew down upon him the jealousy of the surrounding princes. On returning from the Punjab, he found the forces of Dowlut Row Scindiah under the command of Mr. Perron advancing against him. The forces of that prince amounted to forty thousand infantry and thirty thousand cavalry. At the same time the Seiks, who could command from forty to fifty thousand men, had formed a combination against him, and were advancing to punish him for his inroads into the Punjab.

The Rajah of Bhurtpoor with several other Mahratta princes from the Douab joined this formidable combination. On this occasion, says the historian :

“ To counteract the designs of his enemies, Mr. Thomas, at the period we are speaking of, had an army, whose utmost force consisted of 8 battalions of infantry, amounting in all to 6,000 men, 50 pieces of cannon, well appointed and well served, 1,000 cavalry, and 10 hundred Rohillahs, with about 2,000 men, who garrisoned his different forts, but with this force, comparatively so small, he had a spirit and elevation of mind not to be subdued by accident, or depressed by ill fortune, and not only waited the event with firmness, but declared previous to the commencement of hostilities, that if his resources in money did not fail he doubted not with his present army, to hold out against the efforts of all the native princes of India.”

But the resources of Mr. Thomas were unequal to such a contest. After a desperate struggle, in which he often proved victorious over those opposed to him, he was at length compelled to take refuge in the fort of his capital with only about seven hundred men. Provisions soon became scarce, his troops clamorous for pay, and secret combinations had even been formed among them to deliver him up to his enemies. These circumstances induced him to capitulate, on condition of his being escorted to the English frontier, where he arrived in the middle of January 1802. His biographer concludes the detail of his eventful life in the following terms :

“ Not long after his arrival on the British frontier Mr. Thomas inspected his affairs, and on collecting the wreck of his fortune acquired with so much toil and labour, he found himself possessed of a sum, not more than sufficient to procure the comforts of life in his native country, with this he determined to retire from public life to the enjoyment of domestic ease and quiet ; and with this intention was proceeding to Calcutta, when death arrested his progress near the military cantonments of *Berhampoor*, on the 22d of August 1802. He was interred in the burying ground of that place, and a monument is now erecting to his memory.

“ George Thomas was a native of Tipperary in Ireland, about 46 years of age ; tall in his person (being upwards of 6 feet in height) and of a proportionate strength of body ; his countenance was bold and erect ; but from the constant and active use of his limbs, during his long and arduous warfare, he had contracted an elevation of the head which gave him the appearance of stiffness, though in consequence of this elevation, his look was more martial, and indicative of the intrepidity of spirit, which reigned within and which wholly possessed his mind to the last hour of his life.

“ Mr. Thomas appeared formed by nature to execute the boldest designs, and though uncultivated by education, he possessed a native and inherent vigour of mind, which qualified him for the performance of great actions, and placed him on a level with distinguished officers of the present days.

“ That he possessed superior military talents, has we trust been evinced by the relation of the transactions in the preceding pages, and in reviewing his conduct during a long and multifarious warfare, a more competent estimate may perhaps be formed of his abilities, if we reflect on the nature and extent of one of his plans, which he detailed to the compiler of these memoirs, during his residence at Benares. When fixed in his residence at Hansi, he first conceived, and would if unforeseen and untoward circumstances had not occurred, have executed the bold design of

extending his conquest to the mouths of the *Indus* ; This was to have been effected by a fleet of boats, constructed from timber procured in the forests near the city of *Broosepoor* on the banks of the *Satludge* river ; of proceeding down that river with his army, and settling the countries he might subdue on his route, a daring enterprize and conceived in the true spirit of an ancient Roman ; on the conclusion of this design it was his intention to turn his arms against the *Panjab*, which he expected to reduce in the course of a couple of years, and which, considering the wealth he would then have acquired, and the amazing resources he would have possessed, these successes combined, would doubtless have contributed to establish his authority on a firm and solid basis.

“ Apprehensive however, of the ultimate success of his arms, when he considered the number and strength of his enemies, Mr. Thomas, about the time he was occupied in the contemplation of the aforementioned plan, made an offer of his service to the British government, which, though circumstances of political consideration might not have inclined government to adopt, is nevertheless sufficient to present a correct idea of the enterprising spirit of the man. Having offered to advance, and take possession of the *Panjab*, and give up his army to the direction and control of the English ; to take the country, and, in short, to become an active partisan in *their* cause ; he thus in a patriotic and truly loyal strain, concludes his remarks on the interesting subject ; ‘ By this plan,’ says he, ‘ I have nothing in view but the welfare of my King and country ; it could not be concerted soon enough to be of any use in the approaching conflict ; (his dispute with the *Marhattas*) therefore it is not to better myself that I have thought of it, I shall be sorry to see my conquests fall to the *Marhattas*, I wish to give them to my King, and to serve him the remainder of my days, and this I can only do as a soldier in this part of the world.’

“ His knowledge of the spirit, and character of the different tribes and nations that compose the interior of the vast peninsula of India, was various, extensive, and correct ; and, no man perhaps ever more thoroughly studied, or more properly appreciated, the Indian character at large. In his manners, he was gentle and inoffensive, and possessed a natural politeness and evinced a disposition to please superior to most men. He was, as we have already seen, equally a loyal subject to his King, as a real and sincere well-wisher to the prosperity and permanence of the British Empire in the East. He was open, generous, charitable, and humane, and his behaviour towards the families of those persons who fell in his service, evinces a benevolence of heart, and a philanthropy of spirit highly honourable to his character.

“ But, with these good qualities, the impartiality of history demands, that we should state his errors, and endeavour to discover some shades in a character otherwise splendid ; a quickness of temper, liable to frequent agitations, and the ebullitions of hasty wrath, not unfrequently rendered his appearance ferocious, yet, this only occurred in instances where the conviviality of his temper obscured his reason ; and for this, on conviction, no man was ever readier to make every acknowledgement and reparation in his power.

“ Perfect correctness of conduct, cannot be expected from a character like the one now under consideration, as, a seclusion from civilized life, and long absence from the exercise of those duties which constitute the chief enjoyment of social happiness, must necessarily have tinctured the manners of the man with some portion of the spirit of the barbarians with whom he was so long an inmate.

“ Upon the whole however, we may be justified in remarking, that on a review of the life and actions of this very extraordinary man, it is difficult which most to ad-

nire, whether the intrepidity of spirit, by which he was facilitated to the performance of actions, which by their effect raised him from the condition of a private subject to rank and distinction among princes; or, the wonderful and uncommon attachment generally exhibited towards his person and interests, by natives of every description, who fought and conquered with him in his long and arduous career, and whose assistance exalted him for a time to a height of respectability and consequence that seldom falls to the lot of an individual."

In the course of this narrative, one of the circumstances which most strongly interests the reader's attention, is that state of society which could enable an individual to proceed in such a career. The author very properly intermixes accounts of the different countries and tribes with which Mr. Thomas made peace or war. The description of the Seiks, the inhabitants of the Punjab, is one of the most striking. Here we find almost exactly that state of manners and civilization which existed among the rudest tribes of the Barbarians who invaded the Roman empire. In defiance of those theories which represent the hot climate of India as rendering the natives feeble, languid, timid, and voluptuous, while colder regions produce vigour, ferocity, and hardness, we find the natives of the banks of the Sutledge presenting the same traits of character as those who lived in an equally rude period on the banks of the Oder and Vistula. As the account of the Seiks is derived from the intelligent observations of Mr. Thomas himself, it cannot fail to prove acceptable to our readers:

"The Seiks are armed with a spear, matchlock, and scymetar, their method of fighting as described by Mr. Thomas is singular; after performing the requisite duties of their religion by ablation and prayer, they comb their hair and beards with peculiar care, then mounting their horses, ride forth towards the enemy, with whom they engage in a continued skirmish advancing and retreating, until man and horse become equally fatigued; they then draw off to some distance from the enemy, and, meeting with cultivated ground, they permit their horses to graze of their own accord, while they parch a little gram for themselves, and after satisfying nature by this frugal repast, if the enemy be near, they renew the skirmishing; should he have retreated, they provide forage for their cattle, and endeavour to procure a meal for themselves.

"Seldom indulging in the comforts of a tent, whilst in the enemy's country, the repast of a Seik cannot be supposed to be either sumptuous, or elegant. Seated on the ground with a mat spread before them, a Bramin, appointed for the purpose, serves out a portion of food to each individual, the cakes of flour which they eat during the meal serving them in the room of *dishes* and *plates*.

"The Seiks are remarkably fond of the flesh of the jungle Hog, which they kill in the chase; this food is allowable by their law. They likewise eat of mutton and fish but these being deemed unlawful, the Bramins will not partake, leaving those who chuse to transgress their institutes to answer for themselves. In the city or in the field the Seiks never smoke tobacco, they are not however averse to drinking spirituous liquors, in which they sometimes indulge to an immoderate excess; and they likewise freely take opium, *Bang* and other intoxicating drugs. In their convivial parties each man is compelled to drink out of his own vessel.

"Accustomed from their earliest infancy to a life of hardship and difficulty, the Seiks despise the comforts of a tent, in lieu of this, each horseman is furnished with two

blankets, one for himself, and the other for his horse. These blankets which are placed beneath the saddle, with a gram bag and heel ropes, comprize in time of war, the baggage of a Seik. Their cooling utensils are carried on tattoos. Considering this mode of life, and the extraordinary rapidity of their movements, it cannot be matter of wonder if they perform marches, which to those who are only accustomed to European warfare, must appear almost incredible.

"The Seiks among other customs singular in their nature, never suffer their hair, or beards, to be cut, consequently, when mounted on horseback, their black flowing locks, and half naked bodies, which are formed in the stoutest and most athletic mould, the glittering of their arms, and the size and speed of their horses, render their appearance imposing and formidable, and superior to most of the cavalry in Hindoostan.

"In the use of their arms, especially the matchlock and sabre, they are uncommonly expert, some use bows and arrows. In addition to the articles of dress which have been described in recent publications of the times, Mr. Thomas mentions that the arms and wrists of the Seiks are decorated with bangles of gold, silver, brass and iron, according to the circumstances of the wearers; but among the Chiefs of the respective tribes, the horse furniture, in which they take the greatest pride, (and which with the exception of the inlaying of their fire-arms, is their only luxury,) is uncommonly splendid; for, tho' a Seik will scruple to expend the most trifling sum on his food or clothing, he will spare no expence in endeavouring to excel his comrades in the furniture of his horse and in the richness and brightness of his armour; a circumstance, which appears to bear no inconsiderable resemblance to the customs of the ancient *Spartans*.

"Considerable similarity in their general customs may be traced with those of the *Jauts*; though these, in some districts, apparently vary, the difference is not material, and their permitting an interchange of marriages with the *Jauts* of the *Dooab* and *Harriannah* amounts almost to a conclusive proof of their affinity of origin.

"The Seiks allow foreigners of every description to join their standard, to sit in their company, and to shave their beards, but excepting in the instance of the *Jauts*, they will *not* consent to intermarriages, nor will they eat or drink from the hands of an alien, except he be a Bramin, and for this cast they always profess the highest veneration.

"If indeed some regulations which are in their nature purely military, and which were introduced by their founder *NANICK*, be excepted, it will be found that the Seiks are neither more nor less than *Jauts* in their primitive state.

"Thus far, says Mr. Thomas we have seen the fair side of the picture; let us now consider the reverse.—The Seiks are false, sanguinary and faithless, they are addicted to plunder, and the acquirement of wealth by any means, however nefarious; instances have occurred of a child's arm being raised against his parent, and of brothers destroying each other.

"Women amongst *them*, are held in little estimation, and though ill treated by their husbands, and prohibited from accompanying them in their wars, these unhappy females nevertheless attend to their domestic concerns with a diligence and sedulousness deserving of a better fate!

"Instances indeed, have not unfrequently occurred, in which they have actually taken up arms to defend their habitations from the desultory attacks of the enemy, and throughout the contest, behaved themselves with an intrepidity of spirit highly praiseworthy.

"In the Seik army the modes of payment are various, but the most common is at the time of harvest, when every soldier receives the amount of his pay in grain and other articles, the produce of the country; to some is given

money in small sums, and to others lands are allotted for their maintenance. Three fifths of the horses in the Punjab are the property of the different chieftains, the remainder belong to the peasantry who have become settlers.

"A Seik soldier has also his portion of the plunder acquired in the course of a campaign; this is set aside as a reward for his services, and in addition to it, he sometimes increases his gains by secreting part of the public plunder.

"The nature of the Seik government is singular, and probably had its origin in the unsettled state of the tribe, when first established in their possessions. Within his own domains each chief is lord paramount. He exerts an exclusive authority over his vassals, even to the power of life and death, and to increase the population of his districts, he proffers a ready and hospitable asylum to fugitives from all parts of India. Hence, in the Seik territories, though the government be arbitrary, there exists much less cause for oppression, than in many of the neighbouring states, and hence, likewise, the cultivator of the soil being liable to frequent change of masters, by the numerous revolutions that are perpetually occurring, may be considered as one of the causes of the fluctuation of the national force."

In reading the accounts of the various nations who are described in this volume, the reader cannot fail to be struck with the total insecurity of the kingdoms, either against internal rebellion or external enemies, while the power of the Prince is perfectly absolute. In the days of political ignorance, men have conceived that placing absolute power in the hands of one person was the best way to preserve internal tranquillity, and to guard against external assaults. Nothing, however, is more directly contradicted by experience than either of these positions. In the volume before us we find the absolute princes of Hindostan constantly obliged to guard, by an armed force, against internal rebellions, obliged to levy their taxes at the head of an army, deserted by their subjects in the hour of need, and stript of their dominions by a neighbouring prince or even the leader of a band of robbers. Of the government of a gradation, similar to that of a feudal army, we have a curious example presented to us:

"The internal administration of Oudipoor is extremely singular, and therefore merits attention.

"The whole power of the state was formerly vested in sixteen principal chieftains, who were accustomed to reside at court, with a stipulated number of followers; these chiefs, distinguished by the name of the sixteen *Omrals*, and constantly residing at the capital, under the immediate eye of the Sovereign, this circumstance rendered it impossible for them to transact the business of their respective domains in person; to remedy this inconvenience, thirty-two inferior chiefs were nominated to assist them with their councils, these were designated the thirty-two *Omrals*; and in order to assist the latter, in the ordinary detail of business in the interior districts, sixty-four inferior officers were appointed, who from their number are also called the sixty-four *Omrals*.

"In the original design of this extraordinary constitution it was intended that a gradation of authority should be established by the smaller number controlling the greater, so that the thirty two chiefs were to be subservient to the decrees of the council of sixteen, and by a similar and progressive ratio the resolutions of the sixty-four were to be controlled by those of the thirty two.

"But, as might reasonably have been expected, the chiefs by a frequent abuse of power, at length sanctioned the interference of the Prince, who by intrigues, and sow-

ing dissensions among them, gradually recovered the exercise of his own authority.

"He therefore forbade these high-spirited nobles to interfere with each others concerns, and to remedy the inconveniences that government might sustain from their private feuds, the Nijah appointed of his own accord, a *DH-BAUN* or controller general, to whom all complaints from the *Omrals* or the subjects within their respective districts were to be made, and whose adjudication was to be considered as final. As the lands throughout Oudipoor had formerly been divided among the *Omrals*, with a slight variation they have so continued to the present day, but the former authority and political consequence enjoyed by these *Omrals* in the administration of the government, have long ceased; and at present, *Merhattu* influence alone prevails in the dominions of Oudipoor."

This government, it appears, like all other ignorant political regulations of the same stamp, is now reduced to the utmost feebleness. Foreign armies plunder the territories of Oudipoor, and foreign princes controul its sovereign at their pleasure.

The barbarous and miserable state of the interior of India will of course yield in time to the progress of civilization, and its natives a thousand years hence may be as unlike what they are at present, as the natives of France and Great-Britain are to their savage ancestors who issued a thousand years ago from the forests of Germany. It is to be hoped that ideas of regular and just government will be more rapidly diffused among the natives of India, from their communication with the British: but if it is our wish to civilize that country, our system must in many respects be wholly altered. At present our government in India is still a government of force, and the object of those who govern merely the improvement of their private fortunes. The natives will not, in such circumstances, find much to convince them that government is not indeed what, from their own experience they suppose it to be, the conspiracy of the strong against the weak, the reign of violence, rapacity, and ambition. They will scarcely learn to look upon it as the defence of every man against injustice, the terror of the vicious disturbers of society, and the firm protection of the good and peaceable.

Neither the style nor arrangement of this work merit any praise; the incidents are often related in such an obscure manner as to be hardly intelligible; and there is scarcely a ray of political knowledge discoverable throughout. These defects may however admit of much excuse from the author's long residence in India; and the importance of the facts amply compensate the want of elegance.

African Memoranda: Relative to an Attempt to establish a British Settlement on the Island of Bulama, on the Western Coast of Africa, in the Year 1792. With a brief Notice of the neighbouring Tribes, Soil, Productions, &c. and some Observations on the Facility of Colonizing that Part of Africa, with a View to Cultivation; and the Introduction of Letters and Religion to its Inhabitants: but more particularly as the Means of gradually abolishing African Slavery. By Capt. Philip Beaver, of his Majesty's Royal Navy. 4to. pp. 500. 11. 11s. 6d. C. & R. Baldwin. 1805.

This publication contains the details of an attempt to

establish a British colony on the island of Bulama, one of that cluster of islands near the mouth of the River Grande on the western coast of Africa. This attempt was made by a set of men, without the assistance of great wealth or public name. It was entirely a private undertaking, begun, and ended with very little of public notice, and with no public aid. It was not successful; from the concurrence of many untoward circumstances. But it was attended with results and exhibits views, which are connected with some of the highest and most delicate interests, at this time, of the British empire.

The object of the undertaking, in the minds of the greater part of the adventurers, was no doubt to make money. It was a bold attempt to better their condition. In the mind, however, of the person who became in a short time its leader, it was an attempt to ascertain by experiment with what facility the productions of the West India islands could be raised on the western coast of Africa; with what success the natives could be employed as free servants in raising them; and what prospect might thus be afforded of introducing among them Civilization, Arts, and Religion; and the consequent abolition of the African slave trade.

In the present state of the affairs of Great Britain it is not easy to conceive an experiment that could be made more deeply affecting her interests; or to the results of which it would behove her more seriously to attend. When we consider how great a part of the riches of the nation are involved in West India cultivation and traffic; when we consider how large a branch of that stream of revenue which is necessary perhaps to the existence of her present form of government is derived from this source; we cannot but feel amazement that those entrusted with the administration of that government should reflect so little on the precarious nature of this great division of the national property, and have so little thought about the means of counteracting the bad effects which might flow from any sudden derangement to which it is so greatly subject.

The dangers which threaten our West India colonies now stare us so full in the face; the distempers of the population exhibit so many malignant symptoms; and the events of the last twenty years have thrown so glaring a light upon the plague spots and incurable disorders inherent in the frame, that the inattention with which it is regarded would be unaccountable, if it were not so generally the character of governments to live merely upon expedients; to be contented to ward off the danger of the present moment, leaving that of the second to the next comer; to be more desirous of present ease and enjoyment, than thoughtful about future prosperity; to withdraw the shoulder of the present moment from as many burthens as possible, hoping for the benefit of posterity that the dangers which appear at a little distance may never arrive. No set of human creatures better obey, than statesmen, the injunction of scripture, "Take no thought for tomorrow," or more thoroughly believe the succeeding maxim, "Sufficient unto the day is the evil thereof." With regard to futurity they have at least one strong claim to the character of religious; "They live by

faith not by sight." For the dangers they cannot help seeing they fondly trust will not arrive; and the means of escape, which no eye can discover, they fairly trust will not be wanting in the time of need.

In this state of things even an ingenious speculation on the means of providing a more secure field for the employment of that wealth and industry which is engaged in West India cultivation, and a channel in which similar advantages to this country may flow, if even that of West India traffic should be cut off, would deserve to be thankfully received, and deliberately pondered. But of all things an actual experiment, on circumstances which afford great prospect of success, is by far the most interesting. Every particular connected with it assumes a character of magnitude, proportional to the great interests with which it is connected, and the light which it may afford.

To all these persons, therefore, (they are however not very numerous) whose minds are impressed with just views of the nature and magnitude of our colonial interests, we have no doubt that the details contained in the present volume respecting this attempt, however imperfect, to introduce the cultivation of West India produce by free labour on the western coast of Africa, will appear of high importance; the hopes which these details afford of obtaining a security against all the evils which the precarious tenure of West India property might soon produce, are not a subject of trifling consideration.

One contingent circumstance too calls our attention with more than usual importunity to this experiment. That is the regard, which we have good proof, that our dangerous rival, France, is paying to the very spot, on which this experiment was made. Not only has the traveller Golberry described and recommended it with great zeal to his country for a colonizing project, but the man who now directs the councils of France in all concerns of this nature, Talleyrand, himself, has in that tract, which he has written describing the strong motives by which France is called to new projects of colonization, expressly pointed out that cluster of islands of which Bulama forms a part. It is therefore the next thing to certain, that if France is disappointed in her schemes of recovering St. Domingo, which there is every probability that she will be; and in that of colonizing Egypt, which we consider it so much our interest to oppose, she will attempt to establish colonies in that place to which our attention is now directed. If any advantages therefore are to be gained by colonizing this place, they will not lie dormant, though we neglect them; and if the colonization of this place draw after it dangerous consequences to the cultivation of the West India islands, we shall not escape these consequences by refusing to take possession of the advantages which would alone prevent us from suffering by them. The great probability that France will attempt to colonize this part of the coast of Africa renders it of the last importance to this country to know what are likely to be the effects of the execution of such a project.

The design of the attempt described in the present volume was primarily conceived by two gentlemen, the one an officer in the army, and the other in the navy, the latter the author of this history of the un-

dertaking. They instantly set about procuring subscribers and adventurers; and in little more than three months after their first conversation on the subject, they sailed with three vessels and nearly three hundred persons for their intended island.

In the account of the proceedings antecedent to the departure of the expedition, there is nothing which deserves particular observation. As is usual on those occasions, the precipitation and hurry of the adventurers prevented them from foreseeing various circumstances which they ought to have foreseen, and to which they should have made correspondent arrangements. The most material of these circumstances was the want of power, without a royal charter, of enforcing the laws which they had drawn up for their mutual regulation. The publication of these laws even occasioned them some considerable interruption, since before they had left the river they were detained by an order of the Secretary of State, and informed that they had acted illegally in framing them without an act of parliament. Upon a memorial however, declaring that they had unwittingly offended, and professing an universal conformity to the inclinations of government, they were permitted to depart. In this particular it does not appear to us that they were treated with the utmost degree of liberality by the government; with that regard to the experiment which it certainly deserved; or even with that respect for the lives and safety of his Majesty's subjects which it is the indispensable duty of government at all times to manifest. At an early stage of the project it was carefully explained to the minister, and his sanction obtained. If it was thought an attempt worthy of encouragement, why was not that public countenance given to it which the government knew to be necessary? When that encouragement was not given, it was a little hard to make the adventurers sail without having any restraint whatever upon the conduct of one another, without having by consequence the means of enforcing the rules of civil society, or of maintaining civil society among themselves. If government disapproved of the rules which they had drawn up it was easy to substitute better; and to give them the sanction of the executive government till that of the legislative could be procured. But to force them to abandon the rules which in their ignorance they conceived binding by their voluntary acceptance, and to lay them under the necessity of sailing without any rules at all, was exposing the party to almost inevitable destruction; and was no part of that vigilant attention to the well-being of every portion of the people by which a patriotic government will be distinguished.

Various misadventures were sustained by the party in their voyage to the place of destination. The ships parted company; and from the irregularities of a crowd of lawless people, and the unskilfulness of the eaders, disease and other disasters occurred to all the ships, except that in which our author sailed, whose nautical experience, and the vigour, and sagacity of its character prevented a great many evils.

No sooner had the different vessels arrived at Buzama than discontent, dissatisfaction, and despondency took out among the people:

"Nothing was heard but mutual reproaches from the people of the Calypso. The colonists accused the members of the council in that ship, of a want of attention to their comfort and accommodation; they were tired with the length of the voyage, irritated with sickness, the loss of their associates, and the disappointment of their hopes; and became extremely dissatisfied with their situation.

"The members of the council, on the contrary, attributed their principal misfortune to the unruly and disobedient conduct of the colonists; these general and reciprocal complaints, produced, in the minds of a few, contempt; but in the majority of the colonists, despondency."

The first steps were to make the purchase of Buzama from the people who claimed it as their property, and to establish as far as possible a friendly intercourse with the natives. The embassy, and negotiation for these objects, were successful. How these prosperous beginnings were followed up will best appear from the author's words:

"Prior to our sailing for Canabac, I proposed, and it was agreed to, that two boats should be daily employed in examining the shores of the island, during our absence for its purchase; but that, to avoid the appearance of injustice or aggression, for which we had already dearly paid, no person should be permitted to land until the purchase was completed.

"On our return, however, we found that measures the very reverse of these, had been pursued. No boats had been sent to explore; but a fishing party, under the protection of twenty armed men, had been daily landed to haul the seine; it is true they procured a quantity of fish, but it was by an act of injustice; and they remained ignorant of what it behoved them most particularly to know—the best place for mooring the ships during the rains; and for building a town.

"Having now a right to land, and cut down timber, and erect buildings, I had supposed that after our treaty had been publicly read to the colonists, which took place at 10 o'clock this morning, we should have gone seriously to work in clearing the woods, and erecting our houses; and that the council had of course been prepared with some plan for carrying it into effect, with order and celerity. Accustomed as I had been to the weakness, folly, and absurdity of the measures hitherto pursued by the directors of this enterprise, yet I was astonished, I must confess, at no intention being shewn, or even thought of, to avail ourselves of the right which we had now acquired; and which had been so imprudently and so eagerly seized, when we had it not. Not a word was mentioned, nor the least idea discovered of landing and commencing our labours; and the council and colonists separated, as if the written instrument itself was to create them a town."

On the very next day the greater part of the adventurers resolved upon abandoning the enterprise. It was proposed in the council and resolved

"That seeing the rainy season has already commenced, and it appearing from the information of Captain Moore, as well as from every information we can collect, that we cannot land because of the rains and fogs at least for four months, and that with every precaution, there will probably be a considerable mortality among the settlers during that time; and considering withal, that a great proportion of the adventurers in each ship, are solicitous to return to Europe, it is the opinion of the council that the two ships and the sloop should be removed to Sierra Leone to water, and there the expediency of proceeding to England, or of returning thither after the rains, shall be taken into consideration."

"What, in the name of common sense, did we come here for? Did we not know that the rains would commence when they did, before we left England? What information have we collected now, that we had not before? Mortality in some degree must be expected in such an enterprise; when was a colony settled without it? Not that of New Plymouth, Rhode Island, New Hampshire, nor Connecticut; nor that of Maryland, Virginia, the Carolinas, nor Georgia; and why are we to expect being exempt from what is the necessary and inevitable attendant in clearing a new country? Many are solicitous to go: let them go in one of the ships; but why take both?—to go to Sierra Leone for water; is not water to be procured here? But *there* to consider the expediency of returning to England or hither; and why not consider of that expediency here?—because *here* people would be ashamed to say that they would give up the enterprise, and return to England without even having made an attempt for its success; but *there*, sickness, vexation, and disappointment, would have so disheartened every body, that they would certainly acquiesce in the measure of returning to Europe.

"Of all the individuals of which the colony was composed, I believe that I was the only one who had determined to return to Europe after the first rains, or at least who had avowed such an intention before leaving England. In one year I thought most of our difficulties would be over, and I had no idea of remaining longer. But to return in this shameful manner I could not. I did not come here to go back again directly; at least not without making some attempt to succeed.

"Against this resolution of the council, therefore, with three others, I entered my protest; but two out of those three thought proper to go away with the rest; and at the same time I informed the council that I should remain on the island with my servant, though every body else might leave it, and I expected, therefore, that one vessel would be left with me.

"My determination being known, many persons came and voluntarily offered to remain with me, the next morning they amounted to between 80 and 90; it was therefore, on that day agreed, that the Hankey and Beggar's Benison should remain at Bulama with us, and the Calypso proceed with all convenient expedition to Sierra Leone, and thence to England, with those persons who were desirous to leave the island.

"Of those who had volunteered to remain on the island with me, for I had not asked one of them, I advised the married ones to return in the Calypso, which they refusing to do, I endeavoured to prevail on them to send home their wives and children, as ill calculated to encounter the difficulties which I foresaw we should meet, but they persisted in keeping them with them."

The necessary preparations for the departure of these repentant adventurers took up about a fortnight. The following reflections are extorted from the author:

"Thus vanished the schemes and plans which had been formed in England, and cherished during the voyage, by the major part of the colonists; and thus was abandoned an enterprise, so readily and eagerly entered into by all concerned, without even making an attempt to succeed. That the labourers and servants should instantly acquiesce in the measure of abandoning the island did not surprise me, for most of them had no other motive in coming hither than to avoid difficulties in their own country; but they found difficulties also here. To avoid, and not to encounter difficulties is their object, and therefore the same motives which induced them to undertake, will also induce them to abandon the enterprise—these are present—those at a distance. The same reasoning will, I believe, apply even to some of the subscribers.

"But what shall we say for the council, for those who conduct the undertaking, in thus giving it up without making an attempt even for its success? The truth is, that general discontent and dissatisfaction was the cause. The council were dissatisfied and disgusted with the conduct of the colonists in general, and the latter were equally displeased with the conduct of their directors. And there was too much reason, I fear, for discontent on both sides."

The next, and that which constitutes by far the greater part of the work, is the Journal which was kept by the author, Lieutenant Beaver, during his stay on the island of Bulama, from the departure of the Calypso, till the final evacuation of the place. He was immediately chosen governor of the remaining adventurers; and to us his Journal appears an highly interesting document. It exhibits a man contending with difficulties greatly superior to his means of resistance, displaying uncommon firmness and vigour of mind in most trying circumstances, and drawing forth a multitude of resources from his own ingenuity, and sagacity. It affords many an important lesson to those who may be engaged in similar undertakings; or to those who may be thrown into any kind of circumstances where they have to draw upon themselves for most of their resources. It is impossible not to be pleased with the contemplation of the great talents which our author displayed; talents for government, such as are very seldom called forth in the administration of the greatest established empires.

The difficulties with which they had to contend, and the darkness of the prospect before them, soon produced the worst effects on the minds of his companions. He states a fact, very strongly illustrative of that injury to every intellectual faculty, which deep despondency produces. We find the Journal of the 11th of October run thus:

"Same employment. It has before been observed that sickness, fear, and despondency, have had strange effects upon the minds of the colonists: Indeed they are at this moment, every one of them, almost idiots; their mental faculties seem entirely worn out; loss of memory, or difficulty of recollection, with which they are all more or less affected, I have been accustomed to think they had in some degree really feigned; and had attributed to indolence, in a great measure, their frequent omission of doing things which they had been ordered to do, and which was always excused by 'I really forgot, sir.' But to-day I have had two remarkable instances of the total failure of memory in Mr. Hood and Peter Hayles. The former thought he was well enough to do a little work, and begged I would give him something to do. I accordingly lined a post for him to square, part of which he did square, and then eat his dinner; went to work again on the post left off, laid down and took a nap, awoke and came into the square about an hour afterwards, that is, about five o'clock. I asked him how he proceeded with the post, and if he felt himself at all fatigued? He asked what post? 'The post I lined for you to square in the morning,' I replied. 'I do not recollect your lining any post,' said he. 'Who then lined the post that you have been squaring to-day?' I asked. 'I have not been squaring any post to-day,' was his reply. 'Why what have you been working at then?' I asked. 'I have not been at any work to-day,' was the answer. I took this man to the post where he had squared it, and yet could not convince him that it had been done by him this very day: he remembered nothing at all of the matter. This seems almost incredible, but it is every word true; and

I am thoroughly convinced that the want of recollection was not feigned, for Mr. Hood is a man of veracity, and a good, quiet, hard working man, always willing to do whatever is in his power.

"The other instance was in Peter Hayles: A new canoe, just finished, stopped here in her way from the Rio Grande to Bissao. I thought it was the largest I had seen in this country, and therefore after dinner gave Peter Hayles my rule, and desired him to go down on the beach and measure this boat, that is, to bring to me its length, breadth, and depth. He left me about three o'clock, and had to walk about three minutes to the boat. I saw nothing of him again till near sunset: he had been wandering along the beach all that time, his mind totally unoccupied. 'Well Peter, where are the dimensions of the boat, and why did you not bring them to me sooner?' said I. 'What boat, sir? what dimensions?' said he, 'The canoe that I sent you down to measure,' I replied. 'You never sent me to measure any canoe,' he answered. 'What, have you then not measured the canoe?' I asked. 'No,' was the answer. 'For what purpose then did I give you my rule?' 'You never gave me any rule, sir.' 'Feel in your pocket,' said I. The rule was there, but Hayles had no idea how it came there, nor the most distant recollection of my having given it to him.

"I fear that what I have written will not be believed; for even to me it appears incredible; it is nevertheless every word true. How is it to be accounted for? I have had sickness as well as others, more bodily exertion than any other individual, and more mental exertion than all of them put together; and yet I am the only person in the colony whose memory is totally unimpaired. It is true, I have never been afraid, while every other person lived in fear and trembling for these last eleven months. Whether or not fear can produce such effects I shall leave to the physician and the philosopher to determine. The fact is as I state it.

"Before the boy Hodgekinson left me, he has frequently, when sent with a message across the square, returned more than once to ask what he was sent for, incapable of retaining what had been committed to his memory for that short distance."

It would be impossible, within the compass to which we are confined, to communicate any distinct idea of that train of diastrous circumstances which baffled all the endeavours of our enterprising author, and compelled him at last to quit the island. He was not reduced to this till he had given ample proofs of invincible fortitude and constancy of mind, capability of the greatest personal exertions, and uncommon fertility in resources and expedients. If amid the great number of virtues which he displayed, there be any thing in which it appears to us that he was deficient, it is the talent of keeping up the spirits of those about him. He seems to have conducted himself with too much reserve; and rather too little care to work upon the minds of those whom he directed. We must own, however, that here we speak without sufficient knowledge; and that we are not minutely acquainted with the circumstances in which he was placed. But at the same time we think it necessary to observe that one of the first objects of attention to every man who conducts an undertaking of this sort is to inspire animation and hope into those whose minds must be always upheld in difficult circumstances; and that much indeed may be done by well directed endeavours. The success of Xenophon in conducting the retreat of the ten thousand Greeks is

an immortal proof of this, of which innumerable others might be produced.

The author has drawn up a summary of the advantages derived from this experiment, which it would be injustice to the undertaking not to communicate in his own words:

"Let us, however, now inquire what advantages have been derived from our efforts to keep possession of the island. If all which were expected, have not resulted therefrom, the fault is not with me; neither is it with the trustees who remained in England: the failure must be attributed, in some measure, to a variety of untoward circumstances, many of which were beyond the power of human controul; and though we did not succeed to the utmost extent of our wishes, yet, in my humble opinion, we so far did succeed as to establish the practicability of our plan; and this, of itself, is of so much importance, as to induce me to hope that our labour has not been uselessly employed; nor our time altogether thrown away. Another important point gained was the favourable alteration which we were enabled to make in the minds of the natives relative to the character of white people.

"By a conduct dissimilar, I trust, in every respect from that of the white men with whom the neighbouring natives had hitherto held any communication, we soon shook this unfavourable opinion; and by a continuance of the same conduct converted it, ere long, into confidence, esteem, and respect; and left them at last with such favourable impressions towards Europeans in general, but towards Englishmen in particular, as will I doubt not, be long remembered; and greatly tend to facilitate any future attempt to make an establishment in their country.

"The first great dissimilarity between our conduct, and those of the Europeans whom they had been accustomed to see, and which could not fail to strike them with astonishment, was our refusal to purchase slaves. This they could not account for; neither were they altogether pleased with it at first; for, when negotiating with Niobana for the purchase of the Biafara territory, he said, 'that it was very hard that we would not buy his slaves.' Having made him comprehend that our intention was rather to cultivate the earth, than to trade; but that we should, notwithstanding, at all times trade with him for wax, ivory, cloths, &c. in short, that we would buy every thing which he had to sell, except only slaves, whom he could always dispose of as he had been accustomed to do heretofore, he appeared satisfied; although he could not comprehend why we would not purchase the one, nor why we cultivated the other.

"However, in all our dealings with the Bijugas and Biafaras, (and they never paid us a visit without bringing something to dispose of,) as well as with the numerous canoes which stopped at Bulama, which they never did but with a view to trade, and which were navigated by grumetas of all the various surrounding tribes, our conduct was so open, so honest, so totally destitute of fraud and chicane, such a contrast to what they expected, as to make an immediate and strong impression, in our favour, on the minds of them all; which they failed not to communicate to their countrymen, who considered us as most extraordinary characters, being the first white men they had ever heard of 'who could do no bad.' Instead of going in search of trade, like other whites, and displaying an eagerness to purchase every thing within our reach, we remained quietly on our island; where, at the same time we always bought whatever they brought us for sale, but without shewing the least inclination to over-reach them in the exchange.

"The beneficial effects of this conduct were very soon felt, without the aid of which, indeed, we should not have been able to have kept possession of the island for the last

twelve months; but from no circumstance did we derive so much benefit as from our not dealing in slaves. The African tribes put no more faith in one another, than they do in Europeans, where a power over their persons is in question; the temptation to abuse it by selling them for slaves, is too great ever to be risked. Hence they go always armed, and never voluntarily place themselves in the power of a neighbouring, though friendly, tribe.

"But we purchased not slaves, neither sold we any, nor was any man permitted to be considered in that light on the island. Here then was removed, at once, all cause of fear and distrust, relative to their personal security, by coming to Bulama. Being convinced that we neither bought nor sold slaves, that every man was paid for the full value of his labour, and suffered to depart whenever he chose, they placed in me such faith as, I believe, they never did before in any white man. They came to me unarmed, and remained weeks and months at a time on the island, without the least suspicion of my ever intending them evil: and this confidence was not placed in me by one nation only, but by every one that heard of 'the white man of Bulama'; for that was the name by which I was generally known among them, whether Manjack, Mandingo, or Papel, Bijuga, Biafara, or Naloo. They all put implicit confidence in me, and all equally acknowledged that 'the white man of Bulama can't do bad.' Thus, by the negative merit of treating these people with common integrity, was I not only able to acquire their confidence, and by their labour to do almost all that was done upon the island, but also to overturn one of their strongest prejudices against us; and to convert their well-grounded suspicion of fraud and deceit in all Europeans, into esteem and respect for the character of a white man.

"When I was obliged to abandon the island, we had cut down and burnt the trees of about fifty acres of ground, thirteen of which had the roots taken up, and were inclosed in three separate inclosures: we had a garden of half an acre, and a cattle and poultry yard of twice as much more, all inclosed with pales, each having a gate and a stile: we had a block-house of 115 feet square; two nests of grumetas' houses, each 34 feet by 21, and a good broad road leading to each; a well dug in the block-house, and a pond for fresh water dug in the field. Now by whose labour was all this done? Except the block-house, almost all by the grumetas; they alone at least cleared the ground, which was the most difficult and the hardest work. We had at that time in the garden many tropical fruits, esculent vegetables, and cotton trees; all of which appeared to be in their native soil, and thriving admirably. Now, what is the result of all this? The result is that, I HAVE PROVED THE PRACTICABILITY OF OUR PLAN.

"What did we propose to ascertain?

"First—Whether we could cultivate the tropical productions on the island of Bulama and the adjacent shores?

"Second—Whether we could do so by the means of free natives?

"Third—Whether by cultivation and commerce we might not introduce among them civilization?

"The first of these queries is proved beyond a doubt, not only by what I cultivated on the island; but from all tropical productions growing wild on it, or in its vicinity.

"Now then for the second, which is by far the most important. It will appear by the list of grumetas in the Appendix that in about one year I employed on the island 196 of them. These grumetas were not all of one nation; neither were they only of two; but they were of three, of four, of five, and even of six, and they were all free. Had it been prudent, with my reduced force, to have employed more, I could easily at all times have doubled or trebled their numbers. These grumetas cleared all the ground that was cleared, they made the inclosures, and worked hard

and willingly, generally speaking, at whatever task was assigned to them. I have no hesitation therefore in declaring that the second also is proved: and the third will necessarily follow—for COMMERCE will follow CULTIVATION, and CIVILIZATION will result from them both."

After this account of his unsuccessful attempt to colonize the island of Bulama, the author proceeds to communicate some general information with regard to that district of country. He presents a geographical outline of that part of the African coast which is comprised between the rivers Gambia and Grande, with some account of its inhabitants and productions. We receive a description of the Bijuga islands, and their inhabitants, and a more particular account of the island of Bulama, its produce, animals, and climate. The nature of the circumstances in which the author was placed prevented him from acquiring information so minute as we should wish to receive. But what he has been able to communicate is to a considerable degree satisfactory.

From what he had seen and learned, he recommends with great warmth the general colonization of that part of the western coast of Africa which lies between the rivers Gambia and Grande. Its physical advantages indeed appear to be extraordinary. Its fertility is great; it is bounded on two sides by two large navigable rivers, in front by the sea, and on the back by a range of stupendous mountains; it is intersected by a great number of small rivers; of its coast more than 500 miles are navigable for ships of burthen, and upwards of a thousand for boats; while it has, on its southern side, one vast, safe, and commodious harbour, of more than 100 miles in length.

The author advances various reasons to prove that West India produce could be raised here nearly 100 per cent. cheaper than at present in the West Indies; and a vast trade might be carried on with the natives. In order not to encounter the opposition of the West India planters, he is willing to have the cultivation of sugar forbidden for the present. On this part there is a note stating the opinion of a gentleman whose authority is deservedly great on this subject; we shall accordingly transcribe it:

"The report of the Bulama trustees was shewn by a friend of mine, in January 1793, to Mr. Bryan Edwards, who stated that, if the accuracy of that report could be relied upon, the success of the Bulama establishment could not be a matter of doubt; and added, that if he were not already possessed of a great number of uncultivated acres in Jamaica, he would himself embark in it. He entered with great minuteness into the subject, and besides the fitness of the soil and climate for all the produce of the West Indies, he calculated also on the difference of freightage between Bulama and our West India colonies; and also on the certainty that the latter cannot long remain in our possession."

The purchase of the territory from the natives he thinks would be an easy matter; and his observations on the ease with which the assistance of the natives might be procured as free labourers are of so much importance, and enter so deeply into a controversy which has now been long agitated, that it is fit to present them in his own words:

"But there are other objections. It will, in all probability, be said, that free Africans will not labour, and that if they would, their numbers are not sufficient to cultivate

so much soil, as will enable us to make the returns I expect; and probably after all, that they will not sell us their land.

"As to the first objection, I know that those who chuse always to see the African character in its worst light will probably say that they never will be induced voluntarily to labour; and that I betray a total ignorance of it, in supposing that they can ever be brought to cultivate the earth for wages. That assertion may be made: but my answer is, put it to the test. And I moreover say that, as far as my little knowledge of the Africans will enable me to judge, I have no doubt of their readily cultivating the earth for hire, whenever Europeans will take the trouble so to employ them. I never saw men work harder, more willingly, or regularly, generally speaking, than those free natives whom I employed upon the island of Bulama. What induced them to do so? Their desire of European commodities in my possession, of which they knew that they would have the value of one bar at the end of a week, or four at the end of a month. Some of them remained at labour for months, ere they left me; others, having left me, returned; they knew that the labour was constant, but they also knew that their reward was certain: which reward they could not by other means acquire. Most of these men came from the island of Bissao, where there was a Portuguese factory, possessing much more, and a greater variety, of European commodities than I had; but they had no means of acquiring them; for if they had not a slave, ivory, wax, or any other merchandize to barter, how could they procure them of the Portuguese, who were traders and not cultivators? Therefore, if a Papel wanted a hat, a shirt, a bandana, a fathom of blue baft, or a Romall, he came to Bulama to work for it. Here it may not be amiss to observe, that these grumetas had seldom any portion of spirits, as the wages of their labour. I had it not; they therefore laboured for articles of clothing, dress, or finery; something to make them, or their wives, look more gay. I think, therefore, that, as far as my experience goes, I am warranted in saying that the Africans are not averse to labour, unless those in the neighbourhood of Bulama are unlike the rest of their species. So much as to the question of labour.

"As to their numbers, this I allow to be small; exceedingly so, when compared to the extent of their territory. But though this will operate against our cultivating as much, and as speedily, as we could wish; yet it will greatly facilitate our purchasing their territory; for were it more populous less would be sold, as a greater quantity of land would be required for their own support. I consider, therefore, this scanty population, when compared to the extent of territory, as exceedingly favourable to the projected colony; because, if their number be few, there is less danger of insult or attack, if we should ever unfortunately be for any short time upon bad terms with them. And if the colony be wisely conducted, the population will rapidly increase; and, in twenty years there will be a numerous band of youths, brought up under English government, attached to their landlords, and conversant with their language; whose manners will partake more of the English than the African; and whose labour would be employed chiefly on the soil. This population would continue to increase as fast as the territory could be cleared; and I have no doubt that the province between the Gambia and the Grande would, under a wise government, in 50 years, be the most populous district in Africa."

The author adds some hints for directing the commencement of the colonization of this country; and many of his observations are of much importance. But into any further analysis we cannot enter.

The book is not so much to be regarded as a com-

position, and the subject of literary criticism, as a rude draught of certain great national objects, to which alone it desires that all attention may be directed. The reality, or the vanity of the advantages ascribed to these objects is therefore the chief circumstance to the examination of which the reader is called. That the details here presented deserve, in the present situation of the affairs of Great Britain, to undergo the most serious deliberation, we have no hesitation to affirm.

One circumstance, before concluding, we ought yet perhaps to take notice of. The establishment of Sierra Leone is an attempt of the same kind with that which our author recommends; and its failure may seem to argue against any further trials of the kind. Of this Captain Beaver is aware; and says that the failure of Sierra Leone is altogether owing to the misconduct of the enterprise. The situation is wretched; and we know many other instances of foolish procedure. Our author condemns it in very severe terms. But we wish he had been a little more particular in his observations. Some good information on this subject is very much wanted.

The History of Egypt; from the Earliest Accounts of that Country, till the Expulsion of the French from Alexandria, in the Year 1801. By James Wilson, D.D. Minister of Falkirk. 3 vols. 8vo. 11. 4s. Longman & Co. 1805.

Notwithstanding the degraded situation in which Egypt has been placed for a series of ages, that country is still regarded with interest from having been one of the most ancient schools of the world, whence much of the knowledge possessed by the most celebrated nations of antiquity was derived. In the oldest history extant it is mentioned as a high eulogium upon the leader of the chosen people that he was skilled in all the learning and wisdom of the Egyptians, and Plato introduces an Egyptian priest as saying to Solon, "vos Græci semper pueri estis, nullam vel scientiam antiquitatis vel antiquitatem scientiæ habentes." But while Egypt has always been regarded with interest as the early nurse of the arts and sciences, that country has of late acquired additional consideration from circumstances not so immediately depending upon itself. In the course of the war which followed the French Revolution, the government of France thought that the possession of Egypt might afford an opportunity of wounding the British empire through its eastern possessions. The resolution of invading that country was accordingly formed, while its weak and inefficient government precluded the apprehension of effectual resistance. The operations which succeeded from the invasion of the French to their expulsion by the British, rendered Egypt an object of attention to Europe, but more particularly to Great Britain. This is the consideration which induced Dr. Wilson to undertake a history of Egypt from the earliest period down to the present times. It must be allowed that it is a difficult task to compose a detailed work on this subject that can be useful and interesting to any considerable degree. The ancient part is so enveloped in fable that it is no easy matter to separate truth from error, and from the

time that Egypt became a Roman province, its history is to be gleaned in scattered fragments from the annals of those nations by whom it was successively conquered. These fragments are in their nature defective. The representations which they contain are few and for the most part uninteresting, and even these can never be depended on as just and accurate. When events cannot be properly traced to their real causes, it is impossible that from a bare narrative any useful lesson can be drawn for future conduct. In these circumstances almost the whole burden is thrown upon the author. In cases where full and complete information can be acquired, a history may be useful and interesting, though the author should be nothing more than a tolerably faithful narrator. Where this is not the case every thing depends on the author himself. We must suppose that Dr. Wilson was aware of the difficulty which he had to encounter when he undertook this work: and being aware of it did every thing in his power to render his history as complete as possible by profound observation and philosophical reflection.

The history of Egypt properly divides itself into four periods, the first extending from the earliest accounts of that country to the time when it became a Roman province; the second from the time when it became subject to Rome to its conquest by the Saracens; the third from the Saracen conquest to the French invasion; and the fourth, from the French invasion to the present time. The first volume treats of the first of these periods, and so far the arrangement is unexceptionable, but the second volume closes abruptly with the end of the Borgite dynasty, and the third commences with the Ottoman dynasty, which a due attention to regularity would have placed at the end of the second. But exclusive of the point of regularity, it is material that each period should occupy a space suited to its importance. Since the work has been extended to three volumes, it is obvious that one ought to have been assigned to the first, and one to the last period. The two intermediate periods, which are of far less consequence, both on account of the vague and inaccurate nature of the information, and the circumstances of the country, might have been comprised in a single volume. Dr. Wilson, however, has adopted a different plan. He has divided the whole of his history into ten books, each of which is subdivided into chapters. The distinctions which led to some of these divisions are not always very obvious, and the only reason that could be given for them is, that such was the pleasure of the author.

The first volume, which includes four of these books, and that period which extends from the earliest history of Egypt to the time of its becoming a Roman province, commences with a sort of geographical description of Ancient Egypt, its situation, extent, climate, inhabitants, with their manner of writing, their manners, institutions, arts, sciences, mourning, burying, and treatment of the dead. In the first chapter of this book one is apt to wonder at the variety of the points which the author has chosen to touch upon, with regard to most of which, however, he communicates no satisfactory information. Indeed, he seems resolved never to lose an opportunity of introducing a

favourite topic although it should have very little to do with the principal subject. "Every step," he observes, "we advance among the scenes of ancient Egypt, new interests arise, and they excite the greater curiosity as they are seen through the mists of time, and the obscurity of former years. Having seen a country rise in importance, by the influence of a people of whom we know but little, we are anxious from every accessible source and document to trace their situation and acquirements. *There can be no advancement in useful knowledge without a communication of sentiments and mutual intercourse.*" Having given us this information Dr. Wilson draws a conclusion which undoubtedly follows from the premises, that language is known in every nation and cultivated in civilized society. After this exordium we have a sentence about the Coptic language and then a short view of the Egyptian method of writing.

Dr. Wilson has thus proved to us that every nation must have a language, and that therefore the Egyptians also must have had one; a thing extremely necessary to be done lest we should suppose that they had made all their improvements by dumb shew. But if our author takes up a point abruptly, it must be confessed that he lays it aside as abruptly, and runs into a new one in a manner which in spite of the variety, is well calculated to exercise the patience of his reader. The Egyptian customs and institutions were in all probability derived from India. In treating of the antiquities of Egypt, the examination of this point would not be unimportant, and might be rendered extremely interesting. Its omission would be inexcusable where the author chose to enter upon the subject of the antiquities at any length. Dr. Wilson does not indeed omit it, but he mentions it so slightly, that it amounts almost to the same thing as if he had neglected it entirely. He tells us that it was the custom in Egypt to divide the people into casts or tribes, with peculiar privileges and immunities as it still continues to be in Hindostan." One would expect to hear some account, however short, given of the cause of this similarity: but no such thing. If the reader is not satisfied with the meagre diet which is here set before him, he must look for satisfaction somewhere else. Dr. Wilson is in haste to proceed to other things, many of which he dismisses with as little ceremony. Besides the division into casts, we learn that the throne was hereditary in ancient Egypt, and that when the royal race failed, a sovereign was chosen from among the priests, who were of the rank of princes. Polygamy was permitted to all except the priests who were confined to one wife. The soldiers were in rank to princes, and had a stated allowance from the lands and revenues of the kingdom. The laws obliged the son to follow the profession of his father. Dr. Wilson is at some loss with regard to the dress of the ancient Egyptians, but conjectures that "in times of rudeness and simplicity, the people at large must have worn plain apparel, while in the courts and palaces of Kings the whole attire was splendid and sumptuous, and they delighted also in changes of raiment." If this had any relation to Egypt more than to any other nation it might be observed that in times of rudeness kings generally dress pretty nearly like

their subjects, and that it is only when people have advanced considerably beyond such times, that splendid apparel is to be found in the courts of princes. However, the conclusion is, that the Egyptians in all probability dressed like their Eastern neighbours. The Egyptians seem to have made some progress in astronomy and geometry, though at the same time their proficiency could not have been very great. Their knowledge of medicine and surgery seem to have been considerable, and Dr. Wilson informs us that he had reason to believe that this was the case. What the reason was he keeps to himself, but one of the strongest presumptive proofs is the variety of branches into which the medical art was divided; a circumstance which is found to accompany an advanced state in that branch of knowledge.

With the second book the account of the Egyptian transactions commences. It is often vague and uncertain from the want of proper information, and the author has by no means done what might be expected from a good historian, to make up in some degree for this want. He often introduces digressions and idle conjectures unsuitable to the dignity of history. Pheron, the successor of the great Sesostris, he thinks occupied the Egyptian throne when the children of Israel departed from Egypt. This may possibly be true; but the only reason which we find for the opinion is this; the Nile having overflowed its banks, Pheron is said, in a rage to have thrown a javelin into its waters, and this might perhaps be a fabulous account of the frantic rage which Pharaoh *may be supposed* to have expressed when the returning waves of the Red Sea were ready to overwhelm him and his host. Having occasion to draw some information respecting Egypt from the sacred volume, he runs into a digression in praise of the Scriptures, and introduces a quotation from Sir William Jones in their favour. This is here out of place, but that appears to us to be by no means the worst of the matter. An over anxiety to introduce ill-timed arguments in favour of a truth that is already established, must be useless, and may be hurtful, because it may in weak minds produce doubts of the soundness of a cause that requires such means of defence.

The third book commences with the reign of Cambyses, King of Persia, and closes with the cession of Egypt to Ptolemy the First, in the division of the Macedonian empire. The fourth book, which finishes the volume, extends from the commencement of Ptolemy's reign to the entire conquest of Egypt by Augustus. This closes the first period of the Egyptian history.

The second volume, with part of the commencement of the third, includes two periods; the one extending from the Roman conquest to that of the Mahometans, and the other from that of the Mahometans to the French invasion. The history of Egypt during these periods is only to be found in the records of its conquerors, and consequently little or nothing is known about it, except where they were materially concerned. It contains little else than a list of petty tyrants, each endeavouring to surpass his predecessor in rapacity and barbarity. The author has introduced a great many details for which there was no necessity,

but has added nothing new either in point of interest or information.

The third volume which contains the last period, commences with the Ottoman dynasty, which ought properly to have been introduced at the conclusion of the second. It is principally employed in detailing the transactions of the French and British in Egypt. The details are given with tolerable fidelity, and this is all that can be said in favour of the execution even of this part, which is certainly that, which from its nature will be the most interesting. The work concludes with an account of the present condition of Egypt, the nature of the country, the state of religion and knowledge, its commerce, agriculture, and diseases, with the inhabitants, their dress, manners, &c. &c. We have scarcely been able to meet with any thing that could be presented to the reader as an interesting extract. The following respecting the present inhabitants of Egypt can hardly perhaps come under that description:

"The most ancient inhabitants of Egypt have long ago been undistinguishable, by their intermixture with foreign invaders, and the successive influx of different nations. But we can still discover, as a distinct race, the offspring of those people who were in full possession of Egypt, when that unfortunate country was deprived of its legitimate sovereigns, and became a province of the Roman empire. They are denominated Copts, and though still a subordinate people, yet they exceed in consequence the descendants of those Saracens who once reigned over, and oppressed them. They possess more learning than falls to the share of Egyptians in general; and they are employed, both as agents and secretaries, by the merchants and government.

"The Arabs, who descended with Anru into Egypt, were invested with the richest parts of the country; and their offspring, though sunk as to importance, do yet possess the Delta in the quality of husbandmen. From the people of Arabia, who went into Mauritania and other parts of western Africa, there has sprung up a race, whom we have frequently observed among the armies of Egypt, and many of them have settled in the villages of Alsaid.

"The Beduin, or wandering Arabs are still in the pastoral state, and live in tents like some of the patriarchs; but whatever may be the resemblance to that ancient people, in general manners and pursuits, they differ widely in their moral principles. The early patriarchs were guided by the simple customs of the age and country in which they lived; but they were directed by a high sense of honour, and influenced by the precepts of a pure religion. When there was strife between the herdmen of Abram's cattle, and those of Lot, the venerable patriarchs settled the dispute by an amicable agreement, and a feud between Abram and the prince of Gerar, was prudently exchanged for a covenant of peace.

"But the wandering Arabs of the desert are thieves and robbers. The different tribes of that people are governed by a sheik, and live partly by plunder, and partly by pasturage. According to the seasons, they go where their cattle can best be fed, and many of them descend to the rich plains of the Delta. There they pasture their cattle by permission and compact; but their tribute is not sure, and frequently they violate the terms of their agreement. They ride upon swift horses of Arabia, and darting into the wilderness, they escape from their pursuers, and defy the authority of law.

"Of the Mamlukes, so much has already been said, that nothing more is necessary here, than merely to men-

tion them among the different people who dwell in Egypt. Jews and Greeks, European consuls and merchants, with a few black slaves, are also to be entered in the catalogue of inhabitants. There too many Turks have their abode, but they are not so numerous as might be expected in so valuable a province of the Ottoman empire.

"Still the garments of the east continue to be loose, and altogether different from European clothing. Both men and women wear drawers, which also cover their legs instead of stockings. They have likewise a kind of boot, rather made in the shape of hose, and while the poorer sort travel barefooted, those in better circumstances are provided with slippers. Shoes must be considered as more convenient for walking, but in entering sacred places and the apartments of the great, eastern manners require that the feet should not be shod, and therefore slippers or sandals, being easily put off, are generally used. All classes and distinctions wear a shirt with wide sleeves; and the poorer part of the people have theirs of a blue colour, but their dress consists of little more than this and a pair of drawers. The rich among the men have a profusion of tunics, castans, and pelisses, while the ladies have the most magnificent robes, and vie with each other in the number, as well as the elegance, of their dresses.

"The Mohammedans shave their heads, but, some religious orders excepted, they reserve a small tuft of hair upon the crown. They wear turbans of different shapes as well as colours, and are adorned with mustaches and a long beard. Throughout the whole of the east, the ladies are still peculiarly attentive to the ornaments of the head; but the sentiments and prevailing jealousies of those countries prescribe the veil, which conceals the face, and hides the studied decorations of the hair. Even female children, who are otherwise naked, till they are six or eight years of age, uniformly wear the veil, to give early impressions of what is deemed becoming in that peculiar state of society.

"The ladies are adorned with a profusion of jewels upon their heads, in their ears, and upon their hands. As in the east, even some of the men are decked with ear-rings, so there are also nose jewels, and some of the ladies have tinkling ornaments about their ancles. As superfluous and unbecoming dress indicates a corrupt state of society, so the prophet Isaiah, in announcing the evils which were engendering for the house of Judah, reprobates the pride, the luxury, and unseemly dresses of the people. He alluded to some of those very trappings which are still to be found in the east, and which in his time had been carried to a culpable excess.

"To increase the appearance and effect of the large black eye, which is common and admired in the east, the Egyptian women paint their eye-lids black, with a metallic calx or oxyd, and with the same materials tinge the corners and lashes of their eye. With a paste made from the henna, or Egyptian privet, they stain their nails, the palms of their hands, and even the soles of their feet, that they may appear of a delicate red, or assume a blushing colour. Such preposterous staining is also practised among the ruder nations of the east; tattooing, or figures made upon the body by blackened punctures, is deemed an ornament among the Beduin Arabs, and at one period, even the ladies of Rome painted the lashes and corners of their eyes.

"But why this scrupulous attention to dress, and why those gaudy or superfluous ornaments, for the Mohammedan women are slaves, under a milder guise; and in proportion to their rank, so are their restraints. Shut up from the intercourse of society, they are chiefly seen and admired by their attendants and more immediate female friends; for their proud lords are divided in their affections, and the different women of their household strive in vain to retain their love. The more delicate feelings of attachment and admiration are converted in the breast of an

Egyptian or Mohammedan lord, into the frowning furies of a dark and chilling jealousy. Such is the general situation of the harems and the seraglios; but there are men of milder affections, who can discriminate worth, and who are held engaged by the virtues and graces of a superior female. There are women too, who dearly love their lords, and who take a chief interest in their prosperity and peace. The unnatural restraints to which they are subjected, are not so unpleasant and galling to them, as they would be to women of a different education and of more liberal habits; but still their confinement is ungenerous to them, and unfriendly to society.

"It is not more favourable to morals, nor a greater security for female chastity, than the more natural and free manners of European nations. The virtue of self-denial has no means by which it can be formed, in the sentiments or education of a secluded female. Undue restraints do but excite impatience, and immured within the walls of the women's apartments, good faith and conjugal vows are often broken. Among the inferior classes of the people, the liberty, which is given on festival days to visit the graves and weep over the tombs of their departed friends, is often perverted to licentiousness and deceit. The well regulated intercourse of society, which better formed habits permit, is productive of such advantages to every order and distinction of the state, as no other arrangements could cherish or bestow.

"There is a mutual improvement which springs from mixed society, and graces are thus brought into action, which must otherwise lie dormant and be unknown. Female seclusion affects the whole departments of life, and gives a peculiar cast to all the tendencies of society. The jealousies of government, and the influence of climate cannot account for the characteristic silence of the Mohammedan people. Their ignorance, and the few objects which ingross their attention, impose upon them a vacant seriousness; but the want of mixed society in the common situations of life, deprives them of much cheerfulness, and leads to sullen reserve.

"When the men and the women join in the usual avocations of the world, and are not separated by destructive jealousy, they multiply the topics of conversation, and give a general air of liveliness to society. The amusements and pursuits of the followers of Mohammed, are all descriptive of their silence and inactivity. Whether they be engaged in martial exercises, or the common amusements of private society, the general tenor of their conduct is haughty and reserved. They spend whole days smoking, their pipes and drinking coffee; while the silence is only broken by an occasional remark and a reluctant reply. Ease and languor participate largely of their desires, and in their pursuits of pleasure they devise a variety of means, in the form and management of their pipes, for inhaling cool and mild the narcotic and intoxicating fumes of tobacco.

"In this state of restrained society, and where indolence so completely marks the character, marriages cannot be founded on acquaintance; and it is unusual to have the merits or graces of the women introduced into the conversations of common life. Parties therefore are placed in the sacred bond of wedlock, by the influence of incidental circumstances, or the intervention of mutual friends. The marriage ceremonies are conducted with great show, and a procession illuminated with torches is pompously made in the night-time, accompanied with the noise of music and the voice of song. Thus may be illustrated the improvident conduct of the foolish virgins who had no oil in their lamps, when at midnight there was a cry, behold the bridegroom cometh, go ye out to meet him."

In the history of Egypt where the materials are

often so vague and uncertain, a considerable degree of judgement and acuteness is necessary to determine what parts ought to be treated minutely, and what ought to be slightly sketched. For this sort of judgement our author is not distinguished. Some things that might be rendered important by a good historian he scarcely touches upon, while he gives us long and dry details about matters from which no instruction can be derived. Lord Bacon observes "dum plerique narrationes quasdam inopes et plebeias, et plane dedecora historiarum conscribant; alii particulares relationes et commentariolos opera festinata et textu inæquali consarciant; alii capita rerum gestarum percurrant; alii contra, minima quæque et ad summam actionum nihil facientia persequantur." The present work falls into both the opposite errors here enumerated. The narration is in general poor and meagre, consisting of detached incidents often not very well authenticated, dryly told, and from which no solid instruction can be drawn. The author does indeed occasionally attempt some reflections, but they are for the most part frivolous, and upon subjects not well chosen. Bonaparte, when he landed in Egypt, issued a proclamation, affirming that he and his countrymen were good Musselmans. Our author gravely and pompously proceeds to prove that this could not be the case; "Was it possible," he exclaims, "that the scepticism of France, which had lately professed to revere nothing but the eternal laws of nature could have been so much changed, and become so credulous and inconsistent, as after having thrown off the very garb and form of Christianity, to adopt the incoherent and degrading precepts of the Arabian prophet. Such professions might have a temporary effect, but they would pass away like the delusive shape of an airy vision, and leave nothing but regret and disappointment." Scepticism is to be sure sometimes credulous enough, but the author here combats a shadow, for nobody ever believed that Bonaparte was really a Mahometan, at least none of those for whom we presume this history was designed.

The narrative also often descends to trifling minuteness, but even in this case it seldom does more than skim the surface, and scarcely ever enters deeply into any thing: "Gaza, the author observes, is now called Razza by the Arabs;" this is very well, but then we are further informed "that the r is pronounced with a strong guttural sound."

But the style is not the least of the defects in the execution of this work. This defect consists partly in the use of Scripture words and phrases which are now obsolete, or at least never found in any elegant composition, and partly in the introduction of figurative language on improper occasions and in such a manner, that the affectation is obvious and palpable. "The whispers of discontentment," the author observes, "waxed louder." Speaking of Haroun Al Rashid, he says, "In the wars of his father Mahadi, he spread terror through the empire of Constantinople, and the fear of his name made the Empress Irene quake." In another place he observes "Josiah was a good king and all Judah and Jerusalem mourned for his death: the sons and daughters of music lifted up the voice of lamentation." This waxing, quaking, and

lifting up a voice, as well as other phrases of the same sort cannot now be fairly allowed beyond the walls of a country church. The defective taste of the author in the use of figurative language is still more glaring. We are often offended with the nature of the figures themselves, with the awkward manner in which they are expressed, and still more with the affected mode in which they are frequently introduced. In the midst of a page of even groveling language, we are often surprized with a solitary sentence approaching to bombast. The author had been describing the labours of Sesostri in very plain terms, but "after a life of activity and glory, Sesostri was seized with blindness. Never till then having entered the house of adversity, he refused to bear the cup of affliction, and dashing it to the ground in a fit of unjustifiable despair, put an end to his life" The meaning is, that Sesostri being unaccustomed to adversity could not bear it, and therefore laid violent hands on himself. Speaking of a period, the transactions of which are unknown, he says that in this space "the daring forms of conjecture have scarcely ventured to appear." Adverting to the coalition of Antony, Lepidus, and Octavianus, he says, "in their mad career they threw down the fences of friendship, virtue, and piety. Jealousy and fear stalked ghastly through the streets of Rome, and lurking suspicion entered the sacred abodes of family peace." Herod, King of Judea, in murdering the children of Bethlem, "pursued the steps of savage wildness." But it is needless to multiply instances. It is evident that this work in many respects falls far short of the dignity and usefulness of a proper history. The author would have done well to have confined his narrative to one volume instead of three. At the same time a great variety of topics are here touched upon which may give satisfaction to those who are contented with superficial views. The industry of the author in collecting materials seems to have been laudable, but he has failed in using them to any very useful purpose. The work is dedicated to the eldest son of Sir Ralph Abercromby. We mention this because the dedication shews a great deal of good sense. It is modest, yet free from that abject flattery which generally disgraces such compositions. This may be honourable to the dedicator and to the person to whom the dedication is offered, as it may be presumed that both regarded nauseous and fulsome adulation with proper contempt.

A Tour in America, in 1798, 1799, and 1800. Exhibiting Sketches of Society and Manners, and a Particular Account of the American System of Agriculture, with its recent Improvements. By Richard Parkinson, Late of Orange Hill, near Baltimore. Author of the Experienced Farmer, &c. 2 vols. 8vo. 15s. Harding.

This tour is both amusing and instructive, as it presents to us a picture of the appearances which America in its present state must necessarily exhibit to certain classes of our countrymen. The reports which have been circulated by our countrymen who have emigrated to that quarter of the globe are very different: if we believe the reports of some, it is a paradise, a land of promise, overflowing with every means of

enjoyment: but if we believe others, who have viewed it in the same light as our author, we must conclude that "from Dan to Beersheba, all, all is barrenness!" Yet these very different reports may be accounted for without suspecting any bad faith in the narrators, or that they represent things in any other colours than they have really appeared to them. One portion of the emigrants who quit this country for America are men who have been accustomed to earn little more than the mere necessities of life by the hardest labour; who, nevertheless, by bestowing this labour on small farms rented by themselves, have been able to maintain themselves in a condition superior to that of menial servants; and who, upon being deprived of these farms and finding nothing remaining for them in their own country but menial service, have gone to search for independence in a foreign land. To such men America presents the most gratifying objects: the labour of cultivation is not greater than the labour they have been already accustomed to; they procure the first necessities of life in greater abundance than formerly; they may readily extend their farms to almost any size; and what must still be more gratifying to men whose principal object is independence, they may become the proprietors of their own farms instead of holding them at the will of a landlord. Such were the emigrants who accompanied Lord Selkirk to Prince Edward's Island; and we have no reason to doubt that these men feel themselves as happy in their new settlements as his lordship represents them.

Another class of emigrants pass over to America from very different motives. English farmers, who have learnt in England to turn land to the best account, and who in consequence have amassed a considerable capital, hearing of large tracts of rich land to be let or sold in America on extraordinarily low terms, imagine that here a fine field is opened to them for suddenly acquiring a large fortune, and on the prospect of this profitable speculation they emigrate and carry their capital along with them. On their arrival in America, however, all their golden dreams are dissipated by obstacles which their ignorance did not allow them to foresee: instead of the cultivated fields of England, whose quality and average produce are exactly ascertained, they find new land to which every thing has to be done, and concerning the proper crops for which nothing is as yet known: instead of good roads, a ready market, and labour at a reasonable rate compared with the profits of capital, they find neither practicable roads, nor a sufficient market, while the wages of labour are enormous. In these new circumstances, the English farmer finds himself embarrassed and confounded: he may here sink as much capital as he chuses on speculation, but he must be totally uncertain of the returns, and they must, even when his efforts are skilfully applied, be less than where the rate of wages was lower, and the facilities for disposing of the produce greater. If he persists in remaining in the country, he is stript of his capital in a few years; and his report of America must be that of a man who has found in it nothing but disappointment and ruin.

Among the latter class of emigrants is Mr. Parkin-

son, already known to the public as the author of a work entitled, *The Experienced Farmer*. The views with which he embarked for America are thus represented by himself in the introduction to his tour:

"During the interval my EXPERIENCED FARMER was printing, I had much time to spend in London; and having the honour of being acquainted with Sir John Sinclair, who was then President of the Board of Agriculture, I frequently had occasion to consult that gentleman. General Washington had at that time sent over to Sir John proposals for letting his Mount Vernon estate to English or Scotch farmers. This being made known to me, I thought myself almost possessed of a real treasure, in having the honour to be introduced by Sir John Sinclair to so great a man as General Washington (himself a great enthusiast for farming,) and to the rich soils of America. With all these encouragements, therefore, having got the books printed, and upwards of five hundred subscribers to the work (of the most respectable gentlemen in England,) as a recommendation to the gentlemen in America, I speculated to make a rapid fortune. As General Washington had sent over a plan of Mount Vernon, divided into distinct farms, I pitched on one of twelve hundred acres of land; the rent twenty-two shillings per acre, or so much in produce delivered to him at a market price;—to have a power of viewing the farm before accepting it. This, with the view of printing my EXPERIENCED FARMER in America, and of taking over race-horses, cattle, and hogs, in the ship, altogether seemed a most favourable prospect.

"With these expectations I went to Liverpool; and employed brokers to charter a ship, which cost me eight hundred and fifty pounds. I then bought the famous race-horses Phenomenon and Cardinal Puff, two blood stallions; ten blood mares, and four more blood stallions; a bull and a cow of the Roolright kind, a bull and a cow of the North Devon, a bull and a cow of the no-horned Yorkshire kind, a cow (with two calves, and in calf again) of the Holderness kind; and five boar and seven sow pigs, of four different kinds. These things being all put on board, I followed them, with my family—which consisted of seven, besides two servants to take care of the horses, cattle, &c."

After a tedious and disagreeable voyage, in which he lost eleven of his horses, Mr. Parkinson at length landed at Norfolk, in Virginia. Here his eyes were first opened to the fallacy of his prospects, as he himself very feelingly relates:

"After dinner was over, I began to inquire for some hay for my horses and cattle; but was told there was no such thing. I was astonished to find in so large a town, where a great number of horses, mules, and cows were kept, no hay, and in the month of November too. The people seemed as much surprised at my asking for hay, as I was at there being none: and well they might; for when I walked out into the ground, I saw no such thing as grass growing, nor any sort of green herb. This to me, as an Englishman, was a very unusual spectacle; to see ~~land~~ without something upon it: and not a little mortifying, to one who had been tempted to believe it to be (as they term it) the best land in the world. I knew that ~~in~~ their land was like that, a man could not live in plenty and splendour from the produce of such crops as it would bring.

"It was natural for me now to inquire, what they kept their cows and horses on during the winter. They told me—their horses on blades, and their cows on slops. I neither knew what blades nor slops were. The people seemed to laugh at me for my inquiry; as by this time they had learnt that I was the English farmer who had come

ever with a quantity of horses, bulls, cows, hogs, and dogs, and taken a farm of General Washington at Mount Vernon. I have reason to say, indeed, I was not a fit man to farm in their country; which I heard said repeatedly, both at that time and afterwards during my stay in America. This I knew to be true: nor is any Englishman:—it does not suit very well to take any thing from rich land to poor.

“Now to return to the slops and the blades.—The latter proved to be blades and tops of Indian corn: and the slops were the same that are put into the swill-tub in England, and given to hogs; composed of broth, dish-washings, cabbage-leaves, potatoe-parings, &c. The cows even eat the dung of a horse, as naturally as an English cow does hay; and are all in the streets, robbing every man's cart of these *blades* as they come to be sold, or picking up any thing else they can find. It appeared to me that a man's having land in or about that town, was of no advantage to him in keeping cows, as it grew no grass; the street was the cheapest place to keep them in, and the best.”

Before quitting Norfolk, Mr. P. was already sick of America, and almost determined to renounce his farming speculation. A tedious passage up the Potowmac increased his disgust, and it being now the depth of winter, the appearance of Mount Vernon confirmed him in his despair of getting much by farming in America. He thus describes General Washington's favourite estate:

“When I had been about seven days at Alexandria, I hired a horse and went to Mount-Vernon, to view my intended farm; of which General Washington had given me a plan, and a report along with it—the rent being fixed at eighteen hundred bushels of wheat for twelve hundred acres, or money according to the price of that grain. I must confess that if he would have given me the inheritance of the land for that sum, I durst not have accepted it, especially with the incumbrances upon it; viz. one hundred and seventy slaves young and old, and out of that number only twenty-seven in a condition to work, as the steward represented to me. I viewed the whole of the cultivated estate—about three thousand acres; and afterward dined with Mrs. Washington and the family.

“I slept at Mount Vernon, and experienced a very kind and comfortable reception; but did not like the land at all. I saw no green grass there, except in the garden: and this was some English grass, appearing to me to be a sort of couch-grass; it was in drills. There were also six saintfoin plants, which I found the General valued highly. I viewed the oats which were not thrashed, and counted the grains upon each head; but found no stem with more than four grains, and these of a very light and bad quality, such as I had never seen before: the longest straw was of about twelve inches. The wheat was all thrashed, therefore I could not ascertain the produce of that: I saw some of the straw, however, and thought it had been cut and prepared for cattle in the winter; but I believe I was mistaken, it being short by nature, and with thrashing out it looked like chaff, or as if chopped with a bad knife. The General had two thrashing machines; the power given by horses. The clover was very little in bulk, and like chaff; not more than nine inches long, and the leaf very much shed from the stalk. By the stubbles on the land I could not tell which had been wheat, or which had been oats or barley; nor could I see any clover-roots where the clover had grown. The weather was hot and dry at that time; it was in December. The whole of the different fields were covered with either the stalks of weeds, corn-stalks, or what is called sedge—something like spear-grass upon the poor lime-stone in England; and the steward told me nothing would eat it, which is true. Indeed, he found fault

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with every thing, just like a foreigner; and even told me many unpleasant tales of the General, so that I began to think he was suspicious of my having come to take his place. But (God knows!) I would not choose to accept of it: for he had to superintend four hundred slaves, and there would be more now. This part of his business especially would have been painful to me: it is, in fact, a sort of trade of itself.

“I had not in all this time seen what we in England call a corn-stack, nor a dunghill. There were, indeed, behind one of the General's barns, two or three cocks of oats and barley; but such as an English broad-wheeled waggon would have carried a hundred miles at one time with ease. Neither had I seen a green plant of any kind:—there was some clover of the first year's sowing; but in riding over the fields I should not have known it to be clover, although the steward told me it was; only when I came under a tree I could, by favour of the shade, perceive here and there a green leaf of clover, but I do not remember seeing a green root. I was shown no grass-hay of any kind; nor do I believe there was any. The cattle were very poor and ordinary, and the sheep the same; nor did I see any thing that I liked except the mules, which were very fine ones, and in good condition. I saw here a greater number of negroes than I ever saw at one time either before or since.

“The house is a very decent mansion: not large, and something like a gentleman's house in England, with gardens and plantations; and is very prettily situated on the banks of the river Potowmac, with extensive prospects. It took its name from Admiral Vernon: the General's brother, who formerly owned the place, having served under that Admiral. The roads are very bad from Alexandria to Mount Vernon, even very near to the General's house: I mention this circumstance, merely because it seemed strange to me that so capital a man had it not in his power to provide an agreeable conveyance to that city, a distance of only nine miles.”

Having given up all thoughts of this farm, Mr. P. went to view successively a great number of others, which were offered to him on almost any terms by different gentlemen, who were anxious to have an experienced English farmer on their lands. His observations every where tended to confirm his ideas that nothing was to be made in America. A tempting offer was made to him of some lands in Kentucky, and he would probably have accepted it but for the dissuasions of a friend. These dissuasions he now considers as most providential, and relates in great horror some stories of people who were scalped by the Indians, to shew what dangers this friend rescued him from. At length he took a farm in the neighbourhood of Baltimore, with the view of making money by selling his milk in that city. All his speculations, however, in the farming way, met with such bad success, that at length he wholly abandoned the hopeless undertaking and returned to England.

Is it to be wondered that Mr. Parkinson, amidst such causes of chagrin, should pronounce America good for no one thing but to be a place of punishment for convicts as it originally was? We must own, however, that we have found it a matter of no small difficulty to reconcile the opinions he delivers in different parts of his work with each other. We find the Americans the most acute people in the world, and yet failing in all their speculations; the labouring classes of the community abandoned to idleness, and yet their lands cultivated with amazing industry;

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• their lands incapable of yielding any crops, and yet the crops so fine and clean in some instances, as to astonish even an English farmer; the poorer classes of the people utterly wretched, and yet extolling their own country as superior to all other countries in the world; the higher orders quite ruined, and yet every man of note keeping his carriage; the whole nation selfish and bad, and yet every individual of the better sort he met with, most kind and hospitable to Mr. Parkinson, from General Washington downwards. "Had I been a prince," says Mr. P. "I could not have met with more disinterested friendship than I experienced in that country with a few exceptions." Such are the contradictory assertions which we meet with in various parts of this work. In fact the author's ideas appear to come to him in any thing but a logical order. A circumstance of an unfavourable cast occurs to him in one page, and a circumstance of a favourable kind in another; and the contents of the book seem to come before the public exactly in the same order in which they first escaped from the author's brain.

But although Mr. P.'s arrangement is so confused, and his reflections frequently contradicted by his facts, yet there are many things in his work deserving of attention. He gives considerable information with regard to the present state of agriculture in those parts of America which he visited. One of the things which seems to have struck him most, is the almost total want of sod and natural grass, owing to the looseness of the soil from continual rains. This he appears to consider as an irremediable evil, and yet he himself specifies the *herd-grass* as capable of fixing itself in the soil and remedying this difficulty. The crops of wheat and other produce were light, compared with those of England; but this he acknowledges to be owing in a great measure to the want of manure. In short, it appears that America presents the very appearances which must necessarily be found in a new country, where the land is as yet but very partially cultivated, where the population is still thinly spread over a vast tract of territory, and where the price of labour is still so high as to render improvements very expensive, and the poorer orders of the people extremely independent. It labours under a thousand disadvantages which the inhabitants have not as yet had time to remedy; but which the energy and address of the people are rapidly overcoming. What was America a hundred years ago but a desolate forest? and what country in the world has during the last hundred years improved in every respect in the same proportion as America?

But although we consider the views of Mr. P. with regard to the state of America as extremely limited, yet we recommend them to the most serious attention of all those of the same class who are about to emigrate thither from this country to make their fortunes. They will most assuredly find America just what he found it. They will find society in a state quite repugnant to all their ideas of propriety; they will meet with few or none of those improvements which so much facilitate industry in England; and they will probably be at length compelled to return to their own country with their fortunes impaired and their

speculations disappointed by a thousand unforeseen and untoward circumstances.

Our author gives us many lamentable stories of the fate of the poorer classes of emigrants from this country; of their being sold into slavery by the captains of ships to pay their freight; and of their still being retained in bondage after their time is out. Such abuses may sometimes occur; and yet we must own it appears strange, that contracts should be enforced with such rigour in this one case, when Mr. P. informs us that you have so little hold over those with whom you contract to do your work, that they often leave it half done, and you can find no redress.

The bad effects of the want of proper establishments for instructing the people in religion, morality, and other useful branches of knowledge, are very justly insisted upon by our author: but he seems not to know that the natural course of mankind is first to advance considerably in the acquisition of wealth, and in the knowledge of arts of the first necessity, before they have either time or money to bestow on intellectual improvement. But nothing appears to have so completely disgusted Mr. P. with America, as their liberty and equality. As to their liberty, he seems to think they have almost no ideas of *mine* and *thine*, and that taking another man's property is with them no crime. As a proof of this he mentions their usual practice of going into an orchard where they see good fruit, and without ceremony plucking as much of it as they have a mind to. This encroachment on his property, our author determined to resist; and as he could not procure redress from a magistrate, he employed a cudgel to keep off depredators from his orchard. And what did he gain by it? Although in the immediate neighbourhood of Baltimore, he could procure no market for his peaches: even his hogs at length refused to eat them, and a number of bushels were left to rot on the ground. It is wonderful that this end of his peaches did not make him comprehend why orchards are not more strictly guarded in America: the value of the fruit, from the want of a market, is so small, that the loss which the owner of an orchard sustains, by permitting any one that chuses, to pluck it, is not worth consideration. This, in fact, is the case with all those instances in which the author finds one man interfering with another's property in a manner that would not be tolerated in England.

The pretensions of all ranks to equality, seen, however, to have been still more grating to the author's feelings, than the robbing of his orchard. We cannot relate his discomforts in this respect more expressively than in his own words:

"Now, with regard to the liberty and equality expected by some who emigrate from these kingdoms to America, they will find that not very pleasant. There is no Englishman who does not think himself above the negro; but when he comes there he will have to eat, drink, and sleep, with the negro slaves.—Hence it is that stories are told of the servants in America wanting to eat and drink in the dining-room with their masters. As the master cannot keep three tables, the white servant thinks himself (from the boast of the American liberty and equality) more on an equality with the master than with the negro; and as the negro is under no greater subordination than to acknow-

ledge the man he works for as master, the white man (if he be not a slave,) to cause a distinction, will not call him *Master*: therefore, among the white men in America, they are all *Mr.* and *Sir*; so that in conversation you cannot discover which is the master or which is the man. It is the same with the white women; they are all *Madam* and *Miss*. If you call at the door of any man, and ask the servant if his master is at home, he will say, 'Master! I have no master: do you want Mr. Such-a-one?' that is, the man he serves:—and if you want a man that is a white servant, the master calls him in the same manner.

"Now this sits so uneasy on an English servant that, by being called *Mr.* and *Sir*, he soon becomes the greatest puppy imaginable, and much unpleasant even than the negro. Then, as all men imitate their betters in pride and consequence, when the negroes meet together they are all *Mr.* and *Madam* among themselves.—It is the same with respect to the manner of wearing their hair: almost every one, child or man, has his hair tied. The negro the same; but, as the hair of the negro is short, it is customary to hang lead to it during the week that it may have length enough to tie on the Sunday."

"If a white servant is sent on an errand to a neighbour's house, he will go in with his hat on, and perhaps sit down with as much freedom as though he was in his own or master's house. It is very common if you step out of your house into the garden, to find a man of any description (black or white) when you come in, to have lighted his pipe and sitting down in a chair, smoking, without apology, with as much composure as though he was a lodger in the house: and any man that obstructs these liberties is looked upon as a bad subject, and an enemy to the rights of man, and infringer of the rights which they and their fathers have fought for."

From Mr. Parkinson's observations, it seems very plain that the negroes are by no means a profitable sort of machinery. For example, General Washington had on his own farm four hundred negroes, and the usual price of a male working negro is a hundred pounds, as Mr. P. informs us; but at this computation, the prime cost of the slave machinery for working the General's farm would be forty thousand pounds; and Mr. P. computes that to feed and clothe these four hundred negroes, would require at least five pounds a man a year, or two thousand per year upon the whole: an enormous expence for machinery on one farm, when we consider that the expence of replacing the negroes who died or were disabled, and the original cost and wear and tear of all the machinery used by the negroes in cultivation, are to be taken into the account. Mr. P. also shews that it is more expensive to rear than buy negroes. The account given by our author of the negroes is what we might expect; they are as idle as the *Jah* allows them to be, and addicted to every vice in their power; they are, in short, exactly such as men are naturally rendered by consummate oppression. Mr. P. is right in asserting that severe treatment succeeds best with the negroes: where men have no motive but compulsion to exertion, the more severe this compulsion is, the greater is the exertion likely to be: where men are to be thwarted in every enjoyment, the more completely every desire of enjoyment is extinguished by habits of unmingled misery, the less restive are they likely to be under oppression. It was in this manner that General Washington, who gave his negroes bad provisions and in the most scanty proportion, who

clothed them as ill as he fed them, who never even spoke to them but in the tones of anger, and who treated them on all occasions with the most unrelenting harshness, acquired the reputation of turning them to the best account of any man in America. These circumstances in the General's mode of treatment, are related by Mr. P. with much commendation, and his example adduced to shew the necessity of severe treatment. Fortunately however, for the cause of humanity, the negroes are found so unprofitable cultivators, that there is reason to hope their own private interests will induce the inhabitants of the southern provinces of the United States, to abandon a system no less prejudicial to the oppressors than the oppressed. Mr. P. clearly shews that planting tobacco is the only way in which the negroes can even defray the expences of their maintenance. But this crop soon completely exhausts the ground from affording no manure, and thus after a few crops from the new lands, the planters are obliged to abandon this employment and commence farmers. General Washington, who had once been a planter, was compelled several years before his death, to become wholly a farmer, as his lands would no longer bear tobacco.

A curious observation escapes our author when treating of the severity necessary to render the negroes useful. "I think," says he, "a large number of negroes to require *as severe discipline as a company of soldiers*: and that may be one, and the great cause why General Washington managed his negroes better than any other man, he being brought up to the army." Here we find Mr. P. *thinks*, but is not certain, that negroes require to be treated *as severely as soldiers* are. It is to be observed that General Washington was brought up in the British service, and that the discipline he was allowed to maintain in the American army was less severe than what he had previously been accustomed to. Does Mr. Parkinson mean to insinuate that British soldiers are treated more severely than even the most severely treated of the Virginian slaves, and that it is only matter of conjecture whether it might be advisable to treat the latter as severely as the former? It is worthy of notice that the work before us is dedicated to His Royal Highness the Duke of York, the Commander in Chief of the British armies; and surely in a work so dedicated, Mr. P. would not venture to represent the condition of our soldiers as *worse* than he really believes it to be.

Mr. Parkinson's work, although sadly jumbled, contains not only much useful information, but many amusing pictures of manners. Owing to his own turn of mind, and the light in which he viewed things, his descriptions and observations have generally something odd and diverting in them. As a specimen of his style and manner, we shall extract some anecdotes of General Washington:

"There are several anecdotes related of him, (General Washington:) for being methodical. I was told by General Stone, that he was travelling with his family in his carriage across the country, and arriving at a ferry belonging to General Washington, he offered the ferryman a moidore. The man said, 'I cannot take it.' The General asked.

'Why, John?' He replied, 'I am only a servant to General Washington; and I have no weights to weigh it with: and the General will weigh it; and if it should not be weight, he will not only make me the loser, but he will be angry with me.'—'Well, John, you must take it; and I will lose three pence in its value:' the ferryman did so; and he carried it to General Washington on the Saturday night following. The General weighed it; and it was not weight: it wanted three half-pence: General Washington carefully lapped up the three half-pence in a piece of paper, and directed it to General Stone, which he received from the ferryman, on his return. General Stone told me another of his regularities, that, during the time he was engaged in the army in the American war, and from home, he had a plasterer from Baltimore, to plaster a room for him; and the room was measured, and the plasterer's demand paid by the steward. When the General returned home, he measured the room, and found the work to come to less by fifteen shillings than the man had received. Some time after the plasterer died; and the widow married another man, who advertised in the news-papers to receive all and pay all due to or by her former husband. The General, seeing the paper, made a demand of the fifteen shillings, and received them. Another time, a man came to Mount-Vernon to pay rent; and he had not the exact balance due to the General: when the money was counted, the General said 'There wants four pence.' The man offered him a dollar, and desired him to put it to the next year's account. No, he must get the change, and leave the money on the table until he had got it. The man rode to Alexandria, which is nine miles from Mount-Vernon; and then the General settled the account. It was always his custom, when he travelled, to pay as much for his servant's breakfast, dinner, or supper, as for his own. I was told this by the keeper of a tavern, where the General breakfasted; and he made the bill three shillings and nine pence for the master's breakfast, and three shillings the servant's. The General sent for the tavern-keeper into the room, and desired he would make the same charge for his servants as for himself, for he doubted not that they had eaten as much. This shews he was as correct in paying as in receiving.—It is said that he never had any thing bought for his use that was by weight, but he weighed it, or any thing by tale, but he had it counted: and if he did not find the due weight or number, he sent the articles back again to be regulated. There is a striking instance related of his condescendency: he sent to a shoe-maker in Alexandria to come to measure him for a pair of shoes; the shoe-maker answered by the servant that it was not his custom to go to any one's house to take measure for shoes. The General, being told that, mounted his horse, and went to the shoe-maker to be measured.

"It may be worthy the reader's notice to observe what regularity does; since there cannot be any other particular reason given for General Washington's superior powers, than his correctness, that made him able to govern that wild country: for it was the opinion of many of his most intimate friends, that his intellects were not brighter than those of many other men. To me he appeared a mild friendly man, in company rather reserved, in private speaking with candour. His behaviour to me was such, that I shall ever revere his name. Before he died, General Washington himself, with his own hands, closed his eyes and mouth.

"General Washington lived a great man, and died the same. He rode into his plantation in the fore part of the day, came home, and died about eleven o'clock at night, of a putrid sore throat, an inflammatory complaint frequent in America. I conceive it to be occasioned by a poisonous insect received in with the breath. I am of opinion that the General never knowingly did any thing wrong, but did to

all men as he would they should do to him. Therefore, it is not to be supposed that he would injure the negro. Cowards only act cruelly to those beneath them. There was an instance of his giving encouragement to duelling, which much surprised military men: two officers had fought a duel; and, according to the laws and regulations of the army, one of them was broken: but in four days afterwards the General promoted him to a much higher rank. The officers I heard speak of it, said it was done with an intention of making the inferior officers obey their superior. There is a remark frequently made of the General's exposing his old white horse to sale which he rode during the war; which shows that he treated every creature according to its nature—a horse as a horse, a negro as a negro!!!

Our readers who have heard of General Washington's great riches will be surprized to hear the following account of them:

"It is well known that General Washington did not in some seasons raise so much from his land as would keep his people, with the addition of a very numerous fishery. And although the reader may think my calculations low on the American produce, he may see, in the letters published by Arthur Young, Esq. and Sir J. Sinclair, that General Washington's calculation on the average of the crops in Virginia is no more than eight bushels per acre: and it is not to be supposed that General Washington would state them at the lowest; as he frequently sent proposals to England, to let his farms to English or Scotch farmers: his own opinion on the American soils was, that the small produce was in consequence of a want of cultivation. And his information from this country was very erroneous: for he told me that he had sent a fleece of wool to Arthur Young, Esq. who sent it to some manufacturing town in England, and wrote him back that it was found equal in quantity and quality to the average of the wool in England, with many other remarks of a similar tendency. I surprized the General very much: and Colonel Lear was present, who had been in England; and he mentioned his having been with Mr. Young, who, he said, called him a fool for being in trade with so much land. The Colonel replied, that if he had his land to till, it would make a fool of him. I told the General my father's wool on his farm, part of it poor land, averaged nine pounds of eleven hundred sheep upon five hundred acres of land—and some part of it two shillings and six-pence per acre; and his would not average more than three pounds a fleece, on three thousand acres with one hundred sheep. I have heard say, that Colonel Lear remarked, that he never knew any man speak with so much candour to the General as I did. The General's opinion of his own land, cattle, sheep, &c. was not at all like that of a man of information. His sheep were very shabby ones: the wool from his sheep at the time of clipping, would not average more than three pounds a fleece. He told me his sheep were much better before the war, and pleaded want of care. But the General, at his death, shewed his great partiality to his property. In his will, he valued himself, I think, at ten times more than he was worth. I was at Philadelphia at the time his will was published: there was the value of his personal and real estates; and the company present remarked what great wealth he had acquired. I then said that he had valued himself at ten times more than he was worth, knowing Mount-Vernon well, and the number of acres, and likewise his stock: and as there was to be a sale of his stock on the farm, it would be seen. The proposed sale was made in the spring; and a gentleman who had heard me make the observation, and who went to the sale, afterwards told me that he was sure I was right in my judgement. There was nothing sold but the Malta ass; and he

was valued by the General at five hundred dollars, and sold for one hundred. The General died as great a friend to his country as he lived: such a will makes a great rumour. I have heard it repeatedly said that he died richer than any monarch upon earth. When I have been saying in company that there was no farming to any advantage in America, it would be observed what a fortune General Washington had acquired by farming. If land and negroes make a man rich, he was so: but I do not think them good property. Being in company one day it was said that General Ridgely and Mr. Carrol of Annapolis, were two of the richest men in Maryland. There was a young gentleman in company, an American, who made an observation which I thought right: he asked what did their riches consist in?—land and negroes?—he compared them to dust and ashes."

Occasional Discourses, with Copious Annotations. — By Richard Munkhouse, D.D. 3 vols. 8vo. 11. 4s. Longman & Co. 1805.

The subjects of most of these discourses are such as arose from the nature of the occasional fasts and festivals which in the course of the last twelve years have been appointed to be solemnized by royal proclamation. Some of the Sermons are designed to recommend certain institutions which appeared to the author to be well calculated to promote the ends of benevolence, and to diffuse that spirit of charity and philanthropy which it is the great object of the Christian religion to disseminate and enforce. From the nature of the subjects of the discourses, or at least from the occasions on which they were delivered, political topics were necessarily introduced, not as the author says, for the purpose of introducing politics into religion, but with a view to infuse religion into politics, and to inculcate the duties of loyalty and patriotism by laying their foundation in religious principles. The author professes a great deal of moderation both in his political and religious opinions, though he at the same time strongly disapproves of republicans and sectarists, because they must be, in his opinion, enemies to the British constitution in church and state. But though he is an enemy to those principles which under the semblance of universal benevolence weaken the bonds of affection among relations and friends, he professes to have the feelings of that extensive humanity which the Gospel enjoins. These urge him to commiserate the sufferings of the Africans, and to reprobate the Slave Trade, the abolition of which he enforces on the grounds of justice and humanity, as well as of political expediency. The author seems also to be sensible of the advantages resulting from the education of the poor, and is a friend to those charitable institutions, which provide the means of instruction for them. But he is mightily afraid of Sunday Schools, not on account of any impropriety in themselves, but from a dread that the teachers may often inculcate wrong tenets both in politics and religion. He is the warm advocate of Freemasonry, Friendly Societies, Gregorism, and similar institutions, and takes occasion to recommend them and point out their advantages at every proper opportunity.

The discourses contained in the three volumes are twenty-five in number. The subjects treated in the

first are, the advantages of benevolent Societies, the duty of religious consideration, the unjustifiableness of the Slave Trade, the duty of confidence in God, the reverence due to sacred ordinances, patriotism, the excellence of Merrick's version of the Psalms, and the advantages of a religious education.—Immediately after the second discourse on the duty of religious consideration preached at the commencement of a new year, the author subjoins a fragment, on the vanity and ambition of the human mind which is certainly appropriate. Here one of the ephemeral insects who had lived to the advanced age of almost twelve hours, is supposed at his death to assemble his numerous friends and descendants to impart some of his experience and give such sage counsel as his long life qualified him to bestow. Where the author found this fragment he does not say: but there is a passage of a similar nature in the writings of Dr. Franklin, where the subject is treated in the fascinating manner which distinguishes that celebrated American. Some justice it must be allowed is in the present fragment done to the idea, but the whole is flat and lame when compared with the passage to which we have adverted. The third discourse, which is one of the most important of the whole, treats of the Slave Trade. It contains most of the usual arguments for the abolition of this infamous traffic, with answers to the most common objections. These, it must be confessed, are not always placed in the clearest light nor urged with all the force that might be wished, but the attempt is laudable, and the execution not altogether devoid of merit. The author commences by repelling a charge of calumny which had been brought forward against the clerical advocates for the abolition, and states a suspicion, which, it is to be feared, is too well founded, that there are clergymen who have gained preferment by inculcating the doctrine that the negroes are predestinated to slavery. He then proceeds to shew the mistaken nature of their notions who pretend to justify slavery by a reference to the practice of the ancient Jews and other nations of antiquity. The cases are totally different in every point of view, even supposing that a practice improper in itself could be justified by any precedent. This point ought to have been more fully and distinctly discussed. The great advantages resulting from the Christian religion, particularly in the abolition of slavery in Europe are then pointed out. The author after this proposes some means to prepare the negroes for emancipation by extending their knowledge and sense of religion. The abolition of the trade he thinks ought immediately to take place, and this opinion he defends upon the grounds of justice, humanity, and political necessity. The discourse concludes with some just reflections on the consequences of a constant importation and tyranny, as they may be collected from the case of St. Domingo.

• In the second volume the most remarkable discourse is that in praise of free-masonry. The great object of this institution appears to be to promote brotherly love and charity. The object therefore is good, but these meetings and oaths of secrecy are undoubtedly liable to be perverted to the worst purposes, and this seems occasionally to have been actually the

cise. The sermon before us might very well have been entitled "Masonry spiritualized." We have also heard of husbandry, navigation, &c. &c. spiritualized, all which was no doubt reckoned a very pleasant and profitable exercise by those who were engaged in it. But it is impossible not to feel with the most lively regret this trifling with the majesty and simplicity of the Scriptures. It is certainly well meant, but the zealot without knowledge, however good his intentions, is often in fact more dangerous than the avowed infidel.

But zeal, without knowledge was, perhaps, never more completely exemplified than in the tract which finishes the third volume. There the author rails "in good set terms" at corn-dealers and middle men, whose monopolies he understood to be the cause of the scarcity in 1795. It was certainly better calculated to inflame the minds of the people than teach them submission to the dispensations of Providence. The author, however, meant well. It never entered into his head that the very circumstance of which he complained was the benevolent provision of nature to prevent scarcity from degenerating into absolute famine. His arguments, indeed, are not drawn from the head, but from the belly. It is a serious misfortune, however, that clergymen in general should be so ill informed on this subject. How can the views of the people on this point be just or temperate, when their instructors are ignorant? It is the blind leading the blind, and no wonder, therefore, that both should fall into the ditch.

From what has been said respecting the most prominent of these discourses, the reader can easily perceive their nature and tendency. The author, with the best intentions, and a great deal of good sense, often falls into error, partly from partiality, and partly from the want of accurate information. Though the sermons contain many just remarks, they ought of course to be read with caution. With regard to the composition there appears nothing remarkable. In this respect the discourses are of that middling sort that deserve neither much praise nor much blame. There is one fault, however, which frequently occurs, especially in the discourse on the slave trade. This consists in the sentences being sometimes spun out to such a degree that the reader is both tired and vexed before he can get at the meaning. It is obvious how much this must diminish whatever profit and satisfaction might be derived from the perusal of the work. The author has collected a variety of notes and illustrations from different publications which have treated of the subjects on which he writes. This adds greatly to the value of the book. Many readers will think them of much more importance than the text itself, and with justice.

A Treatise on the Art of Bread-making; wherein the Mealing Trade, Assize Laws, and every Circumstance connected with the Art is particularly examined. By A. Edlin. 12mo. pp. 240. 4s. 6d. Vernor & Hood. London, 1805.

It is not one of the least ambiguous symptoms of the progress of real philosophy, that the arts of common life are daily receiving important improve-

ments from the labours of speculative men. In various points of view it appears to us a matter of great importance that the details of all the more useful arts should be collected together, and presented in as simple and well ordered a form as possible to the eyes of all mankind. We treat the common arts of life as we do the common phenomena of the universe. We gaze at a flaming meteor; but the unwearied revolution of the heavenly bodies we daily see and neglect; and we crowd to see a man ascend in an air-balloon, while many of us never thought of inquiring how a loaf is prepared for our dinner, or a piece of leather for our shoes. Yet on the common phenomena of the universe, and the common arts of life we depend for existence and all its accommodations. So far are we from valuing objects according to their real importance, and so far are our minds from being interested by them in proportion to their power over the great constituents of our well being.

We fail not to reap the just fruits of our ignorant conduct. The arts, from which such important accommodations are derived, remain, by this means, in a rude state; and far less productive of those important advantages than they would have become under a more careful, and general consideration.

It is not going too far, to say that this conduct is eminently expressive of bad taste as well as of imprudence. We have made a division of the arts into what we call the elegant, or liberal, and the inelegant, illiberal, or common. And very few of us ever reflect, that in the degraded class there are many in which far more ingenuity, and far more address, and many more exquisite adaptations of means to ends are displayed, than in those which are dignified by our honourable names. We have often reflected how unjustly those names are applied, when we have heard the man who draws faces on a surface of two inches for a few guineas, and the man who scrapes a fiddle for a dancing party, dignified with the appellation of professors of the Fine Arts, while the manufacture of the most important commodities, often distinguished by the most complicated ingenuity, and requiring the utmost delicacy of execution, must be called vulgar, common, inelegant, illiberal, and so forth.

We fall into our deception blindly enough, by confounding two things that are sufficiently distinct. We overlook that which chiefly solicits the regard of the general contemplator, the nature of the art, and think only of the artist; without considering that the estimation of the artist depends not upon the beauty of the art, but the difficulty of learning to practise it; and not upon the difficulty of practising the whole art, but upon the different operations to which it can be reduced. If you can so divide the most complicated arts, that only a few simple operations are required of each person engaged; you render the practice of the art extremely cheap and contemptible, however intricate and ingenious the union of all the operations may be.

We do not hesitate to affirm that a loaf of bread, prepared as it now comes to our table, is a result of much more exquisite art, of more complicated ingenuity, requiring the union of many more operations, and the delicate application of many more of the

laws and agents of nature, than the finest picture that ever was produced. Less, however, of this ingenuity and delicacy is due to any one man than to the author of the fine picture. But when we talk of the art of painting, and of the art of bread-making, it is the art itself, not the operators in the art of whom we speak. And it seems to be a signal perfection, not a defect in any art, to be reducible to this astonishing ease and certainty of execution.

Such considerations, which appear abundantly obvious, can hardly fail to convince any man that the useful arts have been most unjustly, as well as unwisely treated, in being expelled from all liberal and philosophical contemplation, while so much interest has been felt in the fine arts, which we indeed highly value, but which we certainly rank below the other, not only in utility but in dignity.

If there be any of those arts in which man is more interested than another, it is the art of making the great article of subsistence—bread. In addition to the unrivalled utility of this art, it is an art of much ingenuity, and from the due observation of which many improvements may be derived. When we consider that notwithstanding its many claims to attention so little information has yet been communicated in books concerning it, we are of opinion that the public are highly indebted to Mr. Edlin for this attempt to present them with a full account of the present state of the art of bread-making.

He takes up the matter at a very early stage. He begins with an account of the natural history and cultivation of wheat. This was not of strict necessity, but it is perhaps satisfactory to contemplate the whole progress of the commodity, from its beginning to its end; and with the conciseness which is here so judiciously observed, the part seems very worthy of its place. The next stage of the progress from the field to the table, is that to which the trade denominated the meal trade refers. This comprehends the different arts of preserving and warehousing the grain, after it passes from the hands of the farmer into those of the merchant, and next the art of manufacturing it into flour. These are all very distinctly explained, with the different machines, buildings, and instruments required for the various parts of the process. In this stage of the business, the chief purchases and sales are made which constitute what is named the corn trade. It is here, therefore, the author communicates a few of the practical details of most importance in the trade, such as the history of the Corn Exchange in London, with the principal rules observed in that celebrated mart.

The author next passes to the scientific part of the inquiry. He states and illustrates at considerable length the analysis of wheat-flour, as it has been ascertained by the labours of the chemist; with which are connected many good practical observations, and some attempts to draw new light from this analysis in regard to the formation of bread. Of this kind is an experiment to prove that starch, isinglass and sugar, may be made into a light porous bread. The analysis of yeast is next added; and some experiments to prove that the fermenting principle resides in the carbonic acid gas. The author is then prepared to state the

theory of fermentation in bread; which he does very clearly and distinctly. It would answer very little purpose to give an abstract of it here. It agrees in most particulars with that given by the most celebrated chemists, as that, for example, in the valuable system of Dr. Thomson. The particulars however, are more minute than as stated in general by chemists, as became a treatise expressly on the subject of bread; and they are stated in a more popular form.

On the preparation of bread, the subject to which the author next proceeds, he communicates very copious and minute information. He divides bread into three kinds; 1. Unleavened bread; 2. Leavened bread, and 3. Carbonic bread, as he terms it; that is, bread fermented with yeast, or any other substance containing carbonic acid gas. There are various kinds of bread under each of these divisions, of which he gives a particular account, and the modes of their preparation. The detail of the baker's operations in this country is very particularly given, with many good observations.

Hitherto the author has treated only of bread made from the flour of wheat. He now comes to treat of other substances which may be employed for the same use, barley, oats, buckwheat, rye, pease, beans, potatoes, maize, rice. Some information is communicated respecting the nature and cultivation of each of those vegetables, and the modes are described which have in various times and places been employed for preparing them to answer the purpose of bread. Many hints are here afforded which may often be turned to great advantage; and processes are pointed out for making a good and palatable bread from many substances besides wheat flour; or at least with a small mixture of that ingredient. He communicates information respecting a different kind of substitutes for bread, as bread fruit, yams, plantains, dates, figs, acorns, chesnuts, cassava; and he even points out a process by which turnips have been made into a very good bread.

The information which he affords respecting the preparation and preservation of yeast must be very useful to multitudes of persons, who are so often very much at a loss for that useful substance; concerning the preparation too, and preservation of which so very little information is in general possessed. His description of the structure and economy of a bake-house is very complete; and must be highly interesting to all those persons whose taste leads them to desire knowledge respecting the preparation of one of the most important articles of human production. The last chapter treats of the manner of regulating the assize of bread. This is not a circumstance of small importance. Into the policy of the practice the author does not enter; but he explains very fully and clearly the whole of the present laws, and the present modes of procedure. In an appendix are contained several of the most useful tables connected with the subject.

We entirely agree with the author that such a work as the present has strong claims upon the curiosity of every man who would study a beautiful and interesting branch of experimental philosophy. It is unnecessary to state what claims it has upon the curiosity of

every man in whose character philanthropy is a ruling principle. We are extremely happy to add that the important subject has been taken up by a man capable of treating it with great propriety. He is thoroughly master of it; and in a subject of which the details were so scattered and so little known this is no insignificant merit. He is besides a man of judgement, and has very happily disposed of his materials in that form in which they are likely to be most useful. Every thing in the book is plain and perspicuous. It is thrown into the most popular form, and calculated to be universally, and highly useful. The author himself says very justly, "that the frugal housewife, who would enjoy the luxury of eating good unadulterated bread, has here such directions given her, that with very little labour and trouble, she may soon learn to grind her own wheat, separate the flour from the bran, and make it up and bake it into bread. To captains of ships, to military men, and such who travel into unfrequented regions, where, if any bread is to be procured, it is in general execrable, such plain and easy instructions are laid down for making good bread, as cannot fail of being easily put in practice. Even the baker, whose habits and education do not lead him to investigate speculative doctrines and opinions, may find several observations that will prove serviceable in the prosecution of his business." So much are we disposed to coincide with this last position, that we consider it a great misfortune that more pains are not taken to instruct the workmen in every branch of business beyond the beaten track of their daily operations; to suggest to them more comprehensive principles, and to afford them subjects of comparison, by shewing them such different modes of performing the same things as may have been practised in other times and places. These are cares entirely omitted, but from which great improvements might naturally be expected. In mentioning the pains the author had taken to render the book capable of being generally useful, he says, "I trust such a view has been given of the art, that if every baker's apprentice, throughout the United Kingdom, was to be presented with a copy of this little book on signing his indentures, he would thereby attain a better and more scientific view of his business than he could possibly learn in a whole life of illiterate practice, by following the old routine, which passes without improvement from one generation to another; and thus a new order of men would arise, who by filling up the imperfections, and correcting by practice the errors herein, would have the satisfaction of establishing the art on a solid foundation, and thereby render their business truly respectable." That such would in a very high degree be the tendency of the thing here recommended, we entertain not a doubt. We have only to add that the public is very much indebted to Mr. Edlin for the pains he has taken to disseminate information respecting a branch of the most important of all manufactures, the manufacture of food; and we trust that his laudable exertions will soon find imitators in all the other useful arts.

The Inferno of Dante Alighieri, Canto I.—XVII. With a Translation in English Blank Verse, Notes, and a Life of the Author. By the Rev. Henry Francis Cary, A.M. 8vo. Ss. Carpenter. London, 1805.

The *Divina Comedia* of Dante has been by great judges in poetry accounted the most sublime of all Italian poems, and one of the greatest efforts of poetic genius in any language. Milton, who was extremely conversant with the poets both ancient and modern, and certainly most capable of appreciating their beauties, gives the highest proof of his admiration of Dante, by allusions to his writings in his lesser poems, and by various imitations of the *Divina Comedia* in his *Paradise Lost*. But while this work of Dante has been so much admired by those capable of comprehending its beauties, it still remains, in spite of the labours of commentators and translators, less generally understood and known than any other poem of equal merit. The nature of the subject, the manner in which the fable is conducted, and the style in which it is written, have all conspired to produce this effect. The outline of the story is the same with that of the sixth book of the *Eneid*, only with this difference, that in the *Eneid* the hero visits the world of spirits, whereas here the poet himself undertakes the journey, and is accompanied a certain way by the writer of the *Eneid* as his guide. The whole has an allegorical mystical meaning; we meet with virtues, vices, &c. personified, and assuming such appearances of angels, lions, wolves, &c. as seemed, in the author's idea, most proper to represent their qualities. From this plan of holding out a double meaning in every circumstance, the mind of the reader is kept continually on the stretch, and yet all his ingenuity and attention will scarcely be sufficient to enable him to follow the allegory without the assistance of a learned commentator to quicken his comprehension, and lead him by the short way of a foot-note to the meaning of what he reads. It is not to be wondered that poems written on this plan should be chiefly read and relished by amateurs in poetry, and that the *Divina Comedia*, as well as the *Fairy Queen*, should be much less known than many poems of inferior merit.

In the *Divina Comedia*, there is besides another very fruitful source of obscurity. It abounds with allusions to persons and events which took place in Italy at the time when Dante lived. We meet in the region of spirits with the patrons, the lovers, the misers, &c. &c. of Florence, Rome, and other parts of Italy. However interesting such personages might have been to the cotemporaries and countrymen of Dante, to whom their names and history were familiar, they are neither known to the readers of other ages and countries, nor sufficiently conspicuous to excite much curiosity about their private history. The mighty descendants of Anchises, the fathers and heroes of imperial Rome, seem to us properly placed in a sublime description of the shades below; and adding dignity and interest to it by their presence: but the personages who flourished at Florence, at Venice, at Padua, in the thirteenth century, made so insignificant a figure in the history of this world, that we rather despise the poet who is occupied only by such incon-

siderable objects in the world of spirits. The fame of Dante certainly owes much to Roscoe, who has so diligently employed himself in digging up the remains of the Italians of those times from among the rubbish where they have for ages been buried.

The style of Dante contributes not less than any other circumstances to render him difficult of being understood. For the early period at which he wrote, his language is allowed to be in many instances uncommonly elegant, and it is questioned whether any succeeding Italian author has surpassed him in dignity and energy of style; yet still many passages are so obscure, his expressions so uncommon, and his constructions so harsh, that some of them have been nearly abandoned by his commentators in despair, while about the meaning of other passages there are strenuous disputes. He professed to write in the common language of the country, and thus his expressions, although more energetic, and more forcible at the time when written, are also often obscure from the exact import of the phrase no longer remaining the same.

These causes have contributed to render the *Divina Comedia* less known than almost any other poem of the same merit; and the brilliant flights of imagination which it contains are nearly lost to the world from the obscurities thrown around them. The translations of this poem into the other languages of Europe have fallen far short of the original. It was not till lately that the whole was translated into English by Mr. Boyd. To that gentleman's translation Mr. Cary objects, that it takes so great a latitude in its interpretation as to afford very little assistance to those who may be inclined to study that poem in the original. The same objection may be formed to the poetical translation of every author where the translator attempts not only to render the meaning known, but also to transfuse its spirit. Mr. Cary states it as the object of his work to form an easy introduction to such as are desirous of forming an acquaintance with the Italian poet himself. In this view his work certainly has merit, for it is in general extremely literal. But in another passage he proposes also another object: "In the ensuing pages I have aimed at not only adding to the original text a translation so faithful, as, with the assistance of notes, to enable one moderately skilled in the Italian tongue to understand my author, but at producing a work which shall not be totally devoid of interest to the mere English reader." We are afraid that Mr. Cary has fallen considerably short of this latter object. His blank verse is often very harsh, and at times so obscure that we have been obliged to have recourse to the Italian on the opposite page for the interpretation. In rendering the original almost word for word, he has sometimes forgotten that a phrase abundantly complete in Italian is very imperfect in English from the difference of the construction. Of these defects our readers will be enabled to judge from two passages which he himself points out as particularly elegant, and which he also quotes as tests of the merit of a Spanish translation. On them, therefore, it is to be presumed he bestowed particular pains. The first passage is the conclusion of the affecting story of Francesca and her lover:

"Then turning I to them my speech address'd,
And thus began: 'Francesca! your sad fate
Even to tears my grief and pity moves.
But tell me; in the time of your sweet sighs,
By what, and how love granted, that ye knew
Your yet uncertain wishes?' She replied:
'No greater grief than to remember days
Of joy, when misery is at hand! That kens
Thy learn'd instructor. Yet so eagerly
If thou art bent to know the primal root,
From whence our love gat being, I will do,
As one, who weeps and tells his tale. One day
For our delight we read of Lancelot,
How him love thrall'd. Alone we were, and no
Suspicion near us. Oftimes by that reading
Our eyes were drawn together, and she hue
Fled from our alter'd cheek. But at one point
Alone we fell. When of that smile we read,
The wished smile, so raptuously kiss'd
By one so deep in love, then he, who ne'er
From me shall separate, at once my lips
All trembling kiss'd. The book and writer both
Were love's purveyors. In its leaves that day
We read no more.' While thus one spirit spake,
The other wail'd so sorely, that heart-struck
I through compassion fainting, seem'd not far
From death, and like a corpse fell to the ground."

The other passage is the description of fortune so much admired:

"He, whose transcendent wisdom passes all,
The heavens creating, gave them ruling powers
To guide them; so that each part shines to each,
Their light in equal distribution pour'd.
By similar appointment he ordain'd
Over the world's bright images to rule
Superintendence of a guiding hand
And general minister, which at due time
May change the empty vantages of life
From race to race, from one to other's blood,
Beyond prevention of man's wisest care:
Wherefore one nation rises into sway,
Another languishes, e'en as her will
Decrees, from us conceal'd, as in the grass
The serpent train. Against her nought avails
Your utmost wisdom. She with foresight plans,
Judges, and carries on her reign, as theirs
The other powers divine. Her changes know
None intermission: by necessity
She is made swift, so frequent come who claim
Succession in her favours. This is she,
So execrated e'en by those, whose debt
To her is rather praise; they wrongfully
With blame requite her, and with evil word;
But she is blessed, and for that reck's not:
Amidst the other primal beings glad
Rolls on her sphere, and in her bliss exults."

A prose translation of the *Divina Comedia*, we are apt, with the late Earl of Orford, to account a desideratum in our language which cannot be supplied by one in verse. Either the verse must appear harsh and rude, or it must be far from literal. Mr. Cary, however, merits thanks for the light he has thrown on these seventeen cantos. His *Life of Dante* collects together the few incidents of that poet's transactions which are known. He appears to have studied the original very assiduously, and to understand it well. We would recommend to him to favour the public with a correct translation of the *Divina Comedia* in prose with more ample notes.

An Excursion to the Highlands of Scotland and the English Lakes, with Recollections, Descriptions, and References to Historical Facts. &c. &c. Mawman. London, 1805.

After the numerous tours in Scotland which have already been presented to the public, and the ready and frequent intercourse of one part of the kingdom with the other, we are little prepared to expect much entertainment from the mere narrative of an excursion, which does not pretend to any further object than a relation of ordinary occurrences, and a description of the appearances of nature which are successively presented. How many travellers have passed from London to Inverary, and returned again to the metropolis after visiting the lakes! How often has every scene which occurs on the route been described both by male and female tourists! The incidents of mans and roads which can occur in the present state of society can be too little varied to merit any attention; and what can be found in the manners of the people or the scenes of nature which the pen and the pencil have not already made generally known?

Yet however trite such subjects may appear, it is still possible for the man of genius to throw an air of interest around them. Even those who are best acquainted with the scenes and manners described may find no small entertainment in learning the impression which they may have made on an intelligent traveller, and in comparing his sentiments with their own. Tourists, however, seem rarely aware of the circumstance from which alone the description of well known places and manners can derive any interest. Either from want of observation or intelligence they neglect to inform us of the impression made on their minds by the surrounding objects, and the book of their travels is merely a journal of the dinners they eat, the vexations they encountered from waiters and drivers, and such circumstances as most nearly affected the passing comforts of the little heroes of their tale.

Without attributing any great depth of observation to Mr. Mawman, or any peculiar and striking charms to his descriptions, we must own ourselves not a little gratified by the perusal of his excursion. He sets out with another citizen of London to view the unwonted scenes of open fields, expanded lakes, and lofty mountains. From the Mansion-house, the Bank, and the Exchange, to Inverary and the magnificent mountains of Argyleshire, we are briefly informed of the successive objects that passed before his review; and we are enabled from his observations to form a pretty accurate idea of the impression they made on two intelligent citizens of London. Mr. Mawman's notices of the places he successively passed are short; he does not harass us with his bills of fare, and the adventures of the kitchen, and the stable; and if any of his incidents are trifling, or the descriptions insipid, the reader has this consolation that they are soon over. Mr. Mawman does not greatly worry us with sentimental reflections, that lime and mortar of modern tours; and if he does at times *Sternize*, the ebullitions of his feelings excite a sensation very different from disgust, or ill-nature. To moralize, indeed, Mr. M. has a very evident itch, and the emperor Severus and many other personages who have flourished in Great

Britain excite some sage observations. The reflections on ambition excited by the mention of Severus, will afford our readers a specimen of Mr. M.'s talent in this way:

"It is well known that York was the seat of government in this island under the Romans, and that in this city the emperor Severus died. It has been justly observed, says Gibbon, 'that the possession of a throne could never yet afford a lasting satisfaction to an ambitious mind. He had been all things, as he said himself, but all was of little value.' It is the misfortune of strong faculties, when distracted with cares and oppressed with age and infirmities, to feel the most melancholy depression; and to forget the sprightliness of youth, the fair cheeks and the full eyes of childhood, their early years of careless gaiety and vivid hopes; their delightful moments in maturity, of 'fulness of heart' and pride of victory; and while, in spirit softened to the lowness of a child, they are exposing to those around them their weakness by unavailing compliments, they imagine themselves displaying the wisdom of sages."

Throughout the work are interspersed not a few Latin quotations, which shew Mr. M.'s acquaintance with the Classics, and various passages from history shew that he has traversed the island not only in his chaise, but also in the page of the historian and antiquarian. The reader, however, must not be alarmed at these notices; for our author gives his travels of all kinds shortly. Some anecdotes are entertaining, and the style is in general sufficiently perspicuous, although Mr. M. not unfrequently shews an inclination to be very elegant and even sublime.

The description of Edinburgh, will give our readers a pretty distinct idea of Mr. M.'s manner throughout the tour:

"On Thursday noon we arrived at the capital of Scotland, seated upon its three hills, at the distance of two miles from the southern shore of the Firth of Forth. On our approach from Leith, as we viewed on each side of the road the many elegant new stone-houses, the broad expanse of water on our right, Salisbury-crags and Arthur's-seat on our left, Holyrood-house, Calton-hill with its observatory, Hume's monument, the new and old towns, and the castle towering upon a lofty precipitous rock, screened by the Pentland and Corstorphine-hills spread before,—we were struck with a succession of scenery the most singular and romantic imaginable, filling the mind with the sublime impression of the peculiarity, the vastness, and the grandeur of the city.

"The castle existed long before the town. The Caledonians settled under it for safety in those ages, when personal security was one of the chief cares of life. To this circumstance may be attributed the unwholesome practice of so many families living under one roof; but now, that the necessity no longer exists, the city of Edinburgh (like that of London) forms but the smallest part of the metropolis.

"Edinburgh seems not to have flourished, until the year 1436: from this time the importance of Perth, which before had been the capital, began to diminish. But the great improvements which have rendered the former so pre-eminent, commenced only in 1753 and the building of the new town did not begin till 1767. Since this date few places in Europe have experienced so rapid a growth in opulence and general improvement.

"We saw Holyrood-house with its gallery of fifty yards in length, and ten in breadth, containing the supposed portraits of all the Scottish kings, not fewer than one hundred and eleven in number! We saw likewise the stain upon the floor, alleged to have been made by the blood of Rizzio.

This outrage towards Mary, for he was stabbed in her presence without regard either to her honour or her person, seems to have rendered her totally regardless of her future fame; and to have been the forerunner of her shameless public and private conduct, and of the unjust assumption of power exercised by Elizabeth in putting her to death.

"We visited the parliament-house, and were much interested by the sight of the library, said to be one of the most valuable of any in the United Kingdom. On our entrance, we felt a reverence for the literary remains of so many wise and great men, and regarded this as one of the shrines where all the relics of the ancient saints full of true wisdom, are preserved and reposed." We were deeply impressed with the belief that one of the best legacies, which man can bequeath to posterity, is a book enlivened with innocent meritment, or stored with information of solid and extensive utility.

"We could not contemplate this noble library, without reflecting upon what learning had done for Scotland within the last thirty years. Trace her back to the days of Buchanan, and she will be found distinguished amongst the learned nations; but a long interval of comparative obscurity ensued, before she revived her claims to national fame, which are now incontestible. What an age of philosophy, criticism, history, do we discover in the contemporary works of Hume and Robertson, of Reid, Beattie, Gregory, Gerard, Campbell, Fergusson, Smith, Stuart, Kames, Dalrymple (lord Hailes), Blair, Henry, Watson, and Millar! Who would not be inclined to adopt the compliment paid by Lord Orford in his 'Royal and Noble Authors' to the literature of Scotland, at a time when few of the above names had appeared. 'I am not enough versed,' says that courtly writer, 'in them (the Scottish authors) to do justice to writers of the most accomplished nation in Europe; the nation to which, if any one country is endowed with a superiour partition of sense, I should be inclined to give the preference in that particular.'

"The progress of the medical school of Edinburgh has undoubtedly contributed much to the fame of Caledonian literature. It commenced from small beginnings in the early part of last century, before which time medical education was usually completed at Leyden. A splendid list of eminent names might be produced in honour of this school; but it is sufficient praise that it was long conducted by a Cullen, a Momo, a Gregory, and a Black; and that it has sent forth physicians and surgeons who have diffused the credit of it's name over the southern part of the island, as well as through many parts of the distant world. The range of instruction has indeed been so extensive, that the professors may adopt the language of the poet,

Quæ regio in terris nostri non plena laboris?

"This library possesses, jointly with the university-libraries, the privilege of receiving a copy of every book entered at Stationers' Hall; but as copy-right is secured by common-law, and as the union with Ireland has rendered it necessary to increase the number of copies presented by the publisher to eleven, few proprietors of valuable works choose to incur the expence; and hence this privilege is daily becoming of less importance. If the heads of each university were to order payment of one half of the retail price, upon all books of the value of five shillings and upward, these desirable depositories of books would most probably continue to be augmented by numerous accessions.

"We were grieved to see the new college in the imperfect state in which it now appears, and more so to learn that it is not likely ever to be finished. It is to be wished, that parliament would grant assistance toward the completion of a structure which would be the most splendid building probably of its kind, that ever existed in any age or nation.

"In our hasty ramble through this interesting city we

noticed at it's south-western extremity Heriot's hospital, standing pleasantly on a rising ground, and commanding a most agreeable sylvan scene. The building is, if however has a very formal appearance, with round towers at each corner, which projecting considerably produce an awkward and heavy effect. The sculpture is excellent, and the execution appeared far to exceed the design.

"In our walk to this hospital, we had on the right a near view of the stupendous rock upon which the castle is built. Who can behold, without regret, the want of uniformity in the additions, which the old castle has lately received? It's picturesque beauty indeed is so much injured by them, that we could not help wishing the first wind which blew might sweep them away.

"In the new town the register-office, a building admirably calculated for the preservation of the public records, the excise-office, St. Andrew's church, and the new bridge (the arch of which is ninety-five feet high) were, we thought, the only public edifices deserving of particular notice. This bridge over the north-loch (once filled with water, but now drained) and an immense mound formed of the earth dug up for the foundation of the houses, at convenient distances, connect old and new Edinburgh. The latter being entirely constructed of excellent white stone, and agreeably to modern rules of symmetry and convenience, for uniformity, elegance, and taste is hardly to be paralleled. The former, from it's lofty situation, would naturally be one of the sweetest places in the world, but alas! no good is unmixed: houses literally heaped one upon another, water scantily supplied, and people not much habituated to cleanliness, render it, while it delights the eye, most powerfully offensive to the nostrils of strangers. As things are, it is certainly not 'one of the sweetest places in the world.'

"One difference strikingly distinguishing this capital from London is, that here we do not observe in the streets a single female, 'who buys this day's meal with the price of last night's sin.'"

The concluding observation cannot fail to excite the most pleasing feelings in every friend of female honour! Is it then possible, that in the second capital of Great Britain, woman so strictly maintains that peculiar virtue on which the dignity of her sex so much depends? From an earnest desire for the improvement of the inhabitants of the metropolis, ought we not strenuously to advise every citizen of London to carry his wife, daughters, and sons to visit a place where such examples of pure virtue will be presented before their eyes? Perhaps, indeed, they may be quite as much edified by the representations given of the fact by such observing travellers as Mr. Mawman.

FOREIGN.

Mémoire sur les Relations Commerciales des Etats-Unis avec l'Angleterre. Par Le Citoyen Talleyrand. Lu à l'Institut National, le 15 Germinal, An. 5. Suivi d'un Essai sur les Avantages à retirer de Colonies Nouvelles dans les Circonstances présentes. Par le même Auteur. Lu à l'Institut, le 15 Messidor, An. 5. 8vo. 2s. Deboffe, London. 1805.

2. *Essai sur les Avantages à retirer des colonies nouvelles dans les circonstances présentes.*—As the review of the former of these tracts, and that of the present were intended originally to form but one article, we must beg our readers to bear in mind the observations which were made on the preceding occasion, and to

apply to the present such of them as may seem a lapse. This tract begins not like the former, with a common place reflection; but with a reflection of the deepest interest, adding what is no trivial circumstance, the authority of all Talleyrand's acuteness and observation, to the other proofs of its solidity and justness.

"The men," says he, "who have meditated upon the relations which unite colonies, and their mother countries together; those who are accustomed to read from afar political events in their causes, have long foreseen that the American colonies will one day separate from their mother countries; and by a natural tendency, which the vices of the Europeans have but too much accelerated, will either form a political union among themselves, or a connection with the neighbouring continent. Thus it is decreed by that force of things which marks out the destiny of states, and which nothing is able to resist."

Besides the reasons which all the other countries of Europe, connected with the colonies, have to devise measures to escape the disagreeable consequences which might result from this inevitable event, France has motives of a nature peculiarly urgent. Her American colonies are already given up to ruin and desolation. Without dissuading any efforts which may be thought requisite to re-establish order, and the influence of the mother country, in those places; "would it not be advisable," says Talleyrand, (This was written about the year 1795) "in the mean time, to turn our eyes to other countries, where we may prepare the establishment of new colonies, with which our bonds of connection will be more natural, more useful, and more durable? For it is impossible that our internal system of government should not produce in our external relations, changes which are analogous to itself." In proof of this he proceeds to advance some reflections upon the spirit, and tendency of the different species of government, which are not the less instructive for containing a pointed condemnation of that government of which the author is now a zealous minister.

"The necessary effect of a free constitution is a perpetual tendency to regulate every thing both within itself and without, for the interest of the human species.

"The necessary effect of an arbitrary government is a perpetual tendency to regulate every thing, both within itself and without, for the particular interest of those who govern.

"In consequence of these opposite tendencies, it is incontestible that nothing in common can long exist with regard to the means, since nothing in common exists with regard to the object."

The peculiar circumstances of the French American colonies thus afford one peculiar motive to France for turning her attention to new situations for colonies; the peculiar circumstances of France herself afford a second. Into the explanation of this second motive Talleyrand enters at great length. The point which he endeavours to establish is, that a revolution, such as that of France, leaves in a country a great many individuals of different descriptions, for whom the outlet of a new colony is a most desirable circumstance.

"Toutes mutations, dit Machiavel, fournissent de quoi en faire une autre." Ce mot est juste et profond.

"En effet, sans parler des haines qu'elles éteignent et des motifs de vengeance qu'elles décident dans les révolutions qui ont tout renoué, celles sur-tout auxquelles tout le monde a pris part, laissent, après elles, une inquiétude générale dans les esprits, un besoin de mouvement, une disposition vague aux entreprises hasardeuses, et une ambition dans les idées, qui tend sans cesse à changer et à détruire.

"C'est vrai, sur-tout quand la révolution s'est faite au nom de la liberté. 'Un gouvernement libre, dit Montesquieu c'est à dire toujours agité, etc.' Une telle agitation ne pouvant pas être étouffée, il faut la régler; il faut qu'elle s'exerce non aux dépens, mais au profit du bonheur public.

"Après les crises révolutionnaires, il est des hommes fatigués et vieillis sous l'impression du malheur, dont il faut en quelque sorte rajeunir l'âme. Il en est qui voudroient ne plus aimer leur pays, à qui il faut faire sentir qu'heureusement cela est impossible.

"Le temps et de bonnes lois produiront sans doute d'heureux changemens; mais il faut aussi des établissemens combinés avec sagesse; car le pouvoir des lois est borné, et le temps détruit indifféremment le bien et le mal."

The rapidity, with which all the discordant principles left by a revolution in North America disappeared, was owing to the circumstances of that country being those of a new colony. This gives a clear view of the propriety of engaging the discordant spirits in France in similar circumstances, which as they are not to be found at home, as in America, are to be sought for abroad.

There comes after this observation a sketch of the motives which seem to have led to all preceding projects of colonization in the world. These motives are all represented, and not very unjustly, as foolish or wicked. Little use however is made of this sketch to illustrate or confirm the principles which he afterwards lays down. Indeed so little instruction can be derived from former instances for the future direction of establishments of this sort, that this view of them in this place is little better than idle.

His description of the various kinds of unsettled and dissatisfied spirits in France, for whom a change of scene would be desirable, is highly energetic.

"Et ceux qui, restés seuls, ont perdu, sous le fer des assassins, tout ce qui embellissoit pour eux la terre natale; et ceux pour qui elle est devenue inféconde, et ceux qui n'y trouvent que des regrets, et ceux même qui n'y trouvent que des remords; et les hommes qui ne peuvent se résoudre à placer l'espérance là où ils éprouvèrent le malheur; et cette multitude de malades politiques, ces caractères inflexibles qu'aucun revers ne peut plier, ces imaginations ardentes qu'aucun raisonnement ne ramène, ces esprits fascinés qu'aucun événement ne désenchante; et ceux qui se trouvent toujours trop resserrés dans leur propre pays; et les spéculateurs avides et les aventureux; et les hommes qui brûlent d'attacher leur nom à des découvertes, à des fondations de villes, à des civilisations; tel pour qui la France constituée est encore trop agitée, tel pour qui elle est trop calme; ceux enfin qui ne peuvent se faire à des vœux, et ceux aussi qui ne peuvent se faire à aucune dépendance."

He observes, with striking justice, "that the art of putting men in their places is perhaps the first in the science of government; but that unquestionably that of finding the place of the discontented is the

most difficult." He adds with a view to his present project, "that to present to their imaginations distant, and indefinite prospects, on which their thoughts and desires may rest, is in his opinion one of the solutions of this political problem." The idea is no doubt highly ingenious: and founded on a deep, speculative knowledge of human nature. It deserves the praise too of great liberality and humanity. But there are a thousand circumstances which lead us to question the justness of the application made of it by Talleyrand to France. He justly enough repels the suspicion that the heterogeneous elements of the discontented spirits of France could not coalesce in a colonial establishment. But he nowhere attempts to prove that those inhabitants which it would be most for the interest of France to purge off, would be those who would voluntarily go to the cultivation of a new territory. Those turbulent spirits, who most wish for a change in their present circumstances, are those who would wish to remain, and to reap advantage from disorder. The labour, and tranquillity of men clearing a new country to raise the means of subsistence are not to their taste. The patient, and laborious husbandman, where unhappy circumstances press upon him beyond endurance, is the man who is found the most eager to proceed to a situation of this kind. Witness the Scottish highlander; while the restless, and seditious spirits of our luxurious and manufacturing towns are the least disposed of all men for emigration. But it is surely for the interest of no country to part with her laborious husbandmen.

But whatever be the opinion we may entertain of the adaptation to the circumstances of France of that scheme of colonization proposed to her by Talleyrand, the justness and profundity of his views respecting the laws which ought to unite the new colonies and the mother country, and to regulate their intercourse receive our entire and unlimited approbation. They are drawn from those sound and comprehensive speculations on the proceedings of men in society which are founded on the most general and well established facts, and consonant to the simplicity of nature, and that moral order of things which the best part of our constitution so fondly anticipates. They are views however of that sort which the vulgar order of statesmen so cordially hate, and try to make the vulgar order of men hate along with them, under the appellation of speculative. These are the empirics in political affairs, of whom Lord Bacon speaks; and who oppose the results of a narrow, imperfect, partial, and ill-guided experience, to the results of an experience, enlarged, comprehensive, systematic, and enlightened. The affairs of the world during the last fifteen years have read important lectures on this subject. But the lightest heads are not the most easily stopt after a sufficient impulse. Our statesmen of experience, it seems, have not yet had experience enough. Their adversaries are losing no time in providing more for them. They are conquering the world with the resources derived from the principles derided under the name of speculative; while the unenlightened adherence to maxims invented in a different age, and the want of wisdom to frame maxims adapted to the actual state of things is contributing fast to throw the

world into disorder, and to give that success and ascendancy to rogues and usurpers which every honest man deplores. The rules which Talleyrand recommends for regulating the connection between the new French colonies which he proposes, and the mother country, are so much according to the principles of nature, and of the most sound and enlightened philosophy, that his authority in this case is truly valuable; as his place and employment will no doubt have an influence on many people on whom the most conclusive reasons would make little impression.

"Mais quels seront les liens entre ces colonies nouvelles et la France? L'histoire offre des résultats frappans pour décider la question. Les colonies Grecques étoient indépendantes; elles prospérèrent au plus haut point. Celles de Rome furent toujours gouvernées; leurs progrès furent presque nuls, et leurs noms nous sont à peine connus. La solution est encore aujourd'hui là, malgré la différence des temps et des intérêts. Je sais qu'il est difficile de convaincre des gouvernemens qui ne savent pas sortir de l'habitude, qu'ils retireront le prix de leurs avances et de leur protection sans recourir à des lois de contrainte; mais il est certain que l'intérêt bien entendu de deux pays est le vrai lien qui doit les unir; et ce lien est bien fort lorsqu'il y a aussi origine commune, il se conserve même lorsque la force des armes a déplacé les relations. C'est ce qu'on aperçoit visiblement dans la Louisiane, restée Française quoique sous la domination Espagnole depuis plus de trente ans; dans le Canada, quoiqu'au pouvoir des Anglais depuis le même nombre d'années: les colons de ces deux pays ont été Français; ils le sont encore, et une tendance manifeste les porte toujours vers nous. C'est donc sur la connaissance anticipée des intérêts réciproques, fortifiés par ce lien si puissant d'origine commune, que l'établissement doit être formé, et sur la force de cet intérêt qu'il faut compter pour en recueillir les avantages. A une grande distance, toute autre rapport devient, avec le temps, illusoire, ou est plus dispendieux que productif: ainsi point de domination, point de monopole; toujours la force qui protège, jamais celle qui s'empare; justice, bienveillance; voilà les vrais calculs pour les états comme pour les individus, voilà la source d'une prospérité réciproque. L'expérience et le raisonnement s'unissent enfin pour repousser ces doctrines pusillanimes qui supposent une *perte* par-tout où il s'est fait un *gain*. Les principes vrais du commerce sont l'opposé de ces préjugés: ils promettent à tous les peuples des avantages mutuels, et ils les invitent à s'enrichir tous à la fois par l'échange de leurs productions, par des communications libres et amicales, et par les arts utiles de la paix."

The most perfect liberty, no political dependence, and no commercial monopoly; the ties of mutual affection, and of mutual interest; these are the conditions on which the union of a mother country and her colonies ought to be established. Such are the principles which true philosophy has long taught; and we trust the name of the man by whom they are now so strenuously recommended will have an effect in gaining to them the attention of some of those men, who decry the speculations of philosophy, to have an excuse for the ignorance of them by which they are distinguished. It is indeed true that the maxims of that government, of which the author now is so conspicuous a member, form a remarkable contrast to the liberality and depth of the commercial principles here contained. For if any thing in Bonaparte's policy be more mean and grovelling than another, it is that part of it which relates to commerce. It is

not however a matter devoid of importance that there is a man high in the councils of that country who knows better; and whose views among his less enlightened associates are well directed. We fear there are few cabinets in Europe of which so much can be said.

The hints which the author offers to direct his country in the election of a place for her new colonies require few observations. He mentions the whole length of the coast of Africa for her choice, or rather recommends the islands on that coast. The dangers, he observes, which spring from removing the Africans to the West Indies render it advisable to try the cultivation of sugar in places where the cultivator is reared. The Duc de Choiseul, one of the men of the present age whose views, he says, penetrated the farthest into futurity, anticipating that disjunction of the American colonies which the events of the last twenty years have enabled the most short sighted to apprehend, proposed so long ago as the year 1769 to obtain Egypt by cession to France; that she might thus be enabled to replace the productions of the West Indies, and compensate herself for their loss by a more valuable and extended commerce. He by no means recommends exclusively the islands on the coast of Africa. "I might recommend other positions," says he, "with equal propriety. But in such cases, above all, too much explanation of what is to be done is the cause of doing nothing at all. Besides, the travellers who have seen most, and best," &c. are here the proper advisers.

It will be seen by the extracts which we have made from these papers that the virtues of style in them are of a high character. There is a condensation and energy very unusual at all times among French authors, but still more unusual of late than at former times. This condensation however is accompanied with much quaintness. To make a sentence emphatical it must contain a conceit; and to give to it vivacity it must be distinguished by an antithesis. One would think the author were endeavouring to accomplish the feat of playing upon words through the whole of a coherent discourse, and of speaking in a string of epigrams. This is so vicious a taste, and is a faculty so easily acquired, that we are surprised a man of Talleyrand's cultivated mind could abandon himself to it.

MONTHLY LIST OF NEW PUBLICATIONS.

Those to which no Critique is subjoined will be reviewed at length.

HISTORY, TRAVELS, &c.

A History of the County of Brecknock. By Theophilus Jones. Vol. I. Royal 4to. 2l. 15s. Od.

Naufregia; or, Historical Memoirs of Shipwrecks, and the Providential Deliverance of Vessels. By J. S. Clarke, F.A.S. 12mo. 6s. 6d. Mawman.

The history of the perils and escapes of seamen is universally pleasing, and in many respects pregnant with good lessons. It has been thought very important for seamen themselves; furnishing them with many resources and motives to hope and exertion, in the awful circumstances in

which they are often involved. It is with a view to these good effects, that the present collection has been made. It will, no doubt, answer to a great degree the purposes which such an undertaking is calculated to serve. There is little room to doubt that a better collection might have been made. But it cannot be denied that there is none so good as yet in the English language.

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

POLITICS, POLITICAL ECONOMY, & HUSBANDRY.
Outline of a Plan for Reducing the Poors' Rate, and amending the Condition of the Aged and Unfortunate; including those of the Naval and Military Department: in a Letter to the Right Honourable George Rose, occasioned by his "Observations on the Poor Laws," &c. By John Bone Esq. Aspinwall. After some very good observations on the radical defects of the system adopted in this country for providing for the wants of the poor, the author presents the outline of a new plan in a few propositions, which it may tend to the suggestion of useful ideas, if we lay before our readers:

"1. That a subscription should be immediately commenced, for the purpose of establishing an asylum, for the aged and infirm of every description.

"2. That the subscription should consist, both of the voluntary subscriptions of the nobility and gentry, who might chuse to patronise the institution; and of the contribution of those, of whatever class, who might chuse to provide for themselves in the case of age or infirmity.

"3. That preparation should be made for erecting very extensive premises, as near as convenient to the metropolis, and of sufficient extent to accommodate all the contributors who may be likely to require it.

"4. That in the erection and contrivance of such premises, particular regard should be paid to their being provided with suitable accommodations and conveniences, to afford every pleasure and comfort that can be necessary, to soften the effects of age and misfortune.

"5. That each contributor to the fund should be entitled, in case of necessity, to a distinct and entire set of chambers, for the use of himself and family, which should be as much their own, and for their own use, during the remainder of their lives, as any possession which they might have purchased in any other way elsewhere; subject only to such rules as the good order and tranquillity of the institution might require.

"6. That besides a dwelling, each should be allowed an annuity, with certain indulgences, according to the class in which he shall have contributed, and which should be divided in proportion to the sums paid.

"7. That those not chusing to become residents, should receive their annuities at their own dwellings.

"8. That voluntary subscribers should be privileged to recommend poor persons, whose poverty or misfortunes alone, have disabled them from making any provision for themselves; with limitation, that no person should be recommended, who had omitted contributing to the fund, when the means were in his power.

"9. That all regular contributors should be at liberty to send their children to be educated and instructed in all the useful arts.

" 10. That books should be opened at the office of the institution, to receive the applications of all persons, in want of agents or servants of any kind, and of all persons wanting places or situations; and that as it would be fair to argue, that those who contributed to the fund, were the most remarkable for the sobriety and prudence of their conduct, their applications should be attended to first.

" 11. That rooms should be provided for persons coming to the metropolis, (and not having acquaintances) where they might continue for short intervals, until they might find employment; in order to preserve them from falling into the hands of the artful and deprivileged.

" 12. That cripples and disabled persons should also be admitted, upon the recommendation of subscribers, and be employed with due regard to their several infirmities.

" 13. That poor persons should be allowed, upon moderate terms, to send their children to be nursed and educated, who would otherwise be obliged either to neglect their children, or the means by which they obtain a livelihood.

" 14. That a Bank should be opened to receive the small savings or earnings of the youth of both sexes, who have no dependence but their labour and economy, and to return them on the day of their marriage, with the interest and premiums proportioned to the amount.

" 15. That baths and conveniences should be provided, to which itinerant dealers and wandering people might resort, to wash both themselves and their cloaths.

" 16. That the peculiar circumstances of marine and military persons, not permitting them to contribute regularly, like the other classes of the community, separate funds should be formed for them, in which they might deposit such sums as they might occasionally spare, and which should be returned to them in annuities, with proportionate premiums, in cases of age or infirmity.

" 17. That the surplusses should be so divided, as to indemnify those who might subscribe to the fund, without having occasion to apply to it for aid through life.

" 18. That the institution should be under the government of a president and twenty-four directors, to be chosen by the subscribers of certain descriptions, from amongst themselves, and that certain great officers of state, and representatives of public bodies for the time being, should be members of the court. The immediate management to be vested in certain subordinate officers, who should be responsible for the good conduct of the institution, and for the due observance of all its rules and regulations."

Several illustrations and explanations are added, which contain some good ideas; and the public is highly indebted to every man who steps forward with his testimony against one of the destructive abuses of the present time, and with the offer of his honest ideas for the rectification of a most disordered part of our police, teeming with mischiefs to the nation innumerable.

An Inquiry into the Causes of the Decline and Fall of Powerful and Wealthy Nations. Designed to shew how the Prosperity of the British Empire may be prolonged. By William Playfair. 4to. 1l. 11s. 6d.

A Compendium of Modern Husbandry, principally written during a Survey of the County of Surrey, made at the Desire of the Board of Agriculture: illustrative also of the best Practices in Kent, Sussex, &c. &c. By James Malcolm. 3 vols. 8vo. 1l. 16s.

The Nature and Properties of Wool, illustrated with a Description of the English Fleece. By John Luccock. 12mo. 4s. 6d. Harding.

This is a subject which has lately excited much attention among the farming people. In short it has become the hobby-horse of some who have been directed more by

whim and fancy, than by judgement, in their agricultural pursuits, and who have fallen into the usual errors of men bent on enjoyment rather than to usefulness. As a commodity, however, wool is of great importance; and it is here described and discriminated into its different sorts, with a great deal of knowledge and propriety. It is here treated of rather with a view to the information of the manufacturer than the farmer; though doubtless there is much instruction for both. The book contains much information, and cannot fail to be a very acceptable present to all those who are interested in possessing a knowledge of this ancient English staple.

A Practical Treatise on Brewing, Distilling, and Rectification. By R. Shannon, M.D. 4to. 2l. 12s. 6d.

THEOLOGY.

Sermons on the Existence of the Deity; the Immortality of the Soul, the Authenticity of the Bible; and other important Subjects. By the Rev. John Adams, A.M. 7s. 6d.

A Letter to a Country Clergyman, on the Subject of Methodism, confined chiefly to its Causes, Progress, and Consequences, in his own Neighbourhood. From the Clergyman of his Parish. 1s. 6d. Hatchard.

This letter contains several just observations on the superstitious tendency of many of the methodistical doctrines. But as generally happens in cases of this nature he has only exhibited one side of the picture. The doctrine of faith without works is not fairly stated. The fact appears to be that no methodist who retained his senses ever absolutely denied the necessity of good works. They deny their *efficacy* for salvation, but insist upon them as necessary to *qualify* men for the reception of salvation, the only efficacious cause of which they ascribe to the merits of Christ applied to the believer by faith. But at the same time there can be no doubt that many of their teachers, who are persons without education, are often so confused and inconsistent that they communicate but very vague notions respecting religious and moral duties to their hearers, who are in general apt to consider good works as at least of secondary importance. The success of the methodists among the lower orders has been owing partly to their superior shew of devotion, disinterestedness and zeal, and partly to the mystic nature of some of their tenets, for the uninformed mind is captivated with every appearance of mysticism. These are some of the disadvantages of methodism, but on the other hand, these sectaries rouse the zeal and vigilance of the regular clergy, and extend the blessings of a certain degree of education to the poor, who must have otherwise been totally uninformed. This is a vast benefit and has from its nature a tendency to counteract the most prominent disadvantages of their system. The present letter, however, though its statements are sometimes not perfectly fair, is written in a style of more moderation than is generally found in controversial writings, and may be perused both with pleasure and profit.

The Plain Man's Epistle to every Child of Adam; or the Voice of Earth to his Brother Dust. 8d. Jones.

This thing is very well designed. It is a short view of the principles of Christianity, presented in a persuasive and popular form. We are sorry it is not a view of Christianity of which we can more approve. It neither recommends itself to the head nor to the heart. It presents a gloomy and superstitious view of the divine nature and dispensations. Why do not those men who have juster notions of the principles of the Gospel use the industry displayed by so many erring enthusiasts, to recommend them to the people?

MEDICINE, SURGERY, &c.

Observations on the Nature and Cure of Gout. By James Parkinson. 8vo. 5s. 6d. Symonds.

Critical Reflections on several Important Practical Points relative to the Cataract. By Samuel Cooper. 8vo. Longman & Co.

This treatise is intended to recommend the practice of couching, as it was practised by Scarpa, in preference to the more moderate operation of extraction. We have read so many striking cases in support of both these modes of practice that we cannot pretend to give any opinion with regard to their comparative merits. We are inclined to think that much depends upon the dexterity of the operator, and that either operation is likely to be most successful when performed most skillfully. The treatise before us contains a very ample detail of the benefits of couching, and many observations which may be found highly useful in practice.

Inoculation of the Small Pox Vindicated, and its superior Efficacy and Safety to the Practice of Vaccination clearly proved. By George Lipscomb, Surgeon. 2s. G. Robinson.

This is a pathetic appeal to the feelings of the public in favour of the expiring practice of inoculation for the small-pox. He reminds the people of the benefits derived from it, and the gratitude due to Lady Mary Wortley Montague for introducing it, and from thence infers that they are bound in duty to persist in the practice. That inoculation for the small-pox was a most important discovery, and productive of the most beneficial consequences to our race, every one must with gratitude acknowledge; but is this any reason why it should be looked upon as the last important discovery of the sort which can be made, as the final alleviation of which that dreadful contagion admits of? We are afraid that Mr. Lipscomb's arguments, pathetically as they are stated, will not produce exactly the effect he intends, and that the comparative view he gives of variolous inoculation and vaccination will not a little tend to rivet those prejudices in favour of the latter which he so eagerly desires to remove. He brings some cases to shew that vaccination is not in every instance a complete security against the contagion of the small-pox, and he conjectures that it will only be found a temporary preventive; but if, as he himself allows, the cow-pox is capable of even suspending the liability of the constitution to the variolous infection for several years or even one year, does not even this offer a prospect for the utter extermination of the small-pox? As the small-pox can only be propagated by contagion, if its action were suspended for a number of years, might not the power of the infectious effluvia in this time be wholly subdued, and mankind thus freed from a pestilence? But in truth it is merely a conjecture that vaccination only suspends the liability to variolous infection: ten thousand instances to one go to prove that it is a complete preventive. With regard to diseases which may be introduced into the system along with the cow-pox, Mr. Lipscomb allows that the same effects may arise from inoculation for the small-pox, but that these latter may be avoided, by choosing a healthy subject to inoculate from; but why may not the same precaution have a similar effect in regard to the cow-pox? As to the danger of introducing cow-scrophula and horse-scrophula into the human constitution, one should imagine that the small-pox was a disease particularly congenial to the constitution of man, and originating with himself. But in truth, the dreadful ravages committed by the small-pox on the human species before any alleviation could be devised, shew how dreadfully pernicious it is to the human constitution; while on the other hand the cow-pox, instead of needing any alleviation to be devised for it,

has itself been introduced as an alleviation to the former dreadful calamity. It seems probable that the small-pox may have originated from some animal subject to far more dreadful diseases than the horse or the cow, nor is there any certainty that scrophula may not owe the extent of its ravages to the co-operation of this distemper on the tender infant. We are astonished to hear Mr. Lipscomb endeavouring to insinuate that the cow-pox is a more severe distemper than even the inoculated small-pox. Eruptions and fits may in some instances have followed the former; but have not the same symptoms in much greater severity followed the latter? It is to be recollected that the cow-pox produces only one pustule, and leaves no scar, while the inoculated small-pox often covers the body with blotches and indelible scars. There are some children whose constitutions are so tainted by noxious humours, that any wound is in danger of producing erysipelous eruptions; and some are so weak that the slightest fever leads to fits: but even Mr. Lipscomb will not deny, that in ten thousand instances to one the cow-pox has been so mild as to admit of no comparison with almost the very mildest cases of variolous inoculation.

When the comparison between the diseases is in this manner stated, is it not remarkable that the circumstance of the cow-pox *not being contagious* should not induce every thinking man to give it the most decided preference? When the small-pox is once introduced into a family, not only the members of that family but of the whole neighbourhood, who have not had the infection, are placed in the most dreadful state of apprehension. Every day and every hour they may be seized upon unawares by this pestilence; and the humane are prevented from administering the common offices of humanity to the sick, from the apprehension of carrying home into their own families a loathsome and fatal infection. On the other hand the cow-pox goes no farther than the single person who has been inoculated. All, whether previously inoculated or not, may approach him with perfect safety, and no one needs to tremble while he breathes, lest he inhale a pestilence. Is it possible that this single circumstance should not in the eyes of every reasonable man outweigh what has even been conjectured against the cow-pox? No wonder that government has rewarded, that men of celebrity in Medicine have applauded, that the ministers of our religion have enforced attention to a discovery which promises to free human nature from one loathsome pestilence.

POETRY.

Flights of Fancy. By Mrs. T. Serres. 8vo. Ridgway.

The authoress of these poems endeavours to deprecate the severity of the critic by pleading that these Flights of Fancy were the offspring of those intervals of relaxation, which she was enabled to snatch from the labours of the pencil. His gallantry is at the same time still more powerfully interested in her favour by a picture of the authoress which is prefixed to the title pages. Our readers will therefore excuse our frailty, if we are induced by these irresistible motives to be *silent* in regard to her poetical talents. The authoress displays, in several instances, an acute perception of the follies of her sex; yet it may be accounted rather hazardous in her to treat exalted characters with such poignant irony—an Ode to Lady Hamilton begins thus:

“ If *virtue's* charms you hope to find,
“ Then seek them in her *spotless mind*.”

NOVELS.

St. Julian; in a Series of Letters. By Mrs. T. Serres. 8vo.

This production of the same authoress is considerably more interesting than the preceding. The story is, in its great outline, the same with that of Eloisa, and of innu-

merable other novels. It recounts the distresses of two faithful lovers, the lady married against her will to another, and the youth wasting life in unutterable despair. The lovers, as usual, are full of honourable sentiments, although no one, we believe, will assert that stories of this sort have any great tendency to promote the cause of virtue. At the end the lovers are made happy, the old man to whom the lady was married dying very opportunely to make way for a more agreeable union. We have no doubt that many Violas will learn with pleasure, that such a catastrophe may be expected, and that an infirm old mate may be replaced by a young amorous St. Julian. Should the authoress be inclined to proceed with her literary pursuits, we would seriously advise her to endeavour to express her ideas in language which she herself understands, as this will probably enable her readers also to understand her. At present there are many phrases interspersed both in her poetry and prose which we own ourselves altogether unable to comprehend. "Shall I confess that the *scintillation* which actuates your conduct almost inflames me at this moment"—"Thy beauties shall be *assimilated* into the charms of science"—"Lest it should be *assimilated* into my fate"—"The wind in hollow murmurs *responds* to the sighs of the wretched St. Julian"—"When echo *responded* my deep-felt sighs"—"A world-admiring awe," &c. &c. If the authoress desires that these and similar favourite phrases which repeatedly occur, should be understood even by a Reviewer, she must subjoin an explanation if she can.

A Sailor's Friendship, and a Soldier's Love. 2 vols. 8s. Longman & Co.

These stories are well told; they are simple in their nature, but at the same time the incidents are sufficiently numerous and interesting to keep the attention alive. The characters are very well supported. The sailor's story affords an heroic, yet probable instance of the force of friendship in a generous mind, and the soldier's love gives a beautiful and instructive picture of matrimonial happiness where love and good sense distinguish the parties. This is upon the whole a pleasing and useful publication.

The Secret. By Isabella Kelly. 4 vols. Longman & Co.

This novel possesses sufficient interest to keep the attention alive, but the incidents are often extravagant and improbable, and the style frequently affected and unnatural. These faults, however, will form no objection with the generality of novel readers, who are more disposed to swallow a camel than strain at a gnat.

The Count de Valmont; or the Errors of Reason. Translated from the French. 3 vols. 12mo. 13s. 6d. Hatchard.

The great object which seems to be aimed at in this work is to expose the dangers, unreasonableness, and unhappy effects of infidelity, both to the individual and to society. A very good view is given of the plans of Atheists and Deists for undermining the Christian religion, and the reasoning in opposition to infidelity is in itself just and fair. Yet the author might have rendered his work much more generally interesting and useful, by introducing a greater number of incidents, and proving the justice of his sentiments and precepts by a greater variety of examples. But though the discussions are sometimes tedious and tiresome, and the arguments common, yet the publication has a great deal of real merit, and there are few novels that can be read with greater safety or with greater profit.

Memoirs of Bryan Perdue—A Novel. By Thomas Holcroft. 3 vols. 12mo. 15s.

MISCELLANIES.

Some of Ossian's lesser Poems, rendered into Verse, VOL. V.

with a Preliminary Discourse, in Answer to Mr. Laing's Critical and Historical Dissertation on the Antiquity of Ossian's Poems. By Archibald McDonald. 8vo.

A Brief Treatise on Death, philosophically, morally, and practically considered. By Robert Fellowes, A.M. 3s. Mawman.

Though the subject of which the author treats has been already so frequently touched upon, its importance is such that it cannot be too often discussed and pressed upon the attention of mankind. The ideas which are here introduced are common; but they are managed with so much address that they possess almost all the interest of novelty. The great object in view is to prove to men that it is their interest to be virtuous. This the author does in a clear, philosophical, and yet simple manner, and upon the whole this is a pleasing and instructive publication.

Letters between the Rev. James Granger, M.A. Rector of Shiplake, and many of the most eminent Literary Men of his Time. Edited by J. P. Malcolm. 8vo. 10s. 6d.

Observations on indecent Sea-bathing, as practised at different Watering Places on the Coast of this Kingdom. 3d. Hatchard.

This pamphlet notices one of those numerous abuses, which prevail at our summer watering-places; and which rank them among the great seminaries of corruption, which at present defile the land. It is not easy for any pen to describe the progress which those places are making in eradicating all sense of morality, and spreading an universal dissolution of manners. Among these hot-beds of iniquity, Brighton, the place to which the remarks in this pamphlet chiefly refer, holds the infamous pre-eminence. The hardened indecency which now attends the sea-bathing process, is here spoken of with very proper feelings; but the whole details of the business at watering places, call loudly for the pen of the moralist. What is the use of our clergymen?

Tangible Arithmetic, or the Art of Numbering made Easy, by Means of an Arithmetical Toy. By Wm. Friend, Esq. 7s. 6d. Mawman.

CORRESPONDENCE.

The Classic—N^o XV.

— *Medici, mediam perturbate venam.*

At the moment I was about to send to the press some further strictures on Schweighæuser, I received a note from an English friend and correspondent in Strasburg, which will explain why I have substituted Staius for Athenæus, to whom, however, I shall return in my next Number, unless the news from the Professor's garret should become still more lamentable.

DEAR CRIN.

I continue here in a state of enlarged slavery, even during the storm at present impending over Europe.—I owe the degree of liberty which I possess, in some degree to the kindness of some brother Scavans, who superintend the Classical Press in this city, and through the means of Chappe, at Paris, have interceded for me as a harmless student. ***** My letter travels unsealed: but I cannot refrain from mentioning a circumstance which has caused some bustle here, and involves the comfort of a most respectable scholar in

*this town—I mean Professor Schweighäuser; who, poor man, is already sufficiently distressed by the dread of your pen; for he read the last number of the Classic to me with overflowing eyes—his sensibility was truly German—he took some snuff—then a little *enu-de-rie*—then apostrophising to a metallion of Brunck, which he keeps in the fob of his breeches, he exclaimed in broken English (for he knows nothing of Latin)—“Alas! (then turning to me) My dear Mr. B——, if you knew the sleepless nights this English assassin has cost me—for myself, I could bear it—but for Mr. Brunck, proceeded he, ‘it hurts me sore.’ (here he blubbered again) Have I not owned myself a fool in my preface? Zounds, is not the man contented?—God send we may see Dr. Noehden safe here once more in his plush suit, and *Kevenbuller hat! Indeed, I doubt!—here an Aposiopsis was caused by a lengthened eructation—after which the Professor began again—‘But what do I say of distant calamity—Have you heard what has happened at home?—Poor Godfrey; my little chick; he had just begun to write notes; had a quick turn for an Index; was hired by three booksellers for next season to correct figures on pages and catch-words—poor fellow! well—as we *was* sitting in our garret (it will be five months come next Ventose) out bounced a coffin from the grate.—‘So,’ says Godfrey, ‘I am sure this tokens no good.’—And sure enough, he spoke like a prophetic *goose*, [*swan*, probably, the Professor meant] for last *Mecredi* was week, as he was sitting at the alehouse, (you know he was always a little fond of tipping) in comes a French serjeant and hauls him off as a conscript. Poor Godfrey in vain pleaded his learning—it would not serv^e him a good turn.—Well; away goes he—and I *writes* to Heyne at Gottingen, to ask what was Proteus’s custom on similar occasions; for, thinks I, he can find some means or other to release Godfrey, out of his Apollodorus—But I have not yet received an answer—indeed I have heard that the Professor is bewildered, and is shut up in an iron cage by the French commandant, because he has got a road knock of murdering every Classic that comes in his way.—Now, if to this distress there comes another Number of the Classic, I e’en think that I shall smother myself between the sheets of my unsold Polybius.’

Do not therefore, my dear Crin. drive the Prof. to the last extremities. Remember the ‘*Homo sum, humani nihil a me alienum puto.*’

Strasburg,
October 1, 1805.

Your affectionate
B——.

SYLVE OF STATIUS—THE SIXTH POEM, BOOK SECOND.

Cold is his heart, who bids us duly mourn
And through our tears relationship discern.
Deep is the wound the wretched parents feel
As the black flames around their children steal;
Keen are the pangs that seize the widow’d bride
Sad as she weeps her husband’s bier beside;
Loud strains of woe his frantic sisters’ pour
When e’ lov’d brother greets their eyes no more;
Yet is our loss the weightiest and the worst,
When ties of friendship not of blood, are burst.

You mourn a slave, my friend, for grossly blind
Ill-judging fortune marr’d his noble mind,
And made him but a slave—yet such his worth,
Such his high soul, above the pride of birth,
Such his firm faith, his long experienced love,
That who your grateful sorrow shall reprove?
Check not your tears; for ever let them flow,
Since thus the Gods can sport with human woe!
Ah me! I force your gentle heart to bleed—
Yes, you have felt, my friend, a loss indeed,
He, he is gone, whose uncomplaining brow
To slavery’s duty bent, however low,
Whose heart enjoin’d him all you wish’d to do,
Whose only pleasure was obeying you.
Who would not weep o’er young Pileus’ corse,
When the fierce Parthian mourns his murder’d horse
E’en in the battle won?—when deeply mov’d,
Epirus’ sons lament the dog they lov’d,
When Melior’s bird, and Sylvia’s dying deer
Are strew’d with flowers, and grac’d with many a teat
O he was more than slave! I, I have seen
His port majestic, his commanding aien,
The generous freedom of his youthful soul,
Patient of one, and only one controul.
So fair an offspring with a happier doom
Wish the proud dames of Athens and of Rome.
Not such that hero, whom the Cretan maid
Too fondly guided thro’ the wond’rous shade:
Not suck, his fatal bark by Venus led,
The royal shepherd stain’d Atrides’ bed.
Think not I now a feign’d encomium give,
Still in my mind his godlike graces live,
Such as Achilles’ youthful charms excell
When driv’n by fear with blushing maids to dwell;
Such as surpass the fair unhappy boy
If match’d in combat with the scourge of Troy.
O none in beauty could his rival be
But thou, my friend—he was outshone by thee,
Far as the moon outshines each lesser light,
Or meek-eyed Hesper all the gems of night.
Not your’s the softness of a female face,
Or looks of languor that the man disgrace,
Courage and sense your youthful eyes inspire,
And smiles sedate chastise their manly fire,
Fresh on your cheeks the tender down has grown,
And natural ringlets o’er your neck are flown.
Such, his proud helm bright-glitt’ring from afar,
Parthenopæus led the Theban war,
Such the fair bands that famed Eurotas rears,
To Jove at Elis give their growing years.
But O what language can your temper paint?
E’en fancy’s colours are too dim and faint.
Such is your modest mind, your native ease,
Your sense mature, and manners form’d to please.
Oft would your slave his willing master lead,
Warm with his heart, or counsel with his head,
With you he sorrow’d, and with you he smil’d,
Shar’d all your pleasures, all your pains beguil’d,
Ne’er were his thought or countenance his own,
His look depend’d on your look alone.

Not thus his friendship e'en Pirithous prov'd,
 Not thus th' Ammonian youth Orestes lov'd.
 Too high examples.—Not more truly mourn'd
 Eumæus' bosom, till his lord return'd.
 What god, what dæmon chose so rude a dart
 And bade the cruel weapon wound the heart.
 O how erect my virtuous friend had stood
 Beneath the loss of every other good!
 If in mad ruin o'er his Locrian plain
 Vesuvius mouth had poured its fiery rain,—
 Had o'er Polentum burst the torrent's force
 Or his Lucanian fields,—Had Tyber's course,
 Spread to the right, laid all his villas low—
 Still had he smil'd, still worn a tranquil brow.
 Had rich Cyrene mock'd the labourer's toil,
 Or richer Crete, or on whatever soil,
 Full-bosom'd wealth is his; but skilled in woe
 Some envious pow'r prepar'd the deadly blow,
 And wing'd its way. For now the youth began
 To tune the numbers that proclaim'd him man;
 Rhamusia listen'd with a gloomy frown,
 Observ'd his age, and mark'd him for her own.
 And first she rais'd his tow'ring figure high
 And shot new radiance from his speaking eye,
 Fill'd all his form, and gave a fatal aid,
 Then rankling saw the change herself had made;
 Call'd Death and Envy to partake the prey,
 And seiz'd her helpless victim as he lay.
 Scarce had Aurora's tears the vale bedew'd,
 When thou, Pileus, had'st already view'd
 The stern-eyed guardian of the gloomy shore—
 How did thy master's voice that hour deplore,
 How did he mourn thee like a much-lov'd son,
 How was thy brother's grief by his outdone!
 Yet did no servile flame thy bones consume
 Sabeian odours burnt around thy tomb,
 And all Cilicia shed a sweet perfume.
 The Phoenix' rifled nest adorn'd thy bier,
 Assyrian flow'rs, and many a tender tear.
 Thy grateful ashes most were pleas'd with these
 And these for ever shall thy ashes please.
 Not that their bones were wash'd with Setic wine,
 Not that rich sparkling gems around them shine,
 Delights in Erebus the silent dead—
 But that affection's tears were duly shed:
 Yet if too long the insatiate mourner weep
 And with loud plaint disturb their peaceful sleep,
 A warning voice will echo from the tomb—
 Such 'as e'en now bids eloquence resume
 Her ancient task, not impotently grieve,
 But crush the guilty, and th' oppress'd relieve.
 Mourn then no more my friend, your sighs are vain,
 For violets pluck'd shall never bloom again,
 Tho' sweetest zephyrs should their tints recall
 And pitying heaven weep daily for their fall.
 Fair tho' he was, and faultless, check your woe—
 The tribute's paid—he rests in peace below:
 Perchance his much-loved parents he may meet
 By Lethe's brink—or in some cool retreat,
 Avernus' Naiads may around him sport,
 And Hell's proud mistress his affections court.

Mourn then no more—the fates may give my friend

A new Pileus—he himself may send
 A form in pity from th' Elysian grove,
 To stir again your wretched heart to love,
 With every beauty of the Gods attir'd,
 With every virtue you in him admir'd;
 May see, unenvying see your soul grow warm,
 And shew himself his rival's every charm.

Letter on Roscoe's Leo X.

A Correspondent is desirous that we should insert the following animadversions on Roscoe's Leo the Tenth, and on the Review of that work which appeared in the LITERARY JOURNAL. Some of his observations concurring with our own, it will not be doubted that we approve of them. The rest we willingly consign to the judgment of our readers. From the author's language it will probably be seen, without our observing it, that he has some respectable motives for his partiality to Pontifical politics and to Italian literature, which cannot be pleaded in favour of Mr. Roscoe.

MR. EDITOR,

I have read with uncommon pleasure, "The Life and Pontificate of Leo X." by Mr. Roscoe: I have also read the elaborate Review of that work in your Journal for August. It is a matter of regret to me that the ingenious author has, in a great measure, disappointed the public expectation; but I am not less sorry that the Reviewer has not seized the point of view in which the work appears most exceptionable and deficient. On a subject of such importance and magnitude, and equal to which, not more indeed than four or five others can be found in the fields of literature, I think it the duty of any person, who has had opportunities of making any particular observations, to communicate them to the public, and thus contribute, as far as is in his power, to fix or at least to lead the judgement of the learned. With this view I send you the present desultory thoughts; and I shall be happy if, by their appearance in an early Number of the Literary Journal, they have any tendency towards the desired effect.

The name of Leo X. has been, and most certainly will be, more famous than that of any of his predecessors or successors in the papal chair. But the slightest degree of attention will convince that it is neither as a pontiff nor as a prince, that he enjoys this singular celebrity: in the former respect the Pontificates of Gregory VII. of Innocent III. and of Boniface VIII. constituted, perhaps, more remarkable æras in the history of the church; in the latter, the reigns of Julius II. and of Sixtus V. were likewise more glorious in the annals of the Roman state. Upon a due consideration, it will therefore be found that the exclusive fame of Leo is grounded on the circumstances of his being promoted to the papal dignity at the interesting period which immediately followed the revival of learning, and when Italy was more advantageously situated than any other nation for literary pursuits; of being himself the most professed patron of learning and learned men; and of

having, by his impulse, eminently contributed to raise what is called the golden age of Italy, and, consequently, next to Greece and Rome, the third remarkable period, in the history of the human mind. In this respect, as Pericles and Augustus, by their fondness for the sciences and the arts, had given their respective names to the ages in which they lived, so Leo, from a similar disposition, gave his own name to the age in which he likewise happened to live, a glory which, owing to the appearance of the fourth remarkable æra in literature, was, exactly for the same reason, soon enjoyed also by Lewis XIV. Nothing, therefore, has been better known in the literary annals of the last century than the expression, the four ages of literature; Pericles, Augustus, Leo X. and Lewis XIV.; in proof of which I need only refer the reader to three popular books; the age of Lewis XIV. by Voltaire, the Four Poetics edited by Bateux, and Lord Chesterfield's Letters to his Son.

From the very first promise of Mr. Roscoe to favour the public with the history of Leo the Tenth, I always thought that he would proceed upon this ground. I expected to see one of the most important periods in modern history fully developed, and then properly classified. The subject being a mixture of civil and literary concerns, and these latter evidently predominant, the promised work was, in my expectation, to contain, of the political events of the times, not more than was intimately connected with the domestic and the public life of the Pontiff; and of the contemporary pursuits of literature, whatever was necessary to give a complete idea of the progress of the human mind, for which, either directly or indirectly, Italy and Europe at large were proportionably indebted to the same Pontiff. This line of demarcation being well drawn, I wished to see, in the latter district, a map of those improvements which the Italians had received from the Greeks, and which Mr. Roscoe himself had formerly detailed in the life of Lorenzo, and a picture of the darkness which at the same time prevailed in the remainder of Europe; next to these two pictures, a full account of what Leo, during the whole of his Pontificate, had done towards the advancement of the sciences and the arts; and lastly, (this in my opinion is the greatest object,) what was the effect of this impulse in Italy, and whether and how far the remainder of Europe shared the same benefit.

Upon reading the work I was strangely disappointed; for, excepting the detailed and certainly too diffuse notice of the literators of Italy, at the time of Leo's promotion to the purple, which is given in the second chapter, and the still more detailed account of the subsequent exertions of numberless individuals, under his patronage when Pope, towards the grand object of literature and the arts, which is exhibited in the 11th, 16th, 17th, 20th, 21st and 22d chapters, I find every where superfluities, and deficiencies, and among these latter, some want of philosophical discrimination. The expedition of Charles VIII. the exertions and crimes of the family of Borgia, the league of Cambray, the final conquest of Naples, and such other things which took place in the earlier part of Leo's life, are evidently obtruded on the subject. On the other hand I do not find any description of the

scanty share of civilization in other countries at the beginning of the period. In the narrative of the subsequent progress of the Italians during the reign of the Pontiff, I likewise do not see any parallel view of a similar course already begun by their neighbours. We are disappointed in what I have already represented as the greatest object, the exposition of the advantages which, from his exertions, accrued to Italy during the age, and of the causes by which the neighbouring nations were left more or less behind. Lastly, it is astonishing that Mr. Roscoe has not even started the question, so masterly discussed by Condillac, concerning the spirit of imitation which constituted the most prominent feature of the Italian literature of that age, the reason why some of the most ingenious writers made use of the Latin in preference to their own language, and why this was doomed to remain still imperfect. To expound all such objects, Mr. Roscoe, immediately after the second chapter concerning the state of learning in Italy, before Leo's accession to the throne, ought, most certainly, to have written another, relative to the general deficiency of the rest of Europe in those avocations; in detailing the farther improvements which, during the Pontificate, took place in one nation, he likewise ought to have given some notice of what was at the same time doing in the others, and consequently to have written another chapter to that purpose; in representing the ultimate result of the Pope's patronage, he ought, in a similar manner, to have delineated the state of literature in Italy for some years longer, and to have thus introduced to his readers those really great men who flourished immediately after the Pope's death. At last to have philosophically described the generic character of the golden age of Italy, with respect to originality, imitation, language, to works of reflection and imagination, and to have concluded the whole with some hints on the subsequent progress which the human mind made, when the sciences rose to a higher degree of splendour, on this side of the Alps.—In short, he ought, as I said before, to have *fully developed*, and then *properly classified* the proverbial age of Leo the Tenth!

Such were my ideas on Mr. Roscoe's performance when I read its Review in the Literary Journal. I was rather surprised to see that the performance had not been examined in the detailed point of view, and that, on the contrary, it had been most bitterly criticised upon a false principle. The Reviewer supposes that Mr. Roscoe's project was *universal*, and that he had engaged, according to the Reviewer's expression, "to exhibit an entire and connected view of the revival of knowledge and improvement, in the nations of Europe;" and the proof or rather the probability of such a design is by the Reviewer derived from some loose expressions of Mr. Roscoe in his preface to the Life of Lorenzo, that "a *complete* history of the close of the fifteenth and the beginning of the sixteenth century was a desideratum in literature." And as, in the preface of the present work, the author declares to have undertaken "what had not yet been attempted in a manner equal to the grandeur and variety of the subject—a history of the age of Leo X.," the Reviewer further supposes that this work was to

supply that desideratum which Mr. Roscoe had lamented in his former publication. Were this supposition admitted, "the Life and Pontificate of Leo X." would be infinitely more exceptionable than it really is; for, instead of redundancies and deficiencies, it would exhibit inconsistencies and absurdities. Happy it is, however, that the supposition does not subsist.

The history of the escape of Europe from darkness, fills, in its greatest extent, a space of almost a century: it begins with the loss of Constantinople, and closes with the ultimate establishment of the Reformation; it is a subject merely literal; it has been the scope of local, universal, insulated, or connected researches, and what is most remarkable, of numberless histories of individuals or corporations; it may still employ the ingenuity of some writers; and it may also be susceptible of a greater illustration. But a performance of this kind is out of the present question; and were it undertaken, it would have very little connection with the prelates and princes of the times: Leo X. himself could be introduced in it, only in an indirect way! Were we to adhere to the literal meaning of the first three paragraphs of the Review, we should conclude that its writer wished to find an attempt of the present description in Mr. Roscoe's work. I am, however, rather inclined to believe that the Reviewer has not well measured his expressions, than to fancy that he has ever been in such a mistake.

The second of the three generations now in question, is of the deepest importance, in a more extensive and general point of view; for, besides the great literary concerns which it has in common with the first and the third, it displays an extraordinary complication of political events which command an infinitely greater attention. To this peculiar period, perhaps, the Reviewer refers his expressions. And, in this case, I must observe that the universal history of those years differs as fully from Mr. Roscoe's purpose. The universal history of the close of the 15th and the beginning of the 16th century, possesses a singular degree of importance, for combining all those great events that gave to Europe the shape which, with some incidental and temporary modifications, she has preserved, during almost the whole of the last three centuries, and which she most likely will preserve for many ages to come. In this point of view that period was, as far as I know, first seen by Lord Bolingbroke, who, in his excellent letters on historical studies, recommended it as a frontier between those times of which we must read, and those of which we must study the history: it was afterwards painted in its proper colours by Voltaire, in his *Mélanges Historiques*; and thus it had already fixed the opinion of the learned, when Robertson came to illustrate the last part of it, by the history of Charles V. As, however, the avowed design of this eminent writer was to begin the narrative from the precise period in which the European system was fixed, another man is now required for the illustration of the preceding parts, and thus for bringing to light the facts and the reasons why that system was gradually established. By calling this history a desideratum,

Mr. Roscoe only echoes the voice of his predecessors and of his age; but I do not see why he is supposed to have himself undertaken such a task in his present work. If we trace, upon a large scale, the eventful period to which we allude, we shall certainly find its beginning in the youth, and its end in the death of Leo the X. but we are then to consider that the only event of great consequence which took place whilst he was invested with a public character was the Reformation. If we contract the scale (and this, owing to Robertson's work seems to me a better method) we may confine the period in question between the accession of Alexander VI. and the death of Julius II.; and then it is obvious that the life of Leo is wholly unconnected with the events. The historical desideratum, if ever attempted, would require a different shape, a different title: it would, in some measure, be the reverse of what that should have been, which has been actually presented to the public; it would exhibit the civil and military transactions in the front, and the Sciences and the Arts in the back ground. I think these remarks to be sufficient to acquit Mr. Roscoe of the charge of incongruities and absurdities which has been implicitly laid on him in the Review.

It is owing to the indistinct and unperceived force of reason, that some of the defects and redundancies already pointed out have been indirectly touched by the Reviewer: to the same cause may be also ascribed the justness of some of his subsequent observations on the inferior blemishes of the work; but, as, in his criticism, he really proceeds from a false principle, I do not wonder that he is not always perfectly logical in his conclusions. I should therefore here put an end to this letter, had I not remarked, in the three heads of his classification, as many mistakes, which, if left unnoticed, would, in all probability, induce a great number of readers into prejudice.

The design of the Pope to interfere in the concerns of the kingdom of Naples, at the eventual death of Ferdinand of Spain, perhaps also to occupy the government of that country to the exclusion of the young archduke, and lastly to prefer his brother Giuliano to the Neapolitan crown, was not such an atrocious robbery as the reviewer thinks. In the preceding chapters, Mr. Roscoe had said enough to give an idea of the paramount dominion of the Holy See over the kingdom of Naples; of the right of investiture which, in virtue of that dominion, the Popes exerted, not only upon any change of dynasty, but upon any incumbent's death; of the complicated instances of duplicity, perfidiousness, and cruelty, by which the Aragonese of Naples had been despoiled, and afterwards indirectly destroyed by their relations in Spain; of the general hatred of the inhabitants of Italy towards the French and the Spaniards, and of the favourite project of Julius II. to drive the barbarians out of Italy. Owing to all these circumstances, it is not surprizing that the Pope should watch the opportunity of some new changes for aggrandizing his family. I admit that this design betrayed a want of delicacy and propriety, but I cannot see why it should be called a crime! Happy, however, would it have been for Italy, if the project had succeeded! It would have opened to the beloved and well deserving House of

Medici a wider field for exerting her characteristic virtues! It would have given a national monarch to the kingdom of Naples, and thus have preserved that unfortunate nation from the abyss of calamities into which it fell, by the government of the Spanish viceroys, and from which it never did, and most likely never will recover.

Mr. Roscoe not only overrates some of the known learned men of Italy who flourished in the time of Leo X.; but he also obtrudes on our notice some others, who had hitherto been condemned to oblivion, even in their native country: this is, I grant, an useless and vain ostentation of learning. It is however, on the other hand, utterly unfair, and unlogical, that the generality of those literary characters should be estimated on the authority of an extraordinary man their contemporary, or weighed on the scale of modern refinement. Erasmus was the uppermost of his age; he was an uncommon gift of providence to the human race; he was, to adopt an expression from the immortal French bard of the last century:

— “ Le flambeau sacré
Que le ciel bienfaisant, dans cette nuit profonde,
Allume, quelquefois, pour le bonheur du monde!”

To a man of such merit, the contemporary Italian literati must certainly have appeared in little better light than that of school-boys; but this will always be a proof of the gigantic powers of Erasmus, not of the imbecility of those who fell under his judgment. To illustrate this metaphysical truth by analogy, I shall indulge in two suppositions. Lord Verulam was, at the beginning of the seventeenth century, a still greater prodigy than Erasmus had been at the beginning of the sixteenth: he certainly beheld the learned pursuits of that generation with pity and contempt; and I entertain no doubt that, if he had been confidentially called by some of his friends to give his opinion concerning the literary characters then living, he would have weighed them upon the scale of his own mind, and thus given room to misconstruction. And what, among posterity, would become of a great number of the worthies of the last century, if they should be estimated by the pleasantries, ironies, and scurrilities of Voltaire! It is still more dangerous to judge of any of the past ages by the standard of the present improvement. I seriously apprehend, that upon this principle, the ages of Pericles and of Augustus also, would dwindle into insignificance: and I would not pledge myself that six or seven among the Greek, and ten or eleven among the Latin writers, could stand such a test of criticism! To judge fairly on the subject, the scientific map of the times must be consulted; and as this method has been constantly followed with respect to Greece and Rome, it is natural that it should likewise be adopted in favour of Italy. At the beginning of the sixteenth century, besides Erasmus, not more than three men of great endowments were to be found out of that country.—Vives, Budé, and Sir Thomas More, to whom, as far as erudition is concerned, Reuchlin also may be added.

Luther himself, according to his own confession, had no other guide in his new doctrines than the books of John Huss: he was so deficient in the Latin language as to have committed the most ridiculous so-

lucisms. *Venatis, Domine Henrice*, said he, in his impertinent answer to Henry VIII. *ego docebo vos!* Upon which Erasmus had the opportunity of displaying his admirable wit—*quid invitabat Lutherum ut diceret, Venatis, Domine Henrice, ego docebo vos? saltem regis liber Latinè loquebatur!* Cardinal Ximenes, in Spain, was entitled to eternal honours, for having procured the edition of a Polyglot Bible, and for having founded the University of Alcalá. Francis the First, in France, was emphatically called the father of letters, only for founding a college, and for inviting some foreign literati to Paris. Perhaps one half the prelates in Christendom were scarcely able to read the Latin language; perhaps too two thirds of the nobility and gentry could not sign their own names; the monks, one class of the learned men, were spending all their time in the ridiculous and degrading studies of scholastic philosophy; the priests, the other class of informed persons, thought themselves the greatest geniuses in the world, when they had studied the books of the Roman decretals and the elements of civil law. In such universal darkness, the nation, in which men were found capable of writing a history, a treatise, a poem, even an elegy or a sonnet, with good sense and purity of language, was most certainly two centuries before the other nations. To conclude therefore a treaty of peace between Mr. Roscoe and the Reviewer, this preliminary article might be in my opinion settled; that the Italians of the age of Leo X. were, in general, the depositaries of the learning of that time; although a great number of their works were intrinsically superficial and indifferent; another considerable number has been since superseded or surpassed by the meritorious labours of their successors in Italy, and much more by those of the inhabitants of other nations, and a comparatively scanty number only is entitled to perennial importance.

By charging Mr. Roscoe with not having much enlarged on the subject of the Reformation, the Reviewer seems to forget that a similar charge had been formerly produced against Dr. Robertson, and that, by more sober critics, this eminent historian had been already acquitted. The Reformation certainly is one of the greatest events in modern times; but, howsoever important and beneficial in its effects, it is not yet decidedly considered as a matter of universal concern; and howsoever large a space it may fill, in the annals of religion and philosophy, it is not perhaps entitled to a similar prerogative in the general history at large. Let this however be as it may, I plainly see, from some expressions and quotations, that, in respect to the influence of the Reformation on the sciences, the Reviewer has too much adhered to an essay lately crowned by the National Institute of France. Mr. Villers, the author of this very excellent performance, naturally wishing to compress his ideas as much as possible, has dispatched the question in about thirty octavo pages, and has, consequently, left room for numberless equivocations. That the Reformation, in concurrence with several other natural and civil causes, has powerfully contributed first to enlarge and then to popularize the sciences, is unquestionable. That, in the present system of

public instruction, the Protestants possess a decided superiority over the Catholics, is likewise too evident to admit any contradiction; but if Mr. Villers means to go so far as to pretend that the Reformation was in itself the immediate cause of the advancement of learning, he will meet with insurmountable difficulties. It will be incumbent upon him to answer the question—why, in the course of little less than a century and a half, which intervened from the final establishment of the Reformation to the appearance of Locke and Newton, (to whom we are ultimately indebted for the present brilliant state of the human mind) the Protestant countries in general did not make any figure, and the Catholic rapidly advanced in the career of science. The proverbially bigot and intolerant reign of Philip II. was the golden age of Spain—the only age at least which can give to Spain a rank among the lettered nations of Europe. Nearly under the same disadvantage, and moreover, in the midst of the longest civil war ever recorded in history, France produced among others, a vast number of eminent publicists, civilians, and canonists. The age of Louis XIV. in the same country, has been thought by most competent judges to stand unrivalled in the annals of literature. This is, perhaps, too much: but after any rational abatement, it is impossible to deny that, excepting some works of imagination, the French then rose to the highest degree of cultivation. Selecting, therefore, from that galaxy of sovereign writers, a few only, in whom the powers of judgement seem to have been more predominant, Mr. Villers, in the name of truth and justice, ought to tell us which of the Protestant countries possessed such colossal polygraphs as Bossuet and Fenelon, such profound grammarians as the gentlemen of Port Royal, such sagacious critics as Boileau and Bonhours, such acute observers of human nature as La Bruyere or La Rochefoucault? Not only the question would remain unanswered, but, upon a deeper investigation into the matter, it would be found, I apprehend, that the very merit of popularizing knowledge, the present glory of the Protestant nations, would be ultimately traced to a French author, about the close of that period—the immortal Fontenelle!

What, however, would astonish Mr. Villers, is that during the whole of the long period to which we allude, the very nation most obnoxious to the papal power had almost the exclusive merit of every discovery in the several branches of philosophy. The superannuated topic of the persecution raised against Galileo will completely fall when it is known that his disciples, Viviani, Torricelli and others, were rather patronized. Cardano and Bombelli solved the algebraic equations of the third and fourth dimension, which, even at this day, seem to be the Herculean columns of the lower algebra. To Cavalieri is ultimately traced that mighty discovery in the higher geometry, which by Leibnitz was so bitterly disputed against Newton. Aldovrandi and Cesalpini were almost the creators of the science of natural history. Telesio and Patrizi were the first to expose the prevailing philosophy, and to give excellent hints for the proper method of studying nature. Provenzale and Bruno had acquired some knowledge of the archa-

nism of the human understanding, about a century before Locke. Paruita and Frachetta were the first to investigate the *arcana* of governments. Davila, Bentivoglio and five or six others, were the models of historians, till after the middle of the last century, when, in Mr. Gibbon's words, *Scotland arose to dispute the prize with Italy herself*. If the author of the review, instead of so implicitly adopting Mr. Villers's general expressions, had taken the trouble of looking into more profound works, such, for instance, as Brucker's History of Philosophy, Montucla's History of the Mathematics, Terrasson's History of the Civil Law, and most of all, into the unrivalled History of Italian literature by Tiraboschi, he would have found that, by a fair compensation between earliness and intensity of labour, *the poets, virtuosos, flatterers, fiddlers, dancers, picture-makers, by their proximity to the greatest adversary of reason, surrounded with all the glute of a pompous worship, and admiring all the nonsense which they are taught, can, even in the science of nature and of man, lay a claim to as ample a share of fame as any other people over the earth!*

London, Oct. 8, 1805.

TO CORRESPONDENTS.

* * * We respectfully inform VERAX that it is inconsistent with a resolution previously formed, to engage the LITERARY JOURNAL in the controversy about the election of the Mathematical Professor in Edinburgh; and that his ingenious paper may be returned to him in any manner he may be pleased to direct.

NOTICES.

LITERARY, SCIENTIFIC, &c.

ORIENTAL LITERATURE.—A most valuable collection of Eastern manuscripts, the property of Major Ouseley, was brought to England by the last Bengal fleet. The number of Arabic, Persian, and Sanscrit books amounts to nearly 15,000 volumes. Besides these there are vast collections of Natural History and Mineralogy; and a great many Botanical paintings executed in the most accurate manner. The quantity of additional curiosities and monuments is very great. There are several port-folios of immense size, containing mythological paintings of great antiquity, splendidly illuminated, and collected from all parts of Hindostan, from Tibet, Tartary, China, Ceylon, Ava, &c. To these are added many idols of stone, metal, wood, and other materials. There is also a cabinet of the most rare medals, gems, and other antiques. This treasure is still further enriched with a complete series of the coins struck by Mahometan princes since the reign of Timour, and with specimens of the armour, horse-furniture, swords, spears, bows and arrows, and all the weapons used in Persia, India, and other countries of the East. The Major has also brought original views of drawings, executed on the spot in various parts of India, together with various musical instruments, and several hundred tunes set to music by himself from the voice of Persian, Cashmerian, and Indian singers. The situation of Major Ouseley, as aid-de-camp to the Nabob of Oude, gave him great advantages for procuring such commodities; and his acquisitions, added to those of his brother, Sir William Ouseley, who already possesses 800 Arabic, Persian, and Turkish

manuscripts, will form a more splendid collection, than any of the sort that is yet possessed in Europe.

Major CARTWRIGHT is about to publish an essay, intitled, "The State of the Nation." Its main object is to call the attention of the public to the obvious and very simple means to be adopted for averting the danger of invasion, securing constitutional freedom, and promoting national prosperity.

A new volume of Transactions of the Literary and Philosophical Society of Manchester is nearly ready for publication.

Dr. JARROLD, of Stockport, has in great forwardness a Series of Dissertations, Philosophical, Physiological, and Political, on Man. Dissertation I., on Population, is in answer to Mr. Malthus on that subject.

The Rev. JOHN DICK, of Glasgow, author of the essay on the Inspiration of the Scriptures, has in the press Lectures on the Acts of the Apostles.

Mr. IRVING, author of a work on English composition, and of the Lives of the Scottish Poets, is engaged on a Life of the celebrated George Buchanan.

Mr. WOOLL has in the press Biographical Memoirs of the late Rev. Dr. Joseph Warton, with a Selection from his Poetical Works, and an extensive Literary Correspondence between eminent Persons left by him for publication.

Mr. WILLIAM CLOSE has invented an apparatus for raising water by means of air condensed in its descent through an inverted syphon. This syphon has its higher orifice placed in a situation to receive both air and water at the same time. The air being conveyed by the velocity of the aqueous column to the lowest part of the syphon, and collected in a vessel, is employed as the medium for conveying pressure to raise water in another part of the apparatus. Mr. C. finds from experiments that a machine constructed upon this principle will raise water for domestic purposes, and though it will not perform half as much work as a bucket-engine by a forcing pump, yet it may be kept continually employed, and is subject to very little wear, as its operation will almost be performed without friction.

Mr. STOTHARD has found that the elasticity of the steel in watch-springs, &c. is greatly impaired by taking off the blue with sand-paper or otherwise, and, what is still more striking, that it may be restored again by the bluing process, without any previous hardening or other additional treatment.

JOHN FREDERICK WILLIAM CHARPENTIER, so well known for his mineralogical history of Saxony, and other works of a similar kind, died lately at Friedberg. His distinguished knowledge in every department of natural history attracted much attention, he was employed in various public surveys and superintendence of works, and was raised by the Emperor Joseph to the rank of nobility.

UNIVERSITY OF WILNA.—The following list of prize-essays, proposed by that new establishment, in June, 1805, affords a very pleasing specimen of the knowledge by which it is directed.

Class of Medical Sciences.

1. Is there, beside the Diabetes mellitus of medical authors, any other disease incident to man, which appears, from decisive experiments, to produce in different organs a secretion resembling a sugary substance; and in sufficient quantity, to produce, by its discharge, the waste of the patient? And what is this malady or maladies?

The prize, consisting of 100 Dutch ducats, will be assigned on the 1st of Sept. 1806.

2. What are the real symptoms, and the principal causes of that disease which, though not peculiar to Poland, is however denominated Plica Polonica? Are there any means of curing it with more success than by the method

hitherto employed? And what are those means?

The prize, 100 Dutch ducats, will be assigned on the 1st of September 1807.

3. What are the principal diseases of vegetables, and what real analogy is there between such diseases and those of animals?

The decision remains over till the 1st of September 1808. The premium is the same.

Class of Physical and Mathematical Sciences.

Suppose a canal in which there runs in a minute a given quantity of water, m , across a transverse section of a given width and depth, determined by the two banks; if, in the section from one bank to the other there is constructed a dam, at the top of which is formed, according to the given dimensions, an opening for the passage of the water; by what law is the water, which rises by the obstruction the dam presents to it, forced to swell, not only in the neighbourhood of the dam, but likewise up the stream? Formulas are required sufficiently general to be applicable to the affluence not only of the same quantity of water, but likewise of any other, $m + x$. As theory and experiment are not exactly coincident, the formulas must be accompanied with the necessary corrections, and the demonstration, by facts and observations, of the degree in which they approach the truth.

The same prize, 100 Dutch ducats, to be assigned on 1st. September 1806.

Class of Moral and Political Sciences

I. As the Mathematical and Physical Sciences are beheld making fresh progress every day, and teeming with new discoveries it is inquired—

1. Why there are none in moral sciences also?

2. Among the different branches of those sciences are there any which are susceptible of farther improvement? And what are they?

3. To what degree are they, by their nature, susceptible of amelioration, and what are the limits to which this seems to confine their ultimate improvement?

4. What are the means most proper to advance those parts of moral science to this possible degree of perfection?

It is particularly desired that the discussion of this subject be conducted in such a manner as to exhibit conclusions which may contribute to improve the theory of legislation, and shew what is most conformable to the nature of man.

II. To determine, (by the analysis of political economy) what are the points on which the original ideas of Adam Smith and Dr. Quesnoy agree, and those on which they differ, or are opposite to one another. This inquiry must necessarily present conclusions favourable to the progress of the science of political economy.

The prize for each of these essays is the same as that for the preceding, and will be decided on the 1st of September 1806.

The essays must be written in Latin, French, or Polish; and they are to be sent to the bankers Reyser or Karner at Wilna, to be forwarded to the rector of the University.

LUTHER'S MONUMENT. The sum already collected in Germany for this tribute of national gratitude to the great emancipator of Christendom from spiritual bondage amounts, by the last accounts, to 15510 rix dollars. Engravings of the different designs which have been presented to the society for the erection of the monument will speedily be published, and circulated at a low price. The fame of Luther stands little in need of such a monument, but when it is to be erected as a tribute of gratitude to his memory, it ought by its magnificence to bear some analogy to the greatness of the benefits he conferred. On this occasion Germany alone ought not to be the contributor. What nation has benefited more by the light he diffused than Great Britain?

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An Inquiry into the Causes of the Decline and Fall of Powerful and Wealthy Nations. Designed to shew how the Prosperity of the British Empire may be prolonged. By William Playfair. 4to. 1l. 11s. 6d. London, 1805. Greenland & Norris.

THIS performance does not certainly advance the boundaries of political science. It is one of those crude commodities, of which it is the nature of the moral and political sciences to be so very productive. There is something in those sciences which every body understands; a few of the most common appearances any one can account for, and perceive the evidence of a few of the simplest principles. On this foundation we find many even of the most ignorant people not at all afraid to take their part in a conversation on those subjects, and by no means of opinion that they contribute little to the instruction of the company. And whenever any man is endowed with rather a greater degree of self-sufficiency than common, and has, perhaps, observed a few more combinations, and learned a few more facts than the greater part of the men with whom he converses, he presently comes forth with his volume.

The causes of this difference between the moral and political, and the mathematical and physical sciences, are not difficult to explain, if this were the proper place for it. It is far more easy for a man to deceive himself in the former than in the latter; and if he possess a mind of considerable boldness and activity he proceeds to form combinations of his partial and incomplete ideas, which he endeavours confidently to thrust upon the world, as incontrovertible and important discoveries.

This class of writers is very numerous; and might be arranged into a great many subordinate kinds, from the very lowest degree of merit, or the complete want of it, to a very great ascent on that scale. Perhaps, the very best writers on those complicated subjects, even those who most severely demand of themselves an account of every thing they advance, proceed on many points beyond where they are warranted, and so far appertain to that class we have described. Mr. Playfair does not belong to the very lowest division; but he is perhaps still farther from the highest. He is a man only half-informed on the subject of which he has undertaken to treat; but who very strongly believes himself fully informed. His mind has not been trained to large combinations of ideas, or to patient and circumspcct inquiry; he is therefore every moment drawing conclusions from peculiar appearances, and partial observations, which include not one half of the circumstances necessary to be taken into the account; and these he considers as profound, and original discoveries. Like very many authors, he thinks he has a full view of the point under his consideration, when he is perhaps not adverting to one-tenth part of the circumstances which belong to it; as an unskillful

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player at chess gets a sight of one combination of movements by which he may lose a man, and acts precipitately upon that observation, without taking into account the various other combinations which may lead to a similar event; such in a great degree is the conduct of those political writers of the class to which Mr. Playfair belongs, in the formation of their precious discoveries.

The subject chosen by Mr. Playfair, in which to indulge his genius, is of that immense and undefined extent, in which an author may play at will his gambols, and find room enough; it is a wilderness in which a man who loves to go without rule or compass may make fine excursions.

The author proposes to inquire into the "Permanent Causes of the Decline and Fall of wealthy and powerful Nations." He would have done us and his other readers a favour had he taken the trouble to explain what he means by the word *permanent* on this occasion. It properly signifies of long, or indefinite duration. But how this can apply to the causes of the decline and fall of wealthy nations, we know not. In contemplating the wealthy nations which have declined and fallen, we may observe two kinds of causes which have contributed to their catastrophe, one sort which has operated only upon one, or more; and another which appears to have operated upon all. The author probably meant to apply his term *permanent* to the last sort of causes, and to make it equivalent to *general* or *universal*. He seems, however, to have intended too something more. There is another division of causes, into 1st, casual, or accidental, as the involuntary falling of a spark into a barrel of gun-powder; and 2dly, natural or necessary, as the certain explosion of the gun-powder if the spark falls upon it. To this last sort also Mr. Playfair, at least at times, makes his term *permanent* apply; and then by *permanent* he means general and necessary causes of the decline and fall of wealthy and powerful nations.

But here first of all, it would have been highly proper that he should have demonstrated the decline and fall of wealthy and powerful nations to be itself *necessary*, or according to the unalterable laws of nature, before he proceeded to talk of its *necessary* causes. Because it is absurd to talk of necessary causes, where the thing to be accounted for is only accidental. He proceeds, however, upon the supposition that wealthy and powerful nations must decline and fall; that this is their natural and necessary course. But he advances not a syllable in proof of his assumption. Yet he might have known that this is a point so far from being placed above controversy, that we should have said it was completely decided against him, among all the soundest inquirers into the laws of human affairs, if we had not found so great an author as himself, and some others lately of the same stamp, of an entirely different opinion. We have no doubt, therefore, that he will deny the point to be decided against him by

all the sound political inquirers, since he himself is not of the number. But notwithstanding the greatness of this authority, the names of those persons who are ranged on the opposite side are so respectable, as to make us think that he should not have reckoned it beneath him to take notice of their arguments. We might produce all the faithful disciples of Dr. Smith. But it is sufficient to mention the elegant, and enlightened Mr. Dugald Stuart. We can assure Mr. Playfair that the opinions of this eloquent professor, even where they are not supported by so many great authorities, as on the present occasion, are sufficiently respected in the world not to render it safe even for a great author to assume their falsity without proving it. When our readers have sufficiently weighed the importance of the omission, of not inquiring whether the decline and fall of wealthy and powerful nations be necessary or not necessary, when an author undertakes the investigation of the *permanent causes* of this decline and fall, they will have advanced a considerable way in the preparation necessary to form an accurate judgment on the merits of this performance.

Let us next proceed to a view of those causes which, according to our author, always have acted, and always must act successfully toward the decline and fall of wealthy and powerful nations. In the first place we must inform our readers that they will not find it a very easy task to discover what they are in this performance of Mr. Playfair. There is abundance of talk about such causes; but very little, if any, clear definition. And in the midst of the talk the causes themselves seem to be lost, as in a wilderness. You search, and search, and always imagine you are just about to light upon the thing you are in quest of, and for the most part it escapes you, like the baseless fabric of a vision. We shall select some of the passages in which his opinions seem to be the most distinctly expressed, and we shall not detain our readers with any long criticism of those opinions. The notion on which the great burthen of the work rests may be gathered from the following paragraph:

"The superior energy of poverty and necessity which leads men, under this pressure, to act incessantly in whatever way they have it in their power to act, and that seems likely to bring them on a level with those that are richer, is then the ground-work of the rise and fall of nations, as well as of individuals. This tendency is sometimes favoured by particular circumstances, and sometimes it is counteracted by them; but its operation is incessant, and it has never yet failed in producing its effect, for the triumph of poverty over wealth on the great scale as on the small, though very irregular in its pace, has continued without interruption from the earliest records to the present moment."

The process which is generated by poverty and necessity among nations, is thus described by Mr. Playfair:

"The wants of men increase with their knowledge of what it is good to enjoy; and it is the desire to gratify those wants that increases necessity, and this necessity is the spur to action."

This is the first step of the explanation. "The wants of men increase with their knowledge of what it is good to enjoy." Then the old doctrine of the philosophers that a man's wants decrease in proportion to his knowledge of what it is good to enjoy is no

longer tenable. But be this expression erroneous, or only silly, or very important, let us not at present inquire; the latter part of the sentence is that we must chiefly hold in remembrance, as we shall have occasion to apply it soon. He says, that as our wants increase with the knowledge of good things; our desires increase with those wants, and that necessity which is the spur to action increases with our desires. The consequence, therefore, is, that the necessity which is the spur to action increases with our knowledge of the things which it is good to enjoy.—He goes on

"There are a few natural wants that require no knowledge in order to be felt; such as hunger and thirst, and the other appetites which men have in common with all animals, and which are linked, as it were, to their existence. But while nations satisfy themselves with supplying such wants, there is neither wealth nor power amongst them. Of consequence, it is not into the conduct of such that we are to inquire."

The knowledge conveyed in the first part of this sentence is truly great; and the language wonderfully correct. The reader will perceive that hunger and thirst are wants. And we need not despair at this rate of hearing next that, the tooth-ach and the gout are wants. With the next position of the author, however, we cannot so cordially agree. He says, "that while nations satisfy themselves with supplying such wants there is neither wealth nor power among them." But the northern barbarians who overthrew the Roman empire as nearly satisfied themselves with supplying those wants as any men of whom we read, and yet we have always heard that their power was dreadful.—After this comes the following paragraph:

"Excepting, however, those wants which are inseparable from our existence, all the others are, more or less, fictitious, and increase with our knowledge and habits; it is, therefore, evident, that the nation that is the highest above others, feels the fewest wants; or, in other words, feels no wants. She knows nothing that she does not possess, and therefore may be said to want nothing; or which is the same thing, not knowing what she does want, she makes no effort to obtain it."

Here the reasoning is highly curious and uncommon. Excepting a few wants, he says, all our others increase with our knowledge: that is to say, The nation which has most knowledge has the most wants. What then is the nation which has the most knowledge? Is it the nation which has advanced the farthest in the sciences, the arts, and the wealth which accompanies them? Or is it the nation which has made the least progress in all these? Is it Greece and Rome among the ancient nations; and Great Britain, &c. among the modern? Or is it the Scythians among the ancients, and the Laplanders, Tartars, among the moderns? Says Mr. Playfair, The Greeks and Romans among the ancients had less knowledge than the Scythians, and the Britons among the moderns have less knowledge than the Laplanders and Tartars. "It is evident," says he, "that the nation the highest above others feels the fewest wants:" But our wants, he says, are according to our knowledge: Therefore the nation the highest above others has the least knowledge. "Yes," says he, "she knows nothing that she does not possess; and therefore may be said to know nothing;"—No, we mistake, "and may therefore be

said to *want nothing*." Ay, but wants are according to knowledge; therefore she may be said to know nothing too. It comes, then, to the same thing. Thus it is proved that the nations the farthest advanced in the sciences, arts, and wealth, know the least, by consequence have the fewest wants; and thence are less under that necessity which is the spur to action.—The effects of this are described in the following terms:

"Thus necessity of rising higher, does not operate, on a nation that sees none higher than itself; at least, it does only operate in a very slender degree. Whereas, in the nation that is behind hand with other nations around, every one is led by emulation and envy, and by a feeling of their own wants, to imitate and equal those that are farther advanced.

"Thus it is, that necessity acts but in a very inferior degree on the nation that is the farthest advanced; while it operates in a very powerful way on those that are in arrear; and this single reason, without the intervention of wars or any sort of contest or robbery, would, in the process of time, bring nations to a sort of equality in wealth and refinement; that is, it would bring them all into possession of the means of gratifying their wants."

It is with difficulty that one can bring oneself to argue seriously against an hypothesis like this. We might very safely leave it to the ridicule of the least instructed of our readers. But that our review may not appear incomplete we may state one or two observations, which, however conclusive as to the point in question, are so obvious that they must occur to every body.

Great Britain has for a century past seen no nation beyond her in the knowledge of the things which it is good to enjoy; therefore, she ought to have been stationary or declining. But on the contrary no nation ever exhibited so rapid a progress; and the more she advances beyond other nations the more eager has she appeared in her efforts, and the more rapid have been the steps of her progress.

The Spaniards, Portuguese, Hungarians, &c. have for more than a century seen other nations infinitely before them; and during all that time they have scarcely made any effort to better their conditions. Has the wretched state of the Turks led them during many ages to make greater efforts than all other nations to alter that state?—Is it necessary to apply these facts to the theory of Mr. Playfair? Surely not; every one sees the application immediately.

So far therefore are we from assenting to his hypothesis that we will endeavour to persuade him, and we trust we shall succeed in persuading most of our readers, that the nations which have made the greatest advancement have the strongest motives for exertion to advance still farther, and are less likely than any other to remit their exertions.

Perhaps, Mr. Playfair may have heard of propensities which grow by what they feed on; and, perhaps, some people may very readily believe that this is the case with the propensity or propensities which lead to advancement in a nation. There is a principle known by the name of avarice, which the more it has, the more it would wish to have. Now, what should hinder the principles of progression in nations, to be of this nature? Is it not well known that the desires

of man are insatiable? Do we not know that the more enjoyment human creatures have, the more restless and eager for new and varied enjoyments they become? The bulk of mankind never sit down and say they have enough. They are not at rest when they have tasted all the enjoyments of which they have ever heard. They are never more impatient, and dissatisfied than when in that state—like Alexander who cried when he had no more worlds to conquer. They are in better circumstances, however, by far than that hero. He could not fabricate a new world to himself by all the glorious efforts of despotic power. But there is a principle, or a faculty in human nature, of which we wonder that Mr. Playfair has not heard, called *Invention*, which performs astonishing things in favour of the unsatisfied people above-mentioned; and which often enables them to multiply new enjoyments almost as fast as they can take them. Now we think that any man who has but a tolerable acquaintance with the structure and laws of civil society will easily see that the motives to this invention, and its powers, are always the greatest in the most advanced state of society. The exploits of this invention, in proper circumstances, have generally been found fully equal to those of imitation. But our readers will easily pursue this thought without our assistance.

The progress of man in the sciences is analogous to his progress in other things. But it is found that a philosopher is less desirous of additional knowledge when he has learned all in any branch which has been discovered before him? It is then on the contrary that he is most eagerly stimulated to pass that boundary, and to become the author of new improvements. But according to the hypothesis of our author, he ought to have no knowledge of any thing farther, and therefore no want of it. The contrary however is true: The more knowledge any man has, the more sensible he is of what remains to be known, and the more desirous of knowing it. And the case is exactly the same with regard to the inventions and knowledge which respect the arts of life, and with regard to the exertions requisite for improving them. But we have already proceeded too far in arguing against a notion which certainly did not require any refutation.

We shall quote the paragraph which immediately follows that cited above for the sake of some beauties of style which it exhibits:

"War, excited by the violent and vile passions,—by the overbearing pride and insolence of one, and the envy and villainy of another, derange this natural and smooth operation, which, nevertheless, continues to act in silence at all times, and in every circumstance, and which, indeed, is in general the chief cause of those very disorders by which its operations are sometimes facilitated; sometimes apparently interrupted; sometimes their effect for a moment reversed; but their action never, for one instant, totally suspended."

That wonderful process of decline in nations which the author had described, is here, the reader sees, denominated an *operation*, an happy and well selected term. Immediately we find this operation *acts*; which is the same thing as to say, *an action acts*. Every circumstance, is a curious and new figure, signifying

every combination of circumstances. But the most truly novel and surprising turn of the whole is where he comes to talk of the *operations* of this operation. The concluding beauty likewise is of no ordinary sort.—According to the syntax of the English language when the preceding part of a sentence is understood, but not expressed in any succeeding clauses, as the words *its operations are*, in this paragraph, and when any word is repeated marking the place where the mind is to supply it, as the word *sometimes*, is here repeated, marking that the words *its operations are* should be supplied before *apparently interrupted*, then as often as the repeated word is brought in, as *sometimes*, for example in this paragraph, the first words are to be repeated along with it. The third repetition of the word *sometimes* in this place therefore requires, according to syntax, that the meaning should be fully expressed thus, “Its operations are sometimes facilitated; its operations are sometimes apparently interrupted; its operations are sometimes their effect for a moment reversed; but its operations are their action never for one instant totally suspended.” It is evident that the words *its operations are* continue by the laws of the English tongue the leading article to every succeeding member of the sentence. If he had wanted to change the leading article in the last two members, he might easily have done so, thus, “by which their effect is sometimes for a moment reversed; but their action,” &c. Mr. Playfair, however, wanted something agreeable and out of the way.

After this exposition of the leading proposition of the book, we trust our readers will excuse us from the irksome task of pursuing the author through a minute analysis. The following is a sketch of the course he follows: Having laid down the principles above stated he takes a view of the causes which have led to the decline of all the nations which have hitherto flourished on this globe. It would be injustice to our readers to say that we have learned any thing from it; and yet here and there we found thoughts which we were somewhat surprised to meet with in the indifferent company which surrounded them. From what we have already exhibited of the merits of our author, our readers may form a pretty accurate conception of the qualities of this view of nations without a particular criticism. This view fills up the first book.

The second book is dedicated to a full exposition of the process by which wealth leads necessarily to the ruin of all nations afflicted with any considerable portion of that baneful commodity. He divides the causes into two sorts: 1. Interior, 2. Exterior; meaning by the first the causes which operate upon the structure, and virtues of the society within itself; by the second, the causes which arise from the disposition of other nations to interfere with the wealthy state.

1. Interior Causes of Decline. Wealth produces effects on the habits and manners, on education, and on the modes of thinking and acting in a country, which effects lead necessarily to a decline. Education is considered in an entire chapter. Another effect of wealth is excessive taxation; of which the consequences are considered. There are certain public and privileged bodies, such as the lawyers, which acquire great influence by the progress of wealth, and

that influence is highly pernicious. Prodigious inequality of fortune is another consequence of great wealth, and a very ruinous consequence. The progress of luxury renders the produce of the soil unequal to the maintenance of the people, another dreadful evil. It increases the number of the poor. And last of all, capital has a great tendency to leave a wealthy country.

2. Exterior Causes of Decline. The envy and enmity of other nations is greatly roused against a wealthy one; and they use many efforts, both in peace and war to bring it down to their level. A very remarkable thing too is to be observed; the intercourse between nations is always more in favour of the poor than the rich one, and has a tendency to bring up the one, much faster than to advance the other. So at least says Mr. Playfair. However, he says, this is not the case at first; it is only after the intercourse has subsisted for a certain time. But he admits at last that these external causes are seldom of much importance, unless favoured by the interior; and he gives his opinion, and no doubt it was highly incumbent upon him to state an opinion of so much importance, and to which the intellects of so few men were likely to reach, “That rich nations are, with care, capable, in most cases, of prolonging their prosperity.” There is another opinion of nearly equal importance which this profound remark has suggested to us, and which we feel ourselves under an obligation of laying before the public forthwith. It is this; That men, in good health, notwithstanding the necessary causes of decline, are, with care, capable, in most cases of prolonging their good health.

We will make a few observations upon this part, before we proceed to the third and last book. The author remarks how frequently it happens that the family of a man who has grown rich, degenerate from all the practices by which the riches were acquired, and so far from augmenting, dissipate them. This is a sufficient argument, he thinks, to prove that when a nation has grown rich it must immediately begin again to grow poor. Here is found, he says, the principal cause of the decline of such nations. There are others, “Yet this is at the root of all, this is perpetually operating, we meet with it in every corner and at every turning. It is what Mr. Pope says, speaking of the master passion in individuals:

The great disease that must destroy at length,
Grows with our growth, and strengthens with our strength.’

It is very extraordinary that a man should mistake the case of a family, or of an individual, in a matter of this sort, for that of a whole society or nation; and should not observe the great and radical points of difference which exist between them. Can it be necessary that we should waste time in pointing them out? It is perfectly evident that it is not so much any absolute quantity of the good things of this life which is the object of the man who strives to be rich, as a comparative quantity. He wants to be among the richest men in his country, or of a particular class; and this satisfies his ambition. When he has attained this point he fatigues himself no longer. He now thinks of enjoyment. And it too often happens that he cannot indulge himself without making his chil-

dren partake in his enjoyments, who thus grow up in habits of indulgence which they can never shake off. But who sees not that the circumstances of a nation never can be of this sort; that they must always in this respect be directly contrary. Whenever an individual gets forward he leaves a multitude behind him; and they must always have the same motives for exertion which prompted him to the efforts by which he rose. Many of them will always obey those motives; and the greater the number of persons who from being poor become rich, the greater will be the number who from the stronger hopes of success will use the proper means to become so. We are almost ashamed to multiply arguments on so very obvious a point: Yet who sees not by daily observation, without even the trouble of reasoning, that the richest nations are always the most active, and industrious; and that poor nations are universally slothful, and very nearly in exact proportion to their poverty. Let us only think of the poverty and sloth of the Irish, an example for which we have not far to travel. But whoever has so much as dipt into the explanations which Dr. Smith has given of the operation of capital needs no illustration of ours to be perfectly satisfied with regard to this point. Mr. Playfair is not the first discoverer in political economy whom we have had occasion to send back to learn the elements of the science under that great master.

We cannot stop to criticize his desultory observations on education. He does not see that the dangers which arise from the overgrown influence of any particular body of men in a society are equally incident to a poor as to a rich society. We entirely agree with him that the unequal distribution of property, and the inordinate accumulation of it in a few hands have the most pernicious effects; but he must not expect us to throw away our senses, and to suppose with him that this is owing to the progress of national wealth. Luxury, with whatever bad effects it produces, if he had understood its nature, he would have seen arises not from the absolute quantity of riches in a nation, but from its distribution. There is more luxury in Spain than in Great Britain; but there is not one-tenth part of the riches. Our readers will no doubt smile when they hear that the increase of riches has the effect to multiply the poor.

On taxation he has one idea, which he himself thinks of so much importance that we must take some notice of it. Taxes, he says, are very useful, and encourage industry, while they are moderate; but become pernicious when they exceed the due measure. Upon the supposition that this opinion is just, the author is chargeable with a gross defect in not making even the smallest attempt to lay down rules to ascertain this due measure. But we suspect our readers will hardly forgive us for admitting, even upon supposition, that so vulgar a notion, which has been so often exposed, has any pretension to truth. Low taxes convert a small portion of the goods of the country from the business of reproduction to consumption; that is to say, they produce only a small evil, while heavy taxes produce a great one; and that is all the difference between them. They are an evil in all cases; but a necessary evil as far as they are wanted

for the indispensable expenditure of government. According to Mr. Playfair, they are useful to produce that necessity which is the spur of action. By this reason we should think the more the necessity, the more the action; and by consequence that the load of taxes could not be too heavy. It would answer equally well if a man were to throw something away every month in proportion to his gains, and we would recommend it to Mr. Playfair to publish another quarto volume upon this subject, under the title of "A New Way to get Rich." He might adorn the volume too with a number of charts, illustrating the progress of riches according to this system, and pointing out the ratio between the portions thrown away, and the aggrandisement of the whole. We have little doubt that such a work would take marvellously. There would be something in it so new and ingenious, and so much adapted to the taste and understanding of those who may admire the present performance!— We must not forget to mention that Mr. Playfair thinks a good sturdy rent imposed upon the farmer a very useful thing for him as well as a pretty smart taxation. We should think too that heavy fines, after the manner of some corporations, upon all tradesmen and manufacturers for leave to exercise their craft, or business, must tend equally to the benefit of a country. Above all, we would recommend upon this plan, a judicious impost upon the writers on political economy; because then we might reasonably expect innumerable performances tending not less to the benefit and improvement of the human species than that before us.

We come now to the third and last book, on which we shall not dwell. It contains the application of the principles above laid down to the present state of Great Britain; and when our readers have heard what those principles are, they cannot be much at a loss to form a pretty accurate notion of the value of their application.

We cannot forbear taking notice that the author several times quotes himself as the writer of notes, or of a commentary on the "Inquiry into the Nature and Causes of the Wealth of Nations," by Dr. Adam Smith, attached to a late edition. We know not what sentiments may be raised in others by the thought of this unhallowed conjunction, but to us it appears in the light of a sacrilege. When the temple of Jerusalem was profaned by the stalls of the huckstering Jews, there was hardly a worse prostitution. Oh, fy! And this to have been perpetrated in a quarter where the immortal remains of that great man had such peculiar claims to respect!

We had almost forgotten to mention that there are certain charts attached to this book, representing by lines and figures the rise and fall of nations, the progress of their revenue, &c. We know there are some people who value this kind of things, as there are who value ginger-bread letters for teaching children their alphabet. To such persons the present delineations may appear valuable. We have long been accustomed to look upon such artificial modes of learning with a very evil eye; and to consider them as obstructions to the acquisition of knowledge both in the old and the young.

Memoirs of Samuel Foote, Esq. With a Collection of his genuine Bon-Mots, Anecdotes, Opinions, &c. mostly Original. And three of his Dramatic Pieces not published in his Works. By William Cooke, Esq. 3 vols. 12mo. 13s. 6d. Phillips.

For some years the public had been led to expect a Life of Mr. Foote from Mr. Murphy, whose pen was fully adequate to any details or discussions that respected the dramatic province, and whose personal knowledge of Mr. Foote far exceeded that of any man now living. We know that he had accumulated materials for this purpose above twelve years since, when his faculties were in perfect order, but to what circumstances it was owing that he neglected this for a paltry life of Garrick, written when his memory and judgement were considerably decayed, it is, perhaps, useless to inquire. Be the cause what it may, however, the remaining admirers of Mr. Foote, have much reason to regret that he declined what no man could have so well executed. We do not mean that our present biographer, Mr. Cooke, has not given us a decent substitute, but that is the utmost extent to which our praise can go. He has given us something of Mr. Foote, but a great deal at the same time of many other persons and things which take off our attention from the main object, and produce no other effect than what we are sorry to find is a favourite endeavour with some writers—extending a book to three volumes which might be comprized in one.

Mr. Cooke appears to have known Foote when himself a very young man. He retains, therefore, an admiration of him from the recollection of youthful feelings, which are not difficult to be pleased, and he endeavours to systematize this admiration by borrowing the opinions of older contemporaries, which any one who never saw Foote might have done as well, and, in some respects, much better.

The whole of what is, properly speaking, Memoirs, or Life, is contained in the first volume, and is a well-written narrative of those incidents which are already familiar to public recollection. Liberal use has been made of Davies' Life of Garrick, and of contemporary publications, and the circumstances of his memorable trial are detailed without any allusions which, in less careful hands, might have rendered the narrative improper for publication. The conclusion of this trial, and of the Memoirs, will afford an adequate specimen of Mr. Cooke's general style and manner in this volume:

“Mr. Dunning made a very able defence for the defendant: in which he pointed out, with his usual accuracy and eloquence, the grossness, the malice, and strong improbability, of the charge; which he carried home to the prosecutors both avowed and concealed, with all the asperity of his wit and irony. But there seemed to be very little necessity for this exertion of argument, except to expose the turpitude of the prosecution; as the court and jury were perfectly satisfied on the point; and the latter, without even leaving the box, returned their verdict of *Not Guilty*.

“Though Foote had many respectable persons much interested in his behalf, none seemed more anxious than his old friend, and fellow labourer in the dramatic vineyard, the late Mr. Murphy; who, as soon as the trial was over, took a coach, and drove to Foote's house in Suffolk-street,

Charing-cross, to be the first messenger of the good tidings.

“Foote had been looking out of the window, in anxious expectation of such a message. Murphy, as soon as he perceived him, waved his hat in token of victory; and jumping out of the coach, ran up stairs to pay his personal congratulations: but alas! instead of meeting his old friend in all the exultation of high spirits on this occasion, he saw him extended on the floor, in strong hysterics; in which state, he continued near an hour before he could be recovered to any kind of recollection of himself, or the object of his friend's visit.

“On the return of his senses, finding himself honourably acquitted, he received the congratulations of his friends and numerous acquaintances, and seemed to be relieved from those pangs of uncertainty and suspense which must have weighed down the firmest spirits on so trying an occasion. But the stigma of the charge still lingered in his mind: and one or two illiberal allusions to it, which were made by some unfeeling people, preyed deeply on his heart. The man who for so many years had basked in the sunshine of public favour, who was to live in a round of wit and gaiety ‘or not live at all,’ was ill calculated to be at the mercy of every coarse fool, or inhuman enemy.

“He himself was the first to perceive this change in his constitution, and to provide for the consequences: he therefore determined to secure an annuity for his life, independent of his professional labours; and for this purpose disposed of his patent in the Haymarket theatre to the late George Colman, Esq. on the 16th January, 1777. By the terms of this agreement, Mr. Colman obliged himself to pay to him a clear annuity of sixteen hundred pounds by quarterly payments, together with a specific sum for the right of acting all his unpublished pieces. Foote, on the other hand, agreed to put Colman in immediate possession of his premises; engaging at the same time, not only to give him the refusal of all such dramatic pieces as he might himself produce, but also to perform on no other stage in London than that of the Haymarket.

“According to this arrangement, the theatre opened in the May following, under the sole management of Mr. Colman; and in a few nights afterwards Foote made his first appearance as a performer only, in his comedy of *The Devil upon Two Sticks*. But ‘what a falling off was there!’ The mental anxieties which he had suffered during the course of the last year, had evidently preyed upon every part of him: his cheeks were lank and withered, his eyes had lost all their wonted intelligence, and his whole person appeared sunk and emaciated.

“His friends, and the impartial part of the audience, cheered him with their unbounded applause; while a few of another description, who still pursued him, interspersed their hisses. He rallied, however, a little in the course of the play; but the public seemed to accept his services rather in remembrance of what he had been, than for what he then was. He afterwards, at intervals during that season, appeared in three or four of his other characters with the same kind of success; when, being seized with a paralytic stroke while performing his favourite part in *The Devil upon Two Sticks*, he was under the necessity of relinquishing his engagements at the Haymarket, and spent the remainder of the summer at Brightelmstone.

“Having in some degree recovered his health and spirits at this place, he was advised by his physicians to try the south of France during the winter; and with this intent, reached Dover on the 20th of October, 1777, in his way to Calais. The wind proving unfavourable on that day, and his spirits recovering a little of their usual tone, he played off a number of whimsical sallies of humour, of which the following may serve as an instance:—

“On his going into the kitchen of the Inn, to order a particular dish for dinner, the cook, understanding that he

was about to embark for France, (and perhaps willing to have a satirical stroke at French travellers,) was bragging that, for her part, she was never once out of her own country. Foote, who had humour of every kind ready on all occasions, instantly replied, 'Why, cooky, that's very extraordinary; as they tell me above stairs that you have been several times *all over grease*' (Greece).—'They may say what they please above stairs, or below stairs,' replied the cook, 'but I was never ten miles from Dover in all my life.'—'Nav, now, that must be a fib,' said Foote, 'for I have myself seen you at *sput-head*.' The servants by this time caught the joke, and a roar of laughter ran round the kitchen; in which he joined as hearty as the best of them, and which ended in his giving them a crown to drink his health, and a good voyage.

"Providence however determined otherwise. This flash of merriment was but the last blaze in the socket; as he was seized on the very next morning with a shivering fit while at breakfast, which further increasing, he was put to bed. Another fit soon succeeded this, which lasted three hours. He then seemed composed, and inclined to sleep; but soon began to breath low, which continuing for some little time, he at length, with a deep sigh, expired on the 21st of October, 1777, in the fifty-seventh year of his age.

"The body was removed to his house in Suffolk-street, Charing-cross, where it lay for some days, and the funeral was announced for the Monday following; but on that day many of the friends who hailed him at the Theatre, and partook of the flashes of his merriment, as well as the hospitalities of his table, forgot to pay their farewell duties. They all had their frivolous excuses. His laugh and hospitalities were now gone; and, finding themselves free from the reach of his remark, they readily acquitted themselves of owing any thing to his memory. Such are, and such ever will be, the result of these indiscriminate friendships; mere confederacies of pleasure or convenience, taken up without any virtuous principle of attachment, and often dismissed without the appearance of regret.

"Three coaches however, full of *real* friends, and *amateurs* of the drama, (the one consisting of his domestics, the other two of those who respected his talents more than they partook of his hospitalities,) followed his hearse on the Monday night to Westminster Abbey, where he was buried by torch-light. It was an awful and reverential ceremony, never to be effaced from the memory of the Editor of these Volumes; exhibiting the most impressive lecture on the vanity of human talents, and the fleeting condition of all those who for a while draw upon them the gaze of the world."

The reflections Mr. Cooke has made on the conduct of Mr. Foote's friends in neglecting his funeral are very just, and would deserve higher praise if they were consistent with the character given of him in the commencement of the second volume. If his "friendships were mere confederacies of pleasure or convenience, &c." more could not be expected from them, but if he had the virtues imputed to him in the summary of character in Vol. II.; if his conversation, hospitality, wit, humour, were so transcendent and irresistible, it must appear singular that his memory so soon perished. The reverse, however, we believe to have been the case. Foote was at all times too gross for the company of men of decency and virtue: they might occasionally meet with him, but they were not his *associates*; they might laugh at his sallies, but they conceived no respect for him, and the *constant companion of Foote* was a character which would not have stamped honour upon any man.

In another respect, Mr. Cooke appears to have mistaken his object. Foote's wit and humour were so proverbial during a great part of his life, that his biographer conceived it necessary to establish that part of his character by incontestible proofs. Accordingly the greater part of Vol. 2 and 3 consists of what he calls "The School of Foote," or a collection of his "Bon Mots, Anecdotes, &c.," obviously intended to impress the reader with the highest opinion of his excellence in repartee, jeu d'esprit, bon-mot, and by whatever name those "good things" are known, which "set the table in a roar," and procure men the epithets of wits and choice spirits. But although every professed wit has been followed by a memorial of this kind, we have thought the attempt at all times very dangerous, and the present collection has certainly afforded us no reason to change our opinion, for had we no other evidence than that before us, we should conclude that Foote was a rude and gross buffoon and a miserable punster: By far the majority of the "bon-mots" attributed to him here belong to one or other of those classes. That there are exceptions we shall not deny; it was impossible that a man who ventured so often should always fail, and we only wish Mr. Cooke could have sustained his character by more frequent instances of genuine wit—Of the spurious kind, so often given to Foote in these volumes, the reader has just seen a remarkable specimen in the above extract. But does Mr. Cooke really think that such wretched play of words ought to be committed to paper? Surely the most impenitent punster who had amused children at a Christmas fire-side in this way, would blush to have it repeated to him in better company.

But we shall give a larger sample of Mr. Foote's reputed bon-mots, and exactly in the order we find them, excepting only one which we omit on account of its abominable indecency, and which, by the way, is given to Macklin in a late account of his life; but such transfers are so common that we might be fastidious if we were to hint all our suspicions respecting the collection before us:

"A gentleman praising the personal charms of a very plain woman before Foote, the latter whispered him, 'And why don't you lay claim to such an accomplished beauty?'—'What right have I to her?' said the other.—'Every right, by the law of all nations, as the *first discoverer*?'"

"Following a man in the street who did not bear the best of characters, he slapped him familiarly on the shoulder, thinking he was an intimate friend. On discovering his mistake, he cried out, 'Oh! Sir, I beg your pardon, I really took you for a gentleman who——.'—'Well, Sir,' said the other, not suffering him to finish his sentence, 'and am I not a *gentleman*?'—'Nay, Sir,' said Foote, 'if you take it up in that way, I must only beg your pardon a *second time*.'"

Previously to Foote's bringing out his *Primitive Puppet-Show* at the Haymarket Theatre, a lady of fashion asked him, 'Pray, Sir, are your puppets to be as large as life?'—'Oh dear, Madam, no: not much above the size of Garrick!'"

"Dining at the table of a nobleman who generally gave nothing but port wine, Foote met his wine merchant there, who asked him, in the course of conversation, how the last pipe of port turned out? 'Why, I should suppose pretty well,' said he, 'as I have had no complaints from the

"kitchen.—There was as much truth as jest in this reply; as Foote, when he was in cash, indulged his servants in all kinds of luxuries."

"Being at the same table another day, when the Cape was going round in remarkable small glasses, his Lordship was very profuse on the excellence of the wine, its age, &c. 'But you don't seem to relish it, Foote, by keeping your glass so long before you?'—'Oh, yes, my Lord; perfectly well: I am only admiring how little it is considering its great age.'"

"When Mrs. Macauley published a pamphlet called '*Loose Thoughts*,' several ladies who happened to be in company with Foote, reprobated the title as very improper for a woman.—'Not at all, ladies; the sooner a woman gets rid of such thoughts, the better.'"

"An artist belonging to the Royal Academy being much hypped, was eternally complaining of illness, but could never tell what was the matter with him. At last he married; which being told to Foote, he exclaimed, 'I heartily wish him joy; for now he'll readily find out what's the matter with him.'"

"The same artist meeting him some time afterwards, exclaimed, 'Well, Foote, you have been premature about finding out my disorder, as I have got the best wife in the world.'—'I am sorry for that, my dear friend; for you know the old proverb, *bad is the best*.'"

"A physician at Bath told him that he had a mind to publish his own poems; but he had *so many irons in the fire*, he did not know what to do. 'Then take my advice, Doctor,' said Foote, 'and *put your poems where your irons are*.'"

"A mercantile man of his acquaintance who would read a poem of his to him one day after dinner, he pompously began:

'Hear me, O Phœbus! and ye Muses nine!
Be attentive.—'I am,' said Foote, '*nine and one are ten; go on*.'"

"A well-beneficed old parson being in a large company at a public dinner, he entertained them with nothing but the situation and profits of his parochial livings, the *glebe* of which he said he kept *entirely to himself*. The company were much teased with this for some time; when Foote, observing the parson stretch across the table a pair of dirty brown hands, instantly exclaimed, 'Well, Doctor; I don't know what the rest of the company may think of you, but for my part, I now see you do keep *your glebe in your own hands*.'"

"A gentleman just married, telling Foote that he had that morning laid out three thousand pound in jewels for his dear wife: 'Well,' said the other, 'you have but done her justice; as, by your own reckoning, she must be a very *valuable woman*.'"

"A lady of suspected virtue being one night at Vauxhall gardens when the company of *impures* were rather numerous, observed to Foote, who was walking with her, 'How *beastly full* the place was!'—'Why, no, Madam,' said he, looking her full in the face; 'I think 'tis rather *brim-full*.'"

"*Baron Newman*.—This celebrated gambler (well known about town thirty years ago by the title of the *left handed Baron*) being detected, in the rooms at Bath, in the act of secreting a card, the company, in the warmth of their resentment, threw him out of the window of a one pair of stairs room where they were playing. The Baron meeting Foote some time afterwards, loudly complained of this usage, and asked him what he should do to repair his injured honour. 'Do!' said the wit, 'why, 'tis a plain case; never play *so high* again as long as you live.'"

"*Major B*—*ton*.—Meeting the Major at Bath (a character then well known in the annals of play), he asked him, with all the cordiality occasioned by a long absence, how he was? 'Ah, Foote!' said the other, 'I have had a terrible accident since I saw you last; no less than the *loss* of my eye.'—'An eye, my dear fellow!' cried the other with the greatest seeming anxiety; pray, *at what game?*'"

"When Foote parted with his Theatre to Colman, he got himself engaged at the same time as a principal performer; but some difference arising about settling the value of the comedy of *The Lame Lover*, Colman observed, that it would not bring so much as the other pieces, and therefore he should have an abatement. 'Yes, yes,' said the other, 'it will; for though he is *nominaly lame*, I shall always lend him a *foot* for his support.'"

The remainder of these volumes consists of such a hodge-potch of common-place anecdotes about persons connected or unconnected with Foote, as we are at a loss to characterize. To some readers they may be amusing, and to some they may be new, but men at all versed in literary history will not be pleased to find their favourite authors and favourite anecdotes served up as a garnish to Foote's *ordinary*. Blake, Delaval, Kenrich, Kellie (lord) Bowden, and Monsey may be of "the school of Foote," but we cannot but resent the association with these, of the revered names of Johnson and Burke, Mansfield and Franklin. Johnson, however, is useful to the compiler, as he affords him a plentiful contribution from Boswell's Life.

The three Dramatic pieces, omitted in Foote's Works, might as well have been omitted here, as they are little more than directions for acting in *mimic* dramas, and, without the appendages of the stage, are unintelligible. Foote's Letter to Whitfield is of a higher class of merit. It exhibits his prose talents in a very favourable light, whatever we may think of his argument.

If, upon the whole, we have been disappointed in this attempt to exalt Foote in the rank of wits, it is but justice to add that Mr. Cooke has failed where, in our opinion, very few have succeeded. Boswell is one of those few; what he gives of Johnson's wit is genuine, and it appears so in print, because it wanted none of the accompaniments which are indispensable in the case of such men as Foote and "his school." Let all compilers who attempt to produce evidence of this kind hereafter, recollect that the jests which may exhilarate men already exhilarated by wine, and by such social sympathies as wine creates, lose all their effect when exhibited in the solitary and calm hours we pass in the reading room; and that many things may be said in the gaiety of convivial moments, which the speaker himself would afterwards disclaim, and which the man of sense would be ashamed to record.

Memoirs of Bryan Perdue: a Novel. By Thomas Holcroft. 3 vols. 12mo. 15s. Longman & Co. London, 1805.

The moral purpose which seems to be aimed at throughout these pages is to guard youth against the dangers to which they are exposed from vices of different kinds, especially that of gambling; and to point out the tendency and undue severity of our penal laws. The design is laudable, for the advancement of knowledge and morality ought ever to be kept in view.

even by the novel writer, and if he completely understood the nature and extent of his art, he would find this eminently within his power. In this, as well as in every thing else of the kind, the faculties of the mind are the engines which must be employed; and here too, as in many of the noblest arts, the mind is the subject to be operated upon. The better, therefore, we understand the nature and use of the engines, and the subject on which they are to work, with the greater skill and success shall we be enabled to apply them. With this necessary knowledge, they who, like Mr. Holcroft, have a laudable object in view, may bring an almost irresistible force to their cause. The moralist may apply to the judgment, and she may decide in his favour; but the Understanding cannot always be brought to attend to his case, and when she does, her decisions are slow and sometimes ineffectual: "Vidéo meliora proboque, deteriora sequor." The novelist too, may apply to the understanding, but he may also apply to the passions, and to every faculty of the mind, for all are within his range. Prodigious benefit might be derived from novels written under such circumstances. Every scene, though fictitious, would afford as much information as if it had been real, and the most rational and fascinating entertainment might thus be combined with sound and important instruction. Novel writing then, in proper hands, might contribute powerfully to the advancement of the knowledge, virtue, and happiness of mankind. It is evident, therefore, that it is in its nature neither a mean nor a trifling employment. But unfortunately, though a great deal of knowledge is required to write a good novel, very little will suffice to write a bad one; and to add to the misfortune, in proportion as a good one would be beneficial, a bad one must be pernicious. Any person may attempt to form a statue, but unless he knows his instruments, materials, and the principles of his art, his work will be the representation of a monster. Whoever can write at all, may seize his pen and write a novel. He forms a world of his own, and endeavours to people it with human creatures; but fills it in reality with empty shadows, "with gorgons, hydras, and chimeras dire." They have neither the speech, looks, thoughts, action, nor gait of Christian, Pagan, or Man. The reader wanders in the chaos, and his mind is bewildered and loaded with deception. He comes forth into the real world, and whether he acts, observes, or reasons, he is deceived, or remains utterly at a nonplus. Hence the inundation of this sort of trash that is daily poured into the world, and hence the pernicious consequences with which it is often attended. In proportion then to the acquaintance of the author with human nature, and the skill with which he applies the mental faculties, must be the degree of merit in the execution of his work.

The publications, which Mr. Holcroft has already produced, prove that he possesses the requisite qualifications in a degree much superior to the ordinary herd of novel writers. Many, however, have gone considerably beyond him, though few, if any, have carried this species of writing to the desired perfection. The substance of the present work is as follows:

Bryan Perdue, which is declared to be a fictitious

name, is supposed in his mature years to relate the history of his youth. His father was a gentleman of Ireland, who, by gambling and cheating, contrived to procure a lordly income. He was almost unequalled in impudent familiarity, obtrusive but cunning insinuation, and in the arts of the consummate scientific cheat, and the desperado bully. This man was continually sounding the praises of *ould* Ireland, and lamenting the fate of his son who had the misfortune to be born in England, and thus he accounted for a mixture of the booby which he thought he could early observe in the young Bryan. He took care to initiate his son into some of his gambling tricks, for roguery he considered as the very perfection of wisdom, and honesty as the height of absurdity. In order to inspire him with a noble emulation, he never failed, when occasion offered, to relate his own cheating exploits, and to point out the wonderful dexterity with which they had been executed. Nay, he even recounted his mistakes, that his son might be enabled to act better; that is, with more cunning roguery, in similar situations. In the matter of disposing of himself in marriage, he owned that he had been greenhorn enough to be pigeoned; because why, he did not know the profit and loss that might be made of a fine person and an oily tongue, both of which upon his honour and shoul he had to perfection. He was inveigled and coaxed, and parlarvered into a marriage with my lady Charlotte Hair-Frizzer, which was my lord Hair-Frizzer's eldest sister, who was himself born a ruined man; beside which, he spent his grandfather's estate three times over; and so though his sister and relations had not a shilling before, he left them all pinniless afterward. His marriage with lady Charlotte was a skame to procure him a passport into the fashionable world, not remembering to consider that no such thing was wanted at all at all; for surely an Irish gentleman could not be in the laste need of any thing of that sort, whin he had a gintale person and address, not to mention a sly face not asily put out of countenance, and moreover could snuff a candle at any reasonable distance with a pistol bullet.—With such an instructor, Bryan had certainly every opportunity of becoming a most finished rogue. But there were some things that to a certain degree counteracted his plans for the education of his son. His wife was the very reverse of her husband in her opinions, and strove to instil virtuous principles into her son with as much assiduity as her husband employed for a very different purpose. But she died before Bryan was six years of age, and the field was thus left open to the father. His mother's lessons, however, had made such an impression that they were not readily forgotten, and this was the circumstance that made the father think that his son had got a mixture of the English booby. His schemes, however, were still farther counteracted by the influence of a Roman Catholic priest, whom his father had accidentally chosen for his son's governor. This was a virtuous man, who used every exertion to rescue his pupil from the danger which hung over him. He was soon dismissed however, and Bryan was sent to a public school not far from London. Some satirical observations are made respecting this seminary, and therefore

the author does not mention its name, but from its vicinity to London and other circumstances, the reader cannot be very much puzzled to guess. Here his father thought that he would make great acquaintances and meet with well-feathered pigeons whom he might exercise himself in plucking, preparatory to more important exertions when he should come forth into the world. Though Bryan had not profited quite so much by the gambling lessons as his father could have wished, yet he had acquired a strong inclination that way, and this was encouraged by the superiority which he thought his knowledge of gaming secrets gave him over his school-fellows. They were eager to play and to learn, and Bryan seldom failed to pocket their shillings and pence. But his chief associate and pigeon was Maximilian, lord Froth, whom he contrived to fleece on different occasions. The gambling tricks of Bryan at length became pretty well known, but this did not injure his character with his school-fellows, with the exception of three, Patrick M'Neale, Alexander Gordon, and Henry Fairman; the first an Irishman, the second a Scotchman, and the third an Englishman. These were close friends, and distinguished for their good conduct. Bryan observed, and, owing to the mixture of the English booby so much lamented by his father, admired them. With these he wished above every thing to be intimate, and used every means for that purpose; but they with as much perseverance avoided his advances. Patrick was lively and impetuous, and would often tell him that his father was a disgrace to his country, but always added that his mother was an honour to it. Alexander treated him with sober contempt; and Henry though he avoided him, still appeared as if he wished to reclaim. An accident, however, had nearly brought about the intimacy which he desired. As he and Maximilian lord Froth were riding along the highway, a group of children were amusing themselves on the road before some cottages. Lord Froth, who cared as little for children as for pigs or poultry, rode forward full speed in spite of the cries of Bryan, and threw down and bruised a child who had not sense to get out of the way. The mother ran out of a cottage, and several women collected from the neighbourhood. Bryan checked his horse, went up to the mother, and gave her his purse, which she dashed on the ground. Her husband, who was in a fever, hearing the fate of the child ran out, so that the woman was distracted with the double danger of husband and child. Bryan left his purse with one of the cottagers for the woman's use and rode to the village for medical assistance, but he could only find an apothecary and him he sent. He then sought Lord Froth and, having bitterly reproached him, advised him to procure a physician and surgeon and render all the assistance in his power to the injured cottagers. Lord Froth defended himself and refused. Henry was present during the altercation and accompanied Bryan to the cottage after they had procured the necessary aid. Patrick and Alexander had learnt the circumstances and soon came also to the cottage. The whole party left it after they understood that the child was likely to do well. Bryan was the hero of the day and had at length gained his object. But he soon lost it by one of his

old tricks. He had again become intimate with Lord Froth, who was about to receive his quarterly allowance. The dice were produced and his lordship lost every shilling. But the devil seemed determined to play Bryan a trick for once. His father harassed with actions for Crim. Con. and for taking bonds from minors, was obliged to stop his allowance, but told him that he might now procure money for himself by his father's art. Bryan, therefore, played for pocket-money; but, unfortunately, as he was giving his revenge to Lord Froth, a loaded dye dropped from his sleeve, so that there were three dyes on the board instead of two. Lord Froth swore that he was cheated, and demanded his money back again. Bryan recollected the bullying conduct of his father on such occasions, and roundly asserted that he saw the dye drop from his lordship's sleeve. The most horrid oaths were loudly repeated. At this moment Henry came in, and looking at Bryan, went out without saying a word. Bryan instantly became calm, and begged of lord Froth to keep the matter quiet, otherwise both would be driven with disgrace from the school. He had no sooner gone out than he saw one of his father's footmen, who informed him that his father had been killed by a desperado like himself. Bryan rode to town and gave the necessary directions. There he met his governor the priest, who endeavoured to persuade him not to go back again. To this he would not listen, and returned to school, from which he was formally expelled. Patrick, Alexander, and Henry offered to engage that their parents would do any thing for him provided he would reform. He left them, however, in sullen pride, and set off again for London. In the expulsion scene the master of the school is placed in a very ridiculous light. This closes the first volume.—Bryan at this time was about seventeen years of age, and having met in London with many of his father's acquaintances, he was in imminent danger of losing all he possessed of the English booby, and becoming a complete *Sharp*. The indefatigable governor, however, again found him out, and partly by argument, and partly by intreaties, prevailed upon him to accept of the protection of a Mr. Saville, whose son was his pupil. George, the son, soon understood that his companion had some skill in gambling, an art, for which from its respectability, or rather supposed respectability in the fashionable world, he had great veneration. His great ambition was, if possible, to outdo the gamblers in their own arts, and he therefore insisted that Bryan should accompany him to some of the most noted gaming-houses, merely to look on and become acquainted with men and manners. The latter had no desire to expose his companion to such danger, but he was overcome by his importunities. Unfortunately, their governor died, and they were thus left to themselves. The gamblers formed a project to *pigeon* George, and requested Bryan to join them. He refused, and warned his friend of the danger. George received this intimation in a very ungracious manner, and was so confident of his own skill that he challenged Bryan to play at billiards for five hundred pounds. This was accepted. Old Mr. Saville, however, heard of the affair, and came into the billiard-room in sufficient

time to see his son lose the match, together with a very considerable sum by betting. Bryan concluded that next day he would be ordered to leave Mr. Saville's house. That night, however, it happened to take fire, and Bryan retrieved his credit by saving the daughter and a strong box of Mr. Saville from the flames. This gentleman, however, still thought him a dangerous companion for his son, and placed him in the house of Mr. Hazard, a merchant, with whom he himself was secretly engaged as a partner. Bryan loved Miss Saville, but he was disappointed, and this disappointment drove him into dissipation. He kept a mistress, and as he was but half initiated, the resources of the gaming table did not suffice to supply her extravagancies. He was therefore arrested for debt. Previous to this he had sent information to Mr. Saville that Hazard's house was in danger of failure. Hazard was enraged, and soon found an opportunity of gratifying his vengeance. The bills sent by Mr. Saville to Hazard passed through the hands of Bryan. One of these he indorsed and put into circulation to pay his debts. This was soon discovered and Bryan was taken into custody for forgery. Henry Fairman had by this time become a barrister, and undertook his cause. The trial came on at the Old Bailey, and Bryan was acquitted upon its being found that he had a warrant of attorney from Hazard for indorsing his bills. After this he took it into his head to turn monk, but after a few months of his novitiate had been passed, he abandoned his scheme. He then went to Jamaica to superintend a plantation, and the work concludes with his marriage to a rich quaker's daughter in that island."

Such is the substance of this story. It is evident that the more the scenes and events are diversified, and consequently the corresponding faculties of the mind called into action, the greater will be the interest excited and the enjoyment afforded by a novel. It is necessary, however, that the connection should be carefully preserved, and that the progress of the principal story should not be materially interrupted. In engaging the attention, and yielding entertainment, Mr. Holcroft has certainly succeeded in a degree far beyond ordinary novelists. At the same time, the progress of the story is very much impeded, especially in the first volume, by frequent digressions. The observations are, indeed, for the most part just in themselves, and conveyed in a pleasant sportive style. Still the interruption is often tiresome and vexatious. Besides, the author, in so far as he indulges in these digressions to an immoderate extent, foregoes one of the principal advantages of a novel, which is to convey pleasure and instruction by situation and example rather than by precept. But such discussions are liable to another disadvantage when they turn upon doubtful points. These may be often of a nature not to admit of complete investigation without in a great degree injuring the interest of the story; but when accusations of a most important and serious nature are made in a light and ludicrous manner, the reader of taste and judgment feels that the satire and ridicule are misplaced. He is proportionably offended, and the effect produced is generally a better opinion than it deserves of those things which the author condemns.

But with respect to the half-informed reader the effect is much worse, for he is thus taught to decide rashly without evidence, and to condemn without understanding the circumstances of the case. The objection of course does not apply where guilt has been proved, or is open and notorious. Instances of the improprieties referred to, will immediately appear. The morality of the principal story is unquestionable. The importance of a proper early education, and the dangers to which youth is exposed from neglect in this point, and from the arts of gamblers are well pourtrayed. Several just observations are also made on the undue severity of our penal laws, but here the author has by no means been so successful; not because his views are upon the whole unfair in themselves, but because the subject is treated in a manner extremely superficial, considering its importance. The mode by which the attention of men must be turned to the correction of this abuse, is to shew, first, that the object might be attained as well, or better, by a different method of proceeding; and next, that the lives, even of the worst of men, might be turned to some useful purpose by proper management. Our author has told us that the fact is so, but *how*, is the point. Mr. Holcroft, however, must not be blamed here beyond what he deserves. His omissions are material, and his illustrations are not always so much to the purpose as might wished, but at the same time it is evident that the subject could not be thoroughly sifted in a work of this nature. When he goes so far however as to say that, even in cases of murder, the life of the criminal ought not to be taken away, he should at least give some reason for his opinion, especially after indulging in so many digressions not so closely connected with the principal subject. But the morality of many of the more detached passages are by no means so unexceptionable, and these furnish instances of the improprieties abovementioned. The author is mightily offended with the use of the term "infidel," and seems as sore as if he were conscious that it might be justly applied to himself. That the term is often improperly applied is allowed, but neither the vices of those who use it, nor any thing in the term itself, renders it improper when the application is just. The sermon which he puts in the mouth of a country vicar, is also exceptionable. So far as it goes to support toleration it is very well, for no man has any business with the opinions of others, provided they do not disturb the peace of society. But were a clergyman to preach a sermon which should make scarcely any difference between Christians, Turks, Jews, or Idolaters; if in speaking of these he neglected to point out the superiority of Christianity from its internal purity and its stronger evidence, his flock might be justified in regarding him with some degree of distrust. Is Mr. Holcroft insensible to that superiority? If he is, all the evil we wish him is a well-stored seraglio while alive, and a score of Houris after his death, with an additional cargo of stale silly jests against the Clergy. He seems also to feel rather sore with respect to the term "new philosopher." From his statement it would appear that those who are or were characterized by this term, were moderate, sensible people, whose views of reform were rational and

sober. He cannot, however, be ignorant that it implied a great deal more—a mad pursuit of innovation and destruction, without regard to time, place, or condition of society. He cannot be ignorant that their phrenzy gave a natural check to the efforts of those whose views of reform were cool and rational. These were called “new philosophers” by the bigots on the other side, who gladly seized the opportunity of throwing suspicion on their laudable designs by the odium which that term excited. In a variety of other instances the author is equally vague and inaccurate. He endeavours to ridicule metaphysics, first, because there have been abuses in that science; and next, because he seems to know very little about the matter. Our limits allow us to notice only one more of these inaccuracies. The author seems to be sensible that he has committed some legal blunders, especially in the trial at the Old Bailey. But he excuses himself by saying that when the reader should consider how easily they might be rectified, he would think them trifles. It is true, they might very easily have been rectified, but it is by no means a fair induction from this that they are trifles. In dramas, where historical truth is grossly violated, the illusion is destroyed, and the whole loses half its impressive influence. So in novels, where open and palpable mistakes are committed, where things are represented to have happened, which every one must know could not have happened, the impression both in point of entertainment and instruction is greatly weakened. So much with regard to the matter.

In speaking of the characters we must be brief. Here the author, if he has not displayed much acquaintance with the principles of human nature in general, has at least shewn that his estimates have been acute and correct, when formed from particular instances. The character of the Hero is the only one that can be justly said to be well finished, with the exception, perhaps, of Henry Fairman. The outlines of several others are, however, very strong, and may be easily filled up by those who have been accustomed to observation in this way. Upon the whole this is undoubtedly a good novel. With many defects, the beauties are still prevalent, and much rational entertainment and instruction may be derived from the work. The following description of *ould* Ireland by the hero's father is very characteristic, and with this short extract we shall conclude our review:

“Oh, by the living Lamb, put all the countries in the world in a bag, and the whole lot of them is not worth little Ireland. They are not to be named in the same day; and, faith, now I remember, I don't at all believe they were made and created at the same time. Because why? there is more generosity, more hospitality, more good faith, more friendship, and bitter claret in Ireland than in all the world beside; which I would not advise any man on earth to contradict or deny. Thin, as to what they call their christian virtues, why the Irish were the first to find their saints and martyrs, with good ould St. Patrick the father of them all at their hidd, to plant their blisssed cross, and tache the vile pagans a little of what was what. And thin there was a plentiful assortment of books and writings, among the ould Irish, before it had ever been heard by any soul on earth that there was a single crater any where to be found who could read; which, sure, is proof enough of their

learning. And beside that they had all those kind of things which they call arts and sciences; and had them all at their finger's inds long enough before any of these sort of matters were known at all at all: all of which my own cousin, Mr. O'Hallaghan has written a great bit of a book about. But what do I talk of christian virtues? Sure, are not we the most jocular, the bravest, the—brave! Let us alone for a few duels, my dear! And thin our women! Oh, the sweet craters! Sprelv a gintleman of Ireland is no gintleman that does not people his own parish, and presint every one of his tinants with a sweet miniature picture of himself. I mane a bit of a whole lenth portrait, that is so viry like, why it is quite alive and runs alone. And thin for our ateing and drinking, why, who the divle that is not a spalpeen, would iver be seen go to bidd sober? Oh, my dear Bryan that you had but been born when I was a boy, and had gone with me every Michaelmas fair to the faste of O'Connor. Faith, and I wish I could give you but a description of the thing, for it would tingle in your ears as long as you live! Such ateing, and drinking, and bawling, and squalling, and laughing, and cying.

“Oh, the sweet faste of O'Connor! whin we all came together, one after another, to bid a welcome to his birthday. Long life, says I, to the sons of O'Connor! May they go dancing to their coffins, ay, and after their distil' says Turlough. May their doots be always open, and their heart niver shut! says Dermot. May their enemies die in a bog! says Phelan. And niver sleep in a bidd, says I, while their frinds have always plinty of hilt, wilth, wine, and whisky; which is the best of all. I shall niver forget O'Connor's answer to us all. Oh, says he, may the sweet soul of Con, the hairo of the hundred battles, and my great ancistor, look down upon and bliss you all! Why Larry, and Rory, and Pat, where are ye? Bring out the whisky! Lit the frinds of my fadther's house ate, and drink, and make their good ould Irish hearts glad!

“Oh, the plisue it is, to behould with my eyes,
The deeds of my fadthers remimber'd so well!
To see my fine frinds, without fraud or disguise,
Assimble their honest affliction to tell!
The good ould milaistan, that never would mingle
His stream with a puddle, from north or from south,
Oh, it sits all the blood in my body to tingle,
And makes my warm heart caper up to my mouth!

“And thin, to be sure, the battle royal which put an ind to it all! Had you seen the well shaped tough shilalees, with which we all knocked at the doors, I mane at the ears, of our bist frinds, and often found nobody at home! Oh, good luck to your life-time, but that is a thing not to be forgotten! And so I knew viry well, before I lift it, there was not another ould Ireland any where to be found; which is the raison that I am at all times riddy to acknowledge that the Irish spake the bist English, have the most good breeding, the finest cities, the bist rivers, lakes and waters, the sweetest country, and the bravist people, with ivery thing of the sort that can be wished in all the world and his majesty's dominions into the bargain! And this, I say, I should rejoice to hear any man think proper to deny, whether I am present or whether I am not.”

Principles and Practice of Naval and Military Courts Martial, with an Appendix illustrative of the Subject, By John Macarthur, Esq. late Secretary to Admiral Lord Viscount Hood, &c, &c. The Second Edition, on an entire New Plan, with considerable Additions and Improvements. 2 vols. 8vo. Butterworth. 1805.

Owing to the manner in which our laws have for some centuries past been enacted and amended, the English code of jurisprudence not a little resembles the forests of North America, where human industry

here and there is seen to clear a spot of ground, but where the utmost efforts of man seem unequal to the task of asserting his dominion over this portion of the globe. As the legislator is perpetually employed in enacting and amending laws, and as little care is taken to reconcile the new to the old, and none to preserve any lucid order in the successive additions to our code, the inquirer into any branch of our English laws finds his progress on every hand obstructed by a mound of folios, and the first sentiment that fills his heart is despair. Many men of abilities have indeed employed their talents in arranging and abridging this incongruous mass, and the labours of lives, which might have produced the most beneficial improvements in our laws, have been wasted in the task of arrangement. This task is indeed necessary, indispensably necessary: it not only facilitates the acquisition of a knowledge of our laws, but is the first step to a better method in the enactments of the legislature. Until some digest of our numerous laws is formed, we cannot ascertain what we have or what we want, what ought to be amended and what to be wholly repealed.

The labours of Sir William Blackstone have been the theme of general praise, ever since his Commentaries were published; nor is it possible to express sufficiently the vast benefits he has conferred on his country by the luminous and accurate view which he has given of the great outline of our laws. The example which he has given of reducing confusion into order, and giving a form to chaos, is not the least of the benefits we derive from him; for many more particular digests are still wanting, and he who has engraven all the information contained in Blackstone's Commentaries on his mind, is as yet a mere novice in English jurisprudence.

Among the various branches of our laws which require illustration none seem more pressingly to demand attention than those by which our forces are governed. The laws of our forces are in many respects wholly different from those for the rest of the subjects: the persons who form courts-martial are at once judges of the law and the fact; yet they are men wholly ignorant of the principles of jurisprudence or the forms of procedure, and are only on particular occasions assisted by any person who has even a vestige of such knowledge. For these reasons our military laws would require to be so plain that he who runs might read, that even ignorance should be incapable of misconstruing them; and so luminously arranged that every part of them should be accessible with the utmost ease. But so far is this from being the case that the judge-jurors of courts-martial often find themselves wholly in the dark, and know not where to procure information. Without complimenting the officers of our forces by sea or land, on any extraordinary diligence to acquire a knowledge of those laws which they are appointed both to interpret and execute, it must be owned that their ignorance is not wholly to be imputed to themselves. A few very superficial digests of our martial laws have been eagerly bought up, and advantage taken of the feeble light which they shed. Mr. Macarthur, in the preface to the present edition of his work, states that the former edition, which was entirely confined to the

laws of our naval forces, was received with eagerness, and even quoted as an *authority* by a pleader in one of our civil courts. It is no wonder that he has again endeavoured to reap laurels in a field where they are so easily accessible, and where he has so few rivals from whom any thing is to be apprehended.

Mr. M. has in the present edition of his work treated of the laws which regulate both our land and naval forces; nor has he arranged them separately, but delivered his observations on both conjointly. By this means a degree of confusion is produced of which the author was not perhaps aware, but which must prove extremely vexatious to the officers of our forces who are little accustomed to make efforts to understand an author in spite of his arrangement. The laws of our land and of our naval forces are in many respects different, and depend on different principles: to trace where they agree, and where they differ, may be interesting and useful; but in the first place it is necessary to have a distinct view of each separately, in a work intended to instruct those who are not well informed in either. Mr. M. himself, having officiated at various naval courts-martial during the American war, and having previously written on their proceedings, gives throughout indications of being much more conversant with the rules and proceedings of naval than military courts-martial. It is the principles and practice of the former which are ever in his eye; and the latter appear to come in only as digressions. Of this defect he would himself have been more sensible, and have taken more precautions to obviate it, had he treated of our naval and military laws separately.

The first book, which occupies the first volume of the work, is entitled—“*Of the Fundamental Laws and established Theory of Naval and Military Courts Martial.*” Under this head, the first chapter is employed on “*Laws in General.*” From a short account of this chapter our readers may judge of what they have to expect from the author's lucid arrangement and profound remarks, in the succeeding parts of the work. After the usual definition of laws, our author proceeds: “*To have an adequate idea of the law of Nature, we must consider man in a state of nature, unconnected with other individuals, and prior to the establishment of society.*” This idea is indeed borrowed from Montesquieu, who is quoted on the occasion; but a very little reflection on the nature of man might have convinced our author that this, like many other observations of the witty and eloquent Montesquieu, had more words than meaning in it. When we consider man as an isolated being, we consider him not in a state of nature, but in a state so unnatural that it is only by some extraordinary accident he should ever be placed in it. Man cannot, like a vegetable, grow in solitude, nor, like the young of the ostrich, find his food as soon as he breathes the air. He must be tended and nourished through many years of infancy, otherwise he will cease to exist; and by the time he is able to provide for himself, he has a variety of ties formed with those around him. The want of food, or some other powerful cause, may indeed again compel him to break the ties he has thus early formed, and to roam to a distance from the objects of his attachment; and such are the causes continually open-

rating to disperse the families of the North American Indians over their immense forests. All men are originally brought up in society, and are endowed by nature with principles which strongly unite them to society: if they are ever separated from it, it is in consequence of causes which violently counteract the tendency of their natures. From M. Montesquieu's idea of the nature of mankind, we should suppose they sprung up in different parts of the world, without any assistance from each other, here a man and there a man; that by certain laws, not unlike that of gravitation, only acting more slowly, they gradually verged towards each other, until at length they became united into a complicated artificial mass called society. But nothing can be more unlike the men of nature than those men of Montesquieu.

As to the three laws by which Montesquieu supposes men gravitated towards each other, and which our author with no less profundity borrows from him—the law of self preservation, the law of the idea of a Supreme Being, and the law of timidity and affection—if these terms mean any thing, they must be intended as an analysis of the social principles of man. But besides being extremely imperfect in this view, the succession in which they are made to operate conveys a most false impression. A child when it sucks its mother and clings to her breast has no more idea of self preservation than it has of the man in the moon. It is actuated by hunger, by thirst, by a desire of warmth, by a feeling of weakness, by affection to its mother, and by various other principles of the human mind which early make their appearance. The ideas of self-preservation and of a Supreme Being are preceded by a developement, not only of all our principles of action, but of our intellectual powers: and man is bound to society by the most powerful links, before the first laws of Montesquieu make their appearance. The truth is, this ingenious writer, having collected a variety of facts relative to the history of man in different circumstances, was at a loss to account for the appearances he had observed; and being little acquainted with the real principles of the human mind, and yet unwilling to appear ignorant, he hazarded an explanation with which those who understood as little of the matter as himself have been satisfied. Like the vortices of Descartes, and the epicycles of Tico Brahe, he has laws and principles at hand to account for every thing; and the reader who is complaisant enough to take what he does not understand, for something very profound, will no doubt consider M. Montesquieu as a very great discoverer in political science. These remarks deserve the more attention, since the wit and quaintness of that writer's style have procured his sayings a very undue degree of reputation, and since our author is not the only man who has fallen into confusion in political speculations by setting out with some unintelligible jargon as principles.

After having got these three notable laws of Montesquieu, our author proceeds to describe the processes by which the human race verged into society: a task in which he is not a little assisted by Montesquieu, Demosthenes, Aristotle, the Abbé Barthelemi, and others, to whom he makes frequent appeals. In ad-

verting to the forms of government and the British constitution, he does not fail to allude to Montesquieu's principles of the three forms of government. We have often viewed with astonishment the manner in which political speculators have been duped by the admirable irony in which that writer veils his hatred to monarchy, and his passion for democracy. We have heard even the most ardent abettors of monarchy quote in triumph the saying of Montesquieu, that "honour is the principle of a monarchy." Had they for a moment attended to the definition of honour which he subjoins, that it is "the prejudice of every person and rank," they would not surely have repeated this burlesque of their own sentiments. In the preceding chapter he had shewn that a monarchy supposes a want of virtue; in this he asserts that it wholly rests on prejudice. Surely this is a very *honourable* distinction for monarchy. Such is the ridicule which Montesquieu has caused the abettors of monarchy to assist in bringing down on themselves, by the happy choice of a term which he employs in an unusual sense.

After various other observations of equal profundity, our readers will, perhaps, scarcely be surprised to meet with the following declaration: "The articles of war and rules of discipline for the British service, by sea and land, are clear and explicit; commanding what is right, and prohibiting what is wrong, with the punishment and penalty of every transgression annexed." Strange! that two volumes should be necessary to explain what is already so explicit, and that at every turn the author should have doubtful points to expound where all is so clear! It is remarkable that our author, in this eulogium, should, with a peculiar infelicity, fix upon that very circumstance as deserving of applause in our martial law which every one knows to be its most glaring defect. "One of the greatest advantages of our English law," says Blackstone, "is, that not only the crimes themselves which it punishes, but also the penalties which it inflicts, are notorious: nothing is left to arbitrary discretion: the king by his judges dispenses what the law has previously ordained: but is not himself the legislator. How much therefore is it to be regretted that a set of men, whose bravery have so often preserved the liberties of their country, should be reduced to a state of servitude in the midst of a nation of freemen! for Sir Edward Coke will inform us, that it is one of the genuine marks of servitude to have the law, which is our rule of action, either concealed or *precarious*." Such are the observations of Blackstone in regard to that martial law which Mr. Macarthur compliments on "being so clear and explicit, and having the penalties and punishment of every transgression annexed!"

From this account of our author's general views of his subject, we cannot expect much amelioration in our code of martial law from his labours. The work, however, certainly contains much information on the practice of courts-martial, although the arrangement is throughout so indistinct that it is extremely difficult to give any connected view of its contents. The second chapter treats of the "Origin of Courts Martial, and the authority by which they are constituted."

The mention of the Marshall's Court gives him an opportunity of relating several instances of the great honours paid in ancient times to those who were dexterous in the management of horses; how Lord Opdam, colonel of the horse, was chosen in Holland to succeed Van Tromp in the command of the fleet; and how the sovereigns of England have from a very early period laid claim to the sovereignty of the seas, on account (as the context would lead us to suppose) of their dexterous management of horses.

Courts-martial derive their whole authority from a power annually delegated by the legislature to the crown. This power entitles "his majesty to form, make, and establish articles of war, and constitute courts-martial, with power to try any crime by such articles, and inflict penalties by sentence and judgement of the same, provided this punishment do not extend to life or limb for any crime not declared by the mutiny act to be so punishable." This, as Sir William Blackstone observes, "is an unlimited power to create crimes, and annex to them any punishment not extending to life or limb!" Is it not remarkable that the British legislature, which is appointed for the express purpose of guarding the lives and properties of his majesty's subjects by means of laws, should yearly deliver over such an essential part of the community to the fangs of arbitrary power? It may, indeed, be said that this power will not be abused:—we trust it will not; but it is the glorious maxim of the British constitution not to entrust any man with power that *can* be abused without him who abuses it being subjected to condign punishment. As to the salvo of "punishments not extending to life or limb, unless when allowed by the act," it is perfectly nugatory, since "disobedience of orders" is specified among the crimes which infer the penalty of life and limb; and what crime may not be accounted disobedience of orders?

After having stated the nature of Martial Law, a law which confers arbitrary power on the sovereign, and which is every way so abhorrent to our constitution, we cannot enough admire the *same* from which a British subject mentions the prerogative of the crown to proclaim martial law for the whole kingdom on particular occasions. "This prerogative," says Mr. M. "from usage is justifiable at all times, upon particular emergencies of the state, when restrained within proper limits, and not made with a view of being subservient to the exercise of arbitrary power." The sanction of parliament is necessary to empower the king to proclaim martial law; but when this sanction is once obtained, nothing can be more absurd than to talk of "restraining the power of the crown to proper limits," or of "not making the act subservient to the exercise of arbitrary power." The legislature, by the very act of sanctioning the proclamation of Martial Law, delivers over the kingdom, its inhabitants and their property, to the absolute disposal of the crown. The operation of the civil courts and of our salutary laws is suspended; every question between the military and the civil subjects is tried by courts-martial; even their debts are cognizable by the same tribunals. The civil inhabitants, being thus placed wholly at the mercy of the soldiery, and

the soldiery at the mercy of the crown, every restraint to military despotism is removed: to use our author's own words, the crown and its officers have now "a power to arrest or detain in custody all suspected parsons, and to cause them to be brought to trial in a *summary manner* by courts martial, and to execute the sentence of all such courts, whether of death or otherwise." To render the situation of the subjects still more deplorable, it is also appointed "that no act done in consequence of those powers shall be questioned in any of the king's ordinary courts of law; and that all who act under the authority of such statute shall be responsible for their conduct in the same, only to such courts-martial." Here we have arbitrary jurisdiction in its fullest extent conferred, and at the same time all responsibility taken away! But it has been said that it is only in cases of emergency that such a power is conferred:—for our own parts we have no hesitation in declaring, as Mr. Sheridan did in the House of Commons, that "we can conceive no emergency which could justify the proclamation of martial law." Instead of being a proper remedy for internal commotions, or a means of defeating the attempts of an enemy, the introduction of arbitrary power into a free country can only serve to exasperate the minds of men, and to render them willing to change their masters. The rebellion in Ireland is quoted by our author as an occasion which called for the proclamation of martial law; and upon the success of the measure in that instance its merits may be tried. The minds of the rebellious were exasperated, the nation was filled with massacres, the soldiers exercised every species of oppression on the people, and the people retaliated by murdering the soldiers wherever they could find them.—And is tranquillity restored by this devastation? No! After the lapse of several years, martial law is still in force in Ireland.

In this chapter, and in one that succeeds, the author claims our particular attention to a distinction of great moment, as he supposes, between martial and military law. This distinction was made by Lord Rosslyn, who seems to have found it out as a mode of reconciling the marked censures of Blackstone and Hales with the continuation of the present law in respect to our forces. His lordship contends that martial law and military law are things of a nature totally different, and "that martial law, such as it is described by Hale, and such also as it is marked by Sir William Blackstone, does not exist in England at all." Now, with all due submission to his lordship, the whole of this distinction appears to us nothing more than one of those vile quibbles, under the cover of which mankind have so often been cheated of their rights. The only distinction between martial law as exercised, under the sanction of parliament, over the whole kingdom, and as exercised at present in respect to the forces, is that, in the former case, its jurisdiction extends over the whole of the inhabitants of the kingdom and the whole of their intercourse with each other, while in the latter case it is confined to the members of the forces and to their transactions in a military capacity. That martial law, such as is remarked upon by Blackstone, does not exist in England at all, is directly contrary to the assertions of

Blackstone himself, who distinctly gives us to understand that the martial law which he so strongly reprobates is that very martial law which was exercised over the soldiery in the reign of King George II. when he wrote.

In the third chapter which relates to "the fundamental laws by which Naval and Military Courts Martial are governed," our author finds abundance of occasion to retract his encomiums upon the precision and nice specification of crimes and punishments in our martial code. The specifications made by parliament extend only to a few cases and are extremely vague; his Majesty is allowed to make or unmake these at pleasure during the continuance of the mutiny act; and yet with all the regulations of the crown and the parliament, our author is still obliged to confess, that "there are offences in the army and navy to which no specific punishment is annexed by the articles of war; but it is left to the discretion of a court martial to discriminate the shades of guilt, and to inflict a punishment not extending to life or limb!" Here we have Sir Edward Coke's "genuine marks of servitude with a vengeance." Here the courts martial are entitled not only to judge of the law and the fact, but even to make the law after the fact is committed. The culprit knows not the extent of his crime or his punishment until he hears it from the mouth of his judges. The courts martial do not fail to avail themselves liberally of the broad powers entrusted to them; and a soldier has, for an offence of exactly the same nature and magnitude, been subjected to a day's confinement or to fifteen hundred lashes. The rest of this chapter contains a sort of digest of military crimes and punishments thrown together in a manner in which we can discover no method.

In the view which our author gives of the jurisdiction of the several kinds of courts-martial, he adheres to the commonly received ideas among the officers of our forces. Where there is any doubt of the extent of their jurisdiction, he discovers on almost every occasion, a manifest bias to unlimited and uncontrouled power. Thus in speaking of the right of appeal from regimental to general courts-martial, he is of opinion that it ought to be allowed on only a few special occasions of which the commanding officer of the corps is to judge. Regimental courts martial are, in our opinion, so totally inadequate to the administration of justice, that it is only in cases where no better can be had that they ought at all to be tolerated. But to take away the right of appeal from their sentence is wholly to deprive those, whom they may injuriously punish, of any redress. We know well that the remedy is a very slender one, and that the soldier has little redress to look for in a general court martial; yet still some chance of justice is left, and the very idea of having their sentence revised by the officers of other corps is a check against the officers being too shamefully tyrannical in their own regiments. In his doctrine of appeals we consider Mr. Macarthur as totally wrong, not only in point of justice, but in point of law.

By sea, our author strongly advocates the entrusting discretionary power to the captain, in respect to the

degradation of his inferior officers, and the punishment of common sailors. On this, as on other occasions, he has recourse to "the honour and humanity of British commanders," as the pledge that their power will not be abused. This has been the pledge given by all tyrants from the beginning of the world to wheedle mankind into their chains. But the English constitution trusts the lives and properties of the subjects to the honour and humanity of no man. They tell the proudest executioner of the law that if he goes a tittle beyond the limits prescribed to him, his own property or person must pay the forfeit. The Admiralty have, very properly, begun to abridge the despotic power of sea-captains in respect to the degradation of midshipmen, and it is to be hoped they will proceed further in this salutary reform. But while we compliment the admiralty on their interference in this respect, we cannot help noticing the clumsy and incomplete manner in which their interference was conducted. Instead of at once abrogating the arbitrary power of degrading midshipmen which is vested in the captains, they appointed certain favourite midshipmen who were to hold their rank of the admiralty alone, without any power in the captain to degrade them from it. Hence there are at present, in the navy, admiralty midshipmen whom the captain cannot degrade, and midshipmen of the captain's own appointment whom he may degrade at pleasure. By this bungling regulation, the latter class of midshipmen, instead of having their condition improved, have only the stings of jealousy, envy, and discontent added to their former sufferings.

Among the undue stretches of power to which our author gives his suffrage, there is no one of a more dangerous tendency than that controul over the course of justice which he seems to blame the Admiralty for not assuming under Lord Sandwich, and which he seems to approve of their assuming under Lord Spencer. The accusations of Sir Hugh Paliser against Lord Keppel, are well known, and the trial of these officers which followed. On this occasion the opposition in parliament, more anxious to promote the views of their party, than to support the principles of the constitution, censured the admiralty for not rejecting the accusations made by Paliser, and for not refusing to allow Keppel to be brought to trial. The admiralty defended themselves on the ground that they were not entitled to refuse a trial when the charges were specific. Under the administration of Earl Spencer, however, the admiralty were not slow to assume all the powers with which they found themselves invested. They refused to bring Lord St. Vincent to trial when openly accused by Sir John Orde; and under the administration of Earl St. Vincent, they refused to grant Sir Hyde Parker a court of inquiry into his own conduct which he conceived to have been misrepresented. With the merit of these cases we have nothing to do; but we have with the assumptions of the admiralty that they have any right to controul the course of justice. They indeed only claim the power of rejecting applications for trials when they consider them to be frivolous, vexatious, or unimportant: but what accusations may not be ranked in this class should the admiralty have a favourite of-

ficer to support? If this power be allowed, what security have we that any officer who is a zealous partizan of the administration may not under this plea be screened from justice? The admiralty is not a court-martial, nor a court of justice in any shape. It is merely a portion of the executive government: it may execute laws, but it has no right to judge criminals. Should any officer find himself aggrieved by the admiralty refusing his applications for a trial, we conceive that as the law stands he might have an action against that board for obstructing the course of justice.

There is nothing in the constitution of courts-martial which strikes us more forcibly than the total unacquaintance of the judges with either the principles or forms of law. The only person about these courts who is supposed to be acquainted with even the forms of law is the Judge Advocate. This officer, as our author expresses it, "may be said to be the *primum mobile* of a court-martial, as not only impelling it to action, but as being the person on whom, in a great measure, depends that harmony of motion so necessary to constitute a regular court." Yet important as the functions of the judge advocate are, our author tells us that in naval courts, those he is best acquainted with, "the duties of the judge advocate are defined in so general a manner, in the act of parliament and printed instructions, that on different occasions it has been deemed expedient to have the assistance of counsel." Such is the clear and explicit nature of martial law, and the various forms attending it!

When the proper government of our forces is an object of such consequence, and when the defects of martial law are so glaring, it is certainly a matter of astonishment that the members of our legislature should take so little trouble to inform themselves of its provisions. Of the want of information on this subject which is visible in the debates of the members of both houses, even where our author quotes their opinions as authorities, we may quote as an instance the objection of the Marquis of Buckingham to a clause in the Mutiny Bill of 1805, which enacts that the members of a regimental court-martial shall be sworn, and that all proceedings before them shall be upon oath. This clause his lordship thought unnecessary, "as regimental courts martial, as at present constituted, were more inclined to lenity than severity; and the proof that their proceedings were universally satisfactory was, that there scarcely ever occurred an instance of a soldier ever availing himself of his privilege to appeal to a general court martial." As to the lenity of regimental courts martial, if his lordship is well informed of transactions which often take place in such courts, and if he knowingly compliments them in this manner, we shall only pray to be delivered from the dominion of the Marquis of Buckingham. As to his lordship's argument as a proof of their lenity, is he indeed ignorant that the right of appeal is often denied to the soldiers? that they know too well the disposition of general courts martial to have any confidence in receiving any redress from them? and that even officers of rank in the army, while blaming the unjustifiable severity, and even detestable cruelty

of regimental courts martial on some occasions, treat this right of appeal as perfectly nugatory?

Our limits prevent us from entering into so full a discussion of some of Mr. Macarthur's positions in respect to the principles of martial law as the subject deserves. In general our opinions differ widely from his, and we consider his book as calculated, although undesignedly we trust, to diffuse or at least confirm arbitrary principles of jurisdiction in respect to our forces. This censure, however, although generally applicable, by no means extends to the whole work; in some instances he declaims with much warmth against the flagrant breaches of justice to which a door is opened by the manner in which courts martial are conducted. Such are his observations on that most unaccountable regulation, so directly contrary to every principle of the British constitution, by which the members of courts martial and even the judge advocate who attends them are sworn to secrecy in respect to the proceedings. What can we think of the intentions of men in regard to justice who are thus anxious to conceal their proceedings from the eye of the world? For a Turkish divan or a Venetian senate, where dark deeds of blood and oppression were planned, an oath of secrecy was indispensable; but what purpose can it serve in a British court of justice, unless to assimilate it to those odious institutions of tyranny? The chief ostensible reason for introducing this suspicious practice into our courts martial was to prevent the members from being exposed to the resentment of government or of the general, on account of the opinions they might have delivered in court. But as Mr. Macarthur very justly observes, the danger to the officers from the resentment of their superiors is increased by this measure. No one is weak enough to suppose that the proceedings of a court martial will be concealed from the ministers or the general, who are able to hold out such irresistible temptations to the members to violate their oaths of secrecy. No officer will, notwithstanding this oath, suppose that the way in which he votes will be concealed from the minister or the general; and consequently he will still vote under the same influence as if no oath had been taken. Before that oath was introduced, the way in which every officer voted was publicly known, and consequently if a minister or general ventured afterwards to dismiss him from the service, or to disappoint him in his just prospect of preferment, the cause of his ill usage was immediately ascribed to his conscientious discharge of his duty, and the officer had all the advantage of that very efficacious means of redress in this country which is derived from the weight of public opinion. But as matters now stand, the ministers and the general may wreak their resentment on the conscientious officer, without his having it in his power even to make known to the public the cause of his sufferings. From hence it necessarily follows that an officer has now a much stronger temptation than before to violate his conscience, as he must otherwise expose himself without any defence to the resentment of the minister or the general. When the opinion of each member of a court martial was publicly known, the fear of public infamy ope-

doubt the most defective part of the law; we mean in regard to the system. It is the worst calculated to perfect the system. But as the system itself is bad, even those which contribute the most completely to fulfil its purpose are injurious. This imperfection however of the law should not have been accompanied with a similar defect in its expounder. Had a clear and luminous exposition of the law as it stands been laid before us, its faults would have been more visible, and we should have been more prepared to apply a remedy. This too is a highly important part of the system, which has contributed powerfully to the corruption of the whole; which is, indeed, of such a nature that while it remains corrupt, it is vain by any efforts to try to bring soundness into the others. Nothing can be more rude than the provisions of the law for the choice of the officers for the management of the poor; nothing can be more imperfect than the securities which it affords for their good behaviour; while at the same time the powers which it entrusts into their hands are very great and important. Hence the great evils of which we complain. In the nature of this case too a skilful observer will easily discern the cause, that all the attempts to remedy the inconveniencies felt in the operation of the poor laws have been in amendments on the other parts of the system; the part which relates to the overseers and their responsibility has always been preserved in snug tranquillity.

2. On the author's exposition of the provisions of the law for affixing, levying, and applying the rate, or impost destined for the maintenance of the poor, we have no particular criticism to offer. It is sufficiently clear, distinct, and accurate. If he had studied the elegance of a natural arrangement, he would not have treated of the application of the money ordered for the maintenance of the poor, before he treated of the mode, and rules for levying it. But for utility this makes little difference. We think he has committed a greater error in throwing several particulars which belong to this part of the subject into that where he treats of the business of settlement; a part which appears with him to be the common sink and receptacle of whatever he knows not otherwise how to dispose of. Thus, it is pretty plain that the different modes of providing for, ordering, and relieving the poor, are different parts of the *application* of the poor rate. They ought accordingly to have been treated of under that head. In this particular is included the system of work-houses, and the putting out as apprentices of the children of the poor. Now all these subjects are thrust in beside the details relating to *settlements*. This is so like a lawyer! whose mind in general takes a form so strongly resembling the confused masses about which it is chiefly conversant.

3. *Settlements*. This is by far the most complicated part of the law; and Mr. Nolan has contrived to render this part of his subject still more complicated than it needed to be, by introducing into it several things which had nothing to do with it. It must be stated, however, in his favour, that he has reserved those extraneous matters, which formed a proper part of another branch of his subject, to the end; and has finished the subject of *Settlements* first. We

are happy to observe further that this complicated part of the subject is treated with no little merit. The exposition is full and distinct, and leaves very little to be desired. The divisions are for the most part judicious, and follow each other in an arrangement in which there is not much to blame.

The author has added to this exposition of the laws relating to the poor an appendix, in which are contained the whole of the statutes on the same subject in a chronological order. We have here, therefore, both the text, and the commentary. Upon the whole we consider this a useful book; and we recommend it as particularly deserving the attention of all those who are in any peculiar manner interested in the administration of the laws for the relief and settlement of the poor.

The Penance of Hugo, a Vision on the French Revolution. In the manner of Dante; in 4 cantos. Written on the Occasion of the Death of Napoléon Hugo de Bassville, Entoy from the French Republic at Rome, January 14, 1793. Translated from the Italian of Vincenzo Monti into English verse. With two additional cantos. By the Rev. Henry Boyd, A. M. &c. Longman and Co. 1805. 172 pp.

Mr. Boyd, whose poetical productions within a short space of time have been numerous, has distinguished himself by his fondness for a peculiar style of poetry. He delights in allegory, and that species of allegory which is found in the writings of Spenser and Dante. The latter of these poets he has accordingly translated into English, while he has written an avowed imitation of the former, of which we shall hereafter give an account to the public. *The Penance of Hugo* is a poem of the same description, an imitation of the *Inferno* of Dante. The original author Vincenzo Monti is known in Italy as the author of two tragedies which have met with great applause, *Aristodemo* and *Manfred*.

The circumstance which gave occasion to this poem is as follows. Nicola Hugo de Bassville, a native of Abbeville in France, had been sent some time in the year 1792, to effect a revolution at Rome. After many attempts, by private intrigues, and harangues in public, he found the people, whether from fear or attachment to their religion and government, not likely to be brought over to his purposes. Still however he continued his intrigues, in the hopes of planting the tree of liberty on the banks of the Tiber. On the 14th of January, 1793, as his carriage was proceeding along the streets, it was surrounded by the populace, who declared they only intended to prevent him from proceeding in some design, on which they suspected he was then going. Bassville fired a pistol among them, which raised their fury to such a degree, that they immediately dragged him out of the carriage, and dispatched him on the spot. The tumult immediately subsided, no other Frenchman received the least injury; and it is stated that the wife and child of the emissary were taken care of by the humanity of the reigning pope.

The poem commences at the moment when the spirit of Bassville is dismissed to the other world, seized upon by an infernal minister, and rescued by a

guardian angel; who informs him that he is destined to reach the seats of Paradise at length, but not until France has first atoned the crimes of the revolution in which he shared. Until that period he is doomed to be a witness of the scenes which shall pass in that country and to lament over them. To perform these conditions the spirit of Hugo proceeds with the guardian angel to France. Their first adventure of note was at Marseilles, where they saw a victim offered up on the guillotine. The description of this adventure will enable our readers to judge of the manner and tendency of the poem:

“ A fiend-like crowd they saw, that shook the sphere
With sounds of scorn, too horrible to hear,

Blaspheming loud, while, gasping on the ground,
A human victim bled; then, raising high
The SAVIOUR'S image, with barbarian cry,
Vanishing, they hung, and madly danc'd around.

“ At such a sight, a more abundant shower
Of tears the spirit shed, and mourn'd the hour
That shew'd the deed. A spectre at his side
His sorrow 'suag'd:—‘ Behold! lamenting shade,
He cry'd, ‘ what price for virtue here is paid,
And learn why yonder spot in blood is dy'd.’

“ You body once I own'd. My trade was DEATH:
Mine was the task to stop the felon's breath
And punish crimes, tho' deep naxscl' in sin:
But Love Eternal o'er my failings drew
Oblivion's shade. A Saviour's power I knew,
Whose holy influence purg'd the stain within.’

“ With blows on blows compell'd to bind the cord
Around the sacred image of my LORD—
—Shall I the horrid sequel tell, or hide?—
With slacken'd hand, and horrent hair, I stood,
While, fir'd to madness, that nefarious brood
Stall urg'd me on, and ‘ to the gibbet’ cry'd.

“ On me, reluctant, soon they turn'd their hate,
And ply'd with doubled wounds the work of Fate.
My life's warm current diench'd the sacred wood.
But he, whose mercy comes with angel flight,
And meets the prayer, that seeks the source of light,
Inspir'd my accents, and my hopes renew'd.

“ My prayers to Heaven aspir'd, it open'd soon,
And boundless Mercy gave the rapt'rous boon,
Such as the heirs of high Salvation know.
Thus as he spoke, the hst'ning spirit gaz'd,
With mingled dread, and hope, and wonder 'maz'd,
And floods of hallow'd grief began to flow.

“ He seem'd a flow'ret, hung with pearly tears,
Before the jocund Lord of light appears
To paint the morning mists with colours gay.
And now the mingling souls, with strict embrace,
And gentle parley, tell the work of grace,
And move and speak, like denizens of day.”

After some further conversation and friendly embraces, the Spirit of Hugo and his companion quit the executioner and proceed on a tour round France. A description is given of the desolate and terrific appearance of the provinces at this period. The Spirit of Hugo is filled with horror at the sight; but the guardian angel, with smothered anguish tells him that a far more dreadful scene was still awaiting him. They proceed to Paris where they arrive on the morning of the execution of Louis the Sixteenth. The description of this scene is particularly laboured by the poet, and we shall therefore quote the most striking passages of it:

“ It was the day when Capricorn beheld
Hyperion leave his dim aerial field

Of storms fermenting, for the wat'ry sign.
With faint and sickly eye he look'd afar,
On the dark scene of elemental war,
And crimes, that darken'd more the year's decline.
“ Eight hours of morn had wheel'd the circling ray,
And now, the ninth had seiz'd the helm of day;
Yet shrin'd in gloom, the disembodied friends,
Invisible to mortals, past along
And mingled with the sin-polluted throng,
Where the hell-haunted town its walls extends.

“ A rueful glance the guardian angel threw
On every side, and Pity's holy dew
Suffus'd his eyes, that shed a dewy light,
O'er the disastrous scene: the minor shade,
Surpris'd to see the shaft of grief invade
An heavenly breast, was startled at the sight.

“ Mute was the sacred bell; each noisy trade
Silent in stern tranquillity was laid;
Still were the anvils clang, and griding saw.
A deep terrific hum at last began
To run along the streets from man to man,
And all was whispering dread, or tongueless awe.

“ And tales were told that arch'd the hearers brow,
And touch'd the sallow cheek with tints of woe;
Heart-piercing notes and sympathetic sounds,
In doleful harmony commingling, swell'd,
Their babes with fearful clasp the matrons held
Close to their breasts, and trembling gaz'd around.”

A band of Druids are here supposed to rush unseen among the populace, and by means of their deadly drugs to rouse them to deeds of horror. The guilt of France is suspended in the heavenly balance against divine patience; but by means of the deed now perpetrating, her guilt weighs down the scale:

“ In that dread moment to the funeral stage
The monarch comes, unmoy'd by mortal rage,
And mounts unterrified, and looks around
With inborn majesty, that spread an awe
On them that scorn'd divine and human law,
And cruelty a short suspension found.

“ Behold a wonder! with Demonian wrath
Four sons of darkness mount the stage of death
Like men, but each an hideous vizor wore,
With strange distorted looks. A strangling cord
Was twisted close around each neck abhorred,
And every hand a bloody dagger bore.

“ O'er every visage hung with horrid shade
Their locks, like unshorn fields in ruin laid,
By Eurus in his rage: and every face
In characters of blood disclos'd a name
By justice doom'd to everlasting fame,
Foul regicides and foes of human race.

“ First Ankerstrom and Damiens met the sight,
Ravaillac next, a more infernal sprite,
But, with the shadow of his hand, the last
Conceal'd his title. Soon the Stygian band
Seiz'd on their victim with remorseless hand,
And bound him for his fate with cruel haste.

“ Then like his LORD, who with his latest breath,
Pray'd for the cruel authors of his death,
And cry'd ‘ O Father, why forsake thy son?’
Beneath the fatal edge, the fiend-like crew,
With force combin'd the royal victim drew,
Before his saintly orisons were done.

“ ‘ Receive my spirit, Lord,’ he cry'd aloud,
‘ And save my people, save this blinded crowd.’

He could no more, for now a ruffian hand
 Led him beneath the steel with fatal force ;
 Aloft the steel was rais'd without remorse,
 By a dark second of the bloody hand.
 " His consecrated locks another held,
 And downward to the fatal block compell'd
 The royal head ; a fourth the fatal twine
 Cut sheer, and down the forceful engine fell.
 Earth shook, and ocean seem'd in rage to swell,
 While Heav'n in thunder gave the fatal sign."

If this description is upon the whole feeble, the poet and his translator are not to blame for not doing their best, for we can quote no other more striking passage from the poem.

After the death of Louis, while his soul is mounting upwards, the Spirit of Hugo falls prostrate before his majesty and entreats his pardon: Among the crimes which the unhappy Spirit here confesses, what moves his guilty conscience most, is his daring to employ his arts against the holy seat of St. Peter at Rome. Here we find Rome described as still defended by the special protection of the Almighty, and as laughing to scorn the impotent efforts of man against the Holy See. Alas, poor Monti! Why didst thou not write a few years later? In that case thou mightst have escaped the ridicule of seeing thy prophecies respecting the sempiternal empire of Rome given to the winds. Monti, however, is not singular in his unlucky descriptions of short-lived triumphs. We remember what happened to an ill-starred poet of our own country on the capture of Toulon.

The monarch forgives the penitent Hugo, and after commissioning him to hover around his wife and son, and to inspire the powers of Europe, particularly the Pope, on whose assistance every thing depended, to avenge his death, he pursues his way to the realms of happiness, where he is joyfully received.

While these things are going forward in mid-air, a band of regicide demons, who had themselves fallen a victim to the revolution, were collected to drink the royal blood; but an angel with a drawn sword kept them off from their nefarious purpose. The poet then sings the original authors of the horrid scenes of the revolution, who are seen among this crowd of abandoned ghosts. Here we find Voltaire, Diderot, Helvetius, Rousseau, D'Alembert with the Encyclopedia, Raynal, Bayle, and Freret. The author unaccountably forgets Charles the Ninth, Catherine de Medicis, with all the horrible perpetrators of the massacre of St. Bartholomew in the midst of profound security; Richelieu and his sovereign, Mazzarin, Louis the Fourteenth with the monsters who persuaded that weak bigot, by the dread of the pains of hell for his numerous crimes, to repeal the edict of Nantes, and to consign to indiscriminate slaughter so many thousand of his innocent and unsuspecting subjects; the Mesdames Maintenon, Pompadour, and so many more, who in the pride of their prostitution, trampled on the necks of the French people:—our author forgets to enumerate that elder list of miscreants who by their crimes, so insulting to man and to God, extinguished morality and reason, rendered an ignorant and corrupted people the ready prey of atheists and political dreamers, and thus led to the

horrible scenes, the St. Bartholomews of modern times, which he commemorates. The Italian poet, a Catholic and a worshipper of despotic power, may indeed be excused for this forgetfulness: but it is strange indeed that his translator, a Protestant, and the native of a free country, should have forgotten to jog his memory in one of his historic notes.

The poet accounts for some of the more horrible transactions of the revolution, by supposing the human soul dislodged and replaced by a fiend. The idea is expressed with some ingenuity:

" The great way spirit of Raynal he show'd,
 And ask'd:—'What wonder to this dark abode
 This fiend condemns? and who is he above
 That through material optics views the skies,
 And in his name the spark of life supplies;
 Say, what mysterious pow'rs his members move?'
 " ' The King of Terrors yet withholds the blow,'
 His guide reply'd, ' and lets a fiend bestow
 Tartarean life upon his moving clay.
 Marsilia sull' beholds the form possess,
 Nor knows a Stygian tenant warms his breast
 While here his spirit joins th' infernal lay.
 " ' Yet not peculiar is this sinner's fate,
 Innumerable subjects of the nether state
 To this sublunar stage exulting soar;
 And, shrin'd in earthly forms, with demon skill,
 Harangue the senate, and the forum fill,
 Trusted and lov'd, on Seine's detested shore.
 " ' While codes of law the haunted *body* frames,
 The *spirit* weeps below in folding flames,
 Plung'd in damnation, by her *partner* bought."

In the fourth canto, four angels, ministers of vengeance, are seen descending from the clouds to rouse up the nations to revenge. They are met by two aerial forms, on the vest of one of whom are depicted the principal scenes of the revolution. The poet here again describes the fate of Louis more particularly. The fate of Robespierre and his associates is predicted: the murmurs of war are heard to rise around; and the ghost of Hugo is left in horror and amazement following the angel to view the sequel.

Thus far Monti proceeds in the Penance of Hugo: the two additional cantos of Mr Boyd succeed. In these cantos the principal figure is Bonaparte, whom we find conversing with witches, and learning his future destiny. We cannot compliment Mr. Boyd on the poetical powers he has displayed in these cantos. They display less imagination than the preceding; and, what is certainly a great defect in the continuation of a poem, the sentiments they contain are different from those which we should have expected from Monti. The glory of Britain is here substituted for the glory of Rome. Bonaparte is characterized as one of those persons whose bodies are inhabited by a fiend instead of a human soul; and as the arch-minister of the powers of darkness. These sentiments in respect to Bonaparte must be extremely different from those of Monti the devoted friend of the papal power. Had he treated of Bonaparte, he would have represented him as a guardian angel sent by heaven to rescue the seat of St. Peter from the hands of infidels, to trample atheism under foot, and to restore the crown of spiritual dominion to the head of the chosen high priest of heaven. We question

whether this will not as yet form the conclusion of Monti's poem, and the reign of Bonaparte be represented as the period of the deliverance of Hugo's spirit from its penance.

Mr. Boyd, at the conclusion, leaves poor Hugo in almost a worse state than he found him, still immersed in scenes of horror to which no end yet appeared; and only consoled by a distant hope that those evils would in the end lead to good.

To the volume is subjoined a parody of Gray's Descent of Odin, which we shall extract as a specimen of Mr. Boyd's talents in this way. The conceit of the charm arising from Nelson's arm is ingenious, and more particularly interesting at this moment, as it brings to mind the glories and the fate of that gallant warrior, who lived the terror of our enemies, and by the destruction which accompanied his death, rendered it no less a matter of lamentation to them than to his countrymen:

THE WITCH OF LAPLAND,
IN IMITATION OF
GRAY'S DESCENT OF ODIN.

Written after the Storm that scattered the English Fleet off Brest,
January 1803.

“ Uprose the fiend of Gaul with speed,
And seiz'd his fiery-footed steed,
And over sea and land he flew,
Till near the witches den he drew;
The lofty rock, the gloomy cave
Echoed to Fuland's roaring wave,
And far within the fiends abode,
That rule the blasts and vex the flood,
' Give me a wind,' the Demon cry'd,
' To sweep the broad Atlantic tide,
And drive away the British train,
That block our ports and guard the main:
A storm, a storm, to scour the sea,
And claim a noble gift from me;
Grant me a storm, and name your price,
My pupil gives me large supplies.’

WITCH.

' Tell what my reward shall be,
Before my whirlwinds scourge the sea.’

DEMON.

' Phials of tears I will bestow,
By matrons shed in deepest woe,
And cinders, swept from burning towns,
And jewels reft from plunder'd crowns,
A trampled cross, a sacred bowl,
Pledge of a renegade's soul;
And, if you to my prayer incline,
That soul-benumbing plant is thine
Grafted on the Cyrmean yew,*
Foster'd with Tartarean dew,
From whose dire scent the virtues fly,
While Freedom lays her down to die—
Nay more, if you the blast unbind,
A nobler gift shall soothe your mind;
A mitre by a prelate worn,
Who gave his creed to public scorn—
And—here it is—on vellum fair,
In letters blue, his backward pray'r;
When his dire spells the Magian hurl'd
Against the guardians of the world.

* Old name of Corsica.

This scarf is dy'd in infant's blood,
Shed by its sire in furious mood,
When robb'd by Gaul, with frenzy wild,
Famine to shun, he stabb'd his child.
The maiden that this girdle wore,
Lies pale and stiff on Weser's shore;
To shun the Gaul's infuriate chase,
She chose the water's cold embrace;
And see what Gallic love bestows,
Impartial boon to friends and foes,
Those scales that weigh with even poise
Plagues, that is, blessings in disguise.

WITCH.

Give me all thy plunder'd store,
That cross and kerchief stain'd with gore;
But somewhat still you must resign,
Before the hurricane be thine.
A warrior's hand I must obtain,
Unmatch'd in combats of the main,
This martial hand in battle lost,
Alone can free your cumber'd coast,
And you the precious bones must find,
Wherever borne by wave or wind.
This charmed hand, when made my prize,
Spreading to gigantic size,
And nerv'd anew by magic lays,
The anchor's magnitude can raise;
Fate and France the boon demand,
'Tis Neptune's gift, 'tis NELSON'S hand.’

' I know the hand, I hate the name,'
The fiend reply'd, with eyes of flame,
And seaward soon he took his flight,
Borne on the dragon wing of night,
And oft he search'd the sea-wolf's jaw,
And oft the shark's voracious maw.
At length a shatter'd arm he found,
And bore to Lapland's stormy bound.

The crone her crimson flag unfurl'd,
Dread signal to the vap'ry world,
And soon her elves with sullen tune
Drew a dim halo round the moon,
Loud and long the tempest blew,
Uptackle ran the gallant crew,
The navy furl'd her sails in haste,
Half-yielding to the furious blast.
But mightier powers had render'd vain
The compact of the hellish train,
And soon like eagles, scatter'd far
By the rude rage of windy war,
The squadrons rallied to their post,
Lining with fate the trembling coast.
Storming with rage, the Demon finds
The grey commandress of the winds,
And loud, with furious bans assail'd,
Demanding why her magic fail'd?

' Alas!' the beldam cry'd, and shook
Her sides with laughter as she spoke;
' My friend, you quite mistook my meaning—
Dead fingers from the ocean gleaming;
That hand I meant is active still,
And He that baffles all our skill,
Defends from every chance of war
That member with peculiar care;
But for the spoils you and your chief
Gave me, a treasure past belief,
They shall be paid (by hell I vow)
With tenfold usury below.’”

Familiar Letters from Italy, to a Friend in England.
By Peter Beckford, Esq. 2 vols. 8vo. 18s. London, 1805. Hatchard.

These letters, it appears, were written prior to the French Revolution, and consequently the state of Italy before that period is all that can be here described. This undoubtedly must detract considerably from the value and interest of the work. At the same time, however, a publication of this kind may not be without utility, though a variety of changes may have taken place in the constitution and policy of the country under consideration subsequent to the writing of the letters. It gives an opportunity of comparing the past with the present state under the alterations that have happened, and of considering whether these alterations were of advantage to the individual, the community, and mankind in general, and if they were, in what degree, and in what manner. Without attention to the subject in this point of view, the history of the changes themselves must be of little importance, at least when considered as the means of adding to the experience of the politician, who may wish to draw lessons from the past to regulate his conduct for the future. For publishing these letters, then, written at a time when Italy was in a different situation from what it is at present, no apology was required. The only question is whether the picture given be correct and faithful, and whether it be finished in such a manner as may leave the reader but little further to desire on this subject, either in point of instruction or entertainment. With regard to the fidelity of the picture, we found several passages at the commencement of the work which were not calculated to raise our expectations to any high degree. "Lalande's account of Italy," says the author, "is now upon my table; I shall read it with attention, and shall follow that gentleman, or any other who has written on this subject, with as little scruple as any ancient poet or modern traveller whatever." As to reading with attention the works that treat of his subject, this is not only allowable in an author, but highly proper, and sometimes even necessary, because this must be the means of ascertaining what progress may have been already made, what mistakes may require to be rectified, what room may be left for alterations and improvements, or whether the whole may not be placed in a new light, and upon a different and firmer foundation. But as to following the steps of another without scruple, that is quite a different affair. We should rather suppose that it might be proper to be exceedingly scrupulous, and never to trust to information that may very possibly be defective, where more satisfactory evidence can be procured. It is owing in a great measure to the want of due attention to this, that error often takes such firm root, stands so long, and spreads to such an extent. The author, as an excuse for himself, tells us in a note that Virgil is said to have copied Homer in near a thousand places—that Terence has been called *dimidiate Menandre*—and that writers of travels have invariably copied one another. It is, however, our serious advice to Mr. Beckford, if ever he intends to write again, and wishes to produce any thing valuable, to examine a thing whether it be just and proper in

its own nature, and if it be not, never to adhere to it, merely because such a mistake has been committed by others, some of them, perhaps, persons of celebrity. This would only tend to give perpetuity to error, and bury truth for ever. The scholars of a certain ancient philosopher contrived to make themselves as pale as their master, and so concluded that they were as wise as he. It might be difficult, however, to prove that wisdom consists in paleness, and certainly no less so to prove that defects, because they belonged to great men are to be deemed excellencies. The author, however, does not allow this complaisance to go beyond a certain extent, for he declares that where he has had an opportunity of forming an opinion of his own, he will not follow his predecessors so blindly as to give up his opinion to theirs. This is at least something; but it must be obvious upon the whole, that the details are to be received with a considerable degree of caution.

The principal places of which we have here an account, are Geneva, the Alps, Turin, Milan, Genoa, Placenza, Bologna, Florence, Pisa, Leghorn, Lucca, Siena, Rome, Naples, Sicily, and Venice.—But the author dwells particularly on Florence and Rome, and perhaps, with reason. A tolerably accurate idea of the manners and customs of the Italians may be collected from a just description of these places and their inhabitants.

The government has always the greatest influence on the character of the people, and this circumstance has not been altogether unobserved by Mr. Beckford, though he does not by any means appear to be aware of the full extent of that influence. He has, however, given a sketch of the forms of government of the principal places that fell under his consideration, but this is acknowledged to be superficial and is, therefore, to be received with caution. Still the character of the people and the nature of the government are so much connected that they throw light on each other, and therefore it may not be a matter of great difficulty to decide correctly upon the merits of the one from a knowledge of the other. From comparing then the author's account of both, it appears that his statements, as far as they go, are tolerably correct. Political freedom is the parent of virtue, of light, of happiness and peace; while vice, in its most horrid forms, darkness, misery, and riot, are the offspring of slavery and oppression. The author exhibits corrupted governments, and then, as might be expected, shews us a corrupted people. He does, not, however, with any great accuracy, either perceive or trace the connection. This must be done by the reader, otherwise he will find these letters of little use.

Many of the most flagrant vices of the Italians are exposed by our author, and notwithstanding the suspicions that might arise respecting his accuracy, from the principle upon which he professes to proceed there can in this instance for a variety of reasons be little doubt as to the general fidelity of his representations. Virtue in the women, even after they are married, is a thing that is neither found nor expected, and no children are less a man's own than those who are generally so called. Education is therefore constantly neglected,

or at least conducted in such a manner that it rather does harm than good. It seems in a great measure to be a mere form, and parents who wish to exhibit a tutor without the expence, which however is only four or five crowns a month, hire an abbé to walk out with their children, and these peripatetics are well paid at two crowns per month. Learning in Tuscany is discouraged by system. The remarks of the author are not always very deep or consistent. After such a representation as the above, he observes from some trifling and formal attention of Italian parents to the morals of their children, that they might put English parents to the blush. That English parents pay that attention to the morals and education of their children which their importance deserves, is what no one will contend, but really in comparison with Italian parents they would upon the whole have much greater reason to triumph than to blush: The boys, when they attain the age of eighteen, commence *Cavaliere Servente*, with the consent of their parents. As this employment is, or has been a striking feature in the Italian character, the following description of it by the author cannot be unimportant:

"The service of this gentleman begins early in the morning, and ends late at night. He has the entrée at all hours—and the bed-chamber of the lady is as familiar to him as to her husband. He assists at her toilette; decides about her dress; jokes with her maid; and plays with her lap-dog. If she goes out, it is his business to accompany her: if she stays at home, he never quits her side; for instinct tells him, whether he has read or not, that with certain persons, and on certain occasions, '*Les absens ont toujours tort.*'* When dinner-time approaches, the *Cavaliere Servente* takes his leave.

"A frugal repast eagerly swallowed—a toilette easily made—occupy a few hours only, and the *Cavaliere Servente* returns to his lady with a hasty step lest another supply his place. A *tête à tête* at this hour is usually this gentleman's exclusive privilege. Nivon says,—'*Qu'une Maison du cœur est la Puce du Monde où les actes sont les plus courts, et les entre-actes les plus longs*'—and no people upon earth experience the truth of the remark more than the couple I am now describing. The *Ventrite* at length arrives†—the coach is ordered, and they drive up and down the same street, looking different ways; and, for want of conversation, having said all they had to say, bow to every carriage as it passes, till the hour of the theatre.

"If the lady goes to an assembly, the *Cavaliere Servente* takes charge of her cloak, her fan, her gloves, sorts her cards, and sits at her elbow. At Genoa, he follows her chair; in other towns, he accompanies her in her coach: while Jerry Sneak, the husband, walks on foot, let the weather be what it may, his only equipage a pair of thick shoes and an umbrella. Wherever the lady is invited, this gentleman is expected. At public dinners he receives a formal invitation; and the husband, unless he be the *Cavaliere Servente* of another lady, is purposely omitted. The twenty-four hours are thus pretty equally divided between them both; but, as the husband enjoys the lady's company in the dark, when the smooth skin and convenient features of a Negro might better suit his portion than the most beautiful profile Grec, the charms of which are for the contemplation of his rival, it is the height of folly to marry a woman for her beauty only. I don't know that beauty in

* *Vide La Pucelle—Chant IV.*

† "The *Ventrite*, an hour before sun-set, is the time of the Corso."

this country is ever desirable in a wife, as it may occasion uncasiness, after it has ceased to give you pleasure.

"An old gentleman, asked me, the other day, seriously, if he should marry?—Quin, on a similar occasion, said—'No:' and being pressed for his reason, replied—'*If you marry an old woman she will stink you out of bed; if a young one, she will kick you out.*'—In Italy, where a wife does not depend on her husband only for her amusements, old gentlemen find better treatment: I therefore told my friend, that he should marry by all means, since probably by so doing he would make more than one person happy. Voltaire recommends matrimony pleasantly enough: he says—'*Si votre femme est sage et raisonnable vous serez un homme heureux, si elle est méchante, ou coquette, vous deviendrez philosophe—vous ne pouvez jamais qu'y gagner.*' Besides, those who marry to have an heir to their estate, the principal object of matrimony in this country, whatever be their age, need never despair. Jealousy, I mean in a husband, is become as ridiculous as a worn-out fashion. The good man submits patiently to his fate, and makes the following prayer:—'*Signore vi prego che la mia moglie mi sia fedele, e se mai non la fosse vi prego che io non lo sappia; e se mai lo sapessi, che non me n'importi un cornio.*'‡

"You will conclude from this account, that female virtue is at a low ebb in Italy:—I see nothing to contradict the idea. Some chaste women, without doubt, there are; but when from a small number are taken those who have no desires; those who have no temptation, and those who, having both, have no opportunity; the quantum of real virtue remaining will be reduced almost to nothing:—such are the pernicious effects of bad education, and bad example, in a warm climate!

"That a rational being should be found idle enough, both in body and mind, thus to fritter away his whole time in the company of one woman: that a wife should wittally make herself the talk of a whole town, and submit to the tyranny of a man she is not in duty bound to obey, and oftentimes is afraid to leave, though she has ceased to love;‡ that a husband should suffer another man to have more influence in his house than he has himself; to enter it familiarly and indecently at all hours, and be privy to the most secret transactions of his family: that Government should look with an indifferent eye on a system of prostitution that corrupts the manners, and at once destroys domestic happiness, filial duty, and parental affection; will probably be objects of astonishment to you, as they have been to me."

The people of Italy and the governments seem in some respects to consider each other as natural enemies. Government dreads the power of the nobility and the desperation of the populace, and endeavours to guard against them by drawing the chains of their slavery as closely as possible. The lives of the nobles are therefore, in general, passed in a round of vices and idle ceremonies, while the populace, without a single feeling of manly self respect to animate industry and virtue, indulge their passions and appetites, to the basest and most diabolical extent. Poor, miserable, and without hopes of relief, despair drives them to every vice, and checks every virtuous propensity. If the government be weak as well as vicious, which often is, and perhaps must necessarily be the case, while the nobility and people are deprived of their just liberties, the most scandalous and illegal practices are connived at. This indeed must happen, for such practices are

‡ "I pray God that my wife may be faithful! if not, that I may not know it.—If I am to know it, that I may not care about it."

§ "The change of a *Cavaliere Servente* is as much a topic of discourse in any town in Italy, as the change of a Prime Minister is in England."

the natural consequences of bad government. In some of the governments too the great burden of the taxes falls on the few who may be considered as a middling class, because they are regarded as the least dangerous. In this manner a cowardly tyrant having three slaves, might oppress the first, of a timid and simple disposition, without scruple or fear, while he refrained from driving the second and third to extremity from a dread of the strength of the one and the cunning of the other. In short, the corruptions of the Italian governments produce vice, poverty, idleness, and misery among the people, and these vices of the people again have a tendency to increase the defects of the governments.

The view of the character of the people and nature of the governments in Italy which has been here given is such as may be collected from these letters; but the author himself seems to have had no systematic notion of the subject, nor any fixed principles as the foundation of his reasoning. Thus, though some of his observations and arguments are sound and just, many of them are trifling and contradictory. "Love," he observes, "is the principal passion of an Italian, and love includes jealousy, and this is attended with terrible consequences, where churches protect murderers, and confessors absolve them." This is well said, but then in the same page he informs us that jealousy is a worn out fashion, and in a page or two after, that husbands bear the weight of their infamy with the patience of a jack-ass. This contradiction may perhaps be explained by supposing, which probably is the fact, that the Italians are, in general, patient as asses under infamy, and ferocious as tigers under what is falsely so called. An Italian may bear the infidelity of a wife with *sang froid*, yet be extremely jealous of a mistress. For this explanation, however, the reader will have to thank himself and not the author. Inconsistencies of this sort are scattered over the whole work; but the well-informed reader will easily detect them. Among many trifling and inconsistent remarks, there are also some which are particularly exceptionable. In speaking of the importance of religion in governments, the author appears to consider it merely as a state concern, and observes in one place that he believes in no miracles except where his religion is concerned, and that in every other instance he will be directed by common sense. Does not this imply that common sense is not necessary in religious matters, or that none but madmen can be religious? We are not positive that this was exactly what the author meant, but his words certainly admit of this construction and so they will be understood. Against these and similar errors the reader must constantly be on his guard in reading this work.

Sketches of the history of the several remarkable places, especially of Rome, are given, which in the condition in which they perhaps must appear in a work of this sort are the idlest and most trifling that can well be conceived. Very little depth or acuteness is to be found in any part of the work, while the views and observations are often inconsistent and erroneous. The wheat that is hid amidst all this chaff will require a skilful hand to discover it. To the

reader who can separate them and seize on what is material, these letters may undoubtedly be valuable. We shall conclude with the following letter on the government, and administration of justice in Naples, which is certainly worthy of attention:

"Naples is an absolute monarchy, totally dependent on the will of the sovereign, without either parliament or council to assist, or direct him; a system of government liable to so many objections, that I shall decline saying any thing about it. The executive power is not less exceptionable. Gentlemen of the law may be said to have the chief direction. When Naples became a province of Spain, a council, called *Collaterale*, consisting of lawyers only, was appointed to counsel the viceroy, who was under the necessity of consulting them. That system has been abolished since the regal power has been established, but the lawyers, in many instances, still retain their authority, and no business is transacted without their intervention.

"The practice of the law is too lucrative an employment in this country for justice to be expeditious or impartial. Were the use of gold and silver unknown, lawyers would be as scarce at Naples as they were at Sparta. What you have heard, or what you may have seen, of law in your own country can give you no idea of it in this. Here perjury is publicly avowed. Ask a man what is his trade, and he will not hesitate to tell you that he is a *false witness*. With a proper number of these honest men you may at any time alter a will, or gain a cause. The number of witnesses is considered, not their characters.

"Never go to law with a Neapolitan. Some of our countrymen have done it, and even when they have succeeded, which has seldom happened, have always been out of pocket. It is otherwise at Hanover. There justice is done you even in that court which regards the private interests of the sovereign himself. The president of which, coming to England on some particular business, and George II. seeing him and asking him, how it came to pass that in his court he lost all his causes? The honest president replied—'Please your majesty, it is because your majesty is always in the wrong.'

"In the highest departments of the law, I believe no country can produce more respectable characters than our own;—gentlemen of more professional knowledge, or more acknowledged integrity. Lord Kenyon has lately told the attorneys of his court, that they are bound to give their clients the best advice in their power, and to conduct the causes intrusted to them as if they were their own; and that if an attorney, instead of honestly, and fairly advising his client, advises him to prosecute groundless and frivolous actions, for the sake of costs, all such attorneys would be condemned to pay the expences themselves. If I am not as lavish in praise of their oratory as of their integrity, it is because I am not a friend to it: I consider it as an enemy to truth, its chief advantage being to mislead. Truth, when it is ever a plain tale, like beauty, appears to the greatest advantage when least adorned. We are told that, '*nihil tam absurdum quod dicendo non fiat probabile, nihil tam horridum et incultum quod non splendescat oratione*:'—it changes at pleasure vice into virtue, and what it cannot answer with success, will sometimes succeed in turning into ridicule.

"I never was a friend to suits at law, which, generally speaking, are a benefit to the lawyers only. As I have not a wish beyond what is my right, I am always ready to submit to a reference; if others thought the same, there would be less litigation, for there are not many instances where right is so involved in a question of law that lawyers only can decide. One would think a man need not go to law to know whether the legs of a horse are a part of his body; yet this wonderful discovery in natural history has

been lately made at my expence. I bought a horse of a Florentine nobleman, with an assurance under his own hand that he was *'sano di corpo'*,—(sound of body). I considered it as a general expression, answering to what we call *sound*, and thought no more of it. The horse, upon trial, proved unsound in his feet, and I returned him. This occasioned a law-suit, and though I gained my cause, though the judge after repeated hearings, after the mature deliberations of many months, decided at last, that the legs of a horse *are parts of his body*; it is not my intention ever to risk another contest.

"The criminal court of Naples differs not less from our own. With us nothing can be produced in evidence that is not declared in the indictment; a circumstance highly favourable to the prisoner. Nor is he obliged to answer interrogatories that may serve to condemn himself; I might say, he is not suffered, for the judge humanely interposes in his behalf, and advises him to the contrary. Our juries are judges of guilt, not the king, because the same person cannot be both prosecutor and judge; nor his judges, for the same reason, because they represent him. Here the sole business of the judge is to find the prisoner guilty of something or other, no matter what; and by any means, no matter how unfair. It is much to be feared, gentlemen, if hereafter you are to be tried in the same manner, that not one of you will escape damnation.

"I read with great satisfaction the other day in an English newspaper, of a poor German who, driven to the greatest distress, and unmindful of more than one commandment, had made too free with what did not belong to him, was seized, imprisoned and tried. The action was brought for four pounds damages.—By our laws, forty shillings is made capital. The judge in his charge to the jury, desired them to recollect, that forty shillings at the time this law was made, was equal to five pounds now; and told them, that if they thought the prisoner deserving of mercy, they would do well to give that circumstance its due weight and importance. The jury, not less humane than the judge, took the hint, and brought the prisoner in guilty of thirty-nine shillings only.

"If it were possible for criminal laws to be too mild, there is one instance, I think, where ours are so: I mean where the error of a word saves a rogue from the gallows. Is he less deserving of punishment because his name is ill spelt, or less dangerous in society, because another man has been a fool? With all submission, therefore, to laws for which I feel the highest respect and veneration, I shall with caution blame a despotic sovereign when he over-rules so trifling an objection.—But to return to Naples. I shall mention the cases of two criminals, from which you may judge of the rest. One man received sentence of death three years after he had been dead; he died in prison, and no notice was taken of it. Another was condemned to die and was to be sent into a distant part of the kingdom to be executed; an alteration taking place at that time in the criminal department, the sentence was delayed, and the man forgotten. Some time after, a riot happening in the prison, in which he took a part, he was tried for this second offence, and banished for five years; an extraordinary instance of a man escaping the punishment of one offence by committing another.

"I cannot say much in favour of the police of a town where robberies and murders are so frequent. A friend of ours was so much intimidated by the accounts he had heard, that he never ventured out after dark during the whole time he staid at Naples. In a carriage there is no danger, but on foot at a late hour, it certainly is not safe. The character of the people is not of the most gentle kind: they are turbulent, revengeful, and cruel. A few gladiators posted advantageously on Mount Vesuvius, gave rise to a rebellion which lasted three years, and threatened the de-

struction of all Italy. In modern times, Massianello has shewn what enormities a Neapolitan mob are capable of. In Calabria, your very guard is chosen out of a body of men who bid defiance to the laws; assassins by profession, and the most infamous among them are generally preferred.

"The revenue is about a million sterling. The inhabitants are reckoned at two millions. Those of the capital may be divided into five distinct classes: *Principi, Avocati, Benistanti, Mercanti, Lazzaroni*—*princes, lawyers, gentlemen, tradesmen, and blackguards*. Taxes are heaviest on persons of middle rank: neither on the rich, nor on the poor—they are afraid of both. The land forces of this sovereign may be of use for his personal security, but are not likely to have much weight in the balance of Europe.—If his navy can protect his own coast from the pirates, it is all it should ever pretend to: a fleet of greater importance, by inviting a superior force, might prove the ruin of a town it is impossible to defend.—Were Italy under one sovereign, it would be very respectable.—Fifteen millions of ingenious people; the finest climate; the most fertile country; situated between two seas, and defended by the Alps and Appenines, are advantages peculiar to itself."

An Historical Account of the Black Empire of Hayti: Comprehending a View of the Principal Transactions in the Revolution of St. Domingo; with its Ancient and Modern State. By Marcus Rainsford, Esq. late Captain Third West India Regiment, &c. &c. 4to. 2l. 2s. Cundee. London, 1805.

The events which have recently taken place in St. Domingo, certainly render its history an object of peculiar interest and importance to mankind. They prove, that negroes, notwithstanding their dusky colour, woolly hair, flat noses, and thick lips, are men, and as such must be treated, at the peril of those who wish to treat them otherwise. This is a point, some may think, so obvious that such a proof was not very necessary: yet the thing undoubtedly has been, and perhaps is, still disputed; at least if we may judge of the opinions of men from their actions. It is therefore of considerable consequence to have the fact ascertained by so striking an instance. The lesson, it is to be hoped, will not be altogether without its use. It will tend to enlighten the understandings of many on an important subject, and point out to them the proper mode of combining their own interests with that of their fellow creatures. On this account then a history of this island, especially of the rise, progress, and final establishment of the Black Empire would, in the hands of a person who united a well informed mind with a distinct and comprehensive knowledge of facts, be a present to mankind of no ordinary value. With this view of the nature of the subject we proceed to examine the work before us. We shall first give a short sketch of the matter which it contains, and then offer such observations as its merits may suggest.

The whole is divided into six chapters. The first contains the history of Hayti, from its first discovery by Columbus to the year 1789, when it was at its highest prosperity; the second treats of the origin of the revolutionary spirit, and the third of its progress and success: the fourth gives an account of the state of manners among the Blacks when they had accomplished their independence, and of the author's visit to the island which took place about that period;

the fifth is occupied with the war between the Blacks and the French in the attempt of the latter, under Le Clerc, to recover the sovereignty of Hayti; and the sixth is chiefly employed in reflections on the probable consequences of the revolution of St. Domingo, and the establishment of the Black Empire.

Hayti was first discovered by Columbus in 1492. It was probably first peopled from the neighbouring continent, and Sir Walter Raleigh ascribes the natives to the Arrowah tribe of Guiana. They were simple, peaceable, and benevolent; and, notwithstanding many splendid descriptions of them, do not appear to have attained any high degree of civilization. A handful of Spaniards easily gained a complete superiority over them. The author does not enter particularly into the history of the Spanish cruelties, but alludes to them in general terms. The natives were reduced to the condition of slaves, slaves too to wretches who wished to become opulent suddenly, and cared not at what expence of human misery their object was effected. The population, originally more than a million, at an average taken from different statements, was reduced in the course of fifteen years to sixty thousand. Grants were made of them by the governors like so many pieces of furniture, and they were soon reduced to fourteen thousand, and at last almost annihilated. Hands were, however, necessary to perform the labour of the colony, and hence the origin of the Slave Trade. The Spaniards struggled hard to keep the other European powers from the West Indies, but during a war with Spain, a party of French and English took possession of the island of St. Christopher. After a variety of contests with the Spaniards, the French secured the possession of a part of Hayti, and were called *Buccaniers*, from a peculiar manner of curing their animal food. The colony was supplied with women from France, and soon became flourishing and important. The whole island is four hundred and fifty miles in length from west to east, and one hundred and fifty in breadth. The western part was occupied by the French, while the Spaniards held the eastern, and by far the most extensive division.—The author gives an account of the towns and villages in both divisions as they appeared in the year 1789, the time when the colonies had attained their highest prosperity. The inhabitants seem to have been as effectually, if not as formally, divided into casts as the Hindoos. The first class was composed of those Europeans who came to the colonies for employment, and who always enjoyed every situation of power. The Creoles, or descendants of Europeans settled in the colonies formed the second class. Those who were the offspring of Europeans with Indians were called Mulattoes, those with the Negroes, Metizos, and these formed the third class. The pure Negroes were the fourth class. Between these, the most determined jealousy and hatred prevailed, as might be expected from the nature of the thing. The planters of St. Domingo were distinguished, even in the West Indies, for superior voluptuousness and avarice, but at the same time our author tells us that they were remarkable for their charity. This is given on the authority of Father Le Pers, but we confess that we have strong doubts whether they possessed this virtue

in any pure condition. The negroes are said to have been rather happy than otherwise, for they were well clothed and fed. A horse to be sure finds as much happiness as his nature will allow in a warm stable with plenty of food and litter, nor feels himself a slave. The negro, supposing him to be well clothed and fed, still feels that he is a slave, and thereby reduced from his proper rank in the scale of being to the level of the brutes. It is not, therefore, surprising that his behaviour should be brutal. With respect to the government of the colonies, the author does not mention any thing of importance. The population of the Spanish division was about 60,000, in which there were upwards of 2000 whites and nearly 30,000 negro slaves. The population of the French division was computed at 40,000 whites, 500,000 negro slaves, and 24,000 free people of colour.

In the second and third chapters where the author describes the origin of the revolutionary spirit and the progress of the blacks to independence; he first gives an account of the situation and notions of the inhabitants of St. Domingo immediately before the French revolution; the influence of that event, and the consequences that followed it. The blacks were exceedingly numerous compared with the other inhabitants; they were ill-used and impatient of slavery, and all the classes were at enmity with each other. The revolution roused all into action, and from the jarring interests of each, the utmost confusion ensued. Examples of outrage and success arising from it were set before the negroes, who began to be sensible of their own strength. Their masters were afraid of them, but adopted no consistent line of conduct. The negroes were at one time hunted like wild beasts, and at other times treated with as an independent people. From the former mode of treatment the Blacks became convinced that they could never live in peace and safety till their enemies were expelled, and the latter mode rendered them confident that their power was equal to the execution of such an enterprize. In the progress of the disputes that followed, the Whites almost in despair applied to the English government for protection. Troops were accordingly sent to take possession of the colony for the English. The event was such as might be expected. The means were inadequate to the end and failed of course. The Blacks by this failure became independent masters of the island.

The author's visit to the island is described in the fourth chapter, where we have a short sketch of the manners and policy of the Blacks. From this it would appear that every thing was conducted with a degree of order, energy, and ability almost surprising in a people newly emancipated from slavery. The author's stay in St. Domingo was short, and his opportunities of observation few. He was taken for a spy, tried, and condemned to death, but pardoned by the humanity of Toussaint L'Ouverture. In the fifth chapter the author proceeds to give a view of the organization of the Black army under Toussaint and the expedition under Le Clerc to recover the colony. After various engagements Toussaint and Christophe were prevailed upon to agree to a treaty of peace, on the condition that all the inhabitants should be on the

same footing without regard to colour. Dessalines justly apprehending that this was only a stratagem of the French to have the Blacks disarmed, refused to accede to this treaty. His suspicions were soon confirmed. Toussaint was seized and sent to France, and the war was renewed and carried on till, after many horrid cruelties on both sides, the French were driven from St Domingo, and the independence of the Blacks established. The work concludes with some reflections on the probable consequences of the establishment of the Black empire, and the conclusions drawn by the author are that the Blacks cannot again be reduced to their former condition of slavery; and that there is no danger to the other West India islands from having a community of emancipated negroes in their neighbourhood. The former may be regarded as well founded, the latter not, though the reasoning here with respect to both is not very satisfactory.

To the arrangement of this work no particular objection can be made, though it is perhaps branched out into more heads than the matter required; but the first thing which strikes the reader, is that the book is almost entirely a compilation. The author remained but a very short time on the island of St. Domingo, and even during that period he was in circumstances not very favourable to observation. The English had a short time before been driven from St. Domingo, and the author's situation required precaution, and indeed all the information which he is enabled to give on his own authority amounts to little or nothing, at least to nothing of importance. To be sure we are gratified with a print of the author in close conversation with a private soldier of the Black army, but, unfortunately, from this species of dumb dialogue we learn nothing. The author exhibits himself to us again in prison, with a woman of colour affording him relief. He is certainly not the first who has known the importance of this sort of embellishment. A poet of some celebrity, in giving a poetical direction how to publish his works after his death, lays strict injunctions on his executor to take care that a picture should appear in the front of the volume, without regard to any particular likeness, for, says he,

"If a picture, 'tis enough,
A Newton or a Jamie Duff."

As the opportunities of personal examination possessed by the author were so few, some allowance is undoubtedly to be made for this circumstance. But even considered as a compilation, the work by no means exhibits that precision and accuracy which might reasonably have been expected. The description of the country is extremely vague and general, and fails in conveying any precise idea of its nature. We allude here to the face of the country, for to any scientific examination of it the author makes no pretensions whatever. The descriptions too, such as they are, are sometimes given in rather singular and obscure terms. "Thus far," says the author, "we have preserved the necessary sobriety in collecting a description of the first inhabitants of St. Domingo, but when we come to speak of the territory itself this caution ceases." Whatever may be the appearance of

the country, sobriety is certainly not to be lost sight of in describing it, because romance and extravagance always suppose something beyond the truth. His account of the government civil and ecclesiastical, is also vague and superficial; and his descriptions of the condition of the negroes are sometimes contradictory. The author seems to have fallen into this error as well as several others from too much anxiety to appear impartial. In endeavouring to steer a middle path, he has in a great measure lost himself, or rather from fear of choosing a wrong way he has scarcely advanced at all.

"Dum dubius fluit huc aut illuc, dum timet anceps;
Ne male quid faciat, nil bene Quintus agit."

This is particularly apparent when the author has occasion to treat of the condition of the negroes. The mode of proceeding in this case is certainly appropriately described in his own words. "In any case, he observes, where the question of slavery interferes, considering the subject on a broad basis without regard to party, he has shewn its general *inexpediency* rather than scrutinized its measures." The exact meaning of these words is not very clear, but they are only so much the more appropriate.

The revolution of Hayti furnishes some important facts. Negroes newly emancipated from slavery understand the nature, appreciate the value, and are capable of the enjoyment of liberty. The produce of the island even before Toussaint was carried off, had increased far beyond what it was, in the highest prosperity of the colony at any former period, and the population advanced with astonishing rapidity. The proprietors of the other West India colonies ought to allow their proper weight to these circumstances. The author gives a sketch of the life and character of Toussaint who had so ample a share in this revolution, which though not free from some of the faults already adverted to, deserves to be laid at length before the reader:

"Toussaint L'Ouverture was born a slave in the year 1745, on the estate of the Count de Noé, at a small distance from Cape François, in the northern province of St. Domingo, a spot since remarkable as the very source of revolution, and site of a camp, (that of Breda,) from whence its native general has issued mandates more powerful than those of any monarch on the earth.

"While tending his master's flocks, the genius of Toussaint began to expand itself, by an attention towards objects beyond the reach of his comprehension; and without any other opportunity than was equally possessed by those around him, who remained nearly in impenetrable ignorance, he learnt to read, write, and use figures. Encouraged by the progress he rapidly made in these arts, and fired with the prospect of higher attainments, he employed himself assiduously in the further cultivation of his talents. His acquirements, as is oftentimes the case, under such circumstances, excited the admiration of his fellow slaves, and fortunately attracted the attention of the attorney, or manager of the estate, M. Bayou de Libertas. This gentleman, with a discrimination honorable to his judgment, withdrew Toussaint from the labour of the fields, to his own house, and began the amelioration of his fortune, by appointing him his postilion, an enviable situation among slaves, for its profit, and comparative respectability.

"This instance of patronage by M. Bayou impressed itself strongly on the susceptible mind of Toussaint. True

genius and elevated sentiments are inseparable; the recollection of the most trivial action, kindly bestowed in obscurity, or under the pressure of adverse circumstances, warms the heart of sensibility, even in the hour of popular favour, more than the proudest honours. This truth was exemplified by the subsequent gratitude of Toussaint towards his master. He continued to deserve and receive promotion, progressively, to offices of considerable confidence.

“ Among other traits fondly preserved in St. Domingo of the conduct of Toussaint during the early period of his life, are his remarkable benevolence towards the brute creation, and an unconquerable patience. Of the former, many instances are related which evince a mind endued with every good quality. He knew how to avail himself so well of the sagacity of the horse, as to perform wonders with that animal, without those cruel methods used to extort from them the docility exhibited in Europe; he was frequently seen musing amongst the different cattle, seeming to hold a species of dumb converse, which they evidently understood, and produced in them undoubted marks of attention. They knew and manifested their acquaintance, whenever he appeared; and he has been frequently seen attending with the anxiety of a nurse any accident which had befallen them; the only instance in which he could be roused to irritation, was when a slave had revenged the punishment he received from his owner upon his harmless and unoffending cattle. Proverbial became his patience, inasmuch that it was a favourite amusement of the young and inconsiderate upon the same estate, to endeavour to provoke him by wanton tricks and affected malignity. But so perfectly he had regulated his temper, that he constantly answered with a meek smile, and accounted for their conduct by such means, as would render it strictly pardonable. To the law of self-preservation, or the misfortune of not knowing the delight of philanthropy, he would attribute an act of brutal selfishness; while he imputed to a momentary misapprehension, an inclination to rude and malicious controversy. Thus was his passive disposition never in the smallest degree affected, being ready on all occasions to conciliate and to bear, in circumstances whether frivolous or of the highest importance.

“ At the age of twenty-five Toussaint attached himself to a female of similar character to his own, and their union cemented by marriage, which does not appear to have been violated, conferred respectability on their offspring. Still he continued a slave; nor did the goodness of M. Bayou, although it extended to render him as happy as the state of servitude would admit, ever contemplate the manumission of one who was to become a benefactor to him and his family. Such is the effect of ancient prejudice, in obscuring the highest excellence of our nature; he who would perform godlike actions without hesitation, from any other cause, shrinks from a breach of etiquette, or a violation of custom!

“ In the comforts of a situation possessing a degree of opulence Toussaint found leisure to extend the advantages of his early acquisitions, and by the acquaintance of some priests, who possessed little more of the character than the name, acquired the knowledge of new sources of information, and a relish for books of a superior order than first attracted his attention; the author of whom he became the most speedily enamoured, was the Abbé Raynal, on whose history and speculations in philosophy and politics he was intent for weeks together, and never quitted, but with an intention to return with renewed and additional pleasure. A French translation of Epictetus for a time confined him to its doctrines, which he often quoted; but he soon sought higher food for his capacious mind, and found in a portion of the ancient historians, the summit of his wishes. He was there seen studiously consulting the opinion of those who teach the conduct of empires, or the management of

war; yet, he neglected not those who aim to harmonize the mind, and teach man himself; the only difference in his habits imbibing these treasures created, was, an external polish, which imparted an uncommon grace to his manners.

“ Thus proceeded this illustrious man: like the simple acorn, first promiscuously scattered by the winds, in its slow but beauteous progress to the gigantic oak, spreading its foliage with august grandeur, above the minor growth of the forest, defending the humble shrub, and braving the fury of contending elements.

“ Continuing on the estate on which he was born, when the deliberations preceding the actual rebellion of the slaves were taking place upon the plantation of Noë, the opinion of him who was always regarded with esteem and admiration was solicited. His sanction was of importance, as he had a number of slaves under his command, and a general influence over his fellow negroes. Among the leaders of this terrible revolt were several of his friends, who he had deemed worthy to make his associates for mutual intelligence; yet, from whatever cause is not ascertained, he forbore in the first instance to join in the contest of liberty. It is probable that his manly heart revolted from cruelties attendant on the first burst of revenge in slaves about to retaliate their wrongs and sufferings on their owners. He saw that the innocent would suffer with the guilty; and that the effects of revolution regarded future more than present justice. When the cloud charged with electric fluid becomes too ponderous, it selects not the brooding murderer on the barren heath, but bursts, perhaps, indiscriminately, in wasteful vengeance, o'er innocent flocks reposing in verdant fields.

“ There were ties which connected Toussaint more strongly than the consideration of temporary circumstances. These were, gratitude for the benefits received from his master, and generosity to those who were about to fall,—not merely beneath the stroke of the assassin, for that relief from their sufferings was not to be allowed to all, but likewise the change of situations of luxury and splendour, to an exile of danger, contempt, and poverty, with all the miseries such a reverse can accumulate.

“ Toussaint prepared for the emigration of M. Bayou de Libertas, as if he had only removed for his pleasure, to the American continent. He found means to embark produce that should form a useful provision for the future; procured his escape with his family, and contrived every plan for his convenience: nor did his care end here, for after M. Bayou's establishment in safety at Baltimore, in Maryland, he availed himself of every opportunity to supply any conceived deficiency, and, as he rose in circumstances, to render those of his *protégé* more qualified to his situation, and equal to that warm remembrance of the services he owed him, which would never expire.

“ Having provided for the safety of his master in the first instance, Toussaint no longer resisted the temptations to join the army of his country, which had (at this period) assumed a regular form. He attached himself to the corps under the command of a courageous black chief, named Biassou, and was appointed next in command to him. Though possessed of striking abilities, the disposition of this general rendered him unfit for the situation which he held; his cruelty caused him to be deprived of a power which he abused. No one was found equally calculated to supply his place, with the new officer Toussaint; therefore, quitting for ever a subordinate situation, he was appointed to the command of a division.

“ If during the early part of his life, the black general had shone conspicuously, through every disadvantage, with the brightest talents and the milder virtues, he now rose superior to all around him, with the qualities and rank of an exalted chief. Every part of his conduct was marked by judgment and benevolence. By the blacks, who had raised

him to the dignity he enjoyed, he was beloved with enthusiasm; and, by the public characters of other nations, with whom he had occasion to communicate, he was regarded with every mark of respect and esteem. General Leveaux called him 'the negro, the Spartacus, foretold by Raynal, whose destiny it was to avenge the wrongs committed on his race;' and the Spanish Marquis d'Hermona declared, in the hyperbole of admiration, that, 'if the Supreme had descended on earth, he could not inhabit a heart more apparently good, than that of Toussaint L'Ouverture.'

"His powers of invention in the art of war, and domestic government, the wonder of those who surrounded, or opposed him, had not previously an opportunity for exhibition as at the period to which we have arrived in this history. Embarrassed by a variety of contending factions among the blacks, and by enemies of different nations and characters, he was too much occupied in evading the blows constantly meditated in different quarters, to find leisure for the display of that wisdom and magnanimity which he so eminently exercised. Nevertheless, a variety of incidents are recorded in the fleeting memorials of the day to corroborate the excellence of his character, and still more are impressed on the memory of all who have visited the scene of his government. Notwithstanding the absoluteness of military jurisdiction, when exercised with extra power, no punishment ever took place without the anxious endeavours of the General-in-Chief to avoid it, exerted in every way that could be devised. No object was too mean for his remonstrance, or advice; nor any crime too great to be subjected to the rules he had prescribed to himself. The punishment of the idle or immoral laborer was being withdrawn from agriculture, and condemned to a military service dangerous or severe. In cases of treason he was peculiarly singular in his ideas, and the following incident will afford a specimen:—

"Shortly after General Maitland arrived upon the island, four Frenchmen were retaken who had deserted the black chief with aggravated treachery. Every one expected a vindictive punishment, and of course a cruel death. Leaving them, however, in suspense as to their fate, he ordered them to be produced in church on the following Sabbath, and, while that part of the service was pronouncing which respects mutual forgiveness, he went with them to the front of the altar, where, impressing them with the flagitiousness of their conduct, he ordered them to be discharged without farther punishment.

"It probably may be expected that something should be mentioned of the general character of Toussaint; and, if there was any object predominant in the wishes of the writer during his sojourn at the Cape, it was—to ascertain the traits of peculiarity in that individual,—to judge of the views, and of the motives that actuated him. The result of his observations was in every respect favorable to this truly great man. Casual acts of justice and benignity may mark the reign of anarchy itself, and complacency sometimes smooth the brow of the most brutal tyrant; but when the man possessed, for a considerable period, of unlimited power, (of whose good actions no venal journalist was the herald, but, to transcribe his errors a thousand competitors were ready) has never been charged with its abuse; but, on the contrary, has preserved one line of conduct, founded by sound sense and acute discernment on the most honorable basis, leaning only to actions of magnanimity and goodness; he has passed the strongest test to which he can be submitted; who, with the frailties of human nature, and without the adventitious aids of those born to rule, held one of the highest situations in society.

"His government does not appear to have been sullied by the influence of any ruling passion; if a thirst of power had prompted him alone, he would soon have ceased to be a leader of insurgents; had avarice swayed him, he, like

many others, could have retired early in the contest, with immense riches, to the neighbouring continent; or had a sanguinary revenge occupied his mind, he would not so often have offered those pathetic appeals to the understanding, which were the sport of his colleagues, on crimes which the governors of nations long civilized would have sentenced to torture! His principles, when becoming an actor in the revolution of his country, were as pure and legitimate, as those which actuated the great founders of liberty in any former age or clime.

"Such was the character of Toussaint L'Ouverture, as regarded his Office of Commander in Chief, and Governor of the island of St. Domingo. In his relations towards other countries, he appears to have excited admiration for his justice, and the courtesy of every enlightened state: the charges of his most inveterate enemies never extended to a fact that can diminish the well-earned eulogies he has obtained. His rules of conduct were the emanations of a mind capacious and well informed; and but for the exertions of his talents, or those of some chief equally able, indefatigable, and sincere, the country, now blooming with culture, and advancing in true civilization, might have been a ruined state, sacrificed to the conflicts of disappointed ambition, revenge, and the whole train of evils which a multiplicity of factions could create. That there should be found partizans of each of these factions in the then divided state of France, to complain of every arrangement formed by this astonishing individual, is to be expected, rather than wondered at; and to these motives alone, there is no reason to doubt, may be ascribed all the calumnies which have been vented against him.

"In his private life, Toussaint lost none of the excellence of that character which is conspicuous in his public actions. With much sensibility, he supported an even temper in domestic privacy; and in contra-distinction to the general custom of other great men, might be considered equally an hero in the closet as the field. To his wife, a sensible and affectionate woman, he behaved with the most endearing tenderness and consideration, and to his children imparted all the warmth of paternal affection; yet he had no overweening fondness to conceal their faults from his notice, even the smallest want of proper attention to an inferior, was censured with severity proportionate to the difference of their condition. If they obtained not knowledge from the transitory nature of human circumstances, so necessary to check the pride of birth or situation, almost always manifest in children reared in affluence, it was not the fault of a father whose life was conspicuous for humility of disposition, and a diffidence of his powers, proportionable to the elevation of his rank, or the accumulation of his honors. As his children grew to an age capable of that education which his individual acquirements instructed him as necessary to the sphere of life in which they were to move, Toussaint procured for them the best tutors he could obtain, and afterwards sent them to France under their care, for the advantages of higher instruction.—His leisure, which was not great, was occupied in relieving those who suffered in any way undeservedly; nor did he, as is often the case in the world, weigh guilt by incapacity or distinction. The weak of every description were his peculiar care; the strong in intellect, the mighty in war, or the amiable in domestic life, shared alike his esteem.

"In person, Toussaint was of a manly form, above the middle stature, with a countenance bold and striking, yet full of the most prepossessing suavity—terrible to an enemy, but inviting to the objects of his friendship on his love. His manners and his deportment were elegant when occasion required, but easy and familiar in common;—when an inferior addressed him, he bent with the most obliging assiduity, and adapted himself precisely, without

seeming condescension, to their peculiar circumstances. He received in public a general and voluntary respect, which he was anxious to return, or rather to prevent, by the most pleasing civilities. His uniform was a kind of blue jacket, with a large red cape falling over the shoulders; red cuffs, with eight rows of lace on the arms, and a pair of large gold epaulettes thrown back; scarlet waistcoat and pantaloons, with half boots; round hat, with a red feather, and a national cockade; these, with an extreme large sword, formed his equipment. He was an astonishing horseman, and travelled with inconceivable rapidity."

But if the author be deficient in information and just views of the subjects of which he treats, his style is no less exceptionable. It is generally inelegant, often obscure, and sometimes even barbarous. "The survivor inherited the *residuum*"—"the benign exertions of the good man received a check from the *elation* of the India Company"—the *pedantic* excursions of the Spaniards" and similar awkward expressions frequently occur. The author sometimes appears to confound the meaning of words. "He held out allurements for new inhabitants in a country which had suffered every species of *calamity*"—instead of calamity; but this may possibly be an error in the printing. An instance of the obscure has already been mentioned, and the following is the only additional one out of many which our limits will allow us to add: "His name consigned to unfading memorials, has I trust its use with those who possess a fertile mind without the power to sustain its operations." The reason of the defects in the style appear to have arisen chiefly from the ambition of the author to give a specimen of fine writing without thoroughly comprehending the import of a variety of the words which he used. On some occasions he seems to omit important circumstances from a ludicrous regard to the feelings of the ladies. Upon the whole, the present work contains very little original information. The author's views and political reflections are scarcely worth any thing, and unfortunately his materials are not so ample and well put together as to enable the reader to draw accurate conclusions for himself. But the book is so far valuable as it has given something like a connected account of the island of Hayti from its first discovery to the present times, and for this alone it certainly deserves to be perused. But the whole might have been confined within a much shorter space. The volume is swelled by a long appendix containing a variety of public papers relating to St. Domingo, most of which have already appeared in the newspapers.

FOREIGN.

Manuscripts de M. Neckar.

*Manuscripts of Mr. Neckar. Published by his Daughter.
Sto. Paris, 1805. Debosse, London.*

This title-page gives no notice of the principal article in the volume; which is a sketch of the character and private life of the noted man whose name it bears, written by his daughter. As to the remainder, it exhibits a very strong outward resemblance to those sweepings of the port folios of eminent men, which the folly or the avarice of their successors so often

exposes to what they were never intended to bear, the public inspection. We deny not, however, that those remains of persons, whom their character or situation has rendered marks to which the eyes of their fellow-creatures have been strongly directed, are objects of a rational curiosity; and that it often contributes highly to the diffusion of more just ideas of human affairs to have these remains communicated. With the judicious and wise too such communication does not always lead to a diminution of esteem. With the vulgar, however, (we mean not the vulgar in *rank*, we mean the vulgar in *intellect*) a man seldom fails to suffer being thus beheld in undress.

The gleanings of M. Neckar's papers which are here presented to the public consist of *Thoughts* on various subjects, such as it appears to have been his habit to note down. They resemble in form the *Thoughts*, as they are called which we find published in one or two parts of the collection of Swift's works. To these are added a few fragments, or rather these may be called *Thoughts* too, on a few topics or controversies in philosophy; and the volume is concluded with a story, or a kind of short novel written by M. Neckar. Of these we shall give some account, when we have first considered the character here given of her father by Madam Stael.

Her own idea of the nature of her task may be learned from the words with which she begins. We translate them as follows:—"I consider it as an object of general interest to know the character and private life of a man, whose political career will fill a conspicuous place in history; for the study of the human heart in a peculiar manner rests upon the sentiments and actions of those who have had a share in extraordinary transactions, and whom remarkable events and superior talents have led to conflict with fortune and men. This general interest acquires a new importance, and becomes intimately united with the cause of the highest morality, when a man is about to be portrayed, who, endowed with qualities calculated to second unlimited ambition, has been invariably guided or restrained by the most scrupulous conscience; a man whose genius has been circumscribed only by his duties and his affections, and whose faculties never had any other limits than his virtues; a man in short, who having first enjoyed the most brilliant destiny, has fallen into the depths of misfortune, and who presenting himself to posterity without the fascination of success will find none capable of estimating, of perceiving his merits but those men whose souls have in them some sparks of his own."

It will readily be owned that no person can be so well qualified in point of knowledge, to describe the private life and character of a man, as those who have seen him most, and in his least guarded moments, the members of his own family. Yet a child lies under the reasonable suspicion of a partiality, which is inconsistent with the display of truth in its ungainly features. A child may be expected to extend the boundaries of the good, and contract those of the evil; till the final exhibition little resembles that which it purports to represent. Still, however, and making all allowance for filial partialities, the

Representation of a child, after long, intimate, and unstrained intercourse, when the child writes with sincerity, without a deliberate resolution to pervert the truth, will exhibit many hidden features of the original which scarce any other person could have an opportunity of observing; and will prove, in most cases, not a little pregnant with information to the man who is capable of looking inwardly, capable of discerning the native features of truth, and of separating the colourings of affection from the communications of knowledge. These are the sentiments with which it is candid and just to begin the examination of this celebrated daughter's description of the private life and character of her celebrated father.

It is to be observed, that she makes a particular distinction between the private and public life of her father. It is his private life only with which she proposes to be engaged on the present occasion. The other she destines for a separate undertaking. "I purpose," she says, "on some future occasion, if my mind should ever recover from the blow which has for ever destroyed my happiness, to write the public life of my father, as a Minister and as an Author; but as that life is necessarily connected wholly with the greatest event in the history of Europe, the revolution in France, I reserve to other times a work which might re-awake the hostile passions which death has disarmed."

One thing, however, is necessary to be observed, that no panegyric on the private character of a man can be received with any respect while his public character lies under just suspicions. Virtue is one and the same, whether it is applied to public, or whether it is applied to private affairs; and when a man is a villain in public life, he carries the character of villainy along with him, wherever he goes and in whatever he engages. Who would bear to hear a common cut-purse and assassin complimented on being a good husband and a good father?

In the panegyric therefore on the private character of M. Neckar, it must necessarily be understood, and is always distinctly implied by his daughter, that he was pure and unblameable in his public conduct. The present, therefore, is a composition which is not complete without that other which Madame Stael informs us she is to undertake, which we think it would be her wisdom to lose no time, that is consistent with mature and satisfactory inquiry, in presenting to the public, regardless of those passions which will reign beyond the limit of her years, and which ought not to deprive the public of that information which Madame Stael has it in her power to communicate respecting that great event at which the world as yet stands in amaze. So gross too are the misapprehensions, and so extravagant the misrepresentations which have gone abroad respecting the public conduct of M. Neckar, that it is impossible, in a review, to do justice even to his private character, without frequent explanations. And as those misapprehensions are connected with some of the most flagrant errors of opinion which prevail in regard to the French revolution, whatever tends to place the character of M. Neckar in a true light tends at the same time to remove some of those pernicious opinions which have

been productive of so many bitter effects, and which threatened at one time to overspread the world anew with the night of despotism, and of that ignorance which is its natural companion.

That striking variety of fortune through which M. Neckar passed, is one of the first circumstances by which the contemplator of his character is attracted. "At the age of fifteen years," says his daughter, "my father arrived in Paris, alone, and in very limited circumstances, which his parents desired that he should improve by commerce. From that period did he not only guide himself alone in the world, but established that fortune on which his whole family has subsisted; for all, whatever we are, we have nothing but from him; happiness, fortune, renown, those brilliant advantages which surrounded my early years, to my father I owe them all, and at this moment in which they have all forsaken me, it is by every hour invoking him, by penetrating myself with his ideas, that I find strength to fulfil some duties, and to endeavour to speak of him."

A foreigner, the son of an obscure citizen of Geneva, a Protestant, arriving without friends or fortune in the capital of France, raises himself to wealth by honourable industry, and inspires such an opinion of his character, that the court and nation join in calling him, at a period of unexampled difficulty, to manage the finances of the state. This man, whose life, it should seem, had been confined to the barren details and calculations of a counting-house, exhibited, without any preparatory discipline, a conduct in the character of a minister, which for years called forth the praises and admiration of Frenchmen, and of all Europe; and ascending even to the principles of action, he gave in the character of an author, such works to the public both on the affairs of state and of morality, as would have raised high the name of a man whose life had been devoted to speculation. In reviewing the character of such a father, the daughter is excusable for a warm strain of panegyric. It cannot be denied that Madame Stael heartily indulges it.

"There is," says she, "scarcely a merchant in Europe, who knows not with what sagacity M. Neckar conducted himself in business, though he uniformly decided against his own interest in all circumstances susceptible of any doubt. He has often said to me that he should have made an immense fortune, if he had not early quitted commerce, and if he could have been persuaded that great wealth would greatly augment his happiness.—I never found myself, he often observed to me, strongly actuated by the desire either of money, or of credit, or of power; for had I been greatly captivated with any of those objects, the means of attaining them would have easily occurred to me." The daughter adds that *glory* was the object of her father's desire. It is probable that she attached no very distinct idea to the term in this place.

It was, as she observes, in the sittings of the India company, that the superiority of M. Neckar's genius first became known, where he spoke with great eloquence. The first public function which he exercised was that of minister of the republic of Geneva at

Paris. Of this he declined the emoluments; and when he afterwards did the same by those of his place as minister of the finances in France, he was accused of pride and affectation by those who would have acted very differently in his situation. The account which his daughter gives of his motives is simple and satisfactory. "Called," says she, "by his regard to order, and by the wretched state of the French finances, to suppress a great many employments and to reduce a great many emoluments, he could not support the idea that one of those, whose fortune he diminished, might possibly draw a comparison between the appointments of the minister and the losses which that minister made others endure; he thought he acquired more strength to reform abuses by having given an example himself of the entire sacrifice of his personal interests. This delicate but simple motive was the sole cause of a self-denial which might be considered extraordinary."

The grand circumstances of his first administration are necessary to explain the high opinion entertained of his abilities and character, and the importunity of the public voice by which he was recalled to the conduct of affairs, and became at an important period that conspicuous figure on which the passions of men have been so variously excited. From the beginning of the reign the affairs of France had been conducted by an old superficial courtier, who neither understood nor consulted the interests of his country. The prodigality of the former reign, and of this minister, had so disordered the finances, that the greatest difficulties were experienced. The great name of M. Turgot at last pointed him out to the minister as a person qualified to cure these disorders. But soon becoming fearful of the ascendancy which this man's genius seemed likely to acquire, he found means to discredit, and get him dismissed. After this the finances continued five years to be squandered and abused, till, at the time when Necker was called to the office of Controller General, the annual expenditure of the state exceeded the income by a million sterling. This deficit was at that time reckoned enormous, and to supply it, when all taxes seemed exhausted, and the credit of the government was so low that loans were impossible, seemed an almost hopeless task. Necker endeavoured to accomplish it by two ways;—The first was to reform the abuses in the collection of the revenue, to clear the channels through which it passed, that it might arrive in the treasury undiminished by the various fraudulent streams which were diverted out of it; And the next was to reduce the expenditure by a general economy, by suppressing useless places, by restraining lavish grants, and diminishing useless expences. While Necker was proceeding with unexpected success in this arduous undertaking, he was informed that he was also to have the expences of a war to supply, which would add a burthen of six millions and a quarter sterling, per annum, to that which he already bore. The art and skill with which he had restored public credit enabled him to face even this danger. He raised by loans the money required; and in spite of the annual deficit of a million when he assumed the direction of the treasury; in spite of

the ruined state of public credit; in spite of the expenditure and distraction of a war, for the support of which he had borrowed above seventeen millions, he was in a situation to announce to the King in 1781, in the account which he presented to him, that the ordinary revenues then exceeded, by four hundred and twenty-five thousand pounds, the ordinary expences of the state.

But this was too much glory. It soon excited envy. A cabal was formed, at the head of which was that same minister who displaced Turgot. Necker was subjected to so much opposition and insult, that he thought it necessary to resign. "Here," says M. Marmontel, in his last interesting publication, the memoirs of his own life, "here is the source from which all our misfortunes have sprung. Had peace been restored, and the finances re-established by a good Economist, under the best of kings, we should long have enjoyed his reign and his virtues. *Why did not M. Necker wait?* said the Duke of Nivernois to me, after the death of Maurepas. *Six months of patience and we should have had him still.* The facility," adds Marmontel, "with which the King deprived himself of a skilful minister who had served him well, may appear somewhat improbable. But these services were discoloured by adroit and perfidious insinuations. Necker was represented as a man full of pride, and of a pride that was inexorable. The disinterestedness also with which that minister had wished to serve the state, contributed to give him the reputation of a lofty republican, who wanted to confer obligations and to owe none. And in refusing as he had done the salary annexed to his place, Necker, in my opinion, ought to have expected that a pride, so humiliating for all those who did not, and could not possess it, would be wrongly interpreted."

Necker left eight millions in the royal treasury, yet soon his successor fell into distress. The finances passed into the hands of Calonne, equally prodigal, but not so little fertile in resources, as the general run of his predecessors; and in 1787 at the opening of the assembly of the Notables, the deficit by Calonne's own confession amounted to four millions eight hundred thousand pounds. Calonne's projects were rejected by the assembly, and he was dismissed. M. le Fourqueux, a very incapable person, was recommended to the King, and accepted,—to fill his place. The following passage from the work of Marmontel, which we have already quoted, is highly worthy of attention:

"When the King charged me with his letter for M. de Fourqueux," says the Count de Montmorin, in some notes which he has confided to me, "I thought it my duty to represent to him that the weighty direction of the finances appeared to me to be too much above the powers of such a good magistrate. The king appeared to feel that my anxiety was well founded.—'But who should I take then?' said he.—I answered, 'that it was impossible for me not to be astonished at that question, while there existed a man who united in his favour the suffrages of a whole people; that, at all times, it was necessary not to oppose public opinion in choosing a financial minister; but, that, in the critical circumstances in which he then was, it did not suffice not to oppose it, but that it was indispensably necessary to be guided by it.' I added, 'that so long as

M. Neckar should exist, it would be impossible for him to have any other minister of finance, because the public would always see with dissatisfaction and chagrin, that place occupied by any other than by him. The king acknowledged M. Neckar's talents; but he objected to the defects of his character; and I easily recognized the impressions that M. de Maurepas had first made against him, and that M. M. de Vergennes, de Calonne, de Miroménil and de Breteuil had more deeply engraven. I was not personally acquainted with Neckar; I had only doubts to oppose to what the king told me of his disposition, of his loftiness, and of his spirit of dominion. It is probable that if I had then known him, I might have decided his recall. I ought perhaps to have insisted more strongly, even without knowing him; but I had but just entered the ministry, I had not been there six weeks; and besides, some timidity, and too little energy, prevented me from being so pressing as I might have been. What evils should I have averted from France! What vexations should I have spared the king? (What would he have said, if he had foreseen that, for having missed that moment of changing the course of our fatal destinies, he should himself be massacred by a people who were become savage, and that three months after his death, the king should perish on a scaffold?) 'I was obliged,' continues he, 'to go and deliver to M. de Fourqueux the letter that was addressed to him, and even to conquer his resistance; I had positive orders to do so. At the same time it is certain that the place had been offered to M. de la Millière: the queen had sent for him; the king was with her at the hour she had appointed to receive him; and both strongly pressed him to accept; but he had good sense enough not to yield to their intreaties. M. de Fourqueux at first made many difficulties; but at last he determined. He was scarcely in place when the modest opinion that he entertained of himself was but too well confirmed.'

"Public affairs were now in a state of absolute stagnation," adds M. de Montmorin; "credit was hastening daily to its complete fall; the factitious and expensive means that M. de Calonne had employed to support it, suddenly failing, produced, every day, a considerable fall in the funds; the royal treasury was empty; the suspension of all payment was considered as very near at hand; no other resource than a loan was imagined, and it was impossible to try that in a moment of such desperate distress. Ill humour pervaded the assembly of the *notables*, the spirit that prevailed among them was bad, and they already began to murmur *les états-généraux*."

The revolution was already begun, when Neckar was next called to the ministry, and the public treasury was in the most deplorable state; no new tax, no loan to supply it, practicable; and on all sides the most urgent wants; the annuities of the government, and even the pay of the troops, being undischarged. His predecessor had even crowned his work by an act of bankruptcy, having ordered two fifths of the payments from the royal treasury to be forcibly made in depreciated government paper. Yet such was the power of Neckar's personal credit, that order and fulness seemed to return of its own accord; and the finances suddenly assumed an appearance of regularity and ease.

It is from this time that the conduct of Neckar has, by a singular combination of motives, been the object of extreme abuse to almost all those whose passions have run away with their reason in contemplating the French revolution; and it would be difficult to say whether Jacobins or Anti-jacobins have

bemired him the most earnestly. In truth his views, and hopes, and wishes, were very different from those of either party; he acted contrary to the wild and pernicious schemes of both, and by that means earned the violent and bitter hatred of the one and of the other. In this will appear, to the calm and judicious inquirer, a pretty strong presumption of the wisdom and virtue of his plans.

Embarked as Neckar now was on a wild and tempestuous ocean, it is perfectly well known from his writings, and from a superabundance of other incontestible evidence, that the British constitution was the object of his highest admiration; that he looked upon it as a form of government for a great and fully peopled country, nearly as perfect as the condition of human affairs permits; and that his highest wishes with regard to France were to see introduced into its government such changes as would bring it near to that favourite model.

The first event in the succeeding history of France, for which his enemies arraign him, and in their own stile of crimination, is the convocation of the States-General. But they ought to recollect that the word of the King, before Neckar returned to the ministry, was solemnly pledged to assemble the States-General in the month of May, and Neckar would have deserved all the execration which they bestow upon him, had he advised the King to violate his faith; unless he saw the most imminent dangers in an event which the whole nation joined in thinking pregnant with the greatest advantages. But here is seen something of the nature of these Controversialists. They accuse Neckar of the want of abilities, and require of him at the same moment a greater foresight than of any other man in France. This perversity appears still aggravated in an Anti-jacobin making profession of Aristocracy, who ought to recollect that the word *States-General* was first pronounced aloud in the assembly of Notables, and that it was the privileged orders who, on purpose to intimidate the court from the patriotic design of equalizing the taxes, were the most clamorous in that demand. Certainly then the character of M. Neckar may be considered as standing unimpaired by this event. So far from apprehending that it would be impossible to prevent the States-General from being productive of mischief, it was reasonable, even for the most sagacious man to suppose that it might be rendered productive of the greatest advantages. The States-General contained in it the materials of the admired British constitution. It was out of the very same elements that this happy form had been composed. The States-General was an assembly of the King, nobility, and representatives of the people. Was it wonderful that penetrated with admiration of the British constitution, deeply sensible of the vices of his own government, all orders of men, with the King at their head, ardently desiring a reformation, and joining together in regarding the States-General as that which alone was capable of gratifying their wishes,—was it wonderful if he indulged the hope that something similar to the British constitution might be the result of this seemingly happy combination of favourable circumstances? Does not this

combination of circumstances appear at this moment such, that the mischievous effects which resulted from it can be accounted for in no other way but by a fact which it was then impossible to conceive; that a prince of the blood royal, and of incredible riches, should employ the immense powers of his rank and of his fortune in corrupting the medicine of the state, and converting it into a deadly poison; in blasting the character of his relations, and subverting their long established authority?

The next great accusation of the Antijacobins respects the double representation of the *third Estate*. The meaning of this is now sufficiently known to require but little explanation. The Nobility of France constituted the First Estate, the Clergy constituted the Second, and the People the Third. In the ancient convocations of the *Estates-Generals*, the deputies from each of the Estates were equal in number. In that which was now summoned, two deputies from the commons were called for one in each of the other Estates. It is this for which Neckar is so severely blamed. A few considerations will show how justly.

It is the great object of political wisdom in all arrangements of government, to establish accurate balances: so that the irregular or extravagant views of one order shall be always checked and restrained by the views of another. It is this for which the British government is so justly famed, where the powers of the king, lords, and commons are so accurately adjusted together, that no one is able to encroach upon the other, or to prevent that general freedom united with security, which it ought to be the object of all governments to maintain, but which so few maintain in any perfection. A balance resembling this of the British constitution it was undoubtedly the duty of M. Neckar to study in the constitution of the new assembly about to be called. But how was this to be effected? The interests of the two first orders, the Nobility and Clergy, in the great objects which wanted reformation, were the same. This was doubted by nobody. They were the privileged orders. They had united together in opposing the equalization of the taxes, the king's authority, and the other projects necessary for repairing the shattered frame of the government. In the British government too it was seen that so closely united were the interests of the clergy and nobility considered, that they were joined together, and had only one voice in the legislature. What balance then could there exist in the new assembly, if the weight in the one scale was allowed to remain double that in the other? It seemed absolutely necessary, if a balance was in truth wanted to be established, that the deputation from the commons should be double, and thus equal the numbers of that from the other two joined. In this manner it appeared, that if these two great interests came to vote by individual suffrage, they would be exactly balanced, and the king would then remain to turn the scale as seemed good unto himself for the benefit of the state. There is all the evidence of which the thing admits that such were the views of M. Neckar. Can it be said that they were not patriotic? Can it be said that in the circumstances in which he was

then placed they were not founded upon strongly favourable appearances? It was the privileged orders by which all the salutary regulations for the re-establishment of the affairs of the government had been opposed; the commons were full of the most ardent expressions of loyalty, and seemed to require nothing but those reliefs of their situation which tended to support the authority of the crown against the superior orders. How often too had it been seen in the history of the various countries in modern Europe, that Kings had recurred with the happiest effect to their commons for assistance against the interested views of the first classes?

We cannot proceed any farther in the examination of Neckar's conduct. It is but candid, however, to own that we could not proceed any further in pronouncing it faultless. M. Neckar was certainly not sufficiently acquainted with the tone of the times in which he lived. He neither had that divine penetration, nor that gigantic firmness which were requisite for the unparalleled difficulties of his situation. He remained too long blind to the arts which were made use of to poison the minds of the people, and to the success which attended them; and when his eyes began to be opened, the remedies which he employed were sometimes weak and sometimes imprudent. But every proof remains, sufficient to satisfy a candid mind, that the views of Neckar were always pure and honest, equally faithful to the interests of the King his master, and those of the people to which the King was not less friendly than himself.

Neckar was not a first-rate man either in speculative politics, or in practical administration. But he stood in the very foremost rank of the second class, both in regard to speculation and action. Nor let any one imagine that this is not high praise. How few statesmen throughout Europe, and during the last hundred years, have come up to it! Let any one compute; and then he will be able to say what respect is due to the name of M. Neckar; more especially if he bears in mind that Neckar from the age of 15 years, was not engaged like other statesmen, in acquiring the experimental knowledge of affairs, or with leisure like them to cultivate his mind in the grand speculations of general science; but buried in the arid details of a mercantile counting-house.

Baffled by the tempestuous waves of the French revolution, and the remarkable prosperity of the voyage which he had hitherto steered converted into its opposite; it remained for him to shew an example of the virtues which belong to the descent from greatness. With the wreck of his fortune he retired to a small estate in the neighbourhood of his native city, where he spent fourteen years in the enjoyments of friendship and literature: nor did the last scene of his life disgrace those which preceded it. He felt the disappointment of his hopes rather more perhaps than a perfectly wise man would have done; but neither was the activity nor the peace of his mind destroyed; and in his retreat of Coppet he still presented a spectacle interesting, and, on the ordinary scale of human nature, even grand. "It was on his arrival at this place," says his daughter, in her usual strain of panegyric, "that the admirable life of soli-

tude and resignation began, which attracted the admiration even of his enemies. There it was that he composed, on the different political situations of France, works which have obtained successively, the approbation of all those whose opinions have been overcome, and the rebuke of those whose opinions have been victorious. In this retreat it was he developed a celestial mind, a character every day more noble, more pure, more feeling; and where he impressed on the hearts of all who saw him a sentiment, which each according to its powers will preserve to its last moments.

Whoever contemplates the character of M. Neckar ought not to forget that in a nation and an age, in which a contempt of religion was a matter of glory, and one of the most undisputed proofs of genius and philosophy, a profound sense of its great obligations was a predominating principle in his mind; and one of the earliest uses which he made of his first removal from the affairs of government was to plead its cause in an eloquent and enlightened work, well known to all Europe. It is not so generally known that the same awful and consolatory subject occupied in a particular manner his mind in its declining years; and that the composition of a practical work, entitled a *Course of Religious Morality*, adorned and amused his last retreat. The account his daughter gives of this work, which we regret has never come into our hands, is as follows:—"The form of this book, divided into discourses, which might be, with more propriety, denominated sermons, has not been approved of by several persons. It appears to me, however, that this form is peculiarly adapted to the end which my father had in view. It affords an exemplary proof of the advantage which, in our religion, might be derived from the eloquence of the pulpit, and the animated tone of which it admits. The recurrence of the finest thoughts, the most original and poetic expressions of the sacred Scriptures, communicate to these discourses an interest which bare discussion can never possess. How many beauties of style, of ideas and sentiments appear in that work! What profound knowledge of human nature, in its strength and its weakness; of that nature distinguished by feeling, movements, passions, a nature characteristic of all those whom affections, misfortunes or talents snatch from the sleep of the soul, and the vulgarity of a physical life! What sublime indulgence combined with the most austere purity! What consolations for all pains, except for one, from which I look in vain for relief to his admirable genius! There is not a domestic situation, there is no state of human life, whether youth, age, adversity, glory, public function or private duty, in regard to which he has not advanced the most profound and accurate truths."

We regret that Madam Stael has less written an account of the private life of her father, than a pænegetic upon it. Her history is barren of particulars. It is however true, that the private life of a virtuous man is a scene of uniformity, exquisitely beautiful indeed, but soon described. She mentions, as being in her possession, a large collection of the letters both of her father, and of the most eminent men in

France and in other parts of Europe, addressed to him from his first appearance in public life, on all the interesting topics which then engaged the minds of men. This must be a treasure indeed; and we trust she will not disappoint the expectations she has raised of seeing them soon presented to the public.

M. Neckar was stately and reserved in his private deportment, an effect in some degree of the secluded life to which he had been confined in his early years, and which prevented him from acquiring that ease and confidence of behaviour which results from early habits of polite society. But he was mild and indulgent in all his intercourse, whether with strangers or in his family. "My father," says his admiring biographer, "was a man who inspired the greatest awe, but the least fear, of all I have ever seen; the man before whom it would have been the most terrible to me to be detected in a crime; but before whom I should have been the least afraid to shed the tears of repentance." As a husband, a father, a master, a fellow-creature with the poor, and a friend, his character stands in the fairest light; and would have been held exemplary in a country where the domestic virtues were regarded with the highest respect. What was it not in France in the years preceding the revolution!

We have dwelt so long upon the character of M. Neckar, that we must conclude in a few words what we have to observe upon the thoughts, and fragments,—those remains of his, which are here presented to the public. They do not perhaps shew the strength of genius; but neither do they shew its weakness. They prove that M. Neckar had directed his views to a great variety of subjects, into which he penetrated far beyond an ordinary depth. They do not exhibit the concentrated force, which distinguishes many of the detached thoughts of Dean Swift. But they often exhibit a spirit of ingenious and acute discernment; and they testify a vigilant, inquiring, and observant mind.

The following is a good picture of a scene which is often acted:

§ 24. *Les Ruses de l'ignorance dans les Grandes Places.*
—C'est une véritable tactique que la conduite d'un homme public occupé à cacher son ignorance. Il faut remarquer son silence apprêté, lorsque la conversation roule sur des objets qu'il devrait savoir et qu'il ne sait pas, et l'adresse avec laquelle il s'esquive, lorsque cette conversation s'approche trop près de lui, lorsque les regards du cercle semblent attendre son opinion, et que son jeu muet est épuisé. Il prend quelques papiers sur sa cheminée et les parcourt avec attention, et s'il entend un avis dont le succès lui paroisse assuré, c'est cela, dit-il, précisément cela, mais il ne discontinne sa lecture, qu'au moment où il peut aisément donner un autre tour à la conversation; et il a eu si souvent besoin de recourir à cette ressource, que l'art lui en est devenu familier. Quelquefois cependant il se hasarde un peu davantage, et si l'on dispute devant lui sur l'époque d'un ancien événement, sur la distance entre deux grandes villes, et qu'il y ait plusieurs résultats opposés soutenus avec la même obstination—l'an 200, par exemple, avant notre ère, ou l'an 300;—deux mille lieues de distance selon les uns, 2400 selon les autres, il dit alors:—je crois que c'est 250 ans, je crois que c'est 2200 lieues.—C'est un milieu qu'il a pris, et tout en n'ayant aucune notion qui le guide sur cette assertion, il a pourtant placé son avis en

lieu de sûreté ; mais ces bonnes occasions sont rares. Il lui est plus facile de terminer par des lieux communs une controverse sur des choses précises, à laquelle il ne peut s'associer. Il prend sa revanche une autre fois, et s'il a lu dans sa matinée un mémoire d'affaires où il ait acquis quelque particularité statistique, il n'a point de cesse au milieu de la société, jusques à ce qu'il ait amené l'occasion naturelle de dire ce qu'il vient de savoir. Gardez alors, si l'on croit lui faire sa cour en lui demandant une explication, en lui faisant une légère objection, il ne répond que des monosyllabes, et montre une véritable humeur."

It gave us sincere pleasure to find him offering, even in this last performance, his tribute of applause to the Protestant worship, to which every man who has been well educated in it, is so much indebted. (p. 70.)

The following pathetic apostrophe will find many a sympathetic heart :

§ 32. *Une illustre victime.*—" O Louis! excellent Prince, et le meilleur des hommes! Qu'il n'y ait jamais un écrit de moi où je n'atteste vos vertus, comme un témoin digne de foi ; aucun où je n'appelle à votre défense le seul jugement durable, le jugement de la postérité! Innocente victime, s'il en fut jamais! Innocente victime des passions humaines...! Quel sacrifice impie!"

There is something equally acute, benevolent and sensible in the following advice :

§ 59. *Sur le premier Accueil.*—" Lorsqu'un homme d'un état inférieur au vôtre dans la société vous est présenté, songez à lui faire un accueil prévenant ; il n'oubliera jamais que vous l'avez rassuré dans un moment de peine.

" Agissez différemment avec les personnes d'un état supérieur au vôtre, elles viennent chez vous avec la persuasion qu'elles vous font honneur ; il faut leur laisser voir, dès le premier abord, que vous ne partagez pas leur sentiment : un air de respect, mais très calme, est alors ce qui convient le mieux."

There is something so highly finished and persuasive in the following admirable piece on the greatest and most interesting of all subjects, that we should consider ourselves guilty of an injury to such of our readers into whose hands it might not otherwise come, if we forbore, long as it is, to present them with it :

§ 94. *Vade mecum religieux.*—" Comment pourrois-je mettre en doute qu'il y ait une Intelligence en autorité, en autorité suprême dans l'univers ? Je connois un petit empire gouverné par une intelligence, cette intelligence est en moi, cette intelligence est moi.

" Ainsi, pour les plus petites œuvres, les œuvres des hommes, il a fallu une intelligence ; et pour l'ordonnance du monde il n'y en auroit point, il n'en faudroit point ? Comment admettre une telle contradiction !

" Qu'il est pourtant beau cet univers, qu'il est magnifique ! Comment ne pas associer à la plus étonnante des choses visibles, ce que nous connoissons de plus admirable parmi les invisibles, la pensée ! Quel ordre superbe dans l'ensemble, quelle variété dans les détails ! Quelle richesse ! Je vois par-tout les miracles de la sagesse, je vois par-tout le sceau de la puissance. Est-il rien qui n'ait un but, et qu'est-ce qu'un but, sinon le résultat d'une réflexion ? Qu'est-ce de même qu'une tendance toujours juste vers ce but, si ce n'est le résultat d'une réflexion ? Il est fou de vouloir soustraire l'intelligence de l'organisation du monde. O mon Dieu ! quel usage les hommes voudroient faire de leur esprit, de cet esprit que vous leur aviez donné pour commencer à vous connoître ? Ils ne comprennent pas Dieu, mais la mouche qui vole ne les comprend pas, et pourtant ils existent. Et pourquoi encore diroient-ils qu'ils ne comprennent pas Dieu, car nous pourrions nous en

former une idée, seulement en augmentant hypothétiquement le prodige de nos facultés ? L'autorité miraculeuse de notre volonté sur nos actions n'est pas plus aisée à expliquer que cette belle parole des livres saints : *il a été, et la chose a eu son être ; il a parlé, et la chose s'est comparu.* Mais nous voyons le pouvoir de notre volonté sur nos actions, et nous ne voyons pas de même l'influence de la volonté divine sur l'ordonnance et le mouvement de l'univers. Oui, l'un de ces deux mystères est plus manifeste que l'autre, il l'est du moins pour nous : mais l'analogie est parfaite : et ne donner sa foi qu'à l'expérience, c'est rejeter deux grandes lumières, l'imagination et le sentiment, l'imagination qui dépasse dans ses aperçus les vérités découvertes par le raisonnement, et le sentiment qui est notre science innée. Serait-ce avec les plus beaux dons spirituels, que, renonçant à leur noble usage, nous nous placerions sur la ligne des êtres subalternes, dont les regards ne peuvent s'élever vers le ciel, et dont l'intelligence se borne à servir le vœu de leurs sens ! Le plus bel avantage de l'homme, c'est d'avoir été doué de facultés, qui, rendues complètes par l'éducation, l'approchent de l'idée d'un Dieu.

" Nous sommes à distance, il est vrai, de la conception parfaite d'un Être infini ; mais pour les hommes d'une attention rigoureuse, pour les hommes de génie, un degré de force de plus, une légère promotion dans l'échelle des êtres, leur rendroit évident ce qu'ils aperçoivent encore avec confusion. Ce tems viendra, peut-être, mais il n'est pas venu ; et, entourés que nous sommes de miracles mystérieux, devons-nous être surpris que l'essence divine soit encore un secret pour nous ?

" Ligue, ligue entre tous les hommes amis de l'ordre, entre tous les hommes sensibles, pour affirmer la croyance de l'existence de Dieu, pour défendre une opinion si nécessaire, une opinion si heureuse, contre toutes les attaques du siècle.

" Les ressorts humains sont trop faibles, pour contenir les hommes dans la route du devoir ; il faut une autorité qui parle à leur conscience et qui la fasse trembler. O conscience ! premier tribunal dans notre cercle intellectuel, premier tribunal dans l'empire moral du monde, vous êtes à la fois l'efflet et la preuve de l'existence d'un Dieu.

" Nul bonheur aussi sans une ferme croyance à cette vérité ; nul bonheur, nul repos ; car s'il n'y avoit point d'esprit central à ce vaste univers, nous serions avec tous les êtres le produit de la nécessité ; et la nécessité est une autorité abstraite, sans amour, sans pitié, et qu'on ne peut ni toucher par des larmes, ni gagner par des prières. Quelle horrible supposition ! Mais avec un Dieu tel que notre esprit le découvre, tel que notre cœur le reçoit, tel que notre conscience nous l'annonce, ce Dieu plus grand que ses ouvrages, mais uni à tout par son infinité ; avec ce Dieu suprême, avec la conviction intime de son existence, nous traversons la vie au milieu des délices de l'espérance.

" Nous songerons qu'il nous a été permis d'implorer le Maître du monde, qu'il nous a été permis de l'aimer ; et nous ne croirons pas alors que nos vœux, nos souhaits, nos idées d'avenir, nos idées de bonheur, soient une vaine illusion ; nous ne croirons pas non plus que notre imagination s'éleve au delà des tems, pour nous fournir un simple jonet : nous ne valions pas la peine d'être trompés, de l'être avec tant d'éclat, si nous ne devions qu'une existence éphémère. Il n'y a rien de faux dans l'univers entier, chaque objet y a sa marque, chaque genre y a son empreinte, telle est du moins la forme conditionnelle du monde physique, et si nous ne connoissons pas si distinctement l'ordre moral et son système, nous pourrions raisonnablement compléter notre étude, et fixer notre opinion ; en expliquant l'esprit des choses invisibles, selon le sens des vérités certaines que le spectacle des choses visibles nous présente. Nous le pourrions raisonnablement, puisque tout émane de la même intelligence et dépend du

même pouvoir. Nous voudrions plus de clarté dans notre destinée, mais ce que nous savons est immense, et nous en serions frappés davantage si nous l'avions appris par degrés. Nous voudrions plus de clarté dans notre destinée, mais l'obscurité qui subsiste encore a son motif, a son but dans les vastes plans de l'Être Suprême. Nous apercevons que cette obscurité s'allie parfaitement à l'amour de la liberté, au mérite de la vertu ; mais il y a d'autres raisons, encore de tout ce qui est, d'autres que nous ne pouvons pénétrer, il y a quelque secret magnifique caché derrière cette superbe avant-scène qui forme le spectacle du monde. Recevons avec respect tout ce qui nous a été confié des vues de l'Éternel notre Dieu, et ne nous livrons pas inutilement à des recherches inquiètes. Ici, sur notre terre, et à l'époque où nous sommes des tems éternels, c'est la crainte, c'est l'espérance qui composent essentiellement notre vie, et ces deux sentimens ont l'un et l'autre un commencement ; ainsi l'homme dans sa nature morale n'est pas un être achevé, il marche et il est en route : mais le terme de son voyage est le secret de l'auteur de son existence, le secret de celui qui gouverne l'universalité des mondes, qui règne sur le présent et sur l'avenir, de celui qui, par une puissance mystérieuse, une intention sublime, a créé des distances dans l'espace infini, et des divisions de tems dans l'éternité.

« Heureux les Chrétiens, qui, sans effort, sans contention d'esprit, embrassent par la foi toutes les vérités qui leur sont utiles ; une révélation, miraculeuse pour eux, étonnante pour tout le monde, les a élevés à la connaissance des vérités primitives, et la métaphysique la plus subtile ne découvre rien au delà. Un seul Dieu qu'on adore en esprit et en vérité, un Dieu que l'on sert en l'aimant, et en faisant du bien aux hommes. Un Dieu qui a investi notre conscience d'une autorité secrète, d'une autorité menaçante, et qui atteint partout l'homme coupable. Un Dieu pourtant qui pardonne, un Dieu qui permet aux foibles de se racheter par le repentir. Et lorsque cette même révélation développe aux Chrétiens avec tant de clarté les perfections divines, elle leur donne en même tems des préceptes de morale dont la simplicité, dont la pureté nous enchante, et c'est à l'observation de ces préceptes qu'elle attache les plus magnifiques récompenses. Tout se tient dans ce beau système, depuis l'intelligence suprême jusqu'à l'esprit de l'homme, et depuis cet esprit admirable dans ses œuvres, inconcevable dans sa nature, jusques à l'instinct le moins libre, l'instinct qui semble rapproché du mouvement des plantes. Tout se tient dans ce beau système. Faisons, nous, notre tâche, et marchons dans la vie en accordant nos actions avec les lois morales et religieuses, que notre éducation, notre instincts et nos propres études ont gravées dans notre cœur. Ne nous débattons pas contre ces lois, ou par un vain esprit de subtilité, ou par une lâche condescendance aux dérisions d'un monde frivole, ou par un aveugle asservissement à l'empire de nos passions. Songeons qu'il y a une fin à ce tems qui nous a été donné pour essai, à ce tems qui est notre lot sur la terre. Et ne nous le dissimulons point, c'est une grande circonstance pour l'homme, que le moment où il voit distinctement les approches de la mort, où nul autre spectacle ne lui offre une distraction, où nulle autre pensée ne l'occupe. Et ce n'est plus alors la mort dont il avoit entendu parler du tems de ses forces, ce n'est plus ni cette mort fastueuse peinte par les Poètes dans nos tragédies, ni cette mort de gloire ou d'ivresse que les cris de guerre et le bruit des tambours accompagnent, ce n'est plus enfin la mort lorsqu'elle faisoit encore partie du roman de la vie, c'est la mort dans son isolement, la mort au milieu de ses ténèbres, au milieu du silence et de l'oubli. Un adieu terrible à ce qu'on aime ; et avec un sentiment profond, une voix qui ne peut rien exprimer, une main qui ne peut plus bénir. O mon Dieu ! faites paraître une leur con-

solante au delà de ce sombre tableau. Est-elle le prix de la foi, nous la demandons telle qu'il la faut pour vous plaire. Hélas ! il est bien vrai, c'est vous seul que nous devons servir, mais tant d'objets que vous nous aviez donnés à aimer, tant d'intérêts variés qui nous ont distrait des nos premiers pas dans le monde, dès les commencemens de notre voyage, et notre raison si foible d'abord, notre raison que l'expérience seule achève d'éclairer. . . . Ah pardonnez ! O Dieu ! nous allons nous excuser, nous allons nous défendre, et nous aurons pour juge celui qui sait tout. Prions-le seulement. Et puisque sa bonté nous donne l'Être, espérons que sa pitié sera notre dernier secours. »

How often has the following reflection been verified, and how obstinately do those whom it most concerns persist in paying it no attention !

§. 117. *Circonstances.*—“ La part qu'on doit accorder aux circonstances extraordinaires, est, entre toutes les déterminations politiques une des plus difficiles ; on craint de faire une seul exception à de vieux principes conservateurs. On risque, en se refusant à une légère complaisance, d'être contraint à de plus grands sacrifices. ”

There is something equally new, striking, and moral, in the succeeding reflection, which it were devoutly to be wished, would make a due impression :

§. 118. *Liaisons conjugales.*—“ Un homme de l'esprit le plus stérile trouve des sujets de conversation avec sa femme, tant les intérêts communs entre deux époux sont multipliés. Il faut beaucoup plus d'abondance, beaucoup plus d'imagination dans les relations habituelles avec une simple maîtresse. Les femmes du monde surtout ne s'associent qu'à des idées à demifolâtres, rien ne leur appartient, et partout où elles distinguent les traces de la raison, elles croient découvrir les pas d'un ennemi. Cette réflexion en faveur du mariage devoit augmenter le nombre de ses partisans dans les grandes villes, où tant de gens, embarassés au milieu de la société, prennent une maîtresse pour l'aisance de leur vie ou la commodité de leur esprit. ”

It is always interesting to know the reflections of intelligent foreigners on the practical course of one's own government. The following article is very curious both on this account, and as it shews the attention which Mons. Neckar paid to the governments around him :

§. 119. *Sur les discours des Monarques Anglois.*—“ Quand est-ce donc que les Monarques Anglois sauront ce qu'ils peuvent faire de leurs discours d'ouverture, dans la séance solennelle où ils parlent du haut du trône aux Pairs et aux Communes d'Angleterre ? Sans doute ce discours ne peut être long, car il doit conserver le caractère de dignité qui lui appartient ; mais avec peu de paroles, on peut dire en beau langage des choses superbes. On le peut avec courage, avec dignité, avec majesté ; et néanmoins il semble en lisant ces discours, que le Monarque ne songe qu'à se tirer d'une tâche difficile, et qu'il soit impatient, dès le début, d'arriver à la fin sain et sauf, sans avoir offensé ni le public, ni les Pairs, ni les Communes. Je me ferois une bien autre idée du discours du Roi d'Angleterre. Je ne sais pourquoi le Gouvernement n'est pas plus heureux dans les proclamations publiques qu'il a faites aux époques de la guerre et de la paix ; il a de si beaux modèles d'éloquence, et d'éloquence à propos, dans les débats journaliers du Parlement ; et, lorsque les Ministres Anglois ont à parler à l'Europe, ils sont tout empruntés, il n'y a plus dans leurs discours ni vigueur, ni originalité ; ils ressemblent à cet homme qu'on vouloit peindre à cause de sa barbe, et qui la fit couper, afin de paraître plus décentement chez le peintre. Je me rappelle encore de quelle

manière ils se tirèrent du beau sujet qui leur étoit fourni en 1777, et lorsque les François s'étoient unis aux Américains ; leur Gouvernement avoit bien l'intention de faire de son mieux, car il s'adressa à Mr. Gibbon pour composer cette déclaration ; mais Mr. Gibbon ne fit usage que de l'esprit, il crut que c'étoit là ce qu'on vouloit en s'adressant à un homme de lettres ; je me doutai, dans le tems, que c'étoit là l'ouvrage d'un homme hors du Gouvernement, et je soupçonnai Mr. Gibbon ; et c'est parce que je le lui dis dans la suite, que je sus par son aveu ce qu'il ne m'auroit pas dit de lui-même."

We could make several extracts too of articles of which we do not approve ; of some which have little in them ; and of others having what we think wrong. The last article is the short story or novel of which we spoke. It certainly proves the versatility of the author's talents, who at the extremity of a long life could so feelingly describe the interesting sentiments of youth. It was the consequence of a conversation with his daughter, in opposition to whom he had asserted that conjugal and parental affection might be rendered equally interesting, and give occasion to as pathetic events as that of lovers. In proof of this assertion, and to answer a challenge to that effect, the tale was written. It is highly interesting ; and the domestic affections are undoubtedly drawn with a warm, and a moral pencil ; but we confess we do not like to be called upon to admire persons who finish by committing self-murder. It is true indeed, that it was required by the challenge which the author accepted, to produce the most tragic situation possible : as a mere *jeu d'esprit* then, it is blameless ; and the author disapproved of its publication. For every thing exceptionable therefore, Madame Stael alone is answerable.

Mes Souvenirs de Vingt Ans de séjour a Berlin : ou Frédéric le Grand, &c. &c.

Original Anecdotes of Frederic the Second, King of Prussia, and of his Family, his Court, his Ministers, his Academies, and his Literary Friends: Collected during a familiar Intercourse of Twenty Years with that Prince. Translated from the French of Dieu-donné Thiebault, Professor of Belles Lettres in the Academy at Berlin. 2 vols. 8vo. Johnson. 1805.

To those who are desirous to form an accurate opinion with respect to every part of the character of Frederic the Second, the volumes before us must prove a treasure. Here we have that monarch delineated both in private and public, in his actions and speeches, by a person endowed with no common talents as an observer, who had, during a residence of twenty years at the court of Berlin, occupied himself in carefully treasuring up the anecdotes which he has now committed to the public. M. Thiebault, by a behaviour circumspect to a degree which can scarcely be conceived by those unaccustomed to watch the looks of an absolute monarch, appears to have acquired the confidence of Frederic in an eminent degree: he had frequent access to the person of the monarch, and was in the habit of hearing the sentiments expressed of him in the best informed societies. Our author relates what he saw and heard with an air of candour and simplicity which leaves his veracity without suspicion. He is the avowed friend and admirer

of Frederic: but although his partiality in this respect makes him view the actions of the prince in a very different light from that in which they must appear to many other persons, yet this consideration is not sufficient to make him deceive mankind by suppressing one side of the picture.

It is not, however, merely as the life of Frederic that the volumes before us are interesting. We are here presented with the view of a prince possessed of the most uncontroled authority, who besides devoted himself incessantly and without the intermission of a day to the duties of his station, who exerted himself to the best of his judgment to render his kingdom flourishing, who in consequence of his labours acquired the title of The Great, and who lived long enough to afford his plans a fair trial: In the success of his schemes, therefore, and in the happiness and prosperity which they diffused among his people, we have an opportunity of bringing to the touchstone of experience the opinions of those who imagine that the uncontroled power of a sovereign can ever prove beneficial to a people. Frederic was not, perhaps, the very wisest, or the very best sovereign whom imagination can form; but among a thousand of the sovereigns who have existed, how few, how very few could bear a comparison with him! As to the fables related to us of the transcendent virtues of some ancient monarchs, and the transcendent blessings which they diffused among their subjects, we have such fables in our times, which are accounted more false than the former, only because we have better opportunity to detect their falsehood. Leaving the panegyrics written on arbitrary monarchs during their own reigns or that of their descendants, by those under the immediate lash of their vengeance; let us examine the portrait of Frederic the Great, such as it is drawn by a sincere admirer, who could no longer be influenced by hope or fear; and let us then ask our own minds whether it be possible for a frail mortal to possess uncontroled power and not to abuse it.

M. Thiebault arranges his anecdotes into several classes. The first part relates to Frederic as he appeared in his ordinary conversation, his studies, his opinions, and his literary compositions. In short, we have a picture of the man, as he lived and died: the remainder of the volumes is more properly occupied with the sovereign.

M. Thiebault had been recommended by M. d'Alembert to occupy a place in the academy of Berlin. On his first interview with Frederic the embarrassment in which he found himself was at once relieved by the latter coming close up to him, and pouring forth a torrent of questions with respect to his manner of spelling his name, his parentage, the place of his birth, his pursuits in life, &c. &c. with such rapidity that our author could only find room to reply in a few phrases, or even one or two words. On adverting to the situation of professor of belles-lettres which M. Thiebault was to occupy in the academy, Frederic learnt that he did not understand German, but was resolved to supply that defect as speedily as possible. To his surprise, however, the king, instead of commending this resolution, exacted of him a solemn promise never to learn German, from an apprehension that it might destroy the purity of his French.

In the course of this curious conversation, M. T. having been asked, who, in his opinion, were the living authors who wrote the French language with the greatest correctness, and having among others mentioned Rousseau, the king interrupted him with an exclamation, that Rousseau was a madman. The cause of this exclamation, as related by our author, affords a curious specimen of the estimation in which Frederic was held by Rousseau :

“ Conversing with M. le Catt, (the chamberlain) respecting the interview I had with the king, I expressed my surprise at the earnestness with which he had said of J. J. Rousseau, *Oh! he is a madman.* ‘ This earnestness,’ replied my conductor, ‘ is connected with a recent anecdote which I will relate to you. Some months ago my Lord Marshal, the friend of J. J. Rousseau, appearing much distressed at the persecutions the philosopher of Geneva experiences even in Switzerland and Neuchâtel, of which this nobleman is governor, the king said to him, *Well, Sir, write to your friend that, if he will come to my states, I will insure him a safe asylum, and a pension of two thousand livres. We will give him a comfortable house at Panchow, contiguous to the gardens of Schonhausen: the house shall have a garden and a field attached to it, that he may be able to keep a cow and poultry, and cultivate his own vegetables. There he may live without inquietude and free from necessities: his solitude may be complete, and he may wander at pleasure in the groves of Schonhausen, where the queen inhabits only during a few of the summer months.*’

“ My Lord Marshal, delighted with this plan, lost not a moment in writing the proposed letter, which, when finished, he brought to the king previous to its departure. The king took up a pen and added these words: *Come, dear Rousseau, I offer you a house, a pension, and liberty.* A short time produced an answer conceived in the following terms: *Your majesty offers me an asylum, and promises me liberty. But you have a sword, and you are a king: you offer a pension to me who never did you a service, but have you bestowed one on each of the brave men who have lost either a leg or an arm in doing you service? You may easily imagine that ever after, when the name of Rousseau came in the king’s way, he did not fail to add to it the epithet you have heard, and with which, at the time, this negotiation was concluded.”*

The conduct of the philosopher may in this instance appear petulant in the extreme; but we shall hereafter have occasion to admire his sagacity in keeping out of the lion’s den.

Our academician had the penetration to discover Frederic’s true character, and the humility to suit his behaviour perfectly to the humour of the king. Frederic, among those whom he admitted to familiarity with him, loved to forget that he was a monarch, but with the reservation that they should never forget this circumstance. He was desirous to engage them in discussions; but then he was impatient of contradiction, and, if thwarted, was ready to break forth into some intolerable sarcasm, or even to cane or kick his antagonists. But his fits of gaiety were most intolerable: he had a great deal of wit and humour, and was remarkably fond of raillery; his old generals and other intimate friends were on these occasions led to bend themselves to his humour, when suddenly the tyrant, as if he had been meditating malice in the midst of his gaiety, would take occasion to burst forth into a torrent of the most gross and cutting abuse on

some particular person, which his unhappy victim could neither account for nor resent, while he was thus degraded in the eyes of all around him. Our author relates some instances in which the learned Guischart, the most intimate companion of Frederic’s private hours, was insulted and mortified in this manner.

Frederic was remarkably fond of religious disputations, and himself entertained so thorough a contempt for religion as not to think it worthy even of being employed as an engine of state. Of the mockery with which in his ordinary conversation he treated every thing which we are accustomed to hold most sacred, we have abundant evidence in the anecdotes related by our author, although he informs us that he has on this occasion “ selected those which are least free, and which therefore decency does not prevent him from laying before the public.” The following specimens will be sufficient for our readers:

“ One day he observed to me, that to all appearance God had ever loved the northern Germans less than many other nations; ‘ for,’ added he, ‘ he never sought to make good christians of us. Do you recollect what labour and efforts it cost Charlemagne to convert us? and at last he succeeded but badly! And you know with what ease they made us renounce the indulgences of Leo the Tenth! It should seem that God had predestined us to eternal damnation, and had excluded us from the benefit of the blood of his Son. Only observe what a thing this final impentence is! we give ourselves very little uneasiness about it. . . . At another time, ‘ I give myself but little concern,’ said he, ‘ about my salvation; have I not St. Hedwiga, from whom I am descended in a direct line? You cannot doubt that she is too good a saint to be an unnatural mother, and to refuse me her protection; indeed it would do her but little credit in paradise to disown her own kindred; she must be possessed by the devil to think of such a thing: so that when I make my appearance, depend on it they will throw wide the folding doors, and I shall be received by the Eternal Father as a true branch of the stock of saints.”

M. Thiebault anxiously seizes the grief which Frederic discovered on the death of his nephew, as a proof that the monarch was possessed of much sensibility at bottom, although the rules of government which he had prescribed to himself gave him a different appearance. To have all sensibility wholly extinguished in his heart would argue a degree of depravity rarely to be met with: but the sensibility which Frederic retained was at least not inconsistent with the most wanton and excessive cruelty, as will appear in the sequel of this review.

M. Thiebault was entrusted with correcting his various performances, and with reading to the academy such of them as were to be made public; an honour at times not a little distressing. Frederic was extremely proud both of his philosophical and literary attainments, and could not bear to have his opinions on these points disputed. M. T. on being asked his opinion of a discourse in which Frederic made self-love the basis of morality, endeavoured to prove to him that virtue was greatest when most disinterested: to which the king calmly replied, ‘ My dear Sir, you do not understand such subjects as these.’ On another occasion our author was not likely to come off so easily. In a prominent passage of a discourse which was to be read in public, the king had inserted a very

glaring solecism which our author ventured to correct. After some remarks, his majesty altered the passage, and substituted a phrase still more revolting. The academian again remonstrated; the king flew into a furious passion, and demonstrated the symptoms which usually preceded cuffing and kicking. A dexterous appeal to his better feelings on the part of M. T. however dissipated his wrath, and he finally consented to make the alteration.

Frederic bestowed much pains on increasing his stock of literary knowledge, although he appears to have viewed what he read through the distorted glass of his former prejudices. He divided into two classes all the books he read either for study or amusement. The second class which was infinitely the most numerous he only read once: the first was considerably less extensive, and consisted of books he wished to have recourse to, and to study from time to time during his life; those he took down, one after the other, in the order in which they stood, excepting when he wanted to verify, cite, or imitate some passage. He had five libraries, all exactly alike, and containing the same books ranged in the same order; one at Potsdam, a second at Sans-Souci, a third at Berlin, a fourth at Charlottenburg, and a fifth at Breslaw. On removing to either of these places he had only to make a note of the page at which he left off, to peruse it on his arrival without interruption. His favourite authors consisted chiefly of the most admired French writers, and the French translations of the principal Greek and Roman classics; for he knew little Latin, and no Greek.

But with all the advantages of education, of a wit and understanding which few princes have ever possessed, such were the miserable effects produced on the disposition of this monarch by the uncontrolled power placed in his hands, that to be placed about his person was a fate dreaded as the most terrible punishment. M. Thiebault had a very narrow escape from being placed in this situation, and being wholly employed in correcting the king's manuscripts and conversing with him. The honours thus intended for our author were prevented by the intrigues of some courtiers who dreaded his influence with the king. We might be led to suspect the sincerity of the joy he says he felt at the success of his enemies on this occasion, did we not afterwards meet with the following description of the condition of the cabinet secretaries:

“The four cabinet secretaries were necessarily slaves for life. The king required them to live in complete solitude: they were no where to be seen in public, nor did they receive visitors even under their own roof. The king, it is true, took care that they should have a convenient house with a pleasant garden attached to it, and that nothing should be wanting to them with respect to the comforts of life: their stipend was forty thousand livres per annum. At the same time, no one who could possibly be suspected of being addicted either to intrigue or indiscretion was suffered to approach them. I knew of but one of them who ever married: this was counsellor Muller. The king in offering him the place said: ‘My proposal requires that you should sacrifice yourself to the service of the state. Examine well if you have the courage. I had resolved never to employ a married man in my cabinet: I know you have a wife and children; I am therefore breaking an

important rule in your favour; this I do in consequence of the particular esteem I entertain for you, and the firm persuasion that neither your wife nor children will be allowed to enter your official cabinet, and that they will be kept in perfect ignorance of the affairs with which you will be intrusted. In a word, you must ever bear in mind that to serve me as you ought, you must forget your family, friends, and relations.’ M. Muller accepted because he dared not refuse; his nomination was the cause of the profoundest affliction to his whole family, who all wept bitterly: so much were places of this kind held in terror by every one not blinded by ambition orured by the spirit of intrigue.”

The rigid attention to business which Frederic imposed upon others, was not indeed greater than he imposed upon himself; but he was not philosopher enough to perceive that the voluntary exertions of our powers are a great source of happiness, while their compulsory exertion can lead to nothing but misery. The perpetual attention which Frederic bestowed on business ought not to want its due meed of praise: his industry was at least designed to promote the prosperity of his people, although it would have been much for their benefit had he sometimes done nothing when he was most active. The energy of his character is rendered extremely conspicuous by the method which he took to accustom himself to get up to business by times in the morning. He was originally a great sleeper: it had cost him many struggles to acquire the habit of getting up between five and six o'clock in the morning, and it was in vain that he at first attempted to get up at four, the hour he had proposed to himself. His attendants, indeed, awoke him at the hour as they had been commanded; but the orders which he had peremptorily given at night, his love of sleep always made him revoke in the morning; and his attendants were thus perpetually scolded for obeying his contradictory orders. At length the king, fully sensible that no one was to blame but himself, and that none but violent means could break him of his bad habit, ordered the person who was to awake him, on pain of serving as a common soldier for life, to apply a towel dipped in cold water to his face every morning at four o'clock. In this manner he contracted the habit of rising early, which he preserved till he was sixty years of age, when he indulged in one hour more of repose.

Frederic devoted the earlier part of his morning to business. He read the letters addressed to him, and directed his cabinet secretaries in the replies to be made to each. This occupation engaged his attention till about nine o'clock, when his aid-de-camp was admitted to receive his orders relative to military affairs. From ten to twelve the king often employed himself in exercising the garrison at Potsdam; but this time was also occasionally allotted to giving audiences, or to walking in his garden; and it was during what he could seize of these two hours that almost the whole of his literary compositions were formed. At twelve o'clock precisely he sat down to dinner with such guests as he had invited at ten. These consisted, according to circumstances, of literary men, courtiers, generals, and such of the princes of Brunswick as happened to be at Potsdam. Frederic was naturally no less an epicure than a great sleeper; although he had

vanquished the latter habit, he continued to indulge in the former. He had twelve cooks, consisting of Germans, French, Italians, English, and Russians, who had large salaries: Each of these cooks had his assistant; and there were besides two clerks of the kitchen who presided over the whole. His fare was sumptuous, and extremely well cooked: he drank very moderately, sometimes nothing but champagne mixed with water. He sometimes continued at table till three o'clock, but often quitted it in one hour to walk if the weather was fine. In the afternoon his cabinet secretaries waited upon him with the letters which were to be signed, and afterwards the secretary who was to receive his orders with respect to his correspondence with the literati. At six his concert commenced and lasted an hour, and as he himself was extremely fond of music he assisted on his flute. The interval between the concert and supper-time, which was ten o'clock, was generally spent in conversation. He did not himself sit down to supper, but retired to rest after he had seen his guests seated.

Such was the arrangement of his time by which Frederic was enabled to manage the business of a great kingdom, and at the same time to dedicate so many of his hours to reading, composition, and conversation. From this course of life he deviated as little as possible; only during his annual reviews and some other particular occasions.

In his dress, and other private expences, with the exception of his table and snuff-boxes, he was extremely simple. The furniture of his castle was old-fashioned, and his wardrobe contained only a few suits of uniforms, a coat or two of velvet, six shirts that were every year renewed, and the rest of his dress in proportion. In architecture and his encouragement of the fine arts, he was sometimes magnificent; but these expences were rather of a public than a private nature.

The severity of Frederic's disposition may in some measure be accounted for by the harsh treatment to which he was subjected in his younger years. His father, William the First, had contracted a great dislike to him, which was increased by his own disregard of his father's partialities. He gave no attention to military affairs, but perfectly devoted himself to the arts and sciences, and music, all of which appeared to William mere waste of time. Among the other outrages which the tyrant employed to thwart his son's inclinations, our author mentions his having caused a respectable young woman who had accompanied him on the harpsichord, to be publicly whipped through the streets of Potzdam by the hands of the hangman. But William at length formed the atrocious design to bring Frederic himself to the scaffold. The young prince had seen and become enamoured of the princess Anne, daughter of our George the Second: he had afterwards corresponded with her; and by the intercession of his mother, William had been brought to consent to their nuptials. Some sarcasms uttered by George with respect to William having, however, reached the ears of the latter, he so much resented them as to command his son to break off all correspondence with the princess Anne. Frederic, however, in this ventured to disobey his father, his practices

were discovered; he was brought to a court martial, and would infallibly have perished on the scaffold, had not the Austrian ambassador interposed, and in the name of the empire demanded his life to be spared. William durst not refuse compliance, but he threw the prince into confinement, and caused his confidant, the young Baron le Catt, to be executed under his window and in his presence. Frederic fainted away at the horrible sight.

There are some circumstances connected with this confinement which shew how soon the human heart may become depraved by the possession of arbitrary power. During his confinement the rigours of Frederic's captivity were greatly soothed by the benevolence of the Baron de Wreck's family who lived in the neighbourhood of the fortress, and who, in consequence of an understanding with the commandant, at length procured liberty for the prince to spend his evenings secretly at their castle. Here he found an hospitable reception, enjoyed the pleasures of music in which he so much delighted, and was even furnished with sums of money much beyond what the family could well afford. We cannot think so ill of Frederic's heart as to suppose he was not at the moment sensible of these attentions: but when he afterwards mounted the throne, the services of the family of Wreck were wholly forgotten! Even the money he owed them was never repaid, nor did one of the family receive the smallest favour during his whole reign. The relations of the unfortunate le Catt, whose whole fortune had been confiscated while he himself perished on the scaffold, shared in this royal ingratitude! Our author, on this occasion, attempts to palliate the conduct of Frederic, by telling us that after coming to the throne, he became wholly devoted to the duties of a sovereign; that he imagined it was dangerous to sanction the example of disobeying the king to serve the prince; and that those who assisted him most when prince, ought to be most the objects of his suspicion when king. Such are the sentiments with which the possession of arbitrary power naturally inspires the heart! Rather than risque the loss of a jot of that unjust power to which he himself so nearly fell a victim, Frederic could break through the most sacred ties of gratitude, and leave an indelible stain on his memory. How long will mankind separate expediency from justice? How long will actions be accounted meritorious in a king, which in a private individual would be thought richly to deserve the gallows?

Frederic exhibited to the last the same character he had maintained during his whole reign: the same firmness, the same dislike to be supposed decaying in his powers, and the same contempt of religion. He directed his state affairs to the last, and a few moments before his decease insisted on signing a letter.

After having described Frederic by himself, our author proceeds to describe his family and the transactions of the king in regard to them. The character of Frederic the First, a vain, ostentatious, pompous fool, is set in a most striking light by a saying of his queen, a woman of sense, wit, and learning. One day, Leibnitz, who was under her patronage, having sent her a memoir on the *infinitely little*, she exclaimed,

"What a blockhead is this Leibnitz, who thinks he can explain to me the nature of the *infinitely little*! Has he forgotten that I am the wife of Frederic the First, or does he imagine me unacquainted with the character of my husband?"

Of the brutal character of William the First, we have already seen some examples. He was accustomed to beat his courtiers, and even his wife and daughters, without mercy. He was a great enemy to every thing which implied refinement, and so cruel and abusive that when any one met him in the streets it was the custom to run from him as from a mad bull. One anecdote respecting him we cannot help extracting, as it proves how prone mankind are to loyalty, and how difficult it is for kings, even by extreme misconduct, to render them otherwise:

"Irritated at the imperfect manner in which some troops were executing a manœuvre, he ran at full patacde up to the major who commanded them, and gave him several blows with his stick. This brave officer, already advanced in years, and much esteemed by the army, followed the king, stopped his horse before that of his majesty in the middle of the parade, and drawing his pistol from his saddle, he said, "Sire, you have dishonoured me, and I must have satisfaction." At the same moment he fired one of his pistols over the king's head, exclaiming, *This is for you!* Then aiming the other at himself, he cried, *This is for me!*" and shot himself through the head."

The queen of Frederic was a most exemplary woman, entirely occupied with acts of charity, and with fulfilling the king's intentions in regard to the reception of strangers at her court and whatever else was entrusted to her. Frederic always treated her with the greatest respect and visited her once a year, on her birth day. On these occasions he appeared in silk stockings, but staid at her drawing-room only half an hour. Our author draws a comparison between the characters of Frederic and prince Henry. It contains a flattering portrait of both, and yet, from the anecdotes related, appears in regard to prince Henry in particular considerably just:

"I have been a hundred times asked which of the two princes, Frederic and Henry, possessed in my opinion the most of the qualities that constitute a great man. There is no doubt that they were both of the small number of those men who are worthy to serve as models to the rest of their species, but who, notwithstanding, obtain the fewest imitators: never, however, did two men less resemble each other. Frederic was the most robust in form, yet his life was the shortest. The physiognomy of each was strongly marked and considerably characteristic, but the whole head of the king was strikingly handsome, which nevertheless did not prevent his assuming at times extreme severity of countenance; while the prince, who was far from being handsome, had an exterior that never failed to be engaging. No eyes perhaps were ever seen more penetrating, intelligent, animated, and agreeable, than those of the king, though they could so suddenly assume an expression absolutely terrific. Those of Prince Henry, on the contrary, at first sight conveyed the idea of harshness of character in the possessor, and inclined somewhat to a squint; but an intercourse with him, of two minutes only, was sufficient to produce the contrary opinion. The eldest brother had a ready flow of wit, a turn for repartee and epigram, and by nature prone to high spirits and a sarcastic kind of humour: he was at the same time penetrating, and as it were prophetic; possessing in an eminent degree that sort of

subtlety which deceives others, and is somewhat allied to cunning. The mind of Prince Henry was of a more sober cast, but by no means deficient in quickness; he was habitually a reasoner, but without pedantry; severe in his judgment, without unkindness; delicate, without falsehood; upright and equitable, without harshness or dejection. His art was the sister of prudence; which confined itself to discovering that quality in others, and enabled him to escape from its effects. Every man of taste and judgment would have highly valued opportunities of approaching and listening to the king, to whom they would have given their utmost admiration; but, all men of rectitude and sensibility would have wished to live with the prince, on whom they would have bestowed their affections. The first dispensed delight in the society in which he engaged with a sort of profusion; the latter, the most delicate attentions and the most obliging courtesies. They were both more than what is called men of understanding, they were learned men; in profoundness of thinking, extent and fertility of genius, they were equal. In war and politics they have both been able actors; but what the one has done, as it were by inspiration, the other has done by dint of calculation and reflection: hence it has happened that the one has performed the most achievements, and is the most chargeable with errors: while the other, whose achievements have also been great, has, on the contrary, no errors with which he could reproach himself. With respect to their faults, we may with truth ascribe to the king that of a mistrustful temper, and to the prince the contrary defect of a too easy confidence. I am not now speaking of their discretion: the king has sometimes betrayed his political opinions from passion; the prince was never guilty of imprudence but when only his personal concerns were in question, because the first was by nature irritable, and the last by nature frank. Both possessed considerable haughtiness of temper on certain occasions; the king, for example, when he suspected a person of intending disrespect towards him, and the prince when he had reason to think the disrespect had actually taken place. Considered in a military point of view, the king was brave from character, and the prince from principle; on the other hand, in matters of social intercourse, it was the latter who was kind and indulgent from character, while the former was so from principle. I am inclined to compare the king to Hannibal for subtlety, and to Condé for personal courage; and the prince to Turenne and to Gustavus Adolphus. They shared between them, so to express myself, the characters of Alexander and of Cæsar."

In the intercourse of Frederic with his brother and nephews the most striking circumstance is the suspicion with which he watched them, his occasional severity, and his jealousy of their splendid qualities. All who betrayed any attachment to Henry were marked objects of the king's dislike. All the princes were shut up in garrisons with their regiments, surrounded by his spies, and severely curbed in their pleasures. The eldest of his brothers, who had undergone much fatigue in his wars, having sustained some loss in an engagement with the Austrians, was so harshly used as to have a lingering and fatal disorder brought on by his grief.

Of the great offices at court many were left wholly unoccupied during the reign of Frederic, and others were filled by persons entrusted with nothing, and indeed some of them incapable of executing any trust. Of this we have a curious instance presented to us:

"There was a chamberlain in the court of the queen-mother, named M. de Morien, who was a man of so cir-

cumscribed an understanding as to be constantly held up to ridicule in the sphere to which he belonged: even after his death, some traits were related of him that appeared almost incredible; such as his being unable to recollect whether at the siege of such a place he was the besieged or the besieger, and whether it was himself or his brother who was killed in such a campaign. To this M. Morien it was that the Marquis d'Argens lent the same volume seven times over; and who being asked afterward how he liked the work, replied, "I think it, Sir, an admirable production; but if I might speak my opinion freely, the author sometimes repeats the same things." The English ambassador requested him to present to the Queen-mother the Earl of Essex, then on his travels, and added, that it was not the Earl of Essex who had been beheaded under Queen Elizabeth; accordingly M. de Morien, at the usual hour of presentations, said to the Queen, "Madame, I have the honour to present to your majesty the Earl of Essex, a native of England and a traveller; for the rest, the English ambassador has assured me that he is not the same Earl of Essex who was beheaded under Queen Elizabeth."

In the connection of Frederic with his court, there is nothing more conspicuous than his love of solitude, of being master of his own time, and of avoiding all ceremonials as much as possible. He was fond of the stage, and particularly the opera; and kept some capital performers at a high salary paid by himself. His equipage was very little conspicuous; his stud belonged to the riding school. On the occasion of the archduke Paul coming to Berlin to marry a princess of his family, Frederic seemed for once anxious to make a magnificent display, and for this purpose ordered all the old state carriages of his grandfather, which had been out of repair for fifty years, to be new gilded to improve the spectacle—which they certainly did, occasioning much mirth by their grotesque appearance.

In his transactions with his court and people we continually meet with some abuse, some want of human feeling, to which he was led by the uncontrolled power in his hands. The inhabitants of Berlin had made splendid preparations for receiving him at their gates in triumph after the seven years war, had raised a triumphal arch, &c. Frederic, however, hearing of these preparations, changed his route, entered *incognito* at a different gate, and thus subjected the inhabitants to a mortification which they did not forget for many years afterwards. A very loyal and innocent man, the bishop of Breslaw, had been calumniated to the king, and in consequence, had his revenues confiscated, and was even obliged to seek for safety in exile. Frederic was afterwards fully convinced of the bishop's innocence; but as a remission of the sentence must have been attended with a restoration of the confiscated revenues, the unfortunate man was allowed to die in exile and poverty. A paper-maker from France was allured to Prussia by the magnificent promises of the king. These promises were, however, found to be hollow; and the paper-maker, having rejected, as infamous, a proposal to share the fruits he derived from the royal favour with some of the inferior members of the administration, was ruined by their arts, and condemned to waste out his days in a dungeon, where he derived even the necessaries of life from a poor creditor who had been involved in his ruin.

We have now to take a short view of the most important part of the work, that which relates to Fre-

deric's Civil and Military Government. The Frederician code has been much extolled, and its regulations, if properly executed, might be productive of much happiness to a people. But where it is in the power of an individual, according to his own caprice, to alter, modify, and suspend the execution of the laws, it is in vain to look for the regular distribution of justice from a good code of laws. The code of Justinian contained the collected wisdom of ages; but did this compilation of the dictates of justice prevent the Roman people from being plundered and abused by their tyrants and the satellites of tyranny? The laws of the Frederician code were good, but Frederic could, without the fear of punishment, suspend the execution of these laws, or cause the decision to proceed in direct opposition to the dictates of the code. The king, in Prussia, is, at once, the sole legislator, and the supreme executioner of justice.

It must, however, be acknowledged that Frederic, when not swayed by caprice or misapprehension, was more inclined to mercy than rigour, especially in regard to private crimes. Few of our readers will blame the following exertion of his power, although not according to the strict rules of justice:

"A story that has been often cited is that of the catholic soldier in garrison in one of the towns of Silesia, in which there was a chapel celebrated for the extraordinary devotion paid in it to the Virgin. Her statue which adorned the altar was ornamented with the gifts of her votaries, many of which consisted of the most valuable jewels. This soldier, when he was not under arms, passed whole days in one of the corners of this chapel, edifying his spectators by his self-collectedness, his earnestness, and his devotion. By degrees, people were accustomed to seeing him, and would have thought it a sort of crime to watch his motions; so that finding himself at length for the most part without witnesses, he robbed the statue of every thing valuable about it. When the theft was discovered, every one was suspected; not even the pious soldier escaped. He was examined, and one of the most costly of the stones was found in his possession.

"He was immediately brought to trial, and the false devotee was found guilty of robbery and sacrilege, notwithstanding his persisting to declare that the kind and holy Virgin, touched with his zeal, had miraculously made him a present of the diamond. The sentence was laid before the king to be signed previous to its execution. Frederic assembled the most celebrated catholic theologians of Silesia to pronounce upon the following question: 'Is it possible, according to the doctrine of the catholic christians, that the Virgin should miraculously have given away what had been made a present to herself?' The theologians, though they laid great stress upon the improbability of such a miracle, in reality so little agreeable to the spirit of the church, could not, however, prevail on themselves, considering the question in a general point of view, to withhold their affirmative: on this, Frederic annulled the sentence; but added, that as he had no power to forbid the Virgin from giving away what belonged to her, he should forbid his soldiers, on pain of death, to receive any thing she might in future offer them."

The humorous dilemma of this question seems to have been Frederic's chief motive for lenity towards the soldier; and indeed in the various instances of his lenity recorded by M. Thiebault, we find the culprit almost always saved by some *bon mot* either of himself or of some other person. To exercise the vir-

of mercy, chiefly on such occasions, cannot much excite our esteem, unless it be considered as meritorious in a king to be accessible to the charms of wit; and we account it as a just distribution of things that the man of wit should be spared and only the dunces be hanged.

Another anecdote shews what is every moment to be dreaded when the power of a king is above the laws. A miller, having instituted a suit against a Count N. for depriving his mill of water, and having been cast, presented a petition to the king craving justice. The king commanded his chancellor to have the cause tried again, which was done, and the same verdict returned. A second petition was presented; a third trial took place by the order of Frederic, and the same judgment again awarded. On the miller presenting a third petition, the king commissioned some of his secret agents to examine the facts on the spot and report them to him. Their representation agreed with that of the miller: the mill had actually been stopt from want of water, and this want of water was owing to the drains cut by Count N. The king was no longer able to command his rage: he sent for the chancellor and the other three judges, reversed their sentence, and in their presence wrote another, condemning Count N. to restore the water to the mill, to pay all the costs of both suits, and also such damages as would reimburse the miller for the losses he had sustained. After doing this, he sent Baron de Fürst, the chancellor, to the devil, declaring he no longer stood in need of his services, and the three judges to the dungeons of Spandaw, kicking them with indignation out of the room. Six months after this outrage, Frederic discovered that he had been misled by a misapprehension of the facts; that the mill had indeed been stopt for want of water, and in consequence of the cutting of the drains; but that the drains had been cut below the mill, and consequently, although the volume of the stream even above the mill was by this means diminished, yet Count N. was in no degree to blame, since by the established maxims of jurisprudence every one is allowed to employ a stream running through his own grounds to the best advantage, unless he diverts it from those who are to use it after him. But although Frederic recognised his error, it was against the plan of his arbitrary government to make public reparation for the public wrongs he had committed. Without mentioning the affair to any one, he gave private orders to remit the fine of Count N.; he restored the three judges first to their liberty, and afterwards to their places, without however a word of apology for the affront offered to them. The chancellor, whose restoration would have looked like a public avowal of his error, was suffered to remain in disgrace. What rendered this attack on the ministers of justice more flagitious was, that none of them was present in the courts where the suit of the miller was tried, and that the chancellor, in particular, knew nothing of the circumstances. It is to be observed that the miller rented his mill from the king.

The system of civil administration might have done very well, had proper checks been provided against the abuses of each department: but here, as in other

despotic governments, the king himself was the only efficient check, and those who could deceive him might persist in the most flagrant abuses of their authority. He indeed used every precaution not to be deceived. He employed spies in every quarter, and attended incessantly to their reports. But then his spies were themselves as liable to be corrupted as others, and hence he was perpetually deceived. The laws were both tardily and partially executed, even the letters addressed to himself were opened at the post-offices, or suppressed by his secretaries, and the frauds practised in collecting the revenues and in every other department were innumerable. Such is the feebleness and inefficiency of an arbitrary executive government, where no one but the monarch seems interested that affairs should be properly conducted, and where the rest have no other motive but fear to perform their duty. The instances of meanness and peculation recorded even of his prime ministers are disgraceful to a degree scarcely credible. The pitiful salaries which he allowed the officers of government, both high and low, were indeed a sufficient cause to render even their dread of his power insufficient to deter them from their practices. "They are all knaves in matters that relate to my interests," said he of his revenue officers; "I have studied them thoroughly, and I pronounce they would cheat me at the very altar." "Sire," replied his chief financier, "how can they do otherwise than cheat you? What you pay them will barely provide them with shoes and stockings."

The measures adopted for promoting the internal prosperity of the country were dictated by that absurd system of political economy, whose object it is to force different sorts of industry by artificial methods. Frederic anxiously watched over the balance of trade, and endeavoured by every means in his power to increase his exports, and reduce his imports. He built houses, and held out various encouragements to those who were desirous to engage in agriculture, manufactures or commerce. He took the sale of coffee, the chief article of importation into his own hands, and by raising the price endeavoured to diminish the consumption. He took the most rigorous measures to promote the sale of home manufactures; on one occasion for example he compelled all the Jews who married in his dominions to take a certain quantity of his home-made porcelain, in the confidence that they would hence be induced to use their utmost endeavours to bring it into general use. In short Frederic, with the plenitude of arbitrary power, endeavoured to carry into effect the means recommended by the mercantile system for promoting the internal prosperity of a country. It is needless to add that his success was as bad as the means he employed were absurd.

That part of Frederic's political measures which has excited most attention is his military government, and this is precisely the part in which we find the spirit of his despotic administration most remarkably displayed. By a law framed by William, the father of Frederic, all the lower orders of the Prussians were, with a few exceptions, doomed to be soldiers for life. The despair excited by this dreadful decree,

when it was first promulgated, led to the most fatal consequences. Those who could emigrate, and those who remained behind very commonly disabled themselves for service by cutting off one or more fingers of the right hand. By degrees this despair was succeeded by tame acquiescence, and at present the Prussians see the recruiting officers enter their district, and order away the most promising of their sons to the army, with only unresisting grief. The Prussian armies are composed of natives thus dragged together, and of foreigners, chiefly French deserters, who have been procured by a bounty, and who only wait a fresh opportunity to desert. Such were the men whom Frederic found it necessary to keep in awe by the most unrelenting severity. He was certainly in the right when he judged that men of this description, to whom he held out no rewards, no means of bettering their condition, could only be restrained from deserting by the most fearful apprehensions. But why he should have increased their desire to desert by allowing his officers to abuse them in the brutal manner they did, would seem astonishing, if fear were not the engine to which a despotic prince is accustomed. The attempts which have been made by misguided men to introduce his abominable policy into other countries would lead us to suppose they were ignorant of the success of his measures. Can any thing be more revolting than the following account of the consequences by an eye-witness :

“The dreadful severity I now speak of, at the time of my living at Berlin, rendered a great number of soldiers absolutely desperate. A fatal and horrible maxim was established among them; they said to each other, that the best thing they could do was to die, but to prevent their afterward going to hell for committing suicide, they would murder some child, who by that means they sent to Paradise, whither they should then go of necessity themselves, for the purpose of confessing the murder and surrendering their persons, and thus procure themselves the opportunity of asking pardon of God previous to being condemned to punishment.

“I knew of a great number of the soldiery who had adopted this monstrous doctrine. Frederic conceived against it the most just abhorrence and alarm; and, to counteract it, gave strict order that no priest or pastor should be allowed to approach a homicide of this description, whose crime, he observed, was more in the spirit of the devil than of religion. The remedy at first produced but little effect: it was not, however, quite useless; the soldiers could not think, without utter repugnance, of dying without spiritual assistance, and feared this privation would more infallibly than any other means bring upon them the pains of damnation.”

A remedy truly worthy of a tyrant whose severity made it requisite! But let us mark the issue of such measures :

“The regiment of the guards, before the seven years' war, was commanded by a man of so severe a temper that the soldiers swore among themselves to aim their first cartridges at him whenever they should be called out to face the enemy. War was soon after declared; the general having learned the resolution of the soldiers, was under considerable apprehension: on the first occasion of his marching he halted so unseasonably that M. de Mullendorff, who was then a captain in this corps, ventured to animadvert on his proceeding, but without producing the desired effect. Shortly after, M. de Mullendorff perceiving

the Prince d'Anhalt at some distance, hastened toward him, and conjured him to save the honour of the regiment by giving such orders as would produce a prompt obedience. The prince accordingly gave orders for attacking the enemy without delay, and on the first discharge of musketry the general fell to the ground pierced with fifty bullets.”

Our author mentions several other instances of the most desperate attempts being made by the soldiers to rise upon their officers, and effect their escape. Nothing indeed can exceed their misery, and death seems to be courted as a desirable end to their sufferings. The following is an account of the police by which any attempt to escape from their miseries is repressed :

“What renders desertion in Prussia, in time of peace, nearly impossible is, the order established respecting soldiers. Any officer who sees several soldiers standing together, may and ought to separate them by blows with his cane, especially if they are Frenchmen. Every captain, from whose company a soldier deserts, is put under confinement for a limited time. Every garrisoned town is surrounded by fortifications, by walls, or at least by palisades: this inclosure has within it a periphery that resembles a road or place for walking; here the sentinels are so stationed as for one to see and hear the other throughout. If a deserter has passed between two of these sentinels, and the fact is proved, the two sentinels undergo a flogging: in addition, the muster-roll is called over three times in the course of every evening. If there be but one who does not answer to his name, the strictest search is immediately made, and if he is not found in the course of an hour, the cannon for alarm is discharged: this is a cannon of large dimensions placed on a high piece of ground, and is heard in all the adjacent villages. This signal assembles the country people, who take up arms and keep guard at every outlet. A reward of forty livres is paid to any village that lays hold of a deserter; and, on the other hand, the village through which a deserter is proved to have passed, is obliged to pay a fine of the same amount.

“Such is the kind of police that renders desertion so extremely difficult, that the most extraordinary good fortune and the most indefatigable industry can alone ensure its success; and the more so, as soldiers can derive from no one the smallest assistance. Their letters are not permitted to go by the post without being first inspected and approved by their officers. Any citizen that should procure a deserter a coat, or other means of effecting his design, would himself be made a soldier, or sent to the fortress if his age rendered him unfit to serve.”

When led out to war, even under the conduct of the great Frederic, these men contrived to desert continually in vast numbers. Our author mentions an instance which fell under his own observation, of a corps which went dancing to the theatre of war from the hope of deserting; and on their return ninety-nine out of each hundred had either died or deserted. In battle the utmost precautions were taken by Frederic to secure their fidelity. It was on this account that he trained them to fire at a distance instead of charging with the bayonet. There was also a subaltern officer with cane in hand to every three men. “I can easily believe you march firmly,” said a Frenchman; “you are between two enemies, and the one you can least escape from is the line of men, cane in hand, who march behind you without losing sight of you for a moment.”

Subordination was attempted to be preserved by

the most unequal distribution of justice to the several ranks of the army. The wrongs of the inferiors to the superiors were hardly ever pardoned, those of the superiors to the inferiors as rarely punished. Yet the condition of the officers themselves was but a mere dignified species of slavery :

“ The military discipline of Prussia comprises different arrangements of extreme severity, even for the officers, and some of them extremely singular.

“ The king alone can grant them leave of absence, nor is it ever obtained but for reasons of the most serious nature : it is, therefore, a singular occurrence to find any officer from his post.

“ No cause but that of illness can excuse an officer from performing even the minutest duties of his station. Thus the officers of cavalry are obliged to be present, every day, when their horses are rubbed down at six and eight o'clock in the morning, and at four and six in the evening. Count de Reichenbach, whose friendship toward me was equal to what I felt for him, never in a single instance failed of being at the stables four times in every day, and that before the minute fixed for his appearance, and during the eleven years he served in the Gendarmes. “ My situation,” said he, “ is a most cruel one ; I never close my eyes without saying to myself, *To-morrow I shall be condemned to pass the remainder of my life in the fortress, without having committed any fault* : for such is the punishment inflicted on the officer who, when under arms, makes a reply, however temperate, to the commanding officer who even unjustly affronts him. If, therefore, I am not insensible or a coward, I have no alternative but that of committing a crime : on the other hand, I am required to carry my delicacy to such a point as to prefer death to the enduring the most trifling offence, whether real or only apparent, from a friend. Unable then to reconcile such contradictions, I have taken refuge in uniformly preserving delicacy of sentiment on every occasion that should present itself, and, consequently, should resent, with becoming spirit, an affront from any of my superior officers ; and they are well acquainted with this my decision. But I have still another contradiction to struggle with. If I fight a duel with my comrades who shall have been the aggressor, provided the weapon I use be a sword or a pistol, no notice is taken of the proceeding ; but if I fight with a citizen, my honour requires that I should kill him. If I allow myself to fight a regular duel with him, I am dismissed from my corps and disgraced, however just my cause : but if I have the address to provoke him to insult my honour, and take advantage of the moment to plunge my sword into his body, the worst that can happen to me in consequence is two years imprisonment in the fortress ; I am neither degraded nor deprived of my subsistence. Such is the result of the law which prohibits our fighting a duel with any but military men.”

Among the other strange abuses in his military system was his not allowing any one to retain commissions in his army unless they were of noble extraction. While he was engaged in war, indeed, he availed himself of the services of all he could engage, but while at peace, scarcely a review passed without his striking some officer off the list under this absurd pretext. It is probable that Frederic consulted his economical views by this conduct ; but our author alleges it was from a fixed plan to make the nobility of his dominions good for something. A number of anecdotes are related of the infamous practices which Frederic countenanced for kidnapping men into his service.

In his conduct to his officers, the companions of his wars, the most remarkable trait in Frederic's behaviour is ingratitude. He indeed behaved to them with the greatest familiarity, and invited them often to his table ; but on the slightest offence he made no scruple of affronting them publicly, dismissing them the service, or sending them to Spandaw. Such was the manner in which General Brewer was treated when advanced in years. Such also was the fate of the Baron de Pich who had been his constant attendant during the seven year's war, and who had twice saved his life.

As to the military character of Frederic it is too well known to need any comment. His intrepidity, his skill, the rapidity of his movements, his handiness, his dexterity in repairing disasters, his prodigality of the lives of his men, his jealousy of his generals, have often been recounted. Our author takes occasion to introduce in this part of his work anecdotes of several persons, particularly of the Baron de Trenck. The singular adventures of that man he ascribes to an intrigue with the Princess Amelia, the sister of Frederic. He informs us that the monarch, after discovering the intrigue, endeavours to divert Trenck from continuing it, and that it was only in consequence of the obstinate perseverance of the latter, that he was at length thrown into a dungeon. His deliverance was procured by the interposition of the Queen of Hungary, who was led by the artifices of the Princess Amelia's agents, to interfere on his behalf. The narrative is curious, but bordering on the marvellous.

The last part of the work before us is occupied with an account of Frederic's academy, schools, and friends, literary and philosophical. We have here a detail of the quarrel between Frederic and Voltaire. Nothing can be more puerile, absurd, and even dishonourable, than the conduct of both. Those who wish to see how contemptible men may become, even with the most brilliant parts, if they are devoid of honourable sentiments, will peruse this narrative with profit.

Among the friendships of Frederic, that with Counsellor Jordan does him honour. It continued uninterrupted till the death of the latter. To have quarrelled with a man of Jordan's temper, would indeed have been a strange instance of caprice. The case of Jordan is however singular. Another is mentioned of the Marquis D'Argens, who had served him with enthusiastic fidelity for thirty years, and even once saved him from suicide when he had despaired of his affairs. That nobleman was at length turned of seventy, an age at which he had stipulated with Frederic that he should be at liberty to retire. Such, however, was his dread of that monarch's severity, that when his seventieth year was completed, he durst not remind Frederic of his promise :

“ In the mean time the marquis's seventy years were accomplished, yet he dared not leave Prussia. The agreement had not, in a long course of time, even been mentioned ; for the last endeavour made by the courtier to recal the king's attention to the idea had manifestly excited his displeasure. The marquis, therefore, could not again have ventured on the subject without exposing himself to the

danger of the most cruel reproaches and humiliations. The uneasiness he experienced in this situation may be easily conceived; nor was he at all times able to conceal it. 'Ah, my friend,' said he, when we happened to be alone together, 'never let us suppose it possible to reduce crowned heads to the class of civilized beings. In vain do we hope to soften the characters of sovereigns by means of the arts; in vain are they induced to love and cultivate them with success. They are lions, and the man who thinks he has succeeded in taming them is sure to find his mistake: they are radically ferocious, sanguinary, and capricious. At the moment when least expected their instinct awakes, and you are the victim of their teeth or claws before you are aware of the danger.' 'Do you believe,' said he, on another occasion, 'that a great king can really preserve his sensibility in favour of individuals? Let him receive from nature every degree of genius, every possible talent; let him cherish the muses, protect their votaries; let his mind be endowed with a thousand amiable qualities; let it be naturally expansive and susceptible; what becomes of these propensities in a long and continual exercise of sovereignty? And what are private individuals in the eyes of him who decides daily on the fate of nations? What are atoms to him who sees and hears, and is brought into contact with great masses only?'

At length the Marquis obtained leave to pay a farewell visit to his friends in France, but upon an express promise to return to Prussia. After parting with them, he was suddenly taken ill on his way back to the land of bondage. The time appointed for his return having thus elapsed, the suspicious Frederic, imagining he had violated his faith, commanded all the pensions, the rewards of his long services to be stopped. These tidings reached the Marquis on his sick bed. He wrote an indignant letter to the monarch, and returned to France to subsist during the remainder of his days on the bounty of his brother.

Such are the views of Frederic, both as a man and a monarch, which are presented to us in this work: a man endowed with qualities calculated to render him eminent in any situation of life, and yet, by his unfortunate destiny, chiefly employed in rivetting the chains of a nation and dealing unhappiness around him.

The translation of this work is one of the same class on which we have lately had frequent occasion to animadvert. It is not always either English or Grammar, and the translator sometimes omits whole sentences of the original, whether by mistake or design.

MONTHLY LIST OF NEW PUBLICATIONS.

Those to which no Critique is subjoined will be reviewed at length:

HISTORY, BIOGRAPHY, &c.

Biographia Scotica; or, Scottish Biographical Dictionary. By J. Stark. 18mo. 5s.

Statistical Account of the United States of America. By D. F. Donnant. Translated from the French by W. Playfair, 8vo. 4s. Greenland & Norris.
The history of this thing is as follows. Mr. Playfair
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formerly published what he called a statistical breviary; This was translated into French by M. Donnant, and some additions made, particularly in regard to the United States of America. Mr. Playfair repays the compliment, by translating this part into English, making also additions of his own, and offering it as a supplement to his breviary. The occasion is very favourable, and is not allowed to slip, of laying before the British public the document relating to the translation of Mr. Playfair's breviary into French by M. Donnant, member of the Athenæum of Arts, &c. &c., at Paris. When M. Donnant and Mr. Playfair have clubbed their talents on the statistics of the United States, we cannot say to our readers that they have added much to the knowledge of the public.

THEOLOGY.

Index to the Bible, in which the Various Subjects which occur in the Scriptures, are alphabetically arranged, with accurate references to all the Books of the Old and New Testaments, designed to facilitate the Study of these invaluable Records. By Joseph Priestley, LL.D. F.R.S. &c. 5s. Johnson.

This is different from what are called concordances, though they too are Indexes. A concordance is an Index of the words, of such a nature that by recollecting any conspicuous word in a sentence, you find in its place in the alphabetical arrangement all the passages marked where it occurs in the Bible; and thus you discover the passage you are in quest of. This index is arranged not according to the words, but according to the subjects in the Bible. Thus, whatever be the subject on which you desire to know what is stated in the Bible, you look for its name in the alphabetical arrangement, and under the name you find all the passages marked where it is treated of in the sacred writings. We may take an example wherever we open the book:

"Meekness, its blessedness, Ps. xxv. 8; xxxvii. 11; cxlvii. 6; cxlix. 4; Pr. iii. 34; Is. lviii. 15; lxvi. 2; Matt. v. 5; xi. 29; Gal. v. 22; Eph. iv. 2; Col. iii. 12; Jam. iii. 13."

"Of Abraham to Lot, Gen. xiii. 8."

"Of Moses, Num. xii. 3."

"Of Micaiah to the prophet Zedekiah, 1 Kings xxii. 24."

"Of Jeremiah, Jer. xxvi. 14."

"Of Jesus, Is. liii. 7; Matt. xi. 29; John xviii. 19, &c."

"Melchizedec, blesses Abraham, Gen. xiv. 18."

"Jesus compared to him, Heb. v. 6; vii. i. 15."

"Abraham said to have paid tythes to him, vii. 2."

"Menahem, succeeds Shallun, 2 Kings xv. 14. Dies, 22."

"Mephibosheth, received by David, 2 Sam. ix. 1."

"Falsely accused by Ziba, xvi. 1."

"Excuses himself, xix. 24."

"Mercy, of God, Ex. xx. 6; xxxiv. 6; 2 Sam. xxiv: Ps. lvii. 10; lxxxvi. 5; c. 5; ciii. 8; cxix. 64; Is. i. 18; Eph. ii. 4; 1 Pet. i. 3."

"the duty of Man, Pr. iii. 8; Zech. vii. 9; Luke vi. 36; x. 30, &c. Rom. xii. 8; Col. iii. 12; Jam. iii. 17."

"The reward of it, Ps. xxxvii. 26; cxii. 4, &c. Pr. iii. 4; xi. 17; xvi. 6; xxi. 21; Is. lviii. 6; Matt. v. 7; Luke vi. 35; Jam. ii. 13."

"Merit, not to be pleaded with God, Deut. ix. 4; Job xxxv. 7; Pr. xvi. 2; Rom. iv. 2; xi. 6; 2 Tim. i. 9; Tit. iii. 5."

"Messiah, prophecies relating to him, and the glories of his reign, Is. ii. 2; ix. 6, &c. xi. 1, &c. xii. xxxii. 1,

&c. Jer. xxiii. 5; xxxiii. 15; Ezek. xxxiv. 23; Dan. ii. 44; vii. 27; Am. ix. 11; Mic. iv. 1; v. 2. &c. Zech. iii. 8; vi. 12; ix. 9; Mal. iii. 1."

"——, to be cut off, or to cut off, Dan. ix. 26."

"Mourning for him, Zech. xii. 10."

"Expected by the Jews at the time of our Saviour, Mark xv. 43; Luke ii. 38; John iv. 25; x. 24; xi. 27."

"Micah, his images, Judg. xvii. 1, &c."

"Robbed by the Danites, xviii. 18."

"Micah the prophet, Jer. xxvi. 18; Mic. i. 1."

"Michael, the chief of the princes, Dan. x. 13; xii. 1."

"His contention with the Devil, Jude 9."

"Fights against the dragon, Rev. xii. 7."

"Michal, married to David, 1 Sam. xviii. 20."

"Saves his life by a stratagem, 1x. 12."

"Given to Phalti, xxv. 44."

"Brought back to David, 2 Sam. iii. 13."

"Despises him for dancing before the ark, vi. 16, 20."

Whoever has considered it his duty to consult the Scriptures, and knows what it is to search for information in them, will need no words of ours to make him sensible of the utility of such an assistant. There is only one attempt of the kind, so far as we know, that was ever made before, so long ago as 1749, and that may be said to be totally forgotten. There are possibly not 20 persons in the kingdom who ever saw a copy of it. Dr. Priestley has made important improvements upon this early attempt; and the ardour which this ingenious man displayed to the end of a long and laborious life to diffuse the knowledge of the Scriptures, and a taste for searching them, deserves the respect of all those who regard these Scriptures as the fountain of truth, whatever they may think of the streamlets which Dr. Priestley or others might fancy they derived from it.

Twelve Sermons on Important Subjects, addressed chiefly to the Middle and Lower Classes of Society. 8vo. 6s.

J.A.W.

Reflections on the Causes of Unhappy Marriages, and on Various Subjects therewith connected. An Epitome of the Law of Marriage and Divorce, with judicial decisions, touching Separation, Alimony, the Debts and separate Property of the Wife. To which is added, a Brief Account of the Civil Law and Spiritual Courts, with a new Plan for Settling Separate Maintenance without Ecclesiastical Process. By Randle Lewis, Esq. of the Inner Temple. 4s. 6d. Clarke & Sons.

This short treatise contains an epitome of the laws of marriage and divorce, to which are prefixed some moral considerations tending to prevent that unhappiness of the married state, and the frequent violation of the nuptial tie, which are so much the disgrace of the present age. The work is intended for the information of the middle class of society, and is delivered in plain, perspicuous language. The ideas of the author are in general just, and we heartily recommend it to the perusal of those for whom it is intended.

MEDICINE, SURGERY, &c.

A System of Arrangement and Discipline for the Medical Department of Armies. By Robert Jackson, M.D. 8vo. 12s. 6d.

A Manual of Anatomy and Physiology, reduced as much as possible to a Tabular form, for the purpose of facilitating to Students the acquisition of these

Sciences. By Thomas Luxmore, Surgeon. fcap. 8vo. 8s. 6d. Highley.

This is one of those short dictionaries of anatomical terms, explained by a few physiological facts, which are rendered so necessary for the assistance of the memory by the present disjointed state of the anatomical nomenclature. This tract may be useful to assist the progress of the student when he has a subject before him, or to refresh his memory in respect to any process he may have forgotten. To censure the arrangement would be unjust in the present state of the anatomical and physiological nomenclature.

An Address to the Medical Practitioners of Ireland, on the Subject of Cow-Pock. By Samuel B. Labatt, M.D. 3s. 6d. Murray.

This tract is extremely useful, both by presenting a number of facts calculated to do away the prejudices against the cow-pox, and also by delineating the circumstances necessary to conduct the Vaccine Inoculation with success.

POETRY.

The Rustic; a Poem. By Ewan Clark. 3s. 6d.

Half an Hour's Lounge; or, Poems by Richmal Mangnall. 3s.

London Cries; or, Pictures of Tumult and Distress; a Poem. To which is added, the Hall of Pedantry, with Notes. sm. 8vo. 4s.

The Pleasures of Love, a Poem. By John Stewart, Esq. fcap. 8vo. 6s.

The Pleasures of Love; being Amatory Poems, original, and translated from the Asiatic and European Languages. By G. W. Fitzwilliam, Esq. sm. 8vo. 6s.

Monody on Admiral Lord Viscount Nelson. By George Richards, A.M. F.A.S. 1s. Rivingtons.

So often have the praises of heroes been sung, that nothing very new can be expected on the subject: yet in regard to such effusions on occasions like the present, we ought not to be fastidious. If they do not give the hope of deathless fame, they at least shew the public gratitude for public services; they discover the estimation attached to the man who falls in defence of his country, and by these means they tend to awaken the ardour of other heroes to pursue the same course of glory. The poem before us is considerably above the ordinary rate of such performances, and displays more animation than we have generally had occasion to observe in Mr. Richards's poetical effusions. We shall lay two extracts before our readers, the one from the middle, and the other from the conclusion of the poem. The last line of the first extract contains a thought and a mode of expression so terribly hacknied, that we are surprised the author should not have attempted to give it another turn: "And what Timotheus was is Dryden now," with its innumerable imitations, is in the hands of every one:

"From deeds like his the inquiring Sage may trace
The first foundations of a royal race.

Monarchs were made for dangers greatly brav'd;

The conquering Warrior rul'd the land he sav'd.

And born in ancient ages dark and drear,

When laws were weak, and savage foes were near,

Nelson had then, with homage half divine,

Stood the great Founder of a royal line.

"But ah! could human greatness ought bequeath
To match the dazzling lustre of his death?"

Could the proud Sceptre or Imperial power
Strike like the glory of his dying hour?
He 'scap'd the phrenzy of the fever's rage;
He 'scap'd the weakness of declining age;
What Cressy's sable Hero fail'd to gain,
And Monmouth's Harry sought from foes in vain,
Fighting he fell amidst successful toils,
Midst captive Navies and triumphal spoils;
Saw Conquest round him beam: saw Glory shed
Her keenest radiance round his sinking head:
Like Rome's great Founder, scarcely seem'd to die,
But rose from earth, and mounted to the sky.

"And yet the sigh will heave, the tear will flow;
The hymns of conquest end in strains of woe.
'Tis Nature's sigh: 'tis Nature's tears are shed:
We knew him living, and we mourn him dead.
Not so our sons: they but his fame shall know:
Nelson will then be but as Marlborough now."

"Where is the region on this rolling ball,
But knew his glory, and regards his fall?
The generous Dane, his mercy lov'd to spare,
Mang's o'er the tidings with a sadden'd air.
The Turk, far plac'd beneath Egyptian skies,
Turns to Aboukir's winding Bay, and sighs.
Ev'n on the day, when weeping Britons bore
His corse in mournful pomp to Albion's shore;
Ev'n then, perhaps, Sicilia's threaten'd Lord
Breath'd the warm wish for his protecting sword:
And where the summer's richest fruitage smiles
Far in the west, amidst Columbian isles,
The tawny Indian gaz'd across the main,
And sent up vows for his return in vain.

"And, trust the Muse, on many a distant day,
When the tall vessels, on the watery way,
Bear from the realms of morn to Britain's shores
Golconda's gems and India's spicy stores,
As o'er the seas in shadowy pomp they sail,
And the long streamers play before the gale,
If, seen from far, Trafalgar's summits gleam
With the mild radiance of the evening beam,
The sailor, pointing to the spot, shall tell,
'There Nelson conquer'd, and there Nelson fell.'
A passing look the wondering eye shall turn;
And the big heart midst scenes of glory burn.

"God of the world, by whose divine decree
Britannia's Cross in conquest rides the sea;
Our voice in this triumphant hour we raise:
Propitious hear our Prayer, accept our Praise.
Be thine the glory, that his conquering prow
So oft from combat bore the captive foe;
And oh! in mercy may thy high command
Raise other Nelsons to protect our Land."

Maurice, the Rustic; and other Poems. By Henry Summersett. fcap. 8vo.

The author of these poems informs us that he is an untutored bard, that he is uneducated, that he has written in adversity and haste, that however he is too proud to allege these circumstances in extenuation of his defects; and he

insinuates not obscurely, that he has some hopes of an unfading wreath, twined by the hand of the Muses, being bound around his brows. We are unwilling to wound sensibility by censure, and most unwilling to nip the blossoms of genius when they are already placed in an adverse soil. We must however, assure our author that to gain immortality, or even to afford considerable pleasure to his readers, he must still earnestly propitiate the muses by many a private offering.

NOVELS, TALES, &c.

Tales, by Madame de Montolieu, Author of Caroline de Lichtfield, being a continuation and conclusion of the Arabian Nights.—A Fragment from a Voyage to England.—The Lake of the Swans:—and Melechsala; or, The Language of Flowers. 3 vols. 12mo. 12s. Chapple.

The author of Caroline of Lichtfield is well known as one of the most successful of all novelists; and, what is very uncommon, as a writer of novels in the French language, uniting the interests of morality with those of curiosity and amusement. The present tales are not unworthy of the author of Caroline of Lichtfield. They are among the most interesting things of the kind; and though in the greater number of them recourse is occasionally had to the machinery of the fairy tales, it is used sparingly, and there is more delineation of human life and character than is usual in effusions of this sort. They have the further advantage, an advantage which foreign books very seldom obtain in this country now a days, of being very well translated. We have the pleasure to perceive that the translation too is by a lady.

The Mysterious Protector, 2 vols. 12mo. 7s. G. Robinson.

This is a novel of the *mediocre* sort, or perhaps, even below that level. There is nothing that can deserve positive praise, and little that can grossly offend.

The Heirs of Villeroy; a Romance. By Henrietta Rouviere. 3 vols. 12s. Lane & Co.

This novel is by no means void of interest. The incidents are numerous and well arranged, and the characters for the most part well drawn and supported. But the effect of all this is almost completely counteracted by the strange absurdities which appear throughout. The understanding is shocked with the ridiculous tales of marks on children from some particular longing of the mother when she was pregnant. Besides this, we have instinctive feelings and foresight, with a variety of such nonsense. After all, however, the authoress may find readers to which all this will seem probable and pleasing. The lady, who lately longed to salute the minister, will give the whole implicit faith; and it is to be feared that there is no small number of the same description. But this is the reason that absurdity of this sort becomes so pernicious. Ridiculous notions are thus raised in the imaginations of the ignorant, and supported by the same means. The next time the authoress writes, we would advise her to attend a little more to the dictates of common sense.

The Pilgrim of the Cross; or the Chronicles of Christobelle de Mowbray, an Antient Legend. By Elizabeth Helme, 4 vols. 18s. Ostell.

This is an interesting story, formed from events which are supposed to have taken place in the time of the crusades. The manners of the times are tolerably well exhibited, and the characters sufficiently marked. The matter, on the whole, is sufficiently interesting to keep the attention alive, and the work certainly deserves a favourable reception.

MISCELLANIES.

Fables, Ancient and Modern, adapted for the Use of Children from Three to Eight Years of age. By Edward Baldwin, Esq. 2 vols. Hodgkins.

According to the plan which this author thinks best for fables intended to instruct children, the execution is good. The brevity and simplicity of Esop he thinks not so well adapted to their capacity. The story should be clothed with a greater number of minute circumstances, that it may be accommodated to the slow progress of their conceptions. It should be told in short in the prattle of a nurse, rather than the abrupt conciseness of mature apprehension. If this idea be correct, the present performance is valuable. The language is not debased and vulgar, though it has often more than the air of infantine simplicity. We own however it has not always any thing more than the air; and we discover under a prattling language, ideas which the author himself would find it rather beyond his own pitch to explain. Indeed we are upon the whole, very much of Rousseau's opinion, that fables are not good articles of instruction for children. Stories founded upon the actions of men, and women, or rather of little boys and girls, in which the animals might be introduced as acting in their own proper characters, would be much better. A moral truth shaded out in the violent fiction of speaking and reasoning birds and beasts, may make a deep impression upon a mature understanding; but it seems calculated for a mature, not an infantine one.

Thoughts on Public Trusts. 12mo. 2s. 6d.

ΑΙΡΕΣΕΩΝ ΑΝΑΣΤΑΣΙΣ; or a New Way of Deciding Old Controversies. By Basanistes. 8vo. 4s.

Tangible Arithmetic, or the Art of Numbering made easy by means of an Arithmetical Toy. By Wm. Friend, Esq. 7s. 6d. Mawman.

The mechanical contrivance here recommended for teaching children arithmetic is certainly ingenious; and itself, and its uses are very well described. But we cannot say it is our opinion that it will greatly answer the end in view. We do not think it will greatly promote the study of arithmetic. Our opinion of tangible learning is upon the whole unfavourable. We know of scarcely any mechanical contrivance which has upon experience been attended with good effects in the task of storing the mind with knowledge. The contrivances for this important end, we suspect, must all be of a more intellectual cast.

The Case of John Horsley, Esq. late a Captain in the Royal Regiment of Horse Guards Blue. 1s. Stewart.

The circumstances of this case, if such as they are stated by Mr. Horsley, reflect great discredit on the officers in the royal regiment of Horse Guards Blue. According to his account they first advised him not to fight a man who had challenged him, because that man was already under prosecution for a libel on the regiment; and afterwards privately united to misrepresent him to the commander in chief, and to compel him to give in his resignation. Without entering into the merits of this case, we cannot help thinking that Mr. Horsley was entailed to the Court of Enquiry he demanded on his conduct, on every principle of justice and law. By the laws of this kingdom, if any man has been, or thinks himself, injured in his reputation or fortune by slander, he can sue for damages, or for the punishment of the calumniator. The legislator, in enacting military law, had no intention to take away the benefits of this salutary law from any part of the subjects. Mr. Horsley has been deprived of his rank and pay in the army, and degraded in his reputation: and if he can prove to a jury that these losses were sustained by the misrepresenta-

tions of his brother officers, as he states in his publication, we have no doubt that he would obtain ample reparation against them in our courts of law. We think it is a pity that military men do not seem aware that the power of no individual to refuse them a Court of Enquiry can deprive them of their rights as subjects of Great Britain. Much good would certainly be derived from an instance of the present kind being tried. Justice is to be demanded in this country and not to be solicited.

CORRESPONDENCE.

The Classic—N^o XVI.

Ὁ μυστικός ἄνθρωπος ἰσχυρίζεται.

Anthol. (Theoc.)

Sundry poets, and other great geniuses of yore, have promised themselves immortality by their writings, in a manner abominably vain and absurd. The examples of Horace and Virgil are trite. Lucan is not a little silly on the occasion, for he says, if we quote him right,

Nam si quid Latii fas est promittere Musis,
Venturi me teque legent—Pharsalia nostra
Vivet, et a nullo tenebris damnabitur ævo.

Bentley however, in the Strawberry Hill edition, did all he could to condemn poor Lucan to this darkness. To mention only one more instance, Statius tacks on his hopes of immortality, conceived in very flat imagination, and very bald Latin, to the finale of his Thebaid. But he little thought of Barthius, Cruceius, &c. when he said or sang,

Mox tibi si quis adhuc prætentat Nubila Livor,
Occidet, et meriti post me referentur Honores.

Others there are, for whom commemorative and impartial inscriptions have been written, from the earliest times to the present day. Many wreaths in the Anthologia are of this nature; and I should do ill to two elegant authors, or, as I have reason to believe, authoresses (from the prettiness of their stile) were I to omit this opportunity of complimenting them, whoever they be, under their fanciful signature. The elegant writers to whom I allude have favoured the world, already disgusted by Mr. Walpole's 'Specimens,' with some beautiful translations from the Greek epigrams—to proceed,

My motto was written on the satirical Poet Hippocanax; a similar inscription, as we all know, but in a more bitter sense, was proposed for Dr. Johnson. Wasps guarded the tomb of Archilochus; ivy interwove the cenotaph of Sophocles; and wine, sweet wine, was posited on the ashes of Anacreon.

These preliminary observations on death, and tombs, and immortality, are the consequence of much thought and much grief on a subject which will doubtless give the deepest anguish to the literary world at large, and to none more than to the reverend and classical Dr. Noehden.—'Nulli sibi bilior quam tibi.' He must feel that he is again in danger of that oblivion from which my honied voice for a while raised him—to me he owes his elevation,

— unde altior esset

Casus, et impulse præceps immane ruinæ.

Yes, gentle reader, the fate of all men and all books

will shortly hurry the Classic into that obscurity from whence he emerged. But whether, as Dr. N. would kindly suggest, his satire has secured him a peep-hole in the pillory, an annuity from Heyne, or a pension under government, thou canst never know. Suffice it to say that he dies game; and promises his dying words in his next and final paper. He owns that he is cut off prematurely; in the midst of blooming promises, and the breath of war. His enemies will rejoice over his grave, but since

'E'en in our ashes live their wonted fires,'

they still may have occasion to conjecture that his ghost haunts the garrets of ideots, and index-makers.

Diris agam vos, dira detestatio
Nullâ expiatur victimâ.

When he felt his end approaching, determined to make all the recompence he could for his ill-nature, and wishing to put a penny or two into those pockets, which peradventure his writings may have amerced of many pounds, he generously sent over by his old friend 'A Constant Reader,' a programma, with the reward of a couple of guineas and six pounds of Virginia tobacco, to be stuck up in all the foreign universities, for any gentleman who would write a metrical epitaph for the urn which is to hold his ashes. It was to be hoped that his generous offer would preclude any *ex post facto* abuse or retaliation. And indeed he has no reason to complain of the wit and satire of those compositions which he has received—reams of *cucuta charta* reached him every day. He will not be unkind enough to produce any of these compositions for the ridicule of the world: but will merely and briefly suggest the chief faults which he finds with a few of the *best stamp*.

Professor Schütz ('for U twice dotted is pronounced like I') sent me, with the elegant and recondite little motto of 'arma virumque cano,' four Greek verses, in the manner, as he is pleased to say, of the Anthologia. The lines might be very well, had he not begun three of them with an Anapest, ended the two short ones with a Spondee, and made all four of them Alexandrines, i. e. any number above eleven feet. We recognised with joy his 'running commentary' as he is pleased to call it in his Eschylus. This 'running commentary' together with the 'index' and notes to these four lines, was freighted aboard a Hamburg schuyt, and cost me thirty shillings in the postage.

Schweighæuser sent an apology for his inability to write verses, couched nearly in the same terms as his avowal in the preface to Athenæus. He wrote me a very kind letter—Godfrey, he said, was very well at Ulm when he heard last—He forgave me all my scandal about him: joked a good deal about the prohibition of English merchandise at Strasburg; and apologised for his hurry in saying that he was very busy in rectifying some choric lines in a mutilated part of Athenæus. *Hum*, he tells me, is not confined to London.

Wytenbach and Schneider contributed some Greek prose with a High Dutch version—if those Gentlemen will inform me where their *Papers* will find them, they shall be returned by their agent in Dyot Street, St. Giles's.

Schneider indeed writes me word that he has fallen into great poverty at Strasburg since the failure and death of Brunck. He adds that he has neither stomach or ability to write verses; and 'that any small trifle will be thankfully received.' I have accordingly ordered him a pound or two of tobacco instead of a mourning ring.

I am compelled to return Ruperti's favour; as my manes would revolt at his long *e*'s or short *d*'s.* His verses are in the stile of one Commodianus, who wrote *Rhythmically*.

Jacobs and Huscke sent me a very elegant epigram. I was surprised to find they had clashed: but I soon discovered that it was an inedited bijou, which each had separately wished to palm off as his own. The plagiarism of these gentlemen would have annoyed my ghost more than the false quantities of that knowing scholar Ruperti, who seems to me to be 'nobody's enemy but his own.'

Hermann may understand *metre* very well; but it is undeniable that he does not understand *quantity*. I have a melancholy proof of it in my port-feuille.

To omit the *cætera Turba*, who started for the prize, though last not least, I must take this opportunity of thanking Professor Heyne for his kind communications. 'Common Sense,' the dumpy antagonist of Dr. N. has referred us to a passage, wherein Heyne says 'if a boy does not *jump for joy* at reading a certain line in Virgil *næ illum a poetarum lectione prorsus abigendum censeo*. I hope in his own verses he would not establish the same law. The Gentleman who would write such a verse (vide Dedic. Virg. Heyne)

—— Nobile epos surgetet unde mihi

(it is part of a penthameter) would surely be a very unfit author to figure away among the

'Affliction sore long time I bore'

and the other gnomic memento mori's in our country church yards,

'Which teach the rustic moralist to die.'

however, as I wish to depart in peace with all the commentators, and am really pleased with the active eagerness which induced the professor to exert himself so early, I have left a bequest, to be paid after my demise, upon the security of the Literary Journal, of a sufficient sum weekly to procure one joint of meat and a hasty pudding for the Seminarium Philologicum; and I bequeath to them all my wardrobe I leave behind me, after my servant has chosen three suits; and a small legacy of the same kind has been forwarded to Common Sense and my old friend the Doctor.

I sent also to the Scotch Universities—

Missinus et Sparten, *Sparte quoque nesria veri*.

The answer returned me, however, was that they never troubled themselves with *metre*—That Dr. Chapman, LL. D. who had lately gained the Buchanan Prize Ode, in which is the elegant line

Georgio, Melevilio, Veleleo (it is a Sapphic)

* Vide Juvenal Rup. diducēs arena. Locustâ propinquo—côn-ciliâ pro cônchylâ saltē non improbatum.

was too proud of his honours to debase his harmonious talents in the celebration of a South Briton.

When the reader duly considers the liberality which actuated me in an application to my most bitter enemies for an epitaph, wherein full scope was left for their acrimony; and while he laments with me my failure, he cannot surely accuse me of egotism in producing an extempore inscription penned by myself. I leave the dedication, preface, prolegomena, annotations, *metrical* observations, parallel passages, and as many indices as he pleases, to the care of my learned friend and chief mourner Dr. Noehden: to whom I farther bequeath a lock of my HAIR, with a simple request that he will not cause it to be set in brass or lead.

H. S. E.

Trichonous Crinitus.

Criticus. Censor.

Germanis Vespertilionibus Lumen
perquam inimicum.

Ἐπιτάφιος* καλινωδία*

Ille ego, quem nigros inter Germania saltus
Audiit in Catos fortiter ire rudes;
Fortiter in Batavos et pergere Marcomannos,*
Teutonas et rapido Marte, Quadosque sequi.
Sive procul bello lippos agitare Cheruscos,
Teucteresve truces, indigenasve Gothos.
Albis ubi tardos hebetat sub gurgite fluctus,
Lustralique ruunt Rhenus et Ister aqua!—
At mihi pœnituit pluteum expilâsse Bipontî,
Et calamo Heyniacam conscelerâsse domum.
Pœnituit penetrâsse tui cœnacula Koppi,
Noëhdene!—ah! Stygiô Koppius igne calet!
Ambit eum nigris Acherusia Nympha† lacertis,
Illi Lethæus currit, ut ante, latex.
Ne tali comitem dederint me Fata, precabor,
Cum mea funereum sibilat umbra melos.
Ah! quantum puduit prompsisse arcana Philippi‡
Jucundi, Vegeti, Furciferique senis§
Ah! utinam Satyræ mihi non Schweighæuser adcesset
“ Ausus Apollineis incaluisse choris!” §
Vosque Omnes, quos dura quics, quos lethifer urget
Somnus, et infames queis placuere modi!
Nulla ubi se bifidâ transmittat sede Camæna,
Aut stet Palladio freta Minerva suo—
Tu modò, quem primo tenuerunt carmine Musæ,
Noëhdene! his lacrymis, omnibusque fave!
Vindice ne linguâ Manes turbare Sepultos,
Sæve, velis; versù parcere docte tuo!
Tu modì, cum fueras Juvenum de parte novenâ ||

* Having some doubt about the second syllable of this word, and being willing to conciliate all the esteem in my power, I wrote to Ruperti, and requested him to send me his opinion on the quantity of the word—I am sorry his answer does not quadrate with my own opinion. He conceives it to consist of an Iambic and Trochee. Thus, Μάρκο μαννός.

† Lutetia black and Merdamante brown. DUNCIAD.

‡ Brunck—secundum Schw. Pref. ad Ath. ‘Vegetum jucundissimumque senem.’ ex meo penu deprompsi ‘furciferum.’ Hermann.

§ Musæ, Etonenses—‘incallescere choris’ means ‘to sweat violently when dancing’ I presume.

|| Seminarium Philologicum.

Semina ab Heyniacâ culta ubi tarda manu :

[Porphyrio quanquam et Scholiis graveolentibus aude
Vel Bryanum scriptis insimulare tuis.]

Pierii certè contemnens pocula fontis

• Nostratum torpens in caput arma paras.

Ah! Tumuli caveas mihi ne minimè otia turbes

Urna tibi tacito nostra colenda gradu.

Garrulitaq̄ nocuisse solet—Tu sobrius esto—

Ne prædatricem. Bana reducat avem.

(At nec in est placidæ talis petulantia menti,

Copia verborum, perpetuusque lepor;

Friget hebes, quicquid sapientibus esset, acumen,

Nec justè loquitur Musa, coacta loqui)

Accipe quæ dederim! generosa silentia; laudes,

Quatenus opprobrium Muta Thalia neget.

Dimidiâ dederim. Sanum plus parte galerum,

Dum redeat Domino charta cacata suo.

I, Scholiis utare tuis, et inedita promas,

Hæc tua, nam nobis defuit emptor, habes.

Jamque vale! tibi, nota fides; mihi, funeris hora,

Pignora perpetuæ sub Styge pacis erunt.

So much for my epitaph. It now becomes me to consider how I shall lay down my life with honour to myself and satisfaction to my readers.

I certainly should not like to die dunghill, like Brunck: and to go about drivelling and mewling, as he did, when he told Schweighæuser, ‘that if he loved him, he begged he would never talk a word to him again about Greek.’

“And Brunck expires a driveller and a shew.”

Neither should I like to attain the second childhood of Gataker; who in his preface to Antonine allows himself to have become blear-eyed, and a mass of diseases.

There is a more gentlemanly way of disappearing from the Literary world; which however as it superinduces a degree of *equivoque*, which ill suits with my blunt honesty, I shall not adopt it.

I will give the reader two examples of it—A reverend gentleman and excellent scholar now living, who has written a couple of Greek plays, tells us at the end of one of them, that he is going to ‘studia severiora:’ that he is in fact sensible of his mortality as a classic: but that he gives up all such trifles from a determination of future intense application to more severe and sacred duties. Yet have we lately been highly gratified by an inimitable translation into Monkish Latin verse of the popular song of the ‘unfortunate Miss Bayley’ by the same hand.

The other gentleman, the Rev. Mr. Egerton, published an expensive and garbled Hippolytus—He too forsooth intended to go to the ‘studia severiora.’ We believe the ill success of his edition rivetted him in his very proper determination. My paper is at its close.—Farewell! reader, Farewell!

CRINITUS.

NOTICES.

LITERARY, SCIENTIFIC, &c.

PIERRE F. MAC CALLUM, esq. author of *Travels in Trinidad*, is preparing for the press, an Answer to Lord Selkirk's Observations on the Emigration of the Highlanders to North America.

Mr. CHARNOCK, the author of *Biographia Navalis*, is preparing Memoirs of the Life of the late much lamented Lord Viscount Nelson.

A new edition of Mr. FORSTER's Essays, with considerable alterations and additions, is in the press, and will speedily be published.

Dr. COX is preparing for publication the second edition, considerably augmented, of his *Practical Observations on Insanity*.

A new edition, in two volumes, 8vo. corrected and enlarged, of Mr. HOWARD's *Practical Observations on the Natural History and Cure of Syphilis*, will be shortly ready for publication.

A new edition of the "MINIATURE," written by Gentlemen now at Eton College, will be published in January.

A Life of Mrs. CHAPONE will shortly appear, prefixed to a new edition of her *Letters on the Improvement of the Mind*.

Mr. MORRISON, of Perth, has announced a new work, to be published in nine parts, or two volumes octavo, under the title of *Bibliotheca Sacra*, or a Dictionary of the Holy Scriptures, explaining the various Terms, Doctrines, Histories, Characters, Ordinances, Institutions, Laws, Precepts, and Figures, in the Sacred Oracles; to be illustrated with a complete Set of entirely new Maps.

Professor SCOTT, of Aberdeen, is preparing a work for publication, intitled *Elements of Intellectual Philosophy*, or an Analysis of the Powers of the Human Understanding, tending to ascertain the Principles of Rational Logic.

M. VILLERS has received from the University of Göttingen, of which he formerly was a member, the degree of Doctor, as a testimony of their high approbation of his *Essay on the Reformation of Luther*.

Mr. GLADWIN, of Bengal, the celebrated author of the *Persian Moonshee*, and other valuable Works on Eastern literature, has at length, after a laborious study of many years, and with the assistance of the most learned native Orientalists, completed his great *Persian Dictionary*, which, besides a multiplicity of words not to be found in Richardson or Meninski, contains above thirty thousand words with examples, taken from the best poets and philological writers, the *Jehangiri*, *Borhan Kata*, and other dictionaries. From Mr. Gladwin's perfect knowledge of all the terms used in the courts of law, the diplomatic, civil, and military departments, this work will be found equally useful to the young cadet or writer going out to India, as to the critical student at home.

Mr. GLADWIN has also prepared for the press *Illustrations of the Bostan, Beharistan, Ayâr-danesh*, and the *Letters of Abel' Al*, adapted to the use of the students of Fort-William College; and he has begun to print the *Gulistan of Sadi*, in the original Persian, with a literal translation, and a complete analysis of every word, Arabic and Persian, which occurs in that celebrated work. This will form a large quarto volume, and is printing at the Hindoostanee press in Calcutta, a new fount of Arabic and Persian types having been provided expressly for this publication.

HUMBOLT, the celebrated traveller and naturalist, has just completed a tour in Naples in company with his learned

friend *Leopold von Buch*. They have in that country collected many valuable mineralogical samples for the Royal Cabinet of Mineralogy at Berlin, where they are expected to arrive in September. Humbolt, who, careless of private property, deposits the whole fruits of his researches in some public depots, for the benefit of natural historians at large, writes thus from Naples to his friend at Berlin. "Being free from the incumbrances of private property, I expect to be able without delay to pay my intended visit to the interior of Asia." Should this purpose be carried into execution, much information respecting those regions will undoubtedly be derived from the researches of that indefatigable and experienced traveller.

Dr. DE WALL of Amsterdam, is appointed Professor of Philosophy at Groningen.

THE TEYLERIAN SOCIETY at Haarlem have decided on the Prize Essays concerning the Influence of Missions and Missionary Societies, the question proposed in 1809. The golden medal has been given to M. J. Haafner of Amsterdam.

ANCIENT MANUSCRIPTS.—Since the discovery of the golden Manuscript of Bamberg, some other ancient manuscripts of no small value have been found in the Exchequer room of the royal Library at Munich. They consist of the four Gospels and a Liturgy of the eleventh or twelfth century in small folio, on fine white parchment, written in a beautiful distinct character, and in the highest state of preservation. This last circumstance is to be attributed to the order respecting them, which forbade them not only to be copied, but even to be shewn without special permission. Their splendid binding is ornamented with Oriental stones and pearls, the clasps are of gold, and they are lettered on the back with ivory. The curious will also be interested by some other discoveries made at the same time, particularly a large oyx, nine inches long and six broad, and a cross, with two candlesticks of the purest rock-crystal, nearly two feet high, a present from a duke of Modena to bishop Gottfried of Aschhausen, on account of his patronage of the arts.

TURKISH LITERATURE AND SCIENCE!—Who shall deny that the lights of knowledge are rapidly diffusing themselves over the world, and penetrating into the most benighted regions, when we find the Grand Seignior, the successor of Mahomet, employing his authority to propagate literature and science. Our readers have not forgotten the saying of the Mussulman Prince, when asked what was his pleasure in regard to the library of Constantinople: "If these books," said he, "contain only such things as correspond with the Koran, they are unnecessary, for all useful truth may be found there: if they contain any thing contrary to the Koran, they must be pernicious: At all events therefore let them be burnt!" Such are the principles on which his successors have acted for so many centuries; and hence those regions of Asia, which were once the seats of art and science, are now consigned to worse than Cimmerian darkness. The present Sultan has, however, lately issued a decree commanding the decayed hospitals of Constantinople to be rebuilt; medical schools to be annexed to them; a correspondence to be maintained with the most celebrated universities of Europe; and liberal endowments to be provided for the medical graduates of those universities who shall be willing to settle at Constantinople. This decree is directed to Prince Demetrius Von Morusi, who has already distinguished himself for his zeal in the cause of learning, and has established academies for mathematics and belles lettres at Konroukesme. He is invested with full powers to carry the decree into effect, and also to establish such other institutions for the propagation of literature and science as he may judge expedient. Of all such institutions which are or may be appointed in

the Turkish Empire, he is nominated Supreme Dictator, with power to new-model the old, and establish new ones at his pleasure. We doubt not that prince Demetrius will exert himself to forward an object, which he has already laboured to promote, even unsupported by the sanction of his government. In a century hence, the dark ages of Constantinople may be as much a matter of history and of wonder as the dark ages of Europe. The same edict contains various regulations for the suppression of rogues, vagabonds, and beggars, by providing them with employment.

LITERARY REWARDS.—The Prussian minister at Paris, the marquis Lucchesini, has presented to *M. Esnénard*, the author of the poem intitled "*Navigation*," the golden medal of the Berlin Academy, with a letter from the king, which must be extremely grateful to the poet's feelings.—Several professors of the university of Leipzig have lately received, from their government, pensions, on account of their literary eminence.

MISSIONARY ACADEMY AT BERLIN.—There has for some time been established at Berlin a German Lutheran Academy for the instruction of the heathen of Sierra-Leona. The expences of the institution are paid by remittances from England. The superintendent is *M. Jänicke*, Lutheran preacher in the Church of the Boehmenites here. The institution is already attended by twelve pupils, most of them handicraftsmen. They are taught German, arithmetic, law, and geography, biblical theology, and the arts of preaching and catechising. They all are instructed in the English language. Six of them are taught Arabian by *M. Wunsch*, formerly rector of Züllichaw. Four of them are instructed by *M. Hoffman*, teacher of the Royal School, in the *Susu* language, which is spoken by a number of the African nations.

The Celtic Academy at Paris, at one of its late meetings, submitted to the test an ingenious contrivance of one of its members, which communicates the faculty of corresponding and conversing with persons of whose language you are entirely ignorant, without any preliminary study, without expence, without embarrassment, or the least mental exertions. It was tried by twenty-five academicians on the European languages, and this trial demonstrated, that, by means of this discovery, a person may travel wherever he pleases without an interpreter, that he may ask for every thing he wants, converse on every kind of subject interesting to a traveller, and even, express metaphysical ideas. This process is intended to be made public.

ACADEMICAL APPAREL.—If we might judge from the precautions taken in some of the late edicts for establishing academies and colleges on the continent, to regulate the dress of the scholars, we should be apt to conclude that the superintendants of these institutions were still unable, even in the nineteenth century, to distinguish learning from a monk's hood. At Berne a most binding ordinance has lately been passed which forbids the students of the academy there to appear in any other dress than black. The students of theology are besides to wear a gown and bands, in order to recall the days of primitive learning and piety.

Dr. Faust, in conjunction with *Dr. Hunold*, of Cassel, will speedily publish a work, in which they will demonstrate that, excepting the lancet employed in vaccination, all the instruments of surgery ought to be dipped into oil at the moment when they are going to be used; by which method the pain of the subject operated upon will always be diminished. In the same work it is recommended to make all instruments of a blood-heat a little before the operation. These two precautions have already been practised in certain cases, and with certain instruments.

ROYAL INSTITUTION.—The lectures commenced on Monday, the 11th of November, and the several courses succeed each other in the following order:

Mr. Davy, on chemistry,
Mr. Allen, on natural philosophy.
Rev. T. F. Dibdin, on English literature.
Mr. Landseer, on engraving.
Rev. Sydney Smith, on moral philosophy.
Dr. Reeve, on moral and physical history of man.
Rev. William Crowe, on poetry.
Mr. Opie, on painting.
Dr. Shaw, on zoology.
Rev. John Hewlett, on belles lettres.
Dr. Crotch, on music.
Rev. Edward Forster, on commerce.
Mr. Craig, on drawing.
Dr. Smith, on botany.

M. ALEXANDER SAVERIEN, engineer of the French marine, died on the 28th of May last, in his eighty-fifth year. He has been long known to the scientific world by his writings on navigation, and the theory of building, rigging, and manœuvring of ships; accounts of instruments for making observations at sea; his marine dictionary; a dictionary of the mathematics; a dictionary of architecture; history of modern philosophers, and history of the progress of the human understanding. For many of his latter years he was poor and infirm, and was much indebted to the cares of a servant who attended him from attachment. He has left a widow likewise in want, and very aged.

KLAPROTH.—The death of the celebrated Klaproth, of Berlin, has been announced in some of the foreign journals. We are happy to state that this intelligence is not correct. He enjoys good health, and is now in his sixty-second year.—It is *M. Justus Klaproth*, professor of jurisprudence in the university of Göttingen, well known by the learned works which he has published on that subject, who died on the 10th of February last, in his seventy-seventh year.

MECHANICS.—An air-pump of a new construction has lately been constructed at Jena, in Saxony, under the direction of *Dr. Voigt*, professor of physic in that university, and by *M. Otteny*, mechanic in the court there. *Dr. Voigt* has minutely examined the machine after its completion, and given it his approbation.

ZINC.—A patent has been granted to Messrs. Hobson and Silvester, of Sheffield, for a method of manufacturing zinc. The discovery of these gentlemen is curious. They have found that zinc, at a temperature between 210° and 300° of Fahrenheit, is not only very malleable, but may be passed through rollers or drawn into wire. Zinc does not return to its former partial brittleness after being thus wrought, but continues soft, flexible, and extensible, and may be applied to many uses for which this metal was before thought unfit.

PURE CERUSE.—*M. Van Mons* states, that if lead ashes be dissolved in a sufficient quantity of dilute nitric acid, assisted by a gentle heat, and the solution be filtered, and then precipitated by chalk brought to impalpable powder by levigation, the precipitate, when washed and dried, will be the purest and most beautiful ceruse possible.

ROME.—The seventh volume of the *Museo Pio-Clementino* is at present printing at Rome. *M. Visconti* had collected a considerable portion of the materials previous to his leaving Rome.

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Historical Fragments of the Mogul Empire, of the Morattoes, and of the English Concerns in Indostan; from the Year 1659.—Origin of the English Establishment, and of the Company's Trade, at Broach and Surat; and a General Idea of the Government and People of Indostan. By Robert Orme, Esq. F.A.S. To which is prefixed, an Account of the Life and Writings of the Author. 4to. Wingrate. London, 1805. 11. 8s. Od.

MR. ORME has performed so much towards illustrating the history of Indostan, that whatever comes from his pen is entitled to respect. His History of the Military Transactions of the British Nation in Indostan, from the Year 1745, is distinguished by that accurate knowledge of his subject, which is not always the principal study of modern historians; and he is one of those persons to whom we are chiefly indebted for that minute acquaintance which we now possess, with the state of society, manners, arts, and knowledge, of the inhabitants, and with the political government, and the physical attributes of that celebrated region. We have considerable reason for our curiosity respecting the inhabitants and affairs of India; and we may safely assert that we have more full and exact knowledge concerning them, than concerning some of the leading nations of Europe. But with regard to those valuable labours of Mr. Orme, we have no occasion to enlarge.

Were it not that one would regret to lose any thing which proceeded from the pen of Mr. Orme on this subject, which he had so profoundly studied, perhaps we might have alledged that the present volume could have been spared. We do not think that it adds very largely to the information for which the public was already indebted to him.

The greater part of the volume is filled with the reprint of a piece which was already published in 1782. This is the historical fragments of the Mogul Empire, which has received however considerable amendments and additions. It is by no means of small value. An acquaintance with the conquest of Indostan by the Mahometan Tartars, with the species of government which they established there, with the changes which that government has undergone, and the transactions to which it has given occasion, is absolutely necessary to explain the state of India when the British arrived there, and the transactions in which they have since been engaged. Mr. Orme complained that the materials brought to Europe when he first published his narrative were not such as enabled him to render it complete; and for that reason he named it only *Historical Fragments of the Mogul Empire*. He has not even been able to render it complete by the additions since made. But, perhaps, for all the ends of utility it is nearly complete enough. We see all that is necessary to explain the changes introduced into the state of Indostan by the Tartar

conquests; and to know the uninterrupted chain of events in the barbarous government of Delhi, is not surely a matter of very urgent curiosity. We more regret another circumstance, which is, that Mr. Orme has not continued those fragments down to the period when his history commences; thus affording us an uninterrupted view of the chief events which preceded the period when a more minute history becomes instructive.

This historical essay displays abundantly all the qualities of Mr. Orme's pen, who strongly exemplifies the remark of Bishop Butler, that a man who writes with simplicity and in earnest, will always write very much like himself. Mr. Orme may be considered as an author distinguished for good sense. He judges with great exactness what explanations are necessary for the elucidation of his main subject, and always introduces them in the right place. He affords continual indications that his acquaintance with the events he is recording is very familiar and correct. His narration is in consequence extremely clear; unless where it is overloaded, as is very often the case, with too many details. He is an historian who, in a great measure, confines himself to facts. He rarely, if ever, attempts philosophical, or even political reflections; and of course makes no attempt to mould his history upon those generalizations, and philosophical deductions, which have chiefly contributed to give celebrity to some modern histories. His style, without being polished, is grave, simple, and concise. It is the language of a gentleman and a scholar, relating distinctly the events with which he is acquainted; but it is not accompanied with those embellishments which are allowed in a studied composition, and which are, perhaps, necessary for the perfect gratification of the historical reader. He is not a first rate historian; but he stands in a very respectable rank, and with the exception of Mr. Roscoe, we have, perhaps, since Gibbon, none who ought to be preferred to him.

Another article of which the present volume consists, is an account of the "Origin of the English Establishment, and of the company's Trade at Broach and at Surat." The character which we gave of the former piece is very applicable to the present. It is only a fragment, not being carried down to the point at which the author intended it to close. It comprises a period from the year 1608 to 1616. It displays very accurate and curious research; and comprehending particulars in which we are more immediately interested, the detail into which he is prone to run, is here more laudable. The value of this beginning of the historical inquiry leaves room for regret that it was not further advanced toward the conclusion.

The next is a very admirable piece; "A General Idea of the Government and people of Indostan." It manifests no common powers of discrimination and judgment, and ideas respecting government extremely profound and acute. It was drawn up in the

year 1752, while the author was in India, and was revised and corrected in the following year. With all the assistance from others, which at that time he had towards this task, it required unusual knowledge and reflection to arrange and frame so accurate and instructive a view of the government and people of Indostan, a subject so complicated, abstruse, and difficult. It says a great deal for his penetration and diligence; that after all the labour which has been expended to elucidate the government and character of the people of Indostan, so very little has been added to the information communicated in the short tract before us.

It is divided into three books. The first treats of the government of Indostan, and of the division of employments and property, one of the most remarkable particulars perhaps in all governments. The second treats of the character of the Moors and Gentoos in that celebrated region: and the third treats of the laws, and the administration of justice. The degree of information communicated in very small space under these heads is uncommonly great.

The Mogul government of Indostan is an exact model of despotism. The personal authority of the prince can reach but a little way; and no other mode in this government is known of communicating his public authority, than just by breaking pieces of it off. A viceroy is appointed to govern a great division of the country, and to him the same unlimited authority within his district is conveyed, which the prince assumes over the whole empire. The viceroy, again, divides his district under subordinate governors, to whom in his turn he communicates unlimited power in their several divisions. These subdivide their provinces into governments of townships; and the governors of townships subdivide their portions into those of little villages, &c. Each of these is a tyrant within his own circle; and spoils and abuses the people under him, as he in his turn is spoiled and abused by those above him. The little deputy in the village robs and oppresses the poor inhabitants: he himself is robbed and oppressed by the governor of the township, or whatever title the despot nearest him bears; this despot again is the victim of the plunder and domination of the lord of the province; the lord of the province is spoiled, and trod upon by the great viceroy of the district; and the viceroy sustains the robbery and tyranny of the court.

"Wherever," says Mr. Orme, "this gradation is interrupted, bloodshed ensues."

The other subjects comprehended in this chapter, he treats of under the titles of, The Lands, the Mechanics, the Arts and Sciences, the People, the Manufactures, the Trade, the War. The lands are all considered as belonging to the King, so complete is the despotism. There is something so energetic, and so expressive of the odious effects of all arbitrary government, in the two very short chapters on the Mechanics and the Arts and Sciences, that we will quote them entire:

CAP. IV.

Of the Mechanicks.

"The mechanic or artificer will work only to the measure of his necessities. He dreads to be distinguished. If

he becomes too noted for having acquired a little more money than others of his craft, that will be taken from him. If conspicuous for the excellence of his skill, he is seized upon by some person in authority, and obliged to work for him night and day, on much harder terms than his usual labour acquired when at liberty.

"Hence all emulation is destroyed; and all the luxury of an Asiatick empire has not been able to counteract by its propensity to magnificence and splendour, the dispiriting effects of that fear which reigns throughout, and without which a despotick power would reign no more.

"If any improvements have been made in the few years of a milder administration, they are utterly lost again when the common methods of government succeed.

"Hence rudeness and inelegance are seen in all the works of wealth and magnificence; and Milton has justly said,

— The gorgeous east with richest hand
Pours on her sons *Baboon* pearl and gold.

CAP. V.

Of the Arts and Sciences.

"In happier climes, the arts and sciences have been courted, to heighten the blessings of life, or to assist the labours and wants of it.

"But such a spirit cannot exist where mankind are treated on principles directly contrary to all ideas of their happiness.

"Were the ideas of virtue, morality, and humanity, discussed by such genii as have enlightened happier nations, notions would be soon established, which would teach men what was due to them— notions which would upset every principle and every practice of the constitution.

"Who therefore shall dare to make such researches his study or discourse?"

In the account of the character of the Moors and Gentoos in Indostan, contained in the second book, not only are the features well described; but they are traced with much sagacity to the causes; which are found in the circumstances of the people. In the short description here exhibited of the manners of the Gentoos, no account, of course, is given of the strange polity, or theocracy on which so many of their customs and manners depend. This required a much larger space. The subjects are treated of under the following titles; The Moors of Indostan, Manners of the Moors, The Politeness and Ceremonials of the Moors, Their Dissimulation, The Gentoos in General, The Brachmans, The Gentoos principalities, in which last article the particularity of the superior harshness of Gentoos administration to that of the Moors, is remarked and accounted for.

The success with which the author traces up the politeness of the Moors to the despotism under which they live, suggests so many useful reflections with regard to that vaunted quality, and the places where it chiefly abounds, that it is highly worthy of being offered to the view of our readers:

CAP. III.

Of the Politeness and Ceremonies of the Moors.

"The climate and habits of Indostan have enervated the strong fibres with which the Tartars conquered it; and the rude sense of that people is now refined in their descendants, in a great measure, to the sensibility of the Indians.

"I must apologize for reminding the reader so often, of the gradation of slavery which subsists throughout Indos-

tan; without carrying this idea continually with us, it is impossible to form any idea of these people.

"That tribute of obedience which a man pays to his superior, he naturally exacts from his inferior; and where every man is obliged to pay, and expects to receive, this obedience, it is natural that a check should be put to all outward indecorum. If to this we join the idea of a people in whom subtilty has been substituted to impetuous manners, we shall not wonder to see them become vastly polite. It is destroying the nature of things, for any more than one or two persons in any assembly, to be off their guard in the point of ceremonial or behaviour.

"We find, therefore, amongst the Moors, the ceremonies of outward manners carried to a more refined pitch than in any other part of the world, excepting China. These manners are become a fundamental of their education, as without them a man would, instead of making his fortune, be liable to lose his head.

"An uncivil thing is never said amongst equals: the most extravagant adulation, both of gesture and words, is lavished upon the superior. The grandee is seated in his Durbar, where all who approach to pay their respects are ranged according to their respective degrees of station or favour. All is attention to his countenance: if he asks a question, it is answered with the turn that will please him: if he asserts, all applaud the truth: does he contradict, all tremble: a multitude of domesticks appear in waiting, as silent and immovable as statues. This is the ceremonial of paying court. I speak not of the Durbar as the tribunal of justice: there injuries must cry aloud, or will not be heard.

By the experience which they have had of Europeans, they deny us all pretensions to politeness. Our familiarities appear shocking to their notions of awe and respect; our vivacities quite ridiculous to their notions of solemnity. I shall be pardoned for giving an instance of this.

"The gentlemen of one of the European factories in Bengal, were invited to see the ceremony of a sacred day at the Nabob's palace, where all the great men of the city were to be assembled. The Europeans were placed near the Nabob's person. The scene was in a large area of the palace; in the middle of which, directly opposite to the Nabob, a fountain was playing. The Moors who entered, approached no nearer than just before the fountain; there made obeisance, and then retired to their seats. A man of some distinction added a step or two too much to his retreating bow, and fell backwards into the cistern of the fountain. I question whether half the foreign ambassadors of any court in Europe, could have suppressed their mirth on such an occasion: our foreign visitors burst into repeated peals of laughter, and flung themselves into all the attitudes which usually accompany the excess of it. Not a muscle was changed in the countenance of any other person in the assembly. The unlucky man went out with great composure, to change his raiment; and all the attention of the company was diverted from him upon the boisterous mirth of the strangers, which became real matter of astonishment to these nice observers of decorum.

"The deputies of an European settlement on the coast of Coromandel, arrived at the camp of Nazirjing, late Subah of the southern provinces, who had at that time occasion for the services of their presidency. In stipulating the ceremonies of their audience, they insisted that they could not sit cross-legged upon the ground, without being cramped: it was answered, that they could not be admitted to sit upon chairs (according to the European custom) in the presence of a prince of Nazirjing's dignity: as, according to their customs, no inferior could be placed on a seat raised higher than that on which his superior was seated. The deputies then desired that a hole might be dug in the ground of the tent, in which they might put their

legs without injuring the dignity of that prince. This was granted, to the no small astonishment of all present, that these gentlemen should chuse, on such an occasion, to appear in a situation which amongst the Moors is a punishment for misdemeanors committed by the lower class of people. It had just the same effect upon them, as upon us would have the request of a stranger, who at such an introduction should desire, instead of a chair, to be set in a pair of stocks.

"The Moors are much attached to such Europeans as comply easily with the solemnity and ceremonies of their manners; and nothing revolts them sooner than a contempt of their customs.

"Persons of distinction have been known, through a sense of shame to make away with themselves, after having committed an involuntary indecorum in the presence of their superiors. Need I say any thing thing more of their notions of behaviour and decorum?"

With regard to the laws, and the administration of justice in Indostan, which are treated of in the third book, it is plain that a government, the soul and body of which is the will of one man, can admit of no incontrovertible laws. Besides, the Tartars who established that government were too rude to have any idea of a code of general rules for ascertaining the rights of individuals. The impressions, however, of custom and religion, operating both upon the lords and slaves of Indostan, have established certain modes of policy which are observed with wonderful regularity. To detail these with any accuracy would be so endless and impossible a task that Mr. Orme is a great deal too wise, and too far removed from all infection of puppyism to attempt it. Every province of Indostan has fifty sects of Gentoos; and every sect adheres to different observances. Had a man fifty lives to devote to the learning of these, he would still remain ignorant of three fourths of them. The object of Mr. Orme, therefore, is merely to give a general idea of the sources of civil and criminal cases, and of the methods of process by which they are adjudged.

The following account of the circumstances attending the decision, is worthy of particular remark:

"No man is refused access to the Durbar, or seat of judgment; which is exposed to a large area, capable of containing the multitude: here justice, or the appearance of it, is administered upon all but festival days, by the Duan, if the Nabob is absent; or by a deputy, in the absence of the Duan.

"The plaintiff discovers himself by crying aloud, Justice! Justice! until attention is given to his importunate clamours. He is then ordered to be silent, and to advance before his judge; to whom, after having prostrated himself, and made his offering of a piece of money, he tells his story in the plainest manner, with great humility of voice and gesture, and without any of those oratorical embellishments which compose an art in freer nations.

"The wealth, the consequence, the interest, or the address of the party, become now the only considerations. He visits his judge in private, and gives the jar of oil: his adversary bestows the hog, which breaks it. The friends who can influence, intercede; and, excepting where the case is so manifestly proved as to brand the failure of redress with glaring infamy (a restraint which human nature is born to reverence) the value of the bribe ascertains the justice of the cause.

"This is so avowed a practice, that if a stranger should enquire, how much it would cost him to recover a just

debt from a creditor who evaded payment, he would every where receive the same answer—the government will keep one fourth and give you the rest.

“ Still the forms of justice subsist: witnesses are heard, but brow-beaten and removed, proofs of writing produced; but deemed forgeries and rejected, until the way is cleared for a decision, which becomes totally or partially favourable, in proportion to the methods which have been used to render it such; but still with some attention to the consequences of a judgment, which would be of too flagrant iniquity not to produce universal detestation and resentment.

“ The quickness of decisions which prevails in Indostan, as well as in all other despotic governments, ought no longer to be admired. As soon as the judge is ready, every thing that is necessary is ready: there are no tedious briefs of cases, no various interpretations of an infinity of laws, no methodized forms, and no harangues to keep the parties longer in suspense.

“ Providence has, at particular seasons, blessed the miseries of these people with the presence of a righteous judge. The vast reverence and reputation which such have acquired, are but too melancholy a proof of the infrequency of such a character. The history of their judgments and decisions is transmitted down to posterity, and is quoted with a visible complacency on every occasion. Stories of this nature supply the place of proverbs in the conversations of all the people of Indostan, and are applied by them with great propriety.”

We are not however to agree with Mr. Orme that because the injustice and oppression of an Indian judge is attended with great dispatch, the delays and abuses of the forms of law are no evil. They are an evil of exactly the same kind, though far from the same degree, as the odious injustice of the Duan; and to their extent equally an object of indignation and sorrow. This is a species of sophism of which the basest use is so often made, that we are sorry it should have received any sanction from so wise and good a man as Mr. Orme. It is one of the most usual resources of the advocates of tyranny, to avail themselves of some of the results of despotism to throw odium upon the noblest attempts to improve the condition of humanity. It would be easy to produce innumerable instances of oppression and cruel injustice, arising from the delays and abuses in the forms of law, which would bear to stand in comparison with almost any injustice of the most lawless judge.

After treating of the monstrous abuse of the forms of justice in the government of Indostan, the author gives the following “ general idea of the oppression of the government :

CAP. IX.

General Idea of the Oppression of the Government.

“ Imitation has conveyed the unhappy system of oppression which prevails in the government of Indostan throughout all ranks of the people, from the highest even to the lowest subject of the empire. Every head of a village calls his habitation the Durbar, and plunders of their meal and roots the wretches of his precinct: from him the Zemindar extorts the small pittance of silver, which his penurious tyranny has scraped together: the Phousdar seizes upon the greatest share of the Zemindar's collections, and then secures the favour of his Nabob by voluntary contributions, which leave him not possessed of the half of his rapines and exactions: the Nabob fixes his rapacious eye on every portion of wealth which appears in

his province, and never fails to carry off part of it: by large deductions from these acquisitions, he purchases security from his superiors, or maintains it against them at the expense of a war.

“ Subject to such oppressions, property in Indostan is seldom seen to descend to the third generation.”

The last article in this collection is a short tract, endeavouring to account for the “ Effeminacy of the inhabitants of Indostan.” There is nothing very original in this inquiry; though several of the particulars are well traced.

We have not as yet taken any notice of the article with which the volume begins, entitled, “ Memoirs of the Life and writings of the author.” It is by no means worthy of the subject. It is one of the hasty, imperfect things, which we have so often obtruded upon us as the lives of eminent men, and which, as on the present occasion, manifest but little knowledge either of human nature, and literature in general, or of the life, attainments, and performances of the individual in question.

War in Disguise; Or the Frauds of the Neutral Flags.
8vo. pp. 217. 4s. 6d. London, 1805. Hatchard.

The fact to which the author endeavours to direct the attention of the public is this: That by the ships of the neutral nations the trade between France, and her West India colonies is carried on to a very great extent. His object, in the first place, is to prove this fact, which he thinks enough to rouse the utmost indignation of every man who takes any interest in the prosperity of Great Britain. He is, however, at great pains in the next place to prove, that it is productive of great injury to this country. He endeavours also to prove, that Great Britain might put an end to such practices without being guilty of any injustice toward the neutral nations. And in the last place, he undertakes to prove, that she might put an end to them without incurring any dangers, or disadvantages of a different sort, which could at all form a counter-balance to the evils which at present arise from permitting them.

This subject involves one of those questions which are always in danger of being decided by the vulgar passions, rather than by sound and comprehensive inquiry. It therefore deserves that we should contribute our part in calling to it the attention of those who will judge of it more by their reason, than by their wrath, or their avarice.

We think the author succeeds in establishing to a certain extent his first proposition. He proves, what indeed will be easily admitted, that a very considerable trade is carried on with the French West India islands, by means of the neutral flags. He wants to make it appear an enormous trade. Here, indeed, the proof is rather scanty. However, he shews it to be greater than, we dare say, many persons imagine. He explains, with great zeal and prolixity, how this fraudulent trade is conducted; and by what injudicious relaxations of our former maxims in regard to neutral flags, an opportunity for it is afforded. To those who want minute information on these topics we warmly recommend the present tract. They are clearly and fully illustrated.

When the war with the French revolution broke out, the order from our government was "to capture all vessels having the produce of the West India islands on board." This produced the loudest complaints on the part of the Americans, from whom the goods which they had bought at those islands, and were carrying home for their own consumption, were thus ravished. It appeared to our own government so great an injustice, that the order was quickly altered; and it was next ordained, "that of the vessels, laden with the produce of the French West India islands, such only as were coming directly from any port of the said islands to Europe should be lawful prize." This saved the Americans; but then it exposed the European neutral ships to the same ill usage. These, when bringing home for the consumption of the countries to which they belonged the goods they had bought in the French islands, were captured, and thus sustained the same injury from which we had exempted the Americans. To this evil a similar remedy was applied: and it was now appointed, "that all ships laden with the produce of the French West India islands, and going to any port of the country to which they might belong, or to any port in Great Britain, should be exempt from capture." It is upon this last regulation that matters are now conducted, except in so far as regards a few particulars, and the indulgence of coming to any port in Great Britain, which is taken from the neutrals. And it is by means of the facilities thus afforded, that the neutrals carry on that trade which gives the author so much indignation.

It is pretty evident that this business has been conducted on the part of our government under rather too great lack of knowledge. It appears that they were never able to foresee the effect of any regulation before it was applied; and thus were obliged always to alter their regulations when on trial they were found not to do. It is no little praise, however, to be ready to correct one's error. Yet errors in affairs of this sort are never void of consequences. The alienation, created by the severities we afterwards thought proper to correct, is not yet annihilated.

It is needless for us to accompany the author in his long exposition of the mode in which the neutrals contrive, under the above regulations, to carry on the trade of the French West India islands, not only for their own consumption, but even for that of France, or any other country. The Americans, for example, carry the produce of the French islands, first to America, and thence, by procuring fresh documents, acquire a fraudulent right to carry it unmolested to any other part of the world they please. Similar contrivances are equally available to the other neutral nations; and thus, while the business of our West India islands is subject to all the disadvantages of a war risk, that of the French islands is carried on free from any such inconvenience.

Our author treats of the right we have to put an end to the train by which this advantage is gained to our enemy. This is an injury which we are entitled to inflict upon that enemy, without regarding any collateral injury which it may bring to any neutral nation. These islands are fortified places of the enemy which we have invested, and which we wish to starve

out. We are entitled to cut off any communication with any nation which supplies them with the means of holding out; nay, we are entitled to regard as hostile whomsoever we find affording them such means. This argument we think perfectly conclusive. With regard to the abstract right there can be no doubt.

The question of policy, however, is, to say the least of it, not quite so clear; and, as mischance would have it, it is the question of policy which is here of chief, if not of sole concern.

Nothing is more peculiar and extraordinary than our present situation with regard to the ocean. It is altogether new; and of course establishes new duties and new relations. The nature of these duties and relations must be studied in that of the circumstances from which they spring; and those who look for it in old maxims and practices are among the number of those whose blunt discernment is always confounding dissimilar things, but who, by their numbers, noise, and condition have almost always too much influence in directing the affairs of the world.

So extended upon the ocean are at this time the interests of Great Britain, and so sweeping her power, that were she to lay it down to herself as a rule, rigidly to scrutinize and challenge every instance in which the interests of the enemy may be promoted by neutral navigation, she must go a great way to put an end to the maritime commerce of every other nation upon the face of the earth. To produce evils of this magnitude to secure her own interests, is what the magnanimity of Great Britain would prevent her from thinking of. But if it did not, she could never realize her project. She would then become that unnatural, political monster, whose interests being adverse to that of all other political beings, they would be called upon to unite together, to take her out of the way; in like manner as the members of a particular society take out of the way, by the courts of justice, an individual whose character and conduct has become adverse to the interests of the whole. But since both the virtues and the interests of Great Britain thus prevent her from acting up to the height of what the abstract right of preventing the interests of her enemy from being promoted by neutral navigation may seem to admit; what are the limits she ought to prescribe to herself? What is the just medium? Where is the point at which liberal concession to the interests of neutrals should stop, and give way to a rigid guardianship of her own interests? and at which the rigid guardianship of her own interests should stop and admit a liberal concession to the interests of neutrals?

In all particular cases, the practical sagacity of the enlightened statesman who has all the circumstances before him can alone decide this question right. But that statesman is not enlightened who is not aided on such occasions by the maxims and rules with which general speculation could provide him. Our author, to whom the task belonged of furnishing these rules, has entirely omitted them; and our present duty permits us to offer only a few very general thoughts.

It is abundantly plain that the neutrals themselves will always fix the line of equitable concession considerably on their own side of the just boundary. Their strong sense of their own interests, and their weak

sense of those of any other country, will always lead them to desire their own to be better secured, than its interests. It would be wrong, therefore, to lay it down as a rule, to *satisfy* them by concession.

But, on the other hand, it is equally plain, that this other country, be it what it may, as it is Great Britain in the present instance, naturally overstretches her pretensions too; and establishes the line of the due guardianship of her own interests considerably on her own side of the middle and just boundary. Therefore, a wise statesman ought to be equally on his guard against being misled by the rude and selfish claims with which the minds of the great body of his countrymen are so apt to be filled; lest in a case where it is his duty to balance interests, he mistake, with the vulgar, the light scale for the heavy one.

There is another rule almost equally obvious, and confirmed both by reason and experience, by which the statesman ought to be guided on the present occasion. It is this: that more is almost always gained by generosity than pusillanimity in all the disputes of friendly nations. It is almost always better to possess the favour which is obtained by relaxing a little in the adjustment of disputed rights, than to gain the matter contended for, and to lose the favour. This, however, is one of those important maxims which are almost always approved of in speculation, and departed from in practice. There is a kind of honour which men court in acceding to them in speculation; but statesmen in general are so little in mind, as, when very unimportant circumstances are in dispute, to sacrifice the favour and popularity which their nation might acquire among their neighbours by avoiding every appearance of selfishness. Of all the statesmen who have endeavoured to impress a practical conviction of this truth, Demosthenes seems to have been the most deeply penetrated with a sense of its importance; as indeed of all statesmen, the sagacity of his mind seems to have led him to the just conception of the greatest number of important practical maxims in politics. Out of a number of passages in his orations, which are no less remarkable for their wisdom than for their eloquence, we shall content ourselves with one from the Oration for the Liberty of the Rhodians, in which he declares to his countrymen, "that of all the possessions of which their state could be rendered master, there was not one to be preferred to the sincere benevolence of their neighbours;" Ου μισίζον ἑδ.ν
ἀν ἄλλῃν γειτῖον ἀγαθόν, ἢ παρὰ πᾶσι τῶν ἀποκρίβ. τυχόντων ἐπιτοίας.

It is worth being laid down as another rule, that more is always to be conceded to a weak nation than to a strong. Whatever the weak nation receives, it places all to the account of your generosity; and its gratitude and admiration are the more enhanced. A powerful nation, finding great concessions easily made, might ascribe them to timidity, and a desire to court its favour, whence it might advance its pretensions.—We fear it is on a contrary principle that this nation has proceeded for some time past.

There is one maxim more, which appears to us calculated to produce the happiest consequences, in establishing all rules for the adjustment of interfering interests between different countries; That is to settle the rules by mutual, and benevolent compact. The

nation which thinks its rights infringed by another, should never, in the first instance, publish arbitrary and self-dictated orders to remedy this. It should, in the most friendly and candid spirit lay the injury it sustains before that nation, desire its advice toward the discovery of some means, agreeable to both parties, for preventing the evil, and preserving and improving their mutual friendship; and they should sit down together in amicable deliberation for that great object. By the first practice the nation is offended, hurt, and roused not to yield an article. By the appeal to its justice and generosity in the latter instance, if accompanied by real proofs of a desire to make every reasonable concession, it will almost always desire to exhibit a similarly honourable conduct. Notwithstanding the evidence there appears to us that such happy consequences would flow from this procedure, we are obliged to confess that the statesmen of this country have almost uniformly of late proceeded upon the arbitrary, self-dictating, and offensive scheme.

To most of the above maxims the strain of the pamphlet before us is directly adverse. It is vehemently for our acting up to the rigour of our abstract right in preventing all interference with our West India interests by neutral navigation. In what light then its advice is held by us sufficiently appears. We consider it as trying with great effusions of zeal to enforce that view of the question which is suggested by the vulgar passions in opposition to that which is presented by sound and enlightened reason—the true guide of all salutary, and honourable policy.

It is not necessary for us to enter into any minute criticism of the author's exaggerations in regard to the advantages derived by France from the trade of the neutrals with her islands. If we listen to him, France is in fact supported by this trade. The Boulogne flotilla has been built, and general Mack conquered by it. With it the empress Josephine pays her maids of honour, the emperor Napoleon his armies and fleets, and the minister Talleyrand his spies and assassins. But one would naturally conclude that a few minutes sober reflection would convince any man that the whole worth of the French West India islands, if we were even to go so far as to allow that country a free navigation to them, is too little to make any sensible alteration in her fortunes, and that to offend all our neighbours for the sake of depriving her of this trifling advantage, is not the most promising sort of policy.

One can with difficulty suppress a smile on discovering the inconsistency too which characterises this kind of representation. Why do those authors tell us of such wonderful advantages derived to the French West India islands by an open commerce with neutral nations; and yet, at the same time, preach with zeal on the mischiefs which would accrue to our colonies from opening them to the free commerce of those neutrals? Do they not perceive that either the first doctrine or the second must of necessity be false? That the commerce of the neutrals cannot be good for the French islands, if it would be so bad for the British; or, that it could not be bad for the British, if it be so good for the French? Let them not, therefore, as with so many others they do, adopt a doctrine while

they reject its consequences. If they assert that the commerce with the neutrals is good for the French, let them advise us to open our islands to the same commerce and advantages; and then their object will be gained. We shall have no occasion to quarrel with the neutrals about stopping their trade with the French islands; for as they will find it better in ours, none will ever go there. But if they deny that we could derive any advantages from the commerce of the neutrals with our West India islands, let them allow that the same must be the case with the French islands; and let them not urge us to quarrel with any of our neighbours for a thing of no importance. These gentlemen, however, seem to think it of very little consequence to a powerful nation to incur the disapprobation, the jealousy, and dislike of its neighbours, or to sacrifice their esteem, their love, and admiration. How much they are mistaken, the course of the world and the nature of things evince.

We know not on what principle our author estimates the feelings of other nations when he endeavours to shew that little alienation would be raised in the minds of the neutrals by interrupting their trade as he directs. Let us consider the circumstances. We say to the Americans, for example, "We cannot permit you to carry any sugar, coffee, indigo, or cotton, from the French or Spanish West India islands."—"But," say the Americans, "these are articles which we cannot do without, and you shut your islands against us; therefore, when you refuse to let us get them from the French islands, you compel us to go all the way to Europe for those important commodities, which are raised at our own doors!"—Is it, let us ask,—is it reasonable to suppose that a nation whose interests appear thus incompatible with the interests of another, should be looked upon with favour by that other; that its interests should be regarded with friendly, and not with hostile eyes? Let us put the case to ourselves; Were France the native country of sugar, and did the states of America, having changed circumstances with us, step in, and say to us, we cannot permit you to take your sugar from France, you must come to America and bring back the sugar which we first carry there; should we look with any favour upon the interests of a country which required that we should be subjected to so great a disadvantage? It might be necessary for us to submit; and we might think it wise not to contest the matter by arms. But we should feel an alienation which would lead us on most occasions to take part against the Americans rather than with them. It must be an interest of a high nature indeed for which good policy would direct the Americans to incur the effects of this habitual sentiment.

Let us recollect that in the case of Great Britain, it is not one nation only, or two, which she alienates from her interests by misconduct in this great concern. The interests of every nation that sails upon the ocean are affected, and in a very high degree, by the doctrines which she adopts in regard to neutral navigation. The extent of her maritime power reaches every thing. It is a weapon of unparalleled force, and for that very reason ought to be wielded with the most delicate caution. A single step beyond the due

measure of severity hurts so many, that the flame of dissatisfaction it kindles spreads beyond measure; and for the same reason the gratitude and favour which arises from equitable relaxation is of proportional extent.

Surely we are well warranted from all this to conclude, that those mighty interests ought not to be compromised for the trifling injury we could occasion to France by interrupting the commerce of her West India islands.

We may see, on this occasion, the difficulties in which false measures of policy always involve the adopters. Were it not for the colonial monopoly to which we so obstinately adhere, the present ground of quarrel could never have had an existence. Were the British islands open to all nations for the purchase of all sorts of West India goods, the hardship would be so small of being denied access to the French islands, that it is probable nobody would much complain of it. We might then cut off the commerce of those islands entirely, and render them absolutely useless to the enemy. What an advantage at the same time to have the whole world, as we may say, resorting to our islands, and affording the means of carrying their cultivation to a height altogether unprecedented. Yet for the sake of an unfounded theory we forego all those advantages; and what may excite our smiles, the men who most strenuously recommend adherence to that theory, are those who continually tell you of the superiority of experience to speculation!

There is one observation which may yet be made with regard to the abstract right, and which seems, if just, to require the admission of that right which we formerly expressed, to be greatly modified, if not retracted. It is a doctrine which is now very generally admitted with regard to colonies that they are to be regarded as integrant parts of the parent state, differing in nothing from any province of the empire, except in local distance. If that be the case, then no difference ought to be made between the commerce of neutrals with the colonies, and with the parent state. How then is it regulated with the parent state? Neutrals are admitted into every port except those which are actually blockaded, and have no restrictions in respect to commodities, except such as in some sense or other can be considered as warlike stores. According to this doctrine our interference with the trade of the neutrals to the French West India islands is altogether unjust. There is no reason why we can say that we consider our enemies' colonies all in a state of blockade, by which it may not be equally said that all his territory is in a state of blockade. These constructive cases will not be admitted in the affairs of nations.

Our author, however, states a reason, on which the rule of seizure adopted by our government in 1756 was founded. "The French did not admit neutrals into their colonies during peace; therefore, we had a right to refuse them admittance during war." This reason seems a little curious. If the French had allowed the neutrals to repair to their islands before the war, it would have been unjust in us to hinder their repairing after the war began; but as the French did not allow

them before the war, it was just in us to hinder them after it. Does not this seem to be making just and unjust change places with one another, on very whimsical causes? Does not this look something like the ingenuity of an Admiralty pleader? Let any one take the pains to try the rule in a similar case which he may conceive to take place in Europe, and in which the rule operates against his own country; he will then be more able, perhaps, to tell whether or not it is agreeable to justice.

The reader will now pretty clearly perceive what species of doctrine is recommended in the pamphlet before us, and what the opinion we entertain of that doctrine is. It is proper to add, that the principles which it supports are ingeniously and strongly defended: and any person who wishes for arguments in their favour cannot do better than consult this publication.

The Pleasures of Love. A Poem, By John Stewart, Esq. In two Parts. sm. 8vo. pp. 117. 6s. boards. Mauman. 1806.

The Pleasures of Love: being Amatory Poems, Original and Translated, from the Asiatic and European Languages. By G. W. Fitzwilliam, Esq. pp. 188. 6s. Cunder. 1806.

The success of Akenside's Pleasures of the Imagination has of late years brought much into vogue a species of poetical composition, in which it is the object of the poet to delineate in a sort of methodical or didactic form the principal circumstances attending certain operations of the human mind, and to illustrate his description by examples. Two pieces of this kind have been given to the public by two living writers of considerable eminence: and the success of the Pleasures of Memory, and the Pleasures of Hope, have still farther encouraged the prevailing taste. We were not therefore surprised to find two different "Pleasures of Love" brought forward at once, and still less that one of them should be fashioned in the form we have mentioned.

Stewart's Pleasures of Love is a poem which proposes to exhibit the chief characterising circumstances which attend the passion of Love, and to display its effects in its origin and progress, amidst various combinations of concomitant accidents. The poem is divided into two parts, each of which is, according to the very necessary custom of the times, preceded by a prospectus which informs us what the author does, or at least intends to do in the succeeding pages.

The style of Mr. S.'s description will best be judged of from the exordium of the poem which he has of course laboured with peculiar care. He supposes love to have been coeval with the formation of woman, and he therefore sets out with describing the appearance of nature at that time:

"O'er Heaven's high arch the infant Hours unfold
The Orient Morn, in canopy of gold,
From silver urns their balmy showers effuse,
And bathe her silk cheeks in ambrosial dews;
Now peep the smiles, the vermeil dimples dawn;
And hues of saffron streak the azure lawn;
Now, hinged on pearl, she turns in bright display
The eastern portals reddening into day,
Whose genial blush bids new creations spring,
And warm with life, their natal anthem sing.

"Thus the mute canvas, touch'd by Gælius, lives,
And fairy worlds the mimic pencil gives;
Up-spring the hills, with cots romantic crown'd,
The wicd towers, the sloping vales around,
The glittering waves that roll in limpid pride;
The bending woods that clothe the glassy tide,
Char'd we survey, where not a tint was seen,
Attractive graces harmonize the scene!

"Lo! 'mid the ambient blue new lustre beam,
Fire the dun shade, and o'er the concave stream,
As the new Sun through ether's fulgid course
Now shot benign in vivifying force;
With arrowy axis hit the sapphire main,
And bathed, in fluid gold, the ripening plain;
Flush'd the full blade, his mellow beauties shed,
And o'er the earth her vital glories spread.

"Here glow the flowers soft-dipt in Fancy's loom,
That smile in tears, in rays caloric bloom;
Round the fond elm the ruby tendril throws
The fruit full ripen'd, and the bud that blows;
The down-wave peach, the lily's virgin bell,
Bask in the blaze, with hue prolific swell:
There, girt in foam, the stores of ocean roll,
And lash the strand, impatient of controul.

"See! the warm clay, in mould celestial plann'd,
Roll the blue eye, and poise the sinewy hand!
Life's gushing tides a kindling glow impart,
And fire the veins successive from the heart:
It moves, it speaks, complete the matchless plan—
Majestic beauty stamps aspiring man!
Soon shall the tawny sheaf, the purpling vine,
Cluster in gold, in tumid nectar shine;
For him the gilded spoil, the honied store,
Load every sea, and burnish every shore."

From this extract, our readers will perceive that our author has as notorious a predilection for epithets as even Dr. Darwin himself. They are, indeed, heaped one above another with such profusion, that the poor meaning hid under them reminds us not a little of the Roman damsel who was smothered by the Sabines throwing upon her what they bore on their left arms. The damsel expected to be ornamented with bracelets, but was buried amidst a heap of targets; and such is the effect of the innumerable epithets appended to modern poetry: the meaning is not ornamented, but smothered.

The imitation of Darwin is rendered more evident from the practice of occasionally employing technical terms, and from the measured monotony of the lines: "That smile in tears, in rays caloric bloom," is a line which contains one of those terms, and along with it a cadence and arrangement which occurs till the ear is sick with satiety. At the commencement of the second part, Flora is thus addressed: "With balmy kiss thy petal bloom expand." To employ the exactly defined terms of Chemistry and Botany in works of the imagination, is taking the most effectual measures to check those excursions of the reader's own fancy which are so essential to his relishing the descriptions of his author.

Mr. S. like many other poets of the age, frequently indulges in an arrangement of his words which it is impossible to construe according to any English idiom. Thus, in the description of a Swiss shepherdess, we are told,

"Her bright-blue kilt embroidered low with red
The polished knee, a fringing curtain, spread."

Such things appear to some persons very fine, because it is beyond the power of human wit to decipher them. Mr. S. is also very fond of some of those fashions in poetical style which are followed by authors of a certain class in the present day; such as rendering neuter verbs active, and throwing around an insignificant idea a profusion of scarcely intelligible conceits. The following lines exemplify both these faults:

“As Echo's bugle *thrills* the festal grove,
To the full Pæan of the lyre of love.”

Nothing can be in a worse taste than such modes of expression, yet our author not only perpetually employs them in his poetry, but even in his prose Prospectus. “When sleep has locked the senses in oblivion, Love still conjures up the gay delusion. Fancy images new creations: and Hope, whilst she *fashions the energies* of fortitude, *weaves the brow* with the brightest roses.” Is this English? or has it a meaning?

As to the general conduct of the piece, it might have, in general, done sufficiently well, had the execution been good. The author in the first part attempts to establish the universality of the empire of love, an attempt, we assure our readers, attended with complete success. Indeed, who ever called the proposition in question? He at the same time displays the assistance which it has on various occasions given to patriotism and other affections, as well as to the fine arts. The second part traces love from its first symptoms through the most alluring scenes of private life. The most faulty parts of the performance are the episodes. The author, afraid probably lest his reader's attention should be fatigued by a succession of the same metre through less than eighty small octavo pages, diversifies his episodes by *Canzonettes, Serenades*, and other lyrical exhibitions. Nothing can be more depraved than this method of giving vent to an author's humour for trifling. We should deplore its certain effects in destroying the uniformity and consequently one of the principal beauties of a poem, (especially one which like the present affects to proceed on a methodical plan,) were there any poems where such anomalies occur that could have merited much commendation even without them. Where the intercalary lyrics possess any uncommon beauties, it may excuse the author in the eyes of the reader, although on this account his influence on the public taste may be more pernicious. But such namby-pamby as the following canzonette is, we conceive, at least perfectly harmless:

CANZONETTE.

“Cease, fond bosom, nor complain!
Fire her eye, but ice her heart;
What of smiles? she smiles at pain!
Smiles but barb the burning dart.

“Maid so dear! my soul adores thee!
Sooth, ah! sooth my fears to rest!
Smile, sweet maid! a smile restores me,
Gives back hope, and makes me blest!

“When forlorn, for thee I languish;
Say then, cruel! wouldst thou fly?
Leave this aching heart to anguish?
Hear me mourn, and see me die!”

But although we censure Mr. Stewart's taste as formed upon very false models, and cannot consider his present performance as entitled to commendation, yet we by no means account him destitute of poetical genius. If he will apply himself to study the rules of composition with more care, and purify his taste from those errors which he has imbibed, we might expect to have some future performance more worthy of attention from his pen. His verse is in general vigorous and smooth, although the cadences are by much too monotonous, and the arrangement of the words often aukward and stiff. He shews himself a staunch friend of virtuous love, and deprecates that illicit passion which so many poets have debased their talents by decking out in the most alluring colours. The most pleasing passages of the poem are those in which the author paints the pleasures of virtuous attachment, and the qualities which serve to ensure its duration. Of these we shall quote a specimen with a view to leave the most favourable impression of the author's talents on the minds of our readers:

“Yet, o'er the face though dazzling lilies blow,
And flush'd carnations dimple through the snow,
Though Beauty's lip excel the tulip's bloom,
And twinkling joys her starry front illumine;
Though winning grace had deck'd her angel mien,
In charms that please, or sportive or serene;
If 'rest of those, that mental worth declare,
No form is lovely and no face is fair.
Still must the soul her rival lustres show,
And beauty's heart the springs of mercy know;
Still temper beam, enrich'd with modest pride,
While sense and knowledge o'er the taste preside:
Or else delusive sports the fickle bloom,
Fades into air and leaves a deeper gloom.”

The conclusion of the poem is as follows:

“Yes, Love connubial sheds celestial grace,
And smiles unfading light her blooming face.
Still for calm scenes and rural shades she sighs,
For limpid streamlets and for sapphire skies!
Now climbs, with orient morn, the wood-cliff steep,
And marks the first blush on the rosy deep!
Now roves with eve, where spicy arbours swell,
And counts the tinkles of the distant bell;
As russet toil embrowns the village throng,
And festive echo wafts the mirth along.

“O! ever thus let woman's witching bloom
Tinge the fair cheek, the lucid eye illumine;
Bend every nerve to beauty's fine control,
And guide each rising impulse of the soul;
O'er every brow her wreaths of myrtle bind,
And care and sorrow scatter to the wind;
Bid with strong flame the fire of genius glow,
And weave her lilies 'round his youthful brow!
Yet should, perchance, unhallow'd vows profane
Her sainted joys, her snowy altar stain;
If pride and avarice to her temple move,
O! frown indignant on polluted love!
Bid snaky hate the nuptial mazes dance,
And keen suspicion dart the jaundiced glance;
Bid jealous fear in livid misery glare,
And feel the icy arrows of despair!

“Hail! sweetest love! thy vivid colours glow,
Dipt in the smiles of heaven's resplendent bow!
In Eden's vernal bowers, thy nascent charms
Won the great sire of mortals to thine arms;

When, crown'd with gold, the starry choirs sublime,
Attuned their viols to the birth of Time:
E'en in that hour when first entranced, he stood,
And saw thee slumber in the citron-wood!
Soft as he prest thy cheeks so rosy fine,
And smoothed with fingers light thy locks divine;
Thou bad'st each pulse, in high vibration own,
That bliss is nursed in Woman's smile alone.

"For say, can all that wealth or pride would give,
Bid on the brow a wreath, like beauty's, live?
Can all ambition's spoil a bliss impart,
Like woman's magic on the feeling heart;
The hopes, the joys, the soft bewitching fears,
The smiles, the sighs, the languor of her tears?
Her hand unlocks the spring of joy below,
And bids around the streams of joy flow!
Hail, power of Love! on earth each bosom fire,
'Till Time in dread eternity expire!"

Mr. Fitzwilliam's Pleasures of Love are of a different description. They contain translations of anatory pieces from the languages of Asia and of ancient and modern Europe, as well as selections from such of our own poets as are not in every person's hands. We conceive this to be a very happy idea: it serves to bring before the eye of the reader the sentiments which this passion inspires, modified by various circumstances of local situation and the state of society. Our readers will, perhaps, be surprised to find that all lovers talk so much alike even in the most dissimilar situations. The selection appears to be made with judgment, and is certainly very pleasing. Mr. Fitzwilliam informs us that many of the translations, and some few of the original pieces are written by himself; "to these, however, he did not conceive it necessary to affix any mark of distinction, aware that by being placed among others so remarkable for beauty, their own inferiority, after this avowal, would sufficiently point them out." This dexterous piece of modesty of course exempts the author from censure, but at the same time it necessarily deprives him of any particular praise which we might have been inclined to bestow. We shall, however, add, that the translations seem in general to be executed with spirit; and that although some of the pieces in the collection are tame or trifling, yet this is by no means their general characteristic.

Londinium Redivivum; or, An Ancient History and Modern Description of London, compiled from Parochial Records, Archives of Various Foundations, the Harleian MSS. and other Authentic Sources. By James Feller Malcolm. Vols. II. & III. (Concluded from p. 1042).

We resume with pleasure our account of a work which, in our opinion, deserves the most ample acknowledgements from all persons conversant or curious in the history of the metropolis, and shall be happy if the character we have given of it has any tendency to promote the just reward of the author's diligence, and encourage him to complete his very elaborate undertaking. The remains of ancient London are fast disappearing. New improvements, some useful, and some rather wildly speculative, have in a few years removed those edifices which gave us an idea of the manner of living and grandeur of our an-

cestors, and which, with submission to modern builders, have been ill exchanged for the shewy and trippery houses now in vogue, in which every comfort is sacrificed to what they call a suite of rooms; and that part inhabited chiefly by the family is what would have some years ago, been thought unworthy of the servants. But we must leave these reflexions to our readers.

Vol. III. of the Londinium Redivivum, on which we now enter, contains the history of St. Paul's Cathedral, and School, the parishes of St. James's and St. John's Clerkenwell, St. Giles's Cripplegate, St. Catherine's Christ Church, or St. Catherine Cree, Christ Church Newgate-street, Christ's Hospital, Christ Church Spital-fields, St. Clement Danes, Savoy Hospital, St. Dionis, Pewterer's Hall, St. Dunstan's in the East, Bakers' Hall, St. Dunstan's in the West, St. Edmund the King, St. Ethelburga, Marine Society, St. George's Middlesex, St. George's Botolph-lane, St. Giles's in the Fields, Guildhall, St. Helen's, Leathersellers' Hall, Gresham College, and the Excise Office.

The Plates are, Dr. Donne's Effigies, St. Paul's School and Dean Colet's House, Bishop Bell, Sir William Weston's Tomb, the Death of Godfrey of Boulogne, Creation of the Knights of St. John, Sigillum Sancti Joannis, St. Giles's Cripplegate and London Wall, Portraits of Oliver Cromwell and his Lady, Part of the Cloisters of Christ's Hospital, Queen Elizabeth from painted Glass at St. Dunstan's in the West, Seal of St. Helen's Priory, Inside of St. Helen's, Grate for the Nuns in St. Helen's Church, St. Helen's outside view, Leathersellers' Hall, and Crosby Hall.

Of the descriptions, that of St. Paul's is the most copious, and if it be asked what Mr. Malcolm could add to Sir William Dugdale's work, the inquirer will find many articles not noticed by that eminent antiquary, as the charters granted to the church, and many agreements entered into by the Dean and Chapter; several particulars of the chantries, and the injustice of the crown in the seizure of their lands; memorandum of the new work, 1332; De Saye's Bill of Charges, 1326; letter from the privy-council to the bishops; presentments on the state of the church *temp.* Elizabeth; all the proceedings of Inigo Jones; Dr. Corbett's excellent letter to his diocese; with a continuation of the history of the cathedral from Dugdale's time, including the whole body of extracts from the commissioners' books, and those of the master workmen under the direction of Sir Christopher Wren; nine letters from as many archbishops and bishops, relating to the commutations of penance, and their own subscriptions to the building, with the charges for sculpture by Cibber, Bird, Strong, Latham, &c. and those of Gibbon for his matchless carvings. Too much praise cannot be given to the liberality of the gentlemen of St. Paul's, who permitted Mr. Malcolm to inspect their archives, and it must be allowed, he has made a very judicious use of his privilege.

From this part of the work we shall take our only extract. It is rather long, but original, with a turn of thinking which will probably interest the reader more than any collection of detached facts:

PRESENT STATE OF ST. PAUL'S.

"The church has been too often technically described to require a description in 1803. I shall therefore enter into a sort of critical examination of the several parts, praising and censuring according to the best of my judgment. In the first place I am sorry the Legislature did not rebuild St. Paul's in the centre of some elevated field, where they might have encompassed it with a handsome square of the best houses in London. Many such might have been found in 1671, which would now be in the centre of the town; but, by resolving to re-occupy the old site, they were restrained from leaving sufficient room even for seeing the building, without straining the muscles of the neck.

"I am decidedly of opinion, that the whole front of St. Paul's is superior to that of St. Peter's; and yet how deficient is the approach, how contracted the avenue leading to it! Ludgate hill, or street, tends too much to the North West to enable passengers to see the front, were the street wide enough to shew it. A line East and West with St. Paul's would cross Bridge-street near Budewell: and there a street has been partly opened, which shews the dome and towers to great advantage.

"The South side of the Cathedral appears to greatest effect in perspective from the entrance to Doctour's Commons. There the declination of the lines are grand, and the cupola swells majestically true to Nature's outline, the circle, in excellent contrast to the body.

"This side is generally near the colour of the stone, cleansed by the heavy south west showers of Summer; but the pillars of the great portico are always black; so is the north side and the east end, to the utter exclusion of effect. The columns of the portico were intended to appear in strong relief by the architect; but smoke has sunk them back to the depth of shade behind, and rendered the whole front a heavy mass.

"The elevations of the north and south transepts are extremely superb, and the porticos finely attached; but they are lost. We have no space to view them from.

"The east end is equally grand with the projecting semicircle; but there the view is still worse; and the metropolitan church of England is deprived even of the width of many despicable streets. The dome, from those points of view whence it may be seen at a proper distance, appears a most perfect design, with the utmost harmony of proportion in the degrees of ascent from the huge basement next the roof to the colonade, and thence to the Attic; with the circle of the cupola leading to the lantern, and that again tapering in strict architectural gradations to the summit of the cross.

"Blackfriars-bridge, and the wharfs on the Surrey side of the Thames, opposite the church, are the only places in London which exhibit its perfections clearly, and without distortion. The outline, filled by a blue vapour, may be discerned for very many miles on every side of London.

INSIDE OF ST. PAUL'S.

"There is much grandeur in the perspective of the side aisles viewed from the west door: for, when there, you do not perceive the disproportionate smallness of them to the rest of the church. The doors on each side, the niches, pilasters, and pannels, are beautiful; and, when grouped with the detached circular pillars of the chapels, the eye is carried down the long vistas pleased, quite to the terminating east windows.

"The chapels are gval; and, in my opinion, the architect would have done well if he had made every arch in the body of the church like those before them. The isolated pillars relieve the massy piers of part of their ponderous bulk, and give a lightness very much wanted. The great defect in St. Paul's church seems to lay in servilely imitating

St. Peter's at Rome. That has enormous piers between the arches, faced with pilasters; St. Paul's the same; but, instead of making the great arch of the nave and choir spring from the cornice, as at St. Peter's, Sir Christopher has introduced an Attic, which renders the effect still heavier.

"To conclude, the general view from the great west door shews a great nave bounded by two alleys.

"The font stands on the south side, under the second arch from the great door. It is more remarkable for its size than its beauty; and is of veined marble, neatly white.

"The alcoves for the windows in the aisles are finely conceived, and the arches of them filled with seven pannels. The roofs of the aisles are large circular pannels, and triangles, separated by shields; their outlines formed by acanthus leaves, fruit, and flowers.

"The Choir (where the length and want of elevation in the church is not observed, and the size of the pier is hid by the stalls) has a magnificent effect; and the semicircular termination would have been very grand, had it been filled by a majestic altar-piece; but, strange to say, simplicity has here dwindled into downright deformity. The whole church holds out an introduction to the altar, the most sacred point for human devotion, which tells us to expect something superior, something superb; but presents us with an old battered clumsy erection, enough to paralyse devotion. But, as if sensible of this woeful neglect, three windows let in the silverlight of day, pouring the sun's lustre in a mighty stream, under which the table sinks into oblivion and darkness. Mistake me not, reader; let me censure those only who were in fault. Sir Christopher Wren was more enlightened than to suppose a grand altar-piece would convert communicants to the Roman Catholic faith. Look at the fine section of St. Paul's, as he would have had it decorated, and then wonder at the blindness of zeal. Another happy thought has been recently adopted, to hide the want of interest in the chancel; the placing a new and expensive pulpit, richly carved, immediately before the altar. In this situation it answers a double purpose, that already mentioned, and preventing young unthinking females from dwelling more upon the regular features of the preacher than ruminating upon his doctrines. The windows bright, behind the priest, make him, though 'fairest of the fair,' black as an Ethiop; and what lady would wish to glance her fine eyes upon an object so repelling?

"In addition to the gilding about the altar before mentioned, the ceiling has been painted to represent veined marble; but this paint now hangs in fragments similar to those of stone colour, with which the whole interior walls were originally most injudiciously and uselessly covered.

"Under each window of the chancel are white marble pannels, set in dark variegated borders; but, alas! they are bounded by painter's imitation of marble.

"The pavement within the rails is of very rich coloured marbles, laid in geometrical figures; but both that and the pannels have lost their polish, and are greatly cracked and corroded.

"The rails are clumsy and inelegant; but the gates leading to the aisles are beautifully drawn, and most excellently wrought. Those of the entrance to the choir are equally grand.

"The general design of the stalls would have been better if the recesses had been arched. But away with objections where Gibbon was employed! The reader would doubt my veracity, were I to write all I feel when viewing those exquisite carvings. Therefore let him visit them, and find terms for himself.

"The organ-case is very clumsy, and the broad old-fashioned sashes are uncouth. Not so the flowers, caryatides, and fruits; they are admirably carved.

"The arches of the dome are hurt in their effect by that

of the great cornice ranging under the arch of the Attic; and as those sweeps are of different diameters, the error becomes more conspicuous. It would have been better to have let the great arches rest upon each inner pilaster, instead of spreading them so wide as to make them seem to interfere with the Attic pedestals. The consequence is the appearance of weakness, ill calculated for such a superstructure as towers above. From the cornice of the dome upward, I have not an objection; it is grand and sublime to the extreme of Lanna's skill. The disproportion of the side ailes is very observable when standing on the centre under the dome. Compared with the enormous vault, they diminish into ill-contrived doors.

"In the south west angle of the dome and transept Sir Christopher has erected a huge well, round which winds a long and easy ascent to the whispering-gallery, formed by a railing, extended to the extreme edge of the great cornice of the dome. A person attends here, who whispers on one side of the circumference, while the visitor listens on the other. Every sound rushes round the surface, and is caught by the ear with wonderful accuracy.

"The dome begins to contract from the great cornice, on which are two steps, and a stone seat. It gives me pleasure in being enabled to say, that not one stone of this vast circle is at all deranged or cracked, so that there is every reason to hope the sinking of the great piers has not injured the dome. That they have settled is beyond a doubt; and the particular damages will be shewn as I proceed.

"The next range of cornice is enriched with carved shells and acanthus leaves gilt, as are the bases and capitals of the thirty-two pilasters above it. The intercolumniations contain eight niches, one over each pier of the dome; and windows fill the others.

"The pannels under the niches have beautiful carved festoons gilt, for their decorations; and the ornaments over them are equally superb: but those of the windows are painted festoons, now sadly decayed, and very shortly will be wholly obliterated. This absurd mixture of substance and shadow obtains on the pilasters, whose flutings are of the same fleeting materials. How could any men have been so lavish, yet so mean, as to bestow and withhold, in the alternate intervals of twenty or thirty feet! The consequence is, that all admirers of Architecture see that the national structure of St. Paul's is in the grand point incomplete; that the rich Corinthian order is destitute of half its enrichments; for, unless they ascend to the Whispering-gallery, they will not discover that festoons have *once* been there.

"The architrave and cornice are carved and gilt; but it was an odd fancy in the painter to represent shadows from real dentils.

"Sir James Thornhill's exquisite paintings from the life of St. Paul, which complete the grand perspective from the pavement, deserve every commendation in the power of words to convey. This country doth not contain a surface so elevated, a situation so dangerous for a painter; neither can one ceiling in it be pointed out, which abounds in more excellent drawing, animation, and relief. Unhappily those pictures have utterly perished in a deep circle at their bases, and are daily perishing; some unfortunate coincidence has admitted the external damp, probably occasioned by the platform on the great pillars without the dome.

"This part of the dome demands immediate care; a skilful architect should be employed to examine into the cause of this defect, and employed to amend it if practicable. Where moisture penetrates in so elevated a situation, exposed to the burning heat of the sun, and equally so to drying winds, some dangerous error must have been committed in the construction. Legislators! keepers of the public purse, command that the cupola of St Paul's be

surveyed, and the paintings restored. Remember the weight which hangs suspended over the populous neighbourhood of this church, and the dreadful scene attending any derangement of the dome. I need not enlarge upon the insinuating qualities of water, nor how destructive it is to every substance into which it penetrates. Perhaps the church may not *now* be in danger; centuries may elapse, and no accident happen: but *prevention* is the best remedy. With more confidence do I recommend to you the decorations. All Europe witness by deputy the corroded state of the dome; and surely England will not hear herself condemned for parsimony, when a few thousand pounds would clear her from such an imputation.

"The exquisite highly-finished sketches for the paintings, made by Sir James Thornhill, in order to shew them to Queen Anne, were purchased of his family by the Dean and Chapter, in 1779; and are now in their possession, together with others, on paper, in bistre. The former, in oil, hang in the Chapter-room, the latter in the Dean's vestry.

"It is much to be lamented that the talents of Spiridione Roma, in repairing pictures, had not been made use of (before death deprived the public of the secret of his art) in restoring those of Sir James. He had contrived a plan for a scaffold independent of the building, and would have proceeded to the work, had he been permitted. That his scheme, however, was not put in execution, was principally owing to the ill health of Doctors Cornwallis and Lowth, two of the trustees at that time, and the fluctuating situation of the lord mayor, the other trustee by right of office. The situation would deter many of our present painters from such an undertaking.

"The well stair-case before mentioned, as leading to the Whispering gallery, contracts on approaching it, and forms a variety of passages, through the apertures of which immense buttresses to the sides of the dome may be seen. It communicates besides with the long sepulchral galleries over the side ailes of the nave, whose ceilings rise no higher than opposite the cornices of the lower outward range of the pilasters. The small windows, so strangely inserted in the pannels of the basements to what should be the upper windows, light these passages; and thus three-fourths of the Composite range is merely a deceptive, detached, roofless wall and balustrade.

"The galleries are paved with stone, and crossed at intervals by enormous strong arches and buttresses. At the east end, on the north side of the church, there are some frightful proofs that Sir Christopher Wren erred, either in not making a solid foundation for the dome, or in the principles on which it is constructed. For instance, the arch which crosses the aile is 2 feet 3 inches in thickness; yet such is the derangement occasioned by settling, that two of the twenty huge stones composing the arch have yawned asunder full an inch and a quarter; and the great stones of the wall of the middle aile, ten paces westward, are rent in their joints, and three are broken. A person standing on the great cornice of the middle aile will perceive that the north-west pier has sunk at least four inches; the sinking of the others are discernible on the sides next the choir, in the two transepts, and in the well of the stair-case, from the top to the bottom. Most fortunately the whole dome appears to have sunk together without injuring any part of it; for the fissures are almost wholly confined to the junction of the choir, nave, and transepts, with the dome.

"Dreadful might have been the consequences, had one pier *only* given way.

"The last circle of stone on the dome is between two and three feet thick. This has square blank windows, with perforations in the corners, for the double purposes of admitting light and air.

"At intervals of about eight feet within, strong wedges

of stone, pierced at the lower end into tall arches, and above into circles, fill the space between a brick cone and the wall. Between each of those wedges, arches in the cone discover the inner cupola, on which are the paintings by Sir James Thornhill. Wedges of brick encircle the interval.

"Every stone wedge supports two upright timbers, about one foot square, reaching to the fourth gradation in the great arch of the external dome. The second horizontal timber is the base of the great ribs. Under this are two ranges of scantling, the whole circumference of the circle; the lower one supported by two uprights between each wedge; and the other by eight, resting on the stone-work. The diminutive size of those supports gives a disagreeable idea of weakness, compared with the vast ribs. The remaining horizontal pieces in the ascent, four in number, rest upon strong brackets of stone, inserted quite through the brick cone. Another series of uprights spring from the second row of brackets, which are secured by angular timbers; and the whole, at proper intervals, by strong bands of iron.

"There are about seventy ribs, which are closely covered with oaken boards; and on those the outward covering of copper is fastened. Within this vast semicircle hangs a steep and dangerous flight of stairs, buried almost in total darkness, but which is hourly ascended and descended by visitors from every part of the world, who, heated and fatigued, are hardly recompensed by the view from the Golden Gallery, as it is called, on the summit of the cupola and base of the lantern; for the smoke hangs in clouds in every direction, to complete the exclusion of distant vision. At four o'clock in the morning in June, the prospect from thence must be highly gratifying. The interval between the dome and the cone is inconceivably hot on a clear summer day; and I do not doubt but that chickens might be hatched there in a warm season.

"The lantern rests upon a cone; and within it is a windlass.

"I imagine the superficies of the whole building and pillars, in those parts where the rain has full effect, to have lost about a quarter of an inch in solidity since the church was erected. This fact is to be ascertained without difficulty; for the hard substances in the texture of the stone remain erect, while the perishable parts have fallen away, evincing Portland stone to be far less durable than oak, equally exposed to the weather. Indeed it seems to be but an imperfect cement of sands and the shells of marine animals.

"Not one symptom of decay attends the frame of the great bell; but the joints of the pillars have deep indentings, thus gradually forming channels for the rain which pours with excessive violence against the towers and dome.

"The Surveyor of the Works certainly failed in his duty, when he permitted mortar decidedly bad to be used upon such a building as St. Paul's; and, however rapidly the stone has decayed, the cement is still worse. The bases of the great round pillars on the towers will admit my hand six inches in depth between them and the surface of the cornice. This circumstance would not have been credited by me, had I not risked my life in ascertaining the fact; and I will venture to say, defects in such a structure loaded by such a bell as that on which the hour is tolled, and two others of considerable weight, should be attended to and repaired.

"The sculpture of the capitals, cornices, and other ornaments of the towers, are finely executed; and but little injured on the north and east sides: but the features, fingers, and toes of the front statues, are miserably corroded."

Of the remaining contents of this volume, our praise is principally due to the accounts of Christ

Church, of the Savoy Hospital, and of Guildhall, to which is prefixed a very ingenious examination of the various opinions of antiquaries on the origin, or original scite of London. With very few exceptions, Mr. Malcolm appears to have been every where permitted to inspect registers, records, vestry-books, &c. and such other sources of original information as confer an important and distinguishing merit on his work.

Moral Aphorisms in Arabic, and a Persian Commentary in Verse, translated from the Originals with Specimens of Persian Poetry. Likewise additions to the Author's Conformity of the Arabic and Persian with the English Language. By Stephen Weston, B.D. F.R.S. A.S. 1 vol. 8vo. 5s. Payne & London, 1805.

The translation which is here presented to the public is taken, as we are informed, from a manuscript belonging to Dr. Clarke, of Cambridge, which the translator was permitted to copy. In the original the aphorism is in prose and the commentary in verse. The verse is besides written in rhyme, but without any regular plan, so that the first line of a tetrastich rhymes sometimes with the second, sometimes with the third, and sometimes with the fourth, which shows that the Persic poets assume to themselves a considerable degree of poetic licence, and do not submit themselves to the fetters of regular rhymes like the poets of modern Europe. They also occasionally amuse themselves with a play upon words or letters, which may indeed be considered as ingenious, but which add little to the value of the poem: such as making a line begin and end with the same word, or composing a sentence so as to make it the same whether it is read backwards or forwards. But from the labour necessary to accomplish these great efforts it is not to be expected that they are to be met with often.

The introduction of the author is a very flowery piece of composition, full of bold and extravagant imagery, as is customary with oriental writers; but what the object of it precisely is, it is not an easy matter to say. He talks of the errors of the learned—the charms of poetry—the utility of language, and the powers of eloquence and of beauty; and says a few fine things upon each, but seems to have had no specific object in view at all. In short the introduction has but little more connection in its parts, than the body of the work, which consists of proverbs and their explication. An extract from this, however, will give the reader a better idea of the oriental stile of writing than from any other part of the present work.

"In the vortex of the errors of the learned, the steady light of inquiry shines dim, and the path you insist on to antiquity is tortuous and indefinite, obstructing the steps and wearing out the understanding. In this road of study we push forward by violence of exertion, and accompanied by unfounded conjectures, guess and guess, but never make a single hit."

"The province of poetry is to diffuse the elegance of language, to suck knowledge, inhale science, and steal out censure and commendation. Say unto the night—thy lamp is a shining star, and the live coals

of thy lantern are bright luminaries. The drops of rain of abundance are turned to increase by the umpire of good and evil, and to nobility which is the sun of the human system; and the pearls of speech well arranged and set to advantage, are flowers for the court of a king or the preamble to a book.

"Language, the beautiful young shoot of the royal garden of oratory, the parrot of the sugar chest on the tree of eloquence, and the awning of the wooden shed on the mountain's top, is the portion alike of the prince and the peasant. In order to give a clear idea of an orator, I compare him to a softly flowing stream in his outset; if he be endowed with voice he seizes his subject, he darts, he flashes, and makes more impression than if he had recourse to explanation. Words set to music have a wondrous power when aided by inspiration and the magic of fine writing, published by royal command, which is the pearl of the jest. A poem is a sweet scented flower, spotted like a leopard, polished by much rubbing, and written with the ink of two centuries, of which the words are strung like a necklace of precious stones."

"That the condition of man is arranged according to the order of the stars is a prevailing opinion. I who was in times past superior to my present low estate am one to whom misfortune clings."

"The remonstrances of a ruined damsel are as little heard by her seducer, as the sigh of an oppressed district by its ravager."

Next come the Aphorisms; and if the title had been Arabic Riddles instead of Arabic Aphorisms, it would still have been somewhat appropriate, and the Persian comment doubly so. An aphorism should be so plain as not to stand in need of a comment, at least in the country or language in which it is current. But in countries where customs and manners differ, the aphorisms of the one may require a commentary in the other. This renders evident the propriety of the notes with which the aphorisms are accompanied, if it should not do so much for the Persian commentary. But if there should be obscurity in some of them, there is much force and much propriety in others. We shall give examples of both. *The faith of the sage verifies his creed*—this as it stands we hold to be a riddle, for to us it seems just as good sense to say that *the faith of the fool verifies his creed*. But with the assistance of a Persian comment and an English note, we find that it means that the faith of a wise man is confirmed by the sincerity of his belief, that the good man who has understanding seizes the fortress of reason and holds it captive; that the foundation of true belief is piety and reason, and that the strong holds of religion are rational enquiry; and with such an explication as this, who will dare to say that it is not an excellent aphorism?—*A breach of faith is the death of the doctors*. We have not been able to make any thing of this aphorism even with the assistance of the commentary and notes. *Sleep is the support of man*—had Solomon this aphorism in his eye when he said, "Go to the ant thou sluggard, consider her ways and be wise." Sleep is one of the supports of man, but it will scarcely bear the use that is made of it in this aphorism. *Modesty is a veil*.

How so?—*The ladder of knowledge reaches beyond the ladder of life*. We think it is impossible to get up to the meaning of this aphorism without a ladder, and that is what the commentary and notes do not furnish us with.

These are some of the more enigmatical of the author's aphorisms, but the following require no commentary.

The payment of debts is true religion.—The performance of a promise to which we are not obliged is a holy thing—A full purse makes an empty heart.—The bad part of a man is his pride.—The want of courage in a sovereign is the standard of revolt.—Solitude is better than a bad companion.—Do not split a hair with a man of a bad temper.—The man who has no riches has no virtues, no excellence, no celebrity. This is a specimen of what we consider as the best of the aphorisms, in some of which there is a degree of point and originality, which will scarcely fail to recommend them to the reader.

The specimens of Persian poetry, now first translated in verse, come next in order. In the following distich from Hafiz, the translator seems to perceive the original of a couplet in Milton:

Hafiz what ask'st thou else than to entwine
Thy fair one's locks and quaff the rosy wine."

Hafiz.

Sport with Amaryllis in the shade
And with the tangles of Neera's hair. Milton.

No one will believe, however, that Milton borrowed or stood in need of borrowing the idea from Hafiz. Each was describing what he felt to be natural to the lover, and they happen to have done it in nearly the same manner.

In the following couplet from Sadi, we can trace a similar coincidence of thought and expression with that of a short ode of Anacreon, but no one will suspect that the one was borrowed from the other.

"Tho' to my head the snows of age have clung
Yet my gay heart for ever makes me young."

Sadi.

Φιλῶ γυνῶν τετραπῶν
Φιλῶ νεῶν χορευτῶν
Γέρον δ' ὅταν χορεύῃ
τριχῶς γέρον μὲν ἔστι
ταῖς δὲ φρίνας νεάζει.

Anac.

The additions to the conformity of the Persian and Arabic languages are very considerable, and must prove to be a rare treat to the etymologist.

From adz Arabic, comes adz or addice English; from Aurobauche, Orobauche; from Papari, Pepper; from Bafel, baffle; from Bum, base, says the translator, but why not bum itself?

The volume concludes with an explanation of some curious expressions peculiar to the Arabians and Persians, together with some Arabic proverbs, all of which we leave for the entertainment, and edification of those who have curiosity enough to purchase the work itself.

ΑΙΠΕΡΕΩΝ ΑΝΑΣΤΑΣΙΣ; or, a New Way of Deciding Old Controversies. By Basanistes. London, 1805. Johnson. 4s.

In the preface to this work the author takes a view

of some of the errors and corruptions which have crept into the Christian Church, and which, by being long suffered to remain unexamined, have at last been considered as part of the original fabric. A staunch churchman would perhaps say what has been already said by an authority of great weight.—'let the mysteries of our religion remain mysteries;' but Basanistes is not disposed to do so. If there be mysteries in it which really do not belong to it, if there be doctrines taught and precepts inculcated which are repugnant to the true principles of the Gospel as well as of common sense, he will have them exposed in their proper colours and banished from the church of Christ. The undertaking is unquestionably a laudable one, but the obstacles in the way of its execution are evident. No prejudices take such a firm hold of the mind, or are so difficult to eradicate, as religious prejudices, and the man who attempts to remove them meets with but persecution and contempt. The fate of the most illustrious Reformer that ever appeared among men confirms the truth of the remark. The doctrines of an established religion are so interwoven with the establishment itself, that in order to get rid of the one you must of necessity pull down also the other. Hence it happens that reforms, however expedient they may be, are seldom effected by means of persuasion. The history of Reformations is a history of wars and of violence. But because persuasion has been hitherto found to be ineffectual, it is not yet the less a man's duty to endeavour to instruct and to convince.

The author of the present work promises to do this in a new way; that is by making use of the argumentum ad absurdum of logicians. The argumentum ad absurdum has certainly been made use of before for the purpose of eradicating the absurd and inconsistent prejudices which have been mingled with religion; but Basanistes may perhaps make some new application of it. Into this we shall now inquire.

The plan of Basanistes is the following. He assumes the character of a zealous advocate for the orthodox religion, in opposition particularly to Unitarian heretics; and to show that the doctrine of Unitarianism must be false, he undertakes to prove not only the doctrine of a Trinity but even of a quaternity, or any other given number of persons in the Godhead, if necessary, and that, by means of the same arguments by which the Trinity has been proved. If you apply the same arguments to Moses, you raise him to the same dignity with Christ; and the Unity which is consistent with a Trinity may also be consistent with a Quaternity.

In the prosecution of the plan, the orthodox believer is made to appear ridiculous enough from the greediness with which he swallows the most palpable absurdities, and the supine and implicit confidence which he reposes in the rulers of the church, as well as the awful respect which he pays to creeds, confessions and mysteries, &c.; but as we do not think that ridicule is the most proper weapon to combat religious prejudices with, we forbear to enter any further into the subject.

Letters between the Reverend James Granger, M.A. Rector of Shiplake, and many of the most eminent Literary Men of his Time, composing a copious History and Illustration of his Biographical History of England. With Miscellanies and Notes of Tours in France, Holland, and Spain, by the same Gentleman. Edited by J. P. Malcolm, Author of Londinium Redivivum, from the Originals in the possession of Mr. W. Richardson. London, 1805. Longman and Co. 10s. 6d.

No biographical account of Mr. Granger is here attempted. He is introduced to the reader merely as the author of "The Biographical History of England." These five words the editor supposes will operate like an electric shock on the reader, and give him a wondrous appetite to devour any scraps with which they have any degree of connection. The editor's address here is certainly to be admired, for the reader is by this means prepared to make allowances for the present collection on account of the biographical history; that is, if any allowances should be required.

The biographical history consisted of nothing more than a description of the portraits or prints of a great number of individuals, many of them very little entitled to distinction, with some account of their lives subjoined; and it will not tend to raise high our opinion of the author's qualifications even for such a subordinate task, that he was considered by some of the wisest of his friends as a man of singular credulity. Observe what the Hon. Horace Walpole says:

"Arlington-street, April 16, 1776.

"You will be concerned, my good Sir, for what I have this minute heard from his nephew, that poor Mr. Granger was seized at the Communion-table on Sunday with an apoplexy, and died yesterday morning at five.

"I have answered the letter, with a word of advice about his MSS. that they may not fall into the hands of booksellers. He had been told by idle people so many gossiping stories, that it would hurt him and living persons, if all his collections were to be printed; for, as he was incapable of telling an untruth himself, he suspected nobody else; too great goodness in a Biographer!

Yours, &c. HORACE WALPOLE."

However the Biographical History is considered by the editor as of so much value, that the minutest circumstances relative to its progress, publication, &c. must command the attention of the public. We have, therefore, in the first place, some letters written while the author was engaged in his work. The following from himself to Dr. Campbell unfolds his object.

"SIR,

June 15, 1765.

"Though I have not the honour of being known to you, I have taken the liberty to address myself to you in relation to a work in which I am now engaged, entitled "A Catalogue and description of above 4000 English heads of eminent and extraordinary persons, from Egbert the Great, to George III. disposed in a chronological series, under the several reigns, and classed according to their rank, offices, and characters; with anecdotes and biographical notes—designed as a help to British history and biography, and to supply the defect of English medals. Compiled chiefly from the collections of the honourable Horace Walpole, and James West, Esq. with a preface shewing the utility of a collection of engraved portraits."

"Mr. Walpole has very generously offered to assist me

in this work as will appear by his letter. My very humble request to you, Sir, is to ask a few questions concerning my proposed Catalogue, which will trespass but very little upon your time to answer,

I am, Sir, &c.

Dr. Campbell.

JAMES GRANGER."

After this we find that Mr. Granger forgot himself so far as to send some criticisms to Mr. Walpole on his "Historic Doubts," but he afterwards repented and wrote a humble apology for his fault as he was in want of preferment, all which the reader must be sensible is very important. The editor is sorry that he has only a very few of Mr. Granger's own letters on the subject of his book, but however he contrives to supply that defect pretty well, and accordingly we have next the letters of Mr. Thomas Davies the bookseller. These contain many important particulars, such as the price to be charged, the number of the volumes, the hopes entertained, the slowness of the sale, and other matters of the same sort. It was also an affair of no small difficulty to settle what the title should be, but at last it was resolved, *Nem. Con.* that the "Catalogue and Description of Heads" should be called, "The Biographical History of England." We moreover learn that some dispute arose about the price to be paid for the supplement and second edition. Mr. Davies and his partners were unwilling to give any more than one hundred guineas for both, while the former lamented sadly that he had lost a good round sum by the affair. Besides all this, Mr. Davies hints that he himself was the author of Goldsmith's History of England, and complains that his niece was troubled with worms, the knowledge of all which important matters must contribute essentially to the instruction of mankind. He also gives Mr. Granger good advice, and exhorts him to despise critics, who are very impertinent people. Were it not for them, good souls might usher their "shreds and patches" into the world in peace and quietness, to the great advantage of the revenue and the sellers of snuff. In addition to these admirable particulars, some excellent hints may be collected from Mr. Davies's letters respecting the mysteries of *the trade*, and the proper mode of conducting business.

A great variety of letters next appears written by a number of persons who wished to pour their drops into this ocean of anecdotic scrap. Heads are indefatigably described, from the king on the throne to Randall the orange-man, and Nell Clarke, or some such name, the barrow woman.—We have caps on and off, hair white and black, curled or hanging loose, chairs and stools on this side, and on that books in the hand or under the elbow, faces open and puritanical, beards and no beards, looking-glasses here and there, with a prodigious variety of such interesting matter. Amongst all this, we have a journal of Mr. Ives, who we are told set off from Bury at four in the morning, breakfasted at Braintree, dined at Ingateston, and arrived safe at the Bull in Bishopsgate about six o'clock, from which he took a coach and went to his lodging, Warwick Court, Holborn. His mother, Miss Wood, and he himself went to the city, spent an afternoon with his worthy friend Mr. John White, of Newgate-street, a brother antiquary;

and Mr. Turner drank tea and spent the evening at the Magdalen: Mr. Ives also went to Westminster-Abbey, and dined with Mr. Hankey; he moreover went to St. Paul's, saw Guildhall and the Royal Exchange, and went a second time to Westminster-Abbey! He afterwards drank tea with his worthy friend Mr. White and then—but we must have a little mercy on the reader, who is perhaps by this time praying heartily to heaven that he may not be buried in this Golgotha of rubbish. In the title to this book it will be observed that it is said to consist, in a great measure, of correspondence between Mr. Granger and many of the most eminent literary men of his time. The fact is, that very few of the letters are from eminent literary men, and none in which the subject is of any importance. There is *one* indeed from Dr. Johnson of which the editor has certainly made the most that could be made of it. It seems Mr. Granger or somebody else had asked Dr. Johnson for some pamphlet, and the following is Johnson's reply:

"Sir,

"When I returned from the country, I found your letter; and would very gladly have done what you desire, had it been in my power. Mr. Farmer is, I am confident, mistaken in supposing that he gave me any such pamphlet or cut. I should as soon have suspected myself as Mr. Farmer of forgetfulness; but, that I do not know, except from your letter, the name of Arthur O'Toole, nor recollect that I ever heard it before. I think it impossible that I should have suffered such a total obliteration from my mind of any thing which was ever there. This at least is certain, that I do not know of any such pamphlet; and equally certain I desire you to think it, that if I had it, you should immediately receive it from, Sir,

Your most humble servant,

SAMUEL JOHNSON."

This letter is followed by a criticism by the editor who endeavours to point out the strength of mind and energy of expression with which Johnson denied that he had got the pamphlet! A common man would have expressed himself so and so, but who could deny a pamphlet like Johnson? In short there is in this letter quite a Johnsonian mode of denying a pamphlet; something, as it were, which is excellent; and it ought to be studied by all persons with care and attention, that when occasion serves, they may be able to deny pamphlets with strength of mind and energy of expression!

Having thus adverted in terms of due respect to the ingenuity of the editor in finding out the beauties of the Johnsonian mode of denying a pamphlet, we proceed to another instance of almost equal merit. The subject of some of the letters is a family, one of the females of which happened to have been married to Bishop Burnet. The editor instantly seizes this opportunity of introducing into his olla podrida, some letters of the Bishop. They have no connection with the subject to be sure—his "History of his own Times" might be inserted with equal propriety; but what of that; they serve to *make up* the volume, and moreover point out a method of producing works in infinite numbers and of all sizes, for no one can ever be at a loss since digression after digression may thus be pursued, *ad infinitum*. But whatever may be thought of

the way by which these letters of Bishop Burnet have been introduced, the editor is in this instance to be commended; for certainly if ever he expected that the book was to be read, it was kindly done to place *something* before the readers which they could look at without disgust. After all, however, there is nothing even in these letters of Bishop Burnet that can be considered as interesting or important, but when compared with the company in which they are now found, they must be allowed to rank pretty high.

Some observations with respect to the persons to whom, and the occasions on which, they were written, might have been expected from the editor. But throughout the whole he seems to have given himself no great trouble in this way. Our readers will think that we scarcely do him justice after the profound criticism on the Johnsonian method of denying a pamphlet. That however appears to have been a grand effort, but no bird can be for ever on the wing, *neque semper tendit arcum, &c. &c.*

The remainder of the book is made up with a few letters of Mr. Granger *not* on the subject of his work, with miscellanies, or more properly memorandums, and with notes of tours in France, Holland and Spain. All these are if possible more trifling than the former part.

The editor acknowledges that this is a thing of "shreds and patches." When he did so, he probably knew that "shreds and patches" have often met with more attention than they deserved. But he might have added that his "shreds and patches" are good for nothing.

In the front we have a pretty view of Boston-house, Brentford. Might not a view of Solomon's temple have answered equally well?

A Treatise on Agriculture. By J. Carpenter, of Chadwick Manor, Worcestershire. 2 vols. 8vo. pp. 430. 1l. 1s. Od. Rivingtons. Vol. I. 1803. Vol. II. 1805.

The multiplicity of the publications on agriculture which now appear speaks well in favour of that most important of all the arts and professions. They all contribute to disseminate knowledge; and they afford sufficient proof that a great number of persons are now interested in seeking that kind of information. This last is a circumstance of the utmost importance; for one of the chief causes of the slow progress of agriculture has been the difficulty of communicating knowledge among the farmers. It thus unfortunately happened that improvements were long introduced into one district, before they made their way into another; and in ninety-nine parts in a hundred of all England, not one half, perhaps, of the advantage was derived from the land, which in equal circumstances was derived from it in the other part. The secluded situation of the farmer, which allowed him much fewer opportunities for the interchange of ideas, and the sight of improvements, than were enjoyed by the manufacturer and other kinds of tradesmen, associated in towns, was the primary cause of the slow progress of improvement. That situation even produced a temper of mind which was by no means favourable to

the reception of new ideas, a certain predilection of habit to what he had always seen practised, a kind of obstinate conceit in favour of his own and his father's practices, and a stiff incredulity toward the good effects of all innovations. This temper, so common among the husbandmen, has been productive of the very worst consequences; and therefore, when this temper has so far given way as to admit a curiosity for books which describe all the different processes of agriculture, and compare them with one another, it is an extremely happy omen. It proves that the farmers are willing to learn; and the circulation among them of books is so effectual an agent, that by its means it may be put in their power to learn very fast. We are always therefore happy to hear of books on agriculture; and we may add in their praise that we have seen very few of them which are not calculated to do good.

We were not a little pleased with the performance before us, notwithstanding all its irregularity and homeliness. It is full of good and sensible views in regard to most parts of the farmer's business; and it speaks home to the ideas of a common husbandman in a way more effectual perhaps than a more polished production.

It consists of two volumes; the first of which was published in 1803. It is thrown into the form of letters, and cannot be said to follow any order; and though each volume is called a treatise on agriculture, they have no pretensions to contain a complete system. The shortest mode therefore in which we can convey an idea of the contents of the book, and its merits, is to state the different subjects, with the order of succession; to point out the particulars which we consider most worthy of notice; and to add such observations as the whole suggests.

The first three letters of the first volume are on *light soils*, and the mode of culture; and as turnips for that culture are a circumstance of the utmost importance, the fourth chapter entire is appropriated to them. The uninstructed farmer will read these with great advantage. He recommends the improvement of peat, or boggy land in the fifth letter, but does not enter into any detail, respecting the mode. There is one or two good things in the next letter, on potatoes, though potatoes are a subject pretty generally understood. Some of our readers may be amused with the following account of them from Gerard, in queen Elizabeth's time:

"'Potatoes,' says this venerable herbalist, who wrote in 1597, 'grow in India, &c. and in other hot regions, of which I have planted divers roots (that I bought at the Exchange in London) in my garden, where they flourished until winter, at which time they perished and rotted.' Speaking of the modes of cooking this exotic, he says, 'they were roasted in ashes; and some, when they are so roasted, infuse them, and sop them in wine; and others, to give them the greater grace in eating do boil them with prunes, and so eat them; and likewise others dress them (being first roasted) with oil, vinegar, and salt, every man according to his own taste and liking.'"

He mentions a species of potatoes, from which, if more generally known, it appears that great advantage might be derived. We wish he had been a little

more particular in his description of it; and where and how seeds of it are to be procured. We think it worthy of attention, and therefore extract the passage which relates to it:

“There are many excellent sorts of potatoes for the table, though there is no occasion to repeat them here, but it may not be improper to instance two sorts, one of which was given me some years since by a gentleman, who could only spare me a single potatoe; but I found the kind so good, large, and early, that I am particularly careful not to have them mixed with any other sorts, as they will produce two good crops in a year; the first crop is ready to gather about the middle of June, and the second as soon or sooner than most other of the late kind, though planted two or three months before them.”

Our author is a friend to the cultivation of flax; we think on good reason, and recommend his seventh letter which is on that subject. It does not exhaust the land more than a crop of any species of grain, if so much. It is so early off the ground, that with skilful management, and when the soil is in high condition, a crop of turnips may be got after it. The chaff of flax is superior to that produced from any species of grain, and mixed with oats or beans makes a most nutritive food for horses. The oil produced from the seed is of high value. The legislature, to encourage its growth, has fixed the tythe at five shillings an acre, a circumstance in England of no little importance, and gives a bounty to the grower of fourpence upon the stone.

It is natural here to make a reflection on the regulations of the legislature. When it wants to encourage the production of flax, it fixes the tythe immovably to a low rate, and grants a premium to the grower. When it wants to encourage the production of corn does it any thing similar, as the cases are similar? No! It is far from fixing the tythe, or granting a bounty to the grower. It says nothing about the tythe, and grants a bounty to the exporter!—But this is from the purpose of Mr. Carpenter's book.

The watering of meadows, and the cultivation of sainfoin and lucern, to both of which he is favourable, are his next subjects. His eleventh and twelfth letters are of a miscellaneous sort; and in the thirteenth he adventures upon a subject of a nature rather more speculative than is usual with him, the superiority of small or great farms.

We admire the judgement with which he has spoken on this subject, and his emancipation from those prejudices against small farms, with which almost all the great farmers, and land owners are infected. It seems so plain to common sense that both large and small farms are good, that any one may justly wonder it has been so seldom said. They are good for different purposes; and it is good for the country to have a proper mixture of both.

The common observation that the land is less productive in the hands of small, than of great farmers, has not been owing to the smallness of the farm, but to its mismanagement. And while the knowledge of the art was yet in its infancy, it necessarily happened that the small farmer was more ignorant than the great one, and his land worse cultivated. It was exhausted by an erroneous course of culture, and the

estate was injured to the landlord, while the cultivator was poor and wretched. But when the knowledge of agriculture becomes extensively diffused, which it is hastening to be, the small farms will be as well cultivated as the great; the landlord's estate will be improved, and the tenant will live comfortably. This conclusion is now so often confirmed by the fact, (Mr. Carpenter says it is so well confirmed to him by instances which have fallen under his own observation) that it is no longer subject to doubt. The following observations are not more remarkable for the spirit of philanthropy they display, than for their wisdom:

“A person occupying a large farm, may sometimes assist the lesser one, in doing a day's ploughing or drawing him some manure, &c. without any prejudice to himself; on the contrary, I have found the performing a few kind offices a benefit; there is no one in so low a situation, says farmer W——, but that he may sometime or other do us a piece of service; and there is no one, who is desirous of living in a comfortable way, can procure too many friends in his neighbourhood, or too few enemies; a good neighbourhood is valuable, and the good will of an honest industrious little farmer, is more to be esteemed and regarded than an imperious, domineering individual, let his profession and elevation be as consequential as they may. It is well for the repose of mankind, such persons are not very numerous; and that we have the pleasure of knowing many exemplary instances among the great, that do honor and credit to themselves, and impart comfort and happiness to those around them. The uneasy, unjust sort, are mostly composed of those, who have accumulated wealth in a sudden, unexpected manner; which causes a difficulty in finding out a rational method of disposing of their time or property, in such a way, as to be agreeable either to themselves, or those who happen to have any concerns with them.

“Small farmers are still more valuable on account of bringing up part of their families for service. Their children, in general, are bred up in habits of sobriety, frugality, and industry; make in general the best servants, and after them, the children of day laborers, and both together may be considered (next to the sailors) the most valuable part of his Majesty's subjects; subjects not affluent, but strong, hardy, and loyal, and cannot in reason be too much encouraged.

“It is the interest of all great land owners to instruct their agents to divide some of their larger estates into smaller ones, when opportunities occur; the public would be better served with many articles, than they are at present, and the landlord would be amply repaid for the expence of buildings, repairs, &c. in the advance of rents; which small portions of land for the most part are let at, in comparison with large ones.

“I am thoroughly convinced the nation receives much injury from the neglect of small ones; besides, it has a melancholy appearance to see in some places valuable old farm-houses and out-buildings uninhabited; and the former occupiers sometimes forced to move into manufacturing towns, to learn a new business; and from a cleanly, frugal, and virtuous course of life, are taught intemperance, and acquire diseases; instead of being well clothed and fed, they become ragged and dirty, their morals corrupted, and their food sometimes precarious; which leave us to expence, and regret the poet's prophecy:

“Ill fares that land, to hast'ning ill a prey,
 Where wealth accumulates, and then decays;
 Princes and Lords may flourish, or may fade;
 A breath can make them, as a breath has made;
 But a bold peasantry, their country's pride,
 When once destroy'd, can never be supply'd.”

The remainder of this volume is so miscellaneous that we need not specify minutely the topics. They relate to the female part of the economy of a farm; the management of the poultry, the dairy, &c.—to leases, inclosures; to a subject which seems not peculiarly connected with a treatise of agriculture, Longevity, in answer to several of Sir John Sinclair's queries, and to various other particulars.

In the first three chapters of the second volume, the author states in a sort of joint view the different management proper for strong and light soils. The practical views these sketches of his present, though not given in the most orderly form, are always good. And his lessons are delivered very shortly and distinctly, and with that evidence of being drawn from thorough experience and good understanding which is very convincing.

He takes notice in the fourth letter of the obstruction to the improvement of agriculture raised by the law of tythes; and we are pleased to find that his experience too proves how much that law is condemned by the better part even of the clergy themselves. The liberal conduct of a gentleman mentioned in the same passage, and which ought to meet with many imitators, gives that passage a peculiar title to be quoted :

"I know of no instance in a proprietor of tithes taking so good a method as Mr. —, who allows a draw-back of 10 per cent. to the farmer for his yearly improvements, by which prudent conduct, this gentleman, and the farmer as well, have received very considerable advantage.

"Another objection to the payment of tithes is, the frequent disputes it occasions between the clergy and his parishioners: where such events happen it is much to be lamented. You observe, that the clergy, in your opinion, are as well respected by the farmer as other proprietors of tithes, but they ought to be more so.

"I have many times met with worthy and respectable clergymen on the subject of tithes, and do not recollect a single instance but what they expressed a desire of an equivalent in land for their respective tithes. But so desirable an event, I am fearful, is not very near, and cannot be much expected, until the nation experiences the blessings of Providence in restoring peace, and until the Church and State cordially unite in such an affair of national importance.

"In the mean time, much may be effected by exchanging land for tithes in those inclosures which are yet to be brought forwards, as well as many of those already inclosed have so happily experienced; while some late inclosures have had the negligence or misfortune to lose so great a benefit, both to the proprietors of tithes and the landed interest in general."

He next gives instructions for the making of fences, and planting; respecting manures; the management of live stock and the dairy; and he then comes to a subject of very great consequence to the farmer, though very few writers on agriculture have yet had the sense to treat of it; we mean the management of the human creatures with whom the farmer has chiefly to deal, his male and female servants and his neighbours. The good sense of our author no where shines more conspicuously than here; and this letter we heartily recommend to general attention. The following are the first six of his rules for having good servants, which we think will confirm the character we have given of his advice on this head :

"It is generally acknowledged by farmers that one of the greatest difficulties attending a country life is to procure and keep in order good servants, for a considerable length of time. I shall, however, lay down some rules, which by observing, I can with veracity affirm, I have had the satisfaction in obtaining good men and boy servants; and the mistress the same with servant maids, for the space of thirty years, and upwards.

"First, from the observations I have made, the success of the event must be attended to by heads of families; if example and good order is neglected the fabric falls.

"Secondly, it is requisite to hire servants that are young, before they have been accustomed to bad habits, the consequence of keeping bad company; and to be chosen from those families of small farmers, or day labourers that are most noted for industry, honesty, and cleanliness; and when such servants go on well, not to part with them on small accounts. Scolding should be avoided. Lenient measures are best, and it is a good thing when you can perform any kind of work better than your servants, to spare a little time, and show them, by your example, the way you would have them pursue.

"Thirdly, discountenance the hiring of servants at Mops, or Statutes, such yearly meetings are injurious to the morals of servants, and promote a roving disposition, equally prejudicial to themselves and those they are to serve.

Fourthly, a bad effect attends the prevailing custom of the heads of families withdrawing themselves, in an evening, from their servants, who cannot be supposed to behave with that order and regularity they would otherwise do, if such practice was laid aside. It must be allowed this rule cannot be always observed, but the more it is attended to the better.

"Fifthly, breaking the sabbath proves very injurious; this day of rest from labour, is too frequently employed by servants in rambling or loitering about. There were few farmers better served than Mr. —, and Mr. D. C. The former used to take his servants with him to church on a Sunday. It was a saying of his, that if servants would not serve their Maker, on a Sunday, there would not be much dependance on them to serve their master the remainder of the week; and the latter used to remark, that the masters and mistresses of families should be considered as in a situation next to the parents of their servants. He likewise prevented the odious custom of prophane swearing, and bargained with them that every such offence should be a forfeit of one shilling, as by law established.

"I am thoroughly convinced of the utility of Sunday Schools; when properly attended, such institutions are of great service in promoting good morals in children, and oftentimes forwards them to be good servants.

"Sixthly.—There is another event which often occurs, to the disturbance and good order in families. Previous to the marriage of servants, it is reasonable there should be allowed proper time for seeing each other, or as they term it, keeping company; those masters and mistresses who refuse such an equitable request, act improperly and unreasonably, and do not seriously reflect that they had, in times past, taken similar liberty themselves. Besides, to prevent such connections sometimes occasions servants to keep in different company and bad hours. To stop such disagreeable conduct, I have, for many years regulated this kind of amusement, and have found it answer the purpose, by agreeing with servant maids so far as to have liberty to see their sweethearts, when the day's work is done, once a fortnight. If they reside at a reasonable distance, and of good character, then the allowance of a room to themselves, and a fire in winter; the man to have a pint of ale, to stay as long as is convenient, and then to depart home. This indulgence likewise prevents private cookery, &c. I have at times re-

lated these rules to different persons, some of whom have made light of them, while others have been of a different opinion and approve of the plan. Those who take the above reflections in a ludicrous or trifling point of view, may possibly set inconsistently, and soon or late be convinced to the contrary, in finding themselves mistaken in their judgment."

An article in the same letter, entitled, *To mend bad Neighbours*, is so much distinguished by the same good sense and philanthropy, that our readers will be pleased with its perusal :

"It is certainly desirable to reside among good neighbours, and though I have not had so much cause to find fault as some others, yet I have, at different times, met with indifferent ones. By which I chiefly mean, common trespassers, who commit much mischief either by day or night; the latter is the worst, by not being on our guard against cattle, &c. being turned into pasture at such unseasonable times.

"At first I used to impound their cattle, pigs, and sheep, and as I often found I could not, by any coercive means, get the better of the complaint, I afterwards tried more lenient methods, by occasionally bestowing victuals or drink, and sometimes both, on these depredators, attended at the same time with friendly advice, and this way had a good effect when no other method would; besides keeping on as friendly terms with such persons as could be admitted, they have sometimes proved themselves to be a considerable service, and mended in their conduct. If these reflections are thought by some to be of too mild a nature, let such persons first consider the disadvantages the lower order labour under, and that their crimes do not so deeply affect society as those that are sometimes committed by their superiors, who, for much greater offences often escape with impunity.

"There are also some other means to be used to obtain the above desirable purpose, such as a due observance of the *Lord's day*, attending public worship, &c. but these essential duties cannot be effected without *the example of their superiors*.

"Farther, it is certainly a matter of importance to all men in business, to promote the *beneficial employment* of the lower order of people, as the surest means to keep them honest. With so much detestation is this vice (idleness) held in some countries as to be used as a proverb, that an idle person is the devil's play fellow. There is no doubt but many of these unfortunate human beings are impelled, through necessity, to act a wrong part, whereas if they had been constantly employed, they would have been neither necessitous or idle, the two grand sources of all the evils they suffer, and the injuries they do to society.

"The diligent, when in health, live well and comfortably, and the slothful live hard and beggarly; and so I believe, generally speaking, it is all over the world."

The latter part of this volume too is extremely miscellaneous. But there are few parts of it in which there is not some instruction. We cannot say much for the sketch of his tour. We agree with him that tea is a more expensive diet for the common people than they ought to use, considering the consumption of butter, &c. which it requires; and that a substantial and nutritious meal might be got for much less money. But tea in itself is not debilitating, as he thinks. It only is not nourishing; and when the substantial part of the meal is sacrificed, as is often the case, to the mere luxury of tea, the individual is debilitated not from the enjoyment of the tea, but from the want of food.

A short set of rules, directing what the farmer is to do in every month in the year, is given, resembling the rules which are presented in many books for the gardeners; and these, though they must be very general, may not be without their utility. A set of receipts too are offered for the chief disorders incident to horned cattle, with methods of treatment. They are for the most part simple, and being confirmed by Mr. C.'s experience, they have no small recommendation.

The author has considerable difficulties with regard to leases. He is sensible of the obstruction to all improvement raised by the want of leases. Yet he is strongly impressed with the injury done to the proprietor when he cannot prevent a tenant from wasting and destroying his land. But surely it is not difficult to frame a lease to answer this purpose without injuriously fettering the tenant. Had he ever seen a form of the leases now commonly executed in all parts of Scotland, by which the interests both of the farmer and proprietor are perfectly secured, he would no longer have been at a loss.

We think his book, upon the whole, very much calculated to diffuse just practical views among the farmers, and we heartily recommend it to their attentive perusal.

A History of the County of Brecknock. Containing the Chorography, Natural History, Religion, Laws, Customs, Manners, Language, and System of Agriculture used in that County. By Theophilus Jones, Deputy Registrar of the Archdeaconry of Brecon. 2 vols. 4to. 1805. 2l. 15s. Od. Booth.

The proper business of the histories of particular counties is to supply that information which cannot be expected from works of a more general nature. This object therefore, the writers of such histories ought to have constantly in view. The state of the county with respect to agriculture, manufactures, and commerce, and the causes that serve to retard or promote every species of industry, the amount of the population, the manners and language of the people, their mode of life, their attainments in knowledge, and the shades of character that distinguish them from their neighbours, are to be minutely described. A comparative view will thus be afforded of the condition of particular divisions of a nation, which may be extremely useful in pointing out the most proper means for promoting the interests of the whole. Works of this sort therefore, when well executed, are a great public benefit. Mr. Jones has been seized with the laudable ambition of becoming a benefactor of mankind in this way, and it must be confessed that his gift is ample, for we have here one of two large quarto volumes, of which the whole is to consist. But as it does not necessarily follow that because the quantity is large, the quality should be good, it is still requisite to examine the history of Brecknockshire more particularly.

The whole of the volume now before us is divided into eleven chapters. The first treats of the ancient and present name of the county, the district in which it was formerly and now is comprehended, its boundaries, extent, population, rivers, mountains and vallies,

the nature of the soil, the climate and atmosphere. The next six chapters contain what the author calls the general history of Brecknockshire, from the earliest period to the present times. The eighth chapter is employed in a description of the religious tenets of the people of the county at different periods of their history. The ninth chapter contains their laws. The tenth treats of their language, manners, common opinions and prejudices, customs, state of commerce, and useful projects, such as turnpike roads and canals. The eleventh and last chapter gives an account of the state of agriculture in Brecknockshire, the agricultural society of the county, the nature of the soil, the size of farms and the nature of the tenures, the course of husbandry, the breed of cattle, the horses and sheep, the common manures and price of labour.

The ancient name of Brecknockshire appears to have been *Garthmudrin*, which according to the interpretation of the author, means *fox-hill*. It took its name of Brecknock, from Brychan, a prince who ruled over it about the year 400 of our era. At the time when the Romans had possession of Britain it appears that the principality of Wales was divided into north and south. The former was by the Romans called Venedotia, the latter Demetia. South Wales was again divided into Silura and Demetia. The author sets himself strenuously to find out the etymology and meaning of these words, but all his conjectures are extremely vague and uncertain. Amongst a variety of derivations one is scarcely more probable than another, and in truth several more might be mentioned, equally well founded as those which Mr. Jones has noticed. But fortunately the affair is of no great importance, and the agitation of such questions where there are no certain principles on which a decision can be founded, must be in a great measure idle and useless. Brecknockshire, however, he concludes to have formed a part of the ancient Demetia. The present population of the county he states at about 32,300 souls. This point might with more propriety have been reserved till the end of the volume, where the documents upon which he founds his opinion as to the population might have been introduced. Mr. Jones then takes what he calls a tour through the county, and here we have little else than the bare names of places. It would have been much better to have reserved this for his second volume, where he proposes to give a particular description of each of the parishes and most remarkable places in the county. The principal rivers are the Wye, the Usk, the Irvon and the Tawe. These rivers abound in fish of various sorts, especially salmon and trout. The soil in the mountainous parts is chiefly peat, while that of the vales is argillaceous. The soil of the remaining parts consists of a sandy loam on a substratum of gravel. This might have been reserved for that place where the author treats particularly of the agriculture of the county. The general history of the county is certainly in many parts too particular, and occupies a much greater space than ought to have fallen to its share. At the commencement we have a variety of etymological discussions to settle the meanings of ancient names, and to fix the exact site of Roman stations. The

use of these it would be difficult to discover, though undoubtedly they may be in some degree interesting to the staunch Cambrian. The author quotes many etymologies which he conceives to be faulty and ridiculous, but he himself often falls into the same error, and forms conjectures of his own that are no less idle and absurd than those which he condemns. But it may be said that this is the only way in which any explanation can be given respecting the antiquities of the country. It must indeed be owned that these relics of history are not to be altogether neglected; but where the explanation solely depends on evidence which is so vague, contradictory, and often ridiculous, nothing useful or certain can be learnt, and such points therefore ought to be dismissed with a very slight notice, corresponding to their little value. But, besides, supposing all this to have been correctly done, we certainly think that many of these discussions are misplaced. They effectually interrupt the narrative, and render the whole remarkably tedious and uninteresting. They would have come in with much more propriety in that part of the second volume which the author intends to devote to a particular description of whatever is worthy of attention in each of the parishes in the county. But Mr. Jones has further managed matters injudiciously by dwelling a great deal too much on the idle and absurd tales that are prevalent in some parts of Wales respecting their early history. Nothing certain or even probable can be made out of them, and they are good for nothing but to fill the imagination of the simple rustic with foolish chimeras. Mr. Jones himself seems to be in some degree sensible that such tales and documents can never be a proper foundation for history, but it is the only one he can find, he says, and therefore he adopts it for want of a better. This would have been necessary if he had been compelled to build a large structure and could find no other foundation. But the objection is, that he has raised a large structure on a rotten foundation, when he might have let it alone, or at least when he might have made the building slight, in proportion to the insecurity of the foundation. The history of the county is of course connected with that of the principality, but Mr. Jones has certainly dwelt on matters that concerned the principality in general, more than there was any occasion for. By such means as these this general history is spun out to a very useless length. It might be confined to one half, or one third, and still preserve every important particular. In the account of the Roman conquests and in other instances we find the prejudices of the Cambrian sometimes breaking out, not however to a very immoderate degree. Upon the whole, we cannot compliment the author on the management of this part of his subject.

In that part of the work which treats of the religious opinions of the people of Brecknockshire, we have an account of the Druids and their doctrines. The author, like a genuine Cambrian, is indignant at the assertion of Mr. Pinkerton, that Druidism was confined to the south of Britain. From the manner in which Mr. Pinkerton writes, he certainly is unworthy of that credit which ought to be given to an impartial and candid inquirer. His assertions on this head are

undoubtedly contradicted by tradition, history, and the antiquities of several places. The author says so, and then dismisses the point; but since he chose to introduce the controversy at all, he ought at least to have been a little more particular with respect to it; and given a simple statement of the passages of history, the traditions, and the remains to which he alluded. Without this, it is all matter of assertion on his side. However, he has compensated for this neglect, so far as length is concerned, by his long account of the Druidical tenets. He observes, in a more pompous manner than was necessary, that this discipline came first from Gaul into Britain, and that when Cæsar says, or rather gives it as a report, that it was first found in Britain, he knew nothing about the matter. There can, indeed, be little doubt that this observation is just. "In the time of Cæsar it was certainly more perfect in Britain than in Gaul, and therefore those of the Gauls who wished to study it thoroughly came to Britain for that purpose. But this only proves that the purity of the Druidical system had been infringed in Gaul, by the intercourse of the people with the Romans and the nations around them. Britain on the other hand, from its situation was more calculated to preserve uncorrupted a system of this sort. This probably may be the foundation of the conjectures to which Cæsar alludes. Mr. Jones is by no means well pleased either with Cæsar or Tacitus for their opinions respecting the horrid nature of the Druidical sacrifices. He stoutly maintains that they knew nothing at all, or at least very little about the matter. It would be needless to follow him closely on this point. But it may be observed that the evidence of both these historians is certainly not to be relied upon with that confidence which might be due to them on a subject with which they were better acquainted. The Christian religion followed the Druidical system, and the author gives a sketch of its rise and progress in Brecknockshire, together with the disputes that sometimes arose among the clergy. A few lines from the close of this chapter will shew the present state of religion in Brecknockshire, at least as distinctly as the author has chosen to record it:

"At present, to form an estimate of the religion of Brecknockshire, it may be said that two parts out of three of the inhabitants call themselves of the established church, the other third consist of Anabaptists, (a sect which has rapidly increased here of late) Methodists, Presbyterians and Independents; of the two latter, the presbyterians are the most numerous; but in this calculation of the numbers of the church of England, I include a sect who may (if it be not a solecism) be called no religionists: persons, who when it is necessary to make a profession of their faith, say, they are of the protestant established church, but who in fact, never attend the worship of the church or indeed any other place of worship: it is much to be lamented that this sect (if I may so call those who are neither *gregarious* or *systematic*) are yet increasing very fast, particularly in towns; some are corrupted by superficial writers and superficial thinkers; these constitute the majority of this description; others again are led into this error from indolence and thoughtlessness; both are equally mischievous to the community, independent of the doctrines of rewards and punishment in a future state: it is with sorrow I observe, that this example of inattention (to call it by no worse name) is most frequently seen among those of superior stations in life; in which

however they will find they are followed closely by those below them, down to the dapper tradesman and his spruce apprentice and shopman; a consequence which naturally follows, and which sooner or later, in proportion as the evil increases with more or less rapidity, must terminate in infinite mischief to the peace and happiness of society."

In the next chapter, where the author gives a kind of history of the Welsh laws, he might certainly by a proper arrangement have been more distinct and concise. Some useful information may however be drawn from it by such of the inhabitants of the principality as have not had any previous acquaintance with their laws.

The next chapter which treats of the language, manners, customs, &c. &c. of the people of Brecknockshire, contains a great deal of useful and interesting matter. Of the dialect of the Celtic spoken by the Welsh, the author says no more than that it is the old British language. To have confined the discussion of this point within narrow bounds would have been judicious; but to omit it entirely in a work of this kind is certainly somewhat singular. It surely deserved some attention whether the language in question be considered as the common speech of the lower orders of the people in the county, as a relic of antiquity, or as a clue to guide our researches into the origin of nations. But it must be admitted that Mr. Jones seldom errs in this way. He has adverted with sufficient conciseness to the mistakes of the Welsh in pronouncing the English language, though his mode of accounting for some of them are highly fanciful and indicative of Cambrian partiality. The reader probably knows that Pinkerton had the same antipathy to Celts, that some people have to a cat, and that he can scarcely ever speak of them with patience. The Celts, he says, are savages worse than the savages of America; they are savages, have been savages, and ever will be savages—radical savages, not even advanced to a state of barbarity; and if any foreigner doubts this, he advises him to step into the Celtic parts of Ireland, Scotland, and Wales, and look at them. Mr. Jones anxiously assures us that this is not true, and offers to become security for the safety of any traveller against the assaults of these wild beasts. The offer is obliging on his part, but notwithstanding what Mr. Pinkerton has said no travellers need put him to this inconvenience. The following account of the manners of the Welsh seems to be accurate, and is well worthy of attention:

"The Welsh are (I fear) proud, irascible, abrupt in address, hasty in their delivery, and sometimes in their conclusions, they are shrewd in argument, persevering and indefatigable in pursuit of a favourite point, cautious and artful in their endeavours to conceal their object from the party from whom it is sought, and too fond of obtaining it by fraud or artifice: indeed the difference betwixt wisdom and cunning does not seem to be thoroughly understood by all the inhabitants of this country.—A victory in a court of law (and they have rather a litigious spirit) is thought more valuable, and the lawyer better esteemed by a certain description of people, when it is obtained by manoeuvre or chicanery, than when it follows the weight of evidence or the fair merits of the case. For the English, they have long entertained an habitual, and almost inveterate aversion, and though it is now wearing off very fast,

it is but too evident in their dealings, and in their manner of speaking of them,

'Sais yw ef syn.'

'He is a Saxon, beware,' is still frequently heard, when one of the natives of Wales perceives his countryman in treaty with an Englishman, and it is said that formerly the articles of consumption esteemed as the greatest luxuries in the principality were, 'caws wedi bobi, a Sais wedi grogi,' or, 'toasted cheese and hung Saxon.'

'The Romans have long been forgotten, and to the Normans they seem to have retained no enmity; indeed they may almost be said to love them, for the same reasons that grandfathers are supposed to prefer their grandchildren to their immediate issue; because in them they see the enemies of their enemy. The treachery of the Saxons, whom the aboriginal Britons introduced into the island as friends and allies, and their cruelty in exterminating in cold blood the nobility of the ancient inhabitants (as is said to have been done on Salisbury plain) still rankles in the bosoms of the indigenous sons of freedom; the connexions and intercourse however of the two countries are now so numerous and so intimate, and the interests of both are so much blended, that in a short time the distinction of country will be thought of no more, and even at this moment it is confined to the secluded native of our wildest mountains, or to some unsociable beings, who unacquainted with the improved state of society, are prejudiced by tradition, and are misanthropes from habit or constitution.

'They are said to possess much curiosity, and an irresistible desire of prying into the designs, and learning the destination of travellers; there is nothing singular in this; all countries have this apparent curiosity, when they see or hear a being of a different garb or language from their own, and if a Welshman just caught and brought from the mountains, were introduced into a levee at St. James's, or into a rout among the fashionables of the metropolis, his country and his manners would be as much the objects of inquiry and curiosity, as those of the English philosophers in the bogs of Wales. The peasants of this country have no idea that there are persons in England who are at a loss how to spend their money or their time, nor can they be persuaded to believe that the object of these tourists is to admire the beauties of the mountains, vales, and cataracts so familiar, and of course so uninteresting to those who have always resided near them, consequently they conclude that the stranger is either an agent to government or the landlord, he is either an exciseman in search of smuggled goods, or a surveyor come to raise the price of their lands, or else he must be in search of gold, that grand desideratum of all ages and countries: for like the Arabs and other unpolished nations, they imagine gold to be concealed under every carn and cromlech, and many a valuable relic of antiquity has fallen a sacrifice to the auri sacra fames, in their eagerness to discover the adored metal.

'One of the worst of their habits remains to be described and to be deplored; this is their savage mode of fighting.—In England when a battle ensues the lowest of the mob has something like notions of honour, and roars out with sincerity, 'fair play,' but with us all advantages are fair in war, and a fallen adversary is at the mercy of his more fortunate competitor, while the by-standers seldom, if ever, interfere to prevent this unmanly application of the feet, and this ferocious mode of injuring, and sometimes of murdering a fellow creature. Death has frequently ensued in consequence of this cruel habit: it is rather extraordinary that it has not oftener followed these affrays; but the Welsh are not to be argued out of the practice, their countrymen in general do not reprobate it, but rather admire the victor, however he may have acquired his triumph.

'It is difficult to say how far that want of cleanliness, with which the Welsh have been frequently charged, is

really imputable to them. I am not their panegyrist or their advocate; after a more minute attention and more laborious investigation of the subject than has been employed by most of those who have thrown out the aspersion; I can form no decided opinion of their comparative merit or demerit in this respect.—Glamorganshire most certainly, must be instantly acquitted of this offence (for such it is); the cots in the vales of that county are externally and internally neater than in any other part of the kingdom, or at least I may venture to assert they are not excelled in that particular in any tract of equal extent in England: the hut indeed upon the wilds of Brecknockshire where the door serves for the threefold purposes of an entrance, a window and a chimney is a miserable habitation, and I have seen most disgusting scenes of filth in narrow allies in our towns; but there are also streets in London, of whose state I am persuaded not even the magistrates have the least knowledge or information—I forbear to describe them—the recollection of a visit to one of them at the request of a countryman, with whom I conversed on this subject, is so disgusting that I cannot think of it without nausea. One of the proofs of want of cleanliness in the Welsh (which has been strongly relied upon) is their being observed frequently without shoes or stockings—the objection is not new, it is as old at least as Henry the fourth, I am not afraid (says the gallant monarch, secure in his numbers and protected on his throne) 'I am not afraid,' says he, 'of those bare-footed rascals,'—meaning, I presume that all those who were barefooted must have been rascals or vagabonds. Under favour, 'my very noble and approved good masters,' the dirt thus thrown will not stick; this custom, however odious it may appear to those who live in courts and are strangers to 'the short and simple annals of the poor,' is productive of the reverse of what they too hastily presume; it originates in hard necessity and commendable parsimony; the rustic Welsh damsel who trudges to a fair or market barefooted, has no more pleasure in this kind of exercise than the courtier, though from habit the inconvenience diminishes. As soon as she approaches her journey's end the first stream near the town to which she directs her course is employed to wash off the dirt acquired in her walk; the shoes and stockings are then put on and worn till her return, are again taken off and the feet again washed before she proceeds to her house or her bed. Is there any want of cleanliness discoverable here? I do not assert it, but I fear there may be some fine ladies who wear silk stockings and yet have fouler feet than this *nudipeda*.

'The English travellers have described the Welsh farmers and peasants as hospitable, a virtue they certainly possess, but we owe this acknowledgement more to the politeness than the experience of our neighbours. For the reasons I have already explained, as well as from a want of frequent intercourse with foreigners, the inhabitants of the principality have a shyness towards travellers, and a suspicion of the motives for their peregrinations generally prevails; but if the stranger is fortunate enough to meet with, or to be introduced to an intelligent and conversible person upon his entrè into the country, who will recommend him in his rout, his business is done and this shyness instantly vanishes, when they are assured by one of their neighbours on whom they can depend, that the history of their country, a desire to explore the beauties of nature, and an abstract knowledge of their manners are alone sought for. Under these circumstances the door is thrown widely open to the welcome guest and such fare as their houses afford is placed without grudging before him: this fare indeed is in general very indifferent and often scanty. Most of the middling farmers kill one beast in November or December, and a pig about Christmas which are salted and roofed; this is the principal stock and capital for the ensuing year; a piece of this, out of the pot, forms one day's dinner, the broth in

which it is boiled, with a desert of bread and cheese washed down by water or whey, follows for the two and three succeeding days, and flummary and milk and vegetables, as potatoes, turnips, &c. with the usual assistance of the brown loaf and skim cheese fill up the week: butcher's meat fresh, is rarely seen in small houses, and consequently when introduced is considered as a luxury.

"To the immortal honour of the commonalty of this country let it be recorded that 'they have a tear for pity and hearts open as the day for melting charity.' To the tale of woe they never turn a deaf ear, nor is the humble door of the little farmer on the mountain ever shut against an object in distress. Many a bowl of oatmeal is given away in this manner by those who absolutely want it for their own families, who live more scantily than the poor they support, and are more wretchedly clad, the whole of their common articles of wearing apparel would not tempt even the avarice of the collectors for rag fair, if offered gratuitously to them; their Sunday dress (it is true) is rather more valuable, but here too warmth, and not shew, is consulted; the men generally wear grey or drab-coloured cloth, manufactured out of the wool of their own country sheep, coarsely and thickly woven; the dress of the women consists of a brown or blue jacket, check handkerchief and apron, man's hat and flannel petticoat. *The coffee-house* of the males during the day is the blacksmith's shop, and the grist mill of the females. At night the women card wool, spin, or knit, those who have memory to preserve the tales of tradition and can relate the exploits of their ancestors, entertain the household with a recital of them or frighten their audience with the eccentricities of a ghost who is generally sent in search of old iron to be thrown into a pond or a river, and the phantom is thereupon appeased and departs to rest.

"We have been frequently told that the Welsh are remarkably superstitious, and that most, if not all of them, believe in the reality of apparitions, this is idle assertion and mere conjecture; they have no more superstition or credulity than falls to the lot of the humble inhabitants of an equal tract of land in any other part of the kingdom; they have, it is certain, their stock stories, their provincial demons and goblins and their characteristic phenomena, with whom many are acquainted, most wish to hear of, and some believe: among the visionary beings, of whom tradition tells, and whom imagination creates, we frequently hear of the fairies, whom they call, *bendith eu mamau* and *y tylwyth tég*, i. e. the blessings of their mothers, the fairies or fair household, meaning that they were fair of form, though most foul in mind. The stories related of these fairies as well as of witches, who were supposed to play tricks with the milk-maid and spoil the butter, are similar to those heard in England. Fairies are undoubtedly of Gothic origin, as appears from Icelandic Sagas and the *Edla* or Runic mythology, they were divided into good and bad, and regarded by the northern tribes as having the absolute disposal of the fortunes of the human race: from the Goths the superstition spread, with their arms, among the nations whom they subdued and enslaved. The same idea prevailed on the continent of Asia, and particularly in the East. Mr. Mallet observes, that 'the notion is not every where exploded, that there are in the bowels of the earth fairies or a kind of dwarfish and tiny beings of human shape, remarkable for their riches, their activity and their malevolence.' In many countries in the North, the people are still firmly persuaded of their existence. In Iceland at this day the good folks shew the very rocks and hills in which they maintain that there are swarms of these small subterraneous men of the most tiny size, but of the most delicate figures.

"Our Welsh fairies are certainly of the same family,—hatched in the same hot-bed of imagination. Let us com-

pare the legends of Edmund Jones with the above description of Mr. Mallet. The latter tells us, they are little, active and malevolent, and that they reside in rocks and mountains; the '*sad historian*' of Aberystwith says, 'they appeared often in the form of dancing companies, and when they danced, they chiefly, if not always, appeared like *children* and not as *grown men*, leaping and frisking in the air,' that they were desirous of enticing people into their company and used them ill; that they were quarrelsome to a proverb, inasmuch that it was said of people at variance, '*ni chydunant hwy mwy na Bendith eu Mam-mau*,' (i. e.) 'they'll no more agree than the fairies;' that they seemed not to delight in open plain ground of any kind, far from stones and wood, nor in watery but in dry grounds not far from trees. The parallel is here remarkably correct, and the inference will naturally occur that both had the same origin. There are indeed few of our popular superstitions that may not be traced up to some opinion which was consecrated by the religion of the Goths or Celts; nor (to use the language of Mallet) need we always except those which seem in some respects to hold a conformity to doctrines or practices which the christian religion alone could have taught us.

"Besides these diminutive representatives of man, the Welsh have also fiends peculiar to themselves, or at least generally forgotten by the majority of the inhabitants of the island; these they call *cwn Anwn* or Anwn's dogs. Anwn is translated by Owen, *unknown*, but it is rather, as 'poor plodding Richards' has it, *anwna*, bottomless, and the prince of this country who is personified in the *mabynogion* may be called the king of immeasurable darkness, of that boundless void or space in which the universe floats or is suspended. This being (say the gossips) is the enemy of mankind, and his dogs are frequently heard hunting in the air, some time previous to the dissolution of a wicked person: they are described in the beautiful romance to which I have referred, to be of a clear shining white colour with red ears; no one, with us, pretends to have seen them, but the general idea is that they are jet-black.—To these dogs I conceive Shakspeare alludes in his *Tempest*, when he talks of noise of hunters heard in the air, and spirits in the shapes of hounds, and not to Peter de Loier, 'who (says Malone in a note) Hecate did use to send dogges unto men to fear and terrify them, as the Greeks affirmed.'

"The corpse candle, which precedes the death of some person in the neighbourhood, and marks the route of the funeral from the house of the deceased to the church is also a very common topic among our peasantry, who believe it confined to the diocese of St. David's: a tradition is likewise very commonly received among them, which preserves the memory of certain extraordinary and wonderful feats of strength, performed by two oxen of prodigious size, called *ychain banog*, or the oxen of the summits of the mountains. Davies, in his *Celtic Researches* calls them '*elevated oxen*,' and supposes them to allude to a sacrifice made by *Hu gadarn* or *Hu the mighty*; but whatever may have been the origin of the legends told of these oxen, the tradition seems to have been derived from the mythology of the *Druids*, and in some measure confirms the antiquity of the *Triads*, from whence it is evidently derived.

"The funerals in Wales, and the ceremonies preceding and following them, very much resemble those of the Irish, as described in that admirable little volume, entitled *Castle rack-rent*. The straw, on which the deceased lay, is set on fire soon after the breath departs, which is a signal of that event; we have our *gwynnós* or night of watching, and when ale can be procured in the neighbourhood, a *llawennós* or night rejoicing, though this latter phrase is more generally appropriated to the night before a wedding, when the friends of the bridegroom meet and spend the hours in mirth, for the supposed purpose of watching the

bride and preventing her flight or concealment. These weddings were formerly attended with some very extraordinary customs, all of which are now disused in the towns and their vicinities, but in the hills some few remain, particularly what is called the *bidding*, and we still occasionally see the herald of this event announcing it to the friends, relations, and acquaintance of the bride and bridegroom. He bears in his hand a long hunting pole or staff, to the top of which is nailed or tied a bunch of ribbons, of various colours; after greeting the family as he approaches the house, leaning upon his support like the datecniad pen pastwn of old, he with great gravity and solemnity, addresses them nearly in the same words mentioned in the *Gentleman's Magazine*, of December, 1791, page 1108, with this difference, that in Breconshire, fish is not enumerated among the dainties of which the guests are invited to partake: the form of this invitation I have endeavoured in vain to obtain, though it is still occasionally heard in the highlands, but the substance is a promise of cakes and ale, pipes and tobacco, chairs to sit down, &c. and an undertaking on behalf of the intended bride and bridegroom, that they will return the favour to such of their visitors as may thereafter claim it.

“On the evening preceding the marriage, the bride's female friends bring her several articles of household furniture; this is called *stafell*. On the morning of the ceremony, the lady affects coyness and sometimes conceals herself, but is *fortunately* always discovered and rescued from the party who are resolved to carry her off. Upon approaching the church, another scene of confusion and bustle ensues; it should seem now, that some of the company are determined to prevent the celebration of the marriage; one of her male friends, behind whom she is mounted on horseback, though generally without a pillion, makes many attempts to escape and run away with her, but the companions of her future husband succeed in dragging her (‘nothing loath’) to the altar. Upon this occasion, the racings and galloppings on both sides are really alarming to by-standers unaccustomed to these exhibitions, and it is astonishing that more accidents have not happened in these sham flights and pursuits. Previously to the young couple's setting out for church, as well as at the public house in the village where they generally retire for a short time after the ceremony is over, the friends of both parties subscribe, according to their abilities, each a few shillings, and the sum is particularly noticed by one of the company; as it is expected to be returned to every person then present who may thereafter be entitled to it on a similar occasion; for this contribution has been long settled to be of the nature of a loan and has been sued for, and recovered at law. Lewis Morris asserts, that instances have been known where two persons have made biddings under pretence of marriage when it was not intended, in order to get money, which they have divided amongst themselves; such a stratagem has never come within my knowledge, nor indeed can it possibly be effected according to our custom; but that of Cardiganshire, which Mr. Morris in part describes, may be different, and the money may be there collected on the day, or in the week preceding the marriage.

“The athletic exercises of throwing the bar, running and wrestling, have been, of late years, superseded by the amusements of hunting, ball playing, and drinking; in the two first, much activity is certainly required, but the last, frequently, if not always, succeeds to both, until the head and stomach become brimful, and the pockets completely empty: in the course of the carousal, what they call singing is introduced; generally two or three begin at different times, and in different metres and cadences, (for they cannot be called tunes) and proceed with great satisfaction to themselves, and apparently to the great delight of their parties; if a third or fourth strikes up, the *harmony* continues; no

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one complains of interruptions, and even if a trifling dispute arises, provided it do not proceed to blows, the minstrels persevere with admirable calmness and composure to the conclusion of their ballads in a tone of voice which is applied without variation to a psalm or a sonnet, a hymn or a march, and than which nothing can be more dissonant and disagreeable; the last note to every song, whatever may be the subject, is protracted, drawn, or rather *drowled* out to a considerable length, and is in what a musical friend of mine calls a *monotonous minor lower key*. The beverage drunk at these meetings is principally ale, not above a fortnight old, and the malt highly dried; for they suppose pale beer must be weak, and consequently, as they think, not so strengthening and exhilarating as more potent liquor. Since the late tax, which falls heavily and is very prejudicial to the interests of this country, the use of spirituous liquors has increased; a consequence which every able statesman must deplore, and which it is hoped will be attended to, before the mischief is irremediable and the habit becomes inveterate.

“Another of the strongest prejudices of the inhabitants of this country is an obstinate dislike of innovation in arts and sciences, at the same time that they frequently discover a violent fondness for it in religion; the first is ingrafted in them almost with their birth, encouraged and inculcated by their parents during childhood, ‘grows with their growth and strengthens with their strength,’ the latter is the child of curiosity nurtured by enthusiasm; they are likewise too ready to believe that, provided they pray long, frequently and publicly, the tenets of a pastor or congregation are not very material; hence I have known well meaning people in the same day frequent the church, an anabaptist meeting, the tabernacles of Wesley and of Whitfield, and conclude the day in an assembly of Quakers; this inconsistency however is infinitely more venial than a total disregard and contempt of all forms of prayer and every mode of worship.

“In general they are very tenacious of old opinions and proverbial maxims, and it is useless to attempt to convince or to induce them to alter their sentiments. ‘Nid yw rhodd ond hyd fodd,’ is a common saying in Wales; a gift is no longer a gift than the giver pleases so to consider it, and he may, according to their idea of law as well as morality, recall it whenever he chuses: the English barrister may deny this; he may argue, and confute, and confound them, but he will never procure from the Welshman an admission that he is wrong in this position: they likewise hold, that it is much more heinous to strike a man on the high road than in his own house or a field.—Though this may seem extraordinary it is easily accounted for.—When a felon abjured the realm, he was obliged to walk from the church porch along the highway, carrying a cross in his hand to the next seaport, where he was to embark, there to quit the kingdom; while he continued on the highroad, his person was not only protected from injury but from insult, yet if he deviated a single step to the right or the left he might be knocked on the head with impunity. This law known alike in Wales as in England, though with some variation, (as has been seen) and a wish perhaps to protect travellers as they passed through their country, suggested the idea that it would be proper to attach a higher degree of criminality to an interruption or assault committed on the high road ‘which (say they) should be open and free to every body,’ than in any other situation or place.”

The principal exports it appears are, wool, butter and cheese. Some time ago the county had considerable manufactories for woollen cloth, but these have died away owing to the superior capital or industry of Wiltshire and Gloucestershire. Some attempts to revive them were unsuccessful. The industry of the county has, however, of late been greatly facilitated

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by turnpike roads and a navigable canal, opening a communication between Brecon and the Bristol Channel.

The last chapter is very properly, wholly devoted to the subject of the Agriculture of the County, and the only objection that can be made to it, as far as the introduction of important matter and its arrangement are concerned, is that the author has been rather too particular in his history of the rise and progress of the Breconshire Agricultural Society, and not sufficiently minute in some points relating to the agriculture itself. The farms are in general small, and lands for the most part let from six to seven shillings per acre. Some land in the vallies, however, lets for forty shillings, and from that to three pounds per acre. A great part of the land is let from year to year at rack-rent, an effectual check to its improvement. It appears that the inhabitants of this county are great enemies to innovation in their agricultural management, and that it is scarcely possible to overcome their prejudices so far as to make them adopt a new method, though the advantages of it should be clearly proved. The old manure, the old way of preparing it, the old plough, the old yoke, in short, the old routine in every thing, though that should be abominably bad, must alone be used. These prejudices are of course gradually diminishing, but a long space of time must elapse before they can be completely eradicated. The peasantry, however, may plead in their favour the example of many who think themselves no shallow politicians. Many valuable observations are here made by the author with a view to the improvement of the husbandry of the county, particularly with respect to the preparation and use of different kinds of manure, according to the nature of the soil. Some useful remarks also occur tending to remove the popular prejudices that are often entertained respecting the farmer in times of scarcity.

Upon the whole, we have here a great deal of important information on the subject of which Mr. Jones treats. But at the same time much idle and useless matter is introduced, and the author is often particularly faulty in the relative importance which he has attached to many of the points which fell under his consideration. Some trifling things are minutely discussed, while matters of more consequence are either neglected or not so fully considered as they deserved. The author too has often made an injudicious arrangement, and certainly it was altogether unnecessary to extend the work to such a size. If this last objection applies to the present volume, it is to be apprehended that it will apply much more strongly to the next, at least if we may judge from the hints of the author respecting its intended nature. In the Appendix to the present volume we have the pedigree of Brychan Brecheinoig, the prince from whom the county has its present name. It was not without reason that the author was afraid that the Saxon in wandering over it would be in danger of breaking his neck. To travel over it is indeed a most tremendous journey. We looked carefully over the margin, however, in order to ascertain whether it was stated there at what time the world was created; but this has, perhaps by mistake, been omitted. In the next volume it seems we are

to have the pedigrees of all the principal families in the county. If the length of each should correspond in any degree to that of Brychan, and the whole should be written out pretty widely, it might be a question whether they would not cover the whole of the surface of the county lands.

The Life of Sir Walter Raleigh, Knt. By Arthur Cayley, Jun. Esq. 2 vols. 4to. 1l. 16s. 0d. Cadell & Davies, 1805.

The name of Sir Walter Raleigh, and a few of the most striking incidents of his eventful career, are known to every reader of English history: but the more particular circumstances of his life are but imperfectly understood unless by those who have had occasion to make minute researches into the period when he lived. The biographical sketches, which have been prefixed by Oldys and Birch to various editions of his works, are in the hands of few; and indeed the information which they afford is either so meagre, or detailed in such a rude and undigested manner, that their perusal can afford little either of instruction or amusement. Gibbon had once in his contemplation to do justice to the memory of Raleigh, as he informs us in the memoirs published by Lord Sheffield; but this intention he speedily relinquished for a more extensive theme. Mr. Cayley has at length undertaken the task which Gibbon contemplated, and in the two volumes before us has collected whatever can be necessary to render the reader acquainted with the character of Raleigh, and the circumstances in which he was placed. He has with diligence collected the information which lay scattered in various authors, and has likewise presented us with the narratives of those voyages in which Raleigh either bore a part in person, or with which he was in a particular degree connected. These narratives, indeed, swell out the work to a much greater length than it would otherwise have reached: but they are intimately connected with the history of Raleigh, and throw much light on the opinions and manners of the times in which he lived. As probably many of our readers are but little acquainted with the particulars of Raleigh's life, we shall perhaps do them an acceptable service by presenting them with an abstract of the most important circumstances which are contained in the volumes before us.

Raleigh was descended of a very ancient family, which had been settled in Devonshire previous to the conquest. The splendour of his house had, however, before his time, been so much obscured by the diminution of their fortune, that when he first appeared at court and began to rise in Queen Elizabeth's favour, the lords of the court bestowed very liberally upon him the names of *Jack* and *Upstart*. His father was Walter Raleigh, Esq. of Fardel, near Plymouth; but his birth place was at Hayes, a farm which his father rented near the mouth of the Otter river in Devonshire. He was born in 1552, "a year," (says an old astrologer whose writings are preserved,) "remarkable in our chronicles; first, for that strange shoal of the largest sea fishes, which, quitting their native waters for fresh and untasted streams, wandered up the Thames so high, until the

river no longer retained any brackishness; and secondly, for that it is thought somewhat stained in our annals with the blood of the noble Seymer, Duke of Somerset; events surprisingly analogous both to the life of this adventurous voyager, Sir Walter Raleigh, whose delight was in the hazardous discovery of un-frequented coasts; and also to his unfortunate death."

Nothing is known of Raleigh's childhood or school education; it is only ascertained that he studied some short time at the University of Oxford. According to the accounts of Wood, in his *Athenæ Oxonienses*, he became a commoner of Oriel College, in or about the year 1568; "and his natural parts being strangely advanced by academical learning, under the care of an excellent tutor, he became the ornament of his juniors, and was worthily esteemed a proficient in oratory and philosophy." Lord Bacon has preserved the following anecdote of Raleigh while he was at Oxford. "A cowardly fellow, who was a very good archer, having been grossly insulted by a fellow-student, complained to Raleigh and asked his advice how he should repair the wrong he had suffered. Raleigh's answer was, *challenge him to a match of shooting.*"

About the age of seventeen, Raleigh quitted the University and repaired to France, as one of a hundred well-equipped volunteers, all gentlemen, who were sent by Queen Elizabeth to the assistance of the Queen of Navarre, in the year 1569, at the commencement of the third civil war. The particular exploits of Raleigh in France are not recorded; but it is known that he here laid the foundations of his future eminence, and was initiated in the arts of war and policy.

He returned to England about the year 1575. A poem, supposed to be written by him, and dated in the Middle Temple, has led to the opinion that he had now become a student of law. But in his reply to the Attorney General, at his arraignment, he declares that he never read a word of law in his life, until he was a prisoner in the Tower; and as it was then customary, as it is at present, for gentlemen to have chambers in the Inns of Court, although not of the profession, there seems no good reason for converting our warrior into a lawyer. In two years after his return, he was again employed in the Netherlands among the troops sent by Queen Elizabeth under Sir John Norris, to chastise the insolence of Don John, the Governor of the Netherlands; and was probably present at the memorable battle on Lammas-day in 1558, which terminated the career of that overweening but impotent prince. It is related that the English and Scots, oppressed with a long and wearisome march, arrived on the field only a day, some say only an hour, before the battle commenced. Owing to the heat of the weather, or in Lord Bacon's words, *being more sensible of a little heat of the sun than un-cold fears of death*, they threw off their armour and cloaths, and in their shirts assisted to chastise Don John for the faithless treaties of peace with which he had abused the States.

An expedition undertaken by Sir Humphrey Gilbert, his brother by the mother's side, who had obtained a patent from Queen Elizabeth for planting

the northern undiscovered parts of America, afforded Raleigh, in the following year, an opportunity of making his first essay on that element on which he afterwards so much distinguished himself. He engaged with many other gentlemen on this voyage of discovery; but owing to dissensions among themselves, most of them abandoned the enterprize, and Sir Humphrey, with Raleigh and a few other friends, were left to prosecute it alone. After a smart action, however, with some Spaniards who fell in their way, they were obliged to return with some loss to port.

Raleigh was now twenty-seven years of age, and had passed the last ten years of his life in the school of war and enterprize. We are told that at this period he took uncommon pains to improve himself in every description of active exertion. Only five of the twenty-four hours were devoted to sleep, four were regularly employed in study, and in his land and sea expeditions he voluntarily shared the labours, hardships, and hazards of the common soldier and sailor.

Ireland was then in the same state in which we have seen it a few years back. The same system of coercion and deliberate cruelty had rendered the inhabitants desperate, ferocious, and bloody beyond example. Lord Grey, the governor, had been instructed to shorten the Irish wars by an *effectual prosecution*; and of himself agreed in opinion with a succeeding governor, that *like nettles the Irish make those smart who handle them gently, and to prevent stinging they must be crushed*. The effects of such detestable sentiments in a man entrusted with unlimited power, may easily be imagined: Ireland was filled from end to end with murders and bloodshed; the inhabitants were exterminated by thousands, and yet, strange to relate! those who survived were not rendered a whit more in love with loyalty. Raleigh acted a conspicuous part in these tragedies; and displayed uncommon personal courage and conduct in his enterprizes against the rebels. He was one of the officers entrusted with the massacre of the Spanish garrison, who had erected a fort in Ireland, and who were treacherously ordered by Lord Grey to be put to the sword after they had surrendered.

An anecdote related of Raleigh's prowess while in Ireland gives us an idea of the chivalrous spirit of that age. The seneschall of Imokelly, a rebel chieftain, had laid an ambush for Raleigh, and intercepted him with a considerable body of men as he was crossing a ford, attended at the time by only six of his men. Raleigh, however, with a staff in one hand and a pistol in the other, stood his ground with the most determined resolution, until his whole company had come up and crossed; and such was the dread which his valour inspired, that none of his antagonists durst begin the onset upon him, but merely stood reviling him at a distance. Some time afterwards, at a parley between the rebels and the lord Governor, Raleigh taxed the Seneschall with cowardice in this affair; but was answered by one of the attendants of the latter, that although his master was a coward on that day, yet when a future opportunity offered, he would shew himself another man. The Earl of Ormond, governor of Munster, who was present and heard these speeches, took up the affair, and offered with

Raleigh and four others, to pass the great river and fight the Seneschall and an equal number of the best men he could pick out. This challenge was afterwards sent to the camp of the rebels, but refused. How curious would such a challenge have appeared in our days from Lord Camden and suite to Arthur O'Connor or Napper Tandy and their adherents!

Raleigh does not appear to have been satisfied with his situation in Ireland: in a letter to the Earl of Leicester, whom he addresses as his patron, he tells him, that unless it were on account of the connection of the governor with his lordship, he would disdain to remain in such poor place and charge as much as to keep sheep.

After the insurrections were considerably got under, Raleigh returned to England. His introduction to Queen Elizabeth is ascribed to the following incident. The Queen in her walks met one day with a dirty spot in the road, which made her hesitate in proceeding. Raleigh, who happened to be present, threw off his new plush mantle, and spread it for her Majesty, who trod gently over the fair carpet, surprized and pleased at the adventure. The handsome person and graceful address of our young soldier, powerfully seconded the good opinion which his gallantry on this occasion inspired, and he soon became one of the Queen's principal favourites.

The enterprising spirit of Raleigh was not however frittered away by the share which he bore in the pageantry of a court. His brother, Sir Humphrey Gilbert, after many unsuccessful attempts to colonize, was at last lost in one of his vessels. Raleigh, however, not dismayed, by these misfortunes, presented to the Queen and council a project for discovering such parts of America as might lie north of the gulph of Mexico, and obtained a patent for this purpose. Two vessels which he fitted out for this purpose in the year 1584, discovered Virginia. Raleigh seems to have obtained much credit at court in consequence; he was elected a member of parliament for the county of Devon, and soon afterwards had the honour of knighthood conferred upon him. The acquisition of such a distinction was, in the times of Queen Elizabeth, a test of very considerable merit, and consequently an object eagerly sought after. Nothing indeed affords a stronger proof of the sound judgement and address of this princess than the frugality and discrimination with which she bestowed titles of distinction, and by this means rendered those things very strong incentives to public services, which in the hands of other princes are mere baubles, which the basest may readily acquire, and that consequently the truly meritorious despise. "No prince," remarks an intelligent observer of her reign, took an exacter estimate of her subjects' abilities to serve her, or made a deeper inspection into their aptitude, nature, and humours, to which, with a rare dexterity, she fitted her favours and their employments; as may be instanced in Sir Francis Vere, a man nobly descended, Sir Walter Raleigh, exactly qualified, with many others set apart in her judgment for military services, whose titles she never raised above knighthood, saying, when importuned to make General Vere a baron, that in his proper sphere, and in her

estimation, he was above it already; therefore, all that could be expected from such an addition, would be the entombing of the spirit of a brave soldier in the corpse of a less sightly courtier; and by tempting him from his charge, hazard that repute upon a carpet, which his valour had dearly purchased him in the field." Thus we find that so far was Queen Elizabeth from supposing a man of real merit could be in fact exalted by a high title, that she was afraid to confer it, lest the benumbing influence of the fopperies and parade attending it, might degrade an experienced and approved general from the rank he had already obtained.

Raleigh had obtained a patent for licencing the venders of wine throughout the kingdom, the better to enable him to prosecute his enterprises for the discovery of new countries. He became an associate in fitting out the vessels under Sir John Davis, who discovered the Straits since called by his name. A rich Spanish prize taken by these vessels, added somewhat to Raleigh's private fortune, which was afterwards still farther advanced by the grant of an estate in Ireland of twelve thousand acres. His fortune was not however more increased by these means than it was diminished by his attempts to colonize Virginia. After experiencing numberless hardships, the colonists whom he had sent thither were at length compelled to relinquish their settlement, and to return home with diminished numbers, and the loss of what means they had carried along with them.

About this time tobacco was introduced for the first time into England. Raleigh became a particular patron of the new plant, and descanting one day on its virtues to the Queen, declared he was so well acquainted with its properties, that he knew the exact weight of the smoke which could be produced by any given quantity. Her Majesty dwelling on the idea of confining the smoke in a balance, suspected that he was playing the traveller, and laid him a wager he could not make good his words. Raleigh weighed the tobacco, smoked it, and then weighed the ashes. The Queen did not deny that the difference had evaporated in smoke; and added, "many labourers in the fire turn gold into smoke, you have turned smoke into gold." Raleigh was now very high in her Majesty's favour, and about this time was appointed by her Seneschall of the Duchies of Cornwall and Exeter, and Lord Warden of the Stannaries in Devonshire and Cornwall." Raleigh and Leicester were at this time apparently on very good terms, but it is supposed the latter was envious of Raleigh's rising favour, and that with a view of counteracting it, he first introduced Essex, his son-in-law, to the Queen's attention. Raleigh bore a part in the common efforts against the Armada, and greatly distinguished himself.

Some of his adventures to the new world were successful, but his Virginian colony presented such an unpromising aspect, that after having expended forty thousand pounds upon it, he at last determined to assign it over to a company of London merchants, reserving to himself a fifth part of all the gold and silver ore which might be found.

Raleigh had now risen to his summit of favour at

court; and with the usual instability of greatness resting on such a foundation, we find his arrival at this height the signal for his again being made to descend. He was engaged in an expedition against Portugal, in which he quarrelled with some friends of Essex; and although, on his return, he received from the Queen a gold chain, yet the influence of the favourite rendered it expedient for him to quit the court and retire to Ireland. Here he renewed his acquaintance with Spenser the poet, who in his pastoral of "Colin Clout's come home again," celebrates their meeting on this occasion: the poetical name of Raleigh in this pastoral, is *the Shepherd of the Ocean*. On his return to England, he carried the poet along with him and introduced him to Queen Elizabeth. Although Raleigh was himself at this time under a cloud at court, yet we find him exerting his remaining share of influence for the protection of the injured. One Udall, a man of worth and talents, who had exerted himself to procure some reformation of abuses in church government, was tried before the high commission court, for a book he had written on this subject. No witnesses were permitted to appear in his favour, because the book being written against bishops who exercised their government under the Queen, was written against her royal person. Although there was no legal proof against him, yet the jury were prevailed upon to find him guilty upon an assurance from the court that a mere censure against him was wanted, and that no harm was intended him. The conscientious court, however, after keeping him in prison for some time, at length condemned him to death; and he would in consequence have been executed had not the interposition of Raleigh procured him a reprieve.

Some time afterwards Raleigh formed a project for intercepting the Spanish plate fleet, and the squadron fitted out on this occasion succeeded in capturing a Spanish East-Indiaman, the richest prize hitherto brought into England. This ray of good fortune was, however, soon overcast by the discovery of an amour which he had carried on with the beautiful Elizabeth, daughter of the celebrated statesman and ambassador, Sir Nicholas Throckmorton, and one of the maids of honour to the queen. Her Majesty was so much displeased at this intrigue, and the extremity to which it had been carried, that she confined both parties to the tower. Raleigh made the best reparation in his power to the lady by marrying her, and she afterwards proved a pattern of conjugal affection. He was not however immediately released from confinement; yet some time afterwards we find him again in considerable favour at court. One of his letters to the Queen about this time, which has been preserved, affords a curious specimen of the manner in which her courtiers addressed and endeavoured to procure her favour by affecting the most fervent passion for her person. After speaking throughout in the style of a desponding lover, he thus concludes his letter: "and so most humbly embracing and admiring the memory of the celestial beauties, (which with the people is denied me to view,) I pray God Your Majesty may be eternal in joys and happiness." While he was in confinement in the Tower on account of

the affair just mentioned, he gave a proof of his violent passion for his imperial mistress. Raleigh happening to descry her barge at Blackfriar's stairs, after gazing and sighing for a long time, at length suddenly burst into the most furious transport, swearing "his enemies had on purpose brought her Majesty thither to break his gall in sunder with Tantalus' torment, that when she went away he might see his death before his eyes." At the same time he vowed that he would disguise himself, and get into a boat, to ease his mind with a sight of the Queen, or else he protested his heart would break. It was not till after a sturdy struggle with the jailer, and even daggers drawing, that he was prevented from executing this purpose.

It was not long after this period that Raleigh undertook his expedition for the discovery of the reported gold mines of Guiana. Of this expedition we have the narrative transmitted to us by himself, and certainly it exhibits as complete a picture of the credulity of mankind in respect to what they are anxious to find true, as has ever been offered to the world. Although he encountered nothing but naked, drunken, indigent savages on the banks of the Oroonoko, yet he readily believed every tale he heard from them of the interior of the country being inhabited by a civilized race of men, who were splendidly attired, who had many mighty cities and dwelt in palaces of the richest materials, and whose furniture, arms, and instruments of every description were made of gold. That Raleigh himself really believed in these things, and in the existence of the great city of El Dorado, whose houses were roofed and its streets ornamented with gold, no one that reads his narrative can doubt. He very justly reasons that it would be great folly in him again to wish to encounter similar perils and fatigues were he not convinced that "the sun covereth not so much riches in any part of the earth." It is in this narrative that we have the original of Othello's "men whose heads do grow beneath their shoulders." A people, he informs us, called Ewaipænomia, are distinguished by their heads not growing above their shoulders. "They are reported to have their eyes in their shoulders, and their mouths in the middle of their breasts, and that a long train of hair groweth backward between their shoulders." The son of Topiarwarri, which I brought with me into England, told me, that they are the most mighty men of all the land, and use bows, arrows, and clubs three as big as any of Guiana, or of the Oroonokoponi; and that one of the Iwarakæri took a prisoner of them the year before our arrival there, and brought him into the borders of Arromaia, his father's country; farther, when I seemed to doubt of it, he told me that it was no wonder among them; but that they were as great a nation, and as common as any other in all the provinces, and had of late slain many of his father's people, and of other nations their neighbours. But it was not my chance to hear of them till I was come away; and if I had but spoke one word of it while I was there, I might have brought one of them with me to put the matter beyond doubt." Our adventurer indeed, by many mischances was prevented from bringing home a cargo of gold from this most

rich of all countries; but this did not diminish his sanguine hopes of being afterwards more successful; and his future enterprises were still farther stimulated by a prophecy which he assures us was current in Peru, and found by the Spaniards deposited among the archives of the Peruvian temples that "from Inglatierra those Incas should again in time come to be restored, and delivered from the servitude of the said conquerors."

As Raleigh had however brought home with him no earnest of the riches which were hereafter to be derived from Guiana, his reception was indifferent, and many treated his lofty promises as mere traveller's tales. These mortifications however did not induce him to give over his enterprises: with the assistance of his friends the Cecils, he was soon enabled to fit out a second expedition. He did not attend it in person but entrusted the conduct of it to Captain Keymes, who in his narrative of the voyage even improves upon the pompous descriptions of Raleigh, and uses many arguments to show that the country was rich beyond all conception; that the conquest was certain and easy, and that his countrymen were bound both as men and Christians to rescue these poor people from their own idolatry, and the superstitious and cruelties of the Spaniards.

In the year 1696 we find Raleigh acting a most conspicuous part in the memorable attack on the harbour and town of Cadiz. The Queen, understanding that Philip was renewing his preparations for an attempt on this kingdom, resolved to take signal vengeance, and at the same time to frustrate his enterprises by burning his fleets in his own harbours. For this purpose a large fleet attended by many transports, was dispatched under the command of Lord Effingham, as high-admiral, and Essex as general of the land forces. Raleigh commanded one of the largest ships of war. An account of this action which he sent to a friend, is preserved, and affords a curious display both of the writer's character, and of the manner in which such enterprises were conducted in those times. From his own account we are led to conclude that he was not only consulted and his advice followed in every important circumstance, but that he often repaired the almost fatal errors of others. Indeed it must be allowed that he was far superior in talents to the other commanders. But what seems most curious to a modern reader is the manner in which the enterprise was conducted. In the attack on the galleons and other vessels in the harbour of Cadiz, we find nothing of those regular and concerted movements which give such wonderful effect to naval enterprises in modern times. The object of each commander seems to have been to lay himself as nearly alongside of the enemy as possible, in such an order as might appear best to himself. Raleigh prides himself much on the personal prowess he discovered, the contempt he shewed for the Spaniards, and above all his taking the lead of the whole fleet. "Having," says he, "taken the leading, I was saluted first by the fort called Philip, afterwards by the ordnance on the curtain, and lastly by all the gallies in good order. To shew scorn to all which, I only answered first the fort, and afterwards the gallies, to each piece a blur

with a trumpet, disdainig to shoot one piece at any one or all of those esteemed dreadful monsters." Throughout his narrative he repeatedly boasts of keeping the lead, and the means which he sometimes employed to maintain it, are not a little curious. Every one seems to have been more anxious to snatch this honour from him than to silence the enemy. Having left his ship for a short time to confer with the Commander in Chief, he found on his return that one or two of the captains had pushed forward their vessels ahead of him. This was an insult he could not brook, and therefore instantly pushed forward his vessel, and, adds he, "thrust myself athwart the channel, so as I was sure none should outstart me again for that day." The contest for priority was not however at an end. The Commander in Chief, "thinking his ship's side stronger than the rest," thrust another vessel aside by main force and came up next to Raleigh. In the mean time, says our hero, "the Marshal, while we had no leisure to look behind us, secretly fastened a rope on my ship's side towards him, to draw himself equally up with me; but some of my company advertising me thereof, I caused it to be cut off, and so he fell back into his place, whom I guarded, all but his very prow, from the sight of the enemy."

Such unskilful efforts being however directed against an enemy no less unskilful, were eminently successful. The whole Spanish vessels in the harbour of Cadiz were either burnt or taken, and the town was afterwards sacked. Raleigh, in consequence of a severe wound he had received in the action, was unable to join in plundering, and thus missed his share of the booty. He therefore concludes his letter with lamenting that he had made nothing by the enterprise but poverty and pain. "If God had spared me that blow," says he, "I had possessed myself of some house."

After his return from the expedition, we find Raleigh immersed in court intrigues, uniting with Sir Robert Cecil against Essex, and again reconciling these enemies to promote his own restoration to complete favour with the Queen. He was in consequence of these transactions reinstated in his office of captain of the guard from which he had been displaced, and appointed Rear-Admiral, with an important command in an expedition against the Spanish islands. His enterprises on this occasion, however, very nearly cost him his life; for having by accident been separated from the squadron of Essex, the Commander in Chief, and having by himself taken Fayal, an enterprise which they were to have undertaken in concert, the creatures of Essex persuaded him that this was a manifest and deliberate attempt to rob him of the honour he would otherwise have acquired; and Raleigh was in consequence brought to trial and condemned to death; although Essex did not venture to cause the sentence to be enforced. The blunders of this hot-headed and inexperienced favourite completely frustrated the main object of the enterprise, and on his return home his conduct towards Raleigh was severely animadverted upon at court. The popular clamour was however, as usual, in favour of Essex: all his blunders were excused by the multitude whom

he courted; and Raleigh, against whom they were prejudiced, was generally condemned. The Queen, chiefly weak in her partiality to unworthy favourites, was again soon reconciled to Essex; and to atone for any marks of her displeasure, created him Earl Marshal of England. We find Essex, Raleigh, and Cecil again reconciled soon after this occurrence; and the latter two endeavouring to promote their own views by the assistance of the former. There does not appear, however, to have been any real friendship whatever between them; for we find Raleigh engaged with Cecil in exposing the blunders of Essex in Ireland, and falling sick on the Queen's shewing some symptoms of relenting towards her favourite. This method of getting sick upon the success of a rival appears to have been a very common stage trick at court in these times. Raleigh had many *aynes* on such occasions, and the Queen at times sent to enquire after his health.

With all his intrigues, however, Raleigh saw no appearance of any promotion; and disgusted to have so long danced attendance in vain, he retired to live with his family at Sherborne, accompanied by the son of his friend Sir Robert Cecil. He was, however, speedily recalled from his retirement; and had some time afterwards the government of Jersey conferred upon him. We find him now engaged in defeating the attempts of Essex, and in bringing that favourite to punishment for his rashness. If we may judge from some letters which are preserved, even Cecil appears to have been ready to relent towards the favourite: we have a letter of Raleigh's pointing out to Cecil the folly and danger of saving Essex, and the necessity of allowing the Queen's wrath to take its course. Yet even Raleigh shed tears at the execution of this young nobleman, who, with the very worst qualifications for holding a station in the government of a country, possessed many qualities which might have rendered him amiable in private life.

Raleigh now again occupied a high rank in the Queen's favour, and began to take a conspicuous part in the debates of parliament. We find him with much good sense, and great strength of argument, exposing the folly of the acts compelling people to sow a certain quantity of hemp, and to keep a certain quantity of land in tillage. "Where the law," says he, "provideth that every man must plough a third part of his land, I know it, divers poor people have done so to avoid the penalty of the statute, when their abilities have been so poor, that they have not been able to buy seed-corn to sow it withal, nay they have been fain to hire others to plough it; which if it had been unploughed, would have been good pasture for beasts, or might have been converted to other good uses." On a renewal of the same debate, he exposed the pernicious effects of restrictions on the traffic of corn. He seems, indeed, to have seen more clearly the folly of fettering men in the disposal of their property, than many succeeding statesmen of a more enlightened age. He also distinguished himself as an advocate for taxes proportioned to the ability of those who paid them, instead of the clumsy practice of charging by the valued rentals of estates, which often obliged the proprietor of an

estate worth no more than thirty pounds a year, to pay the same proportion with another who had an annual income of many thousands. He also spoke with vehemence against the pernicious practice of granting patents for monopolies; and when he was reminded that he himself held the tin-patent, and therefore profited by the abuse he censured, he declared himself ready to give up his patent, provided it should be enacted that all other patents should likewise be cancelled.

The death of Queen Elizabeth finally terminated the career of Raleigh's good fortune. King James had been prejudiced against him first by Essex and afterwards by Cecil, with both of whom James had kept up a secret correspondence during the life-time of the Queen. After the destruction of Essex, Cecil had begun to regard Raleigh as a rival, and, according to the dark policy of the courtiers of those times, had taken timely measures to prejudice his sovereign against him. On the accession of James, Raleigh was looked upon at court with an eye of suspicion: he was treated with neglect, and soon afterwards involved, with Lord Grey, Lord Cobham and others, in an accusation of high treason.

We are now come to those passages of Raleigh's life which are best known to the world, and which we shall therefore only notice briefly. We shall state the opinions which we have been led to form upon a careful perusal of the history of that time, without entering into any discussion with respect to the arguments brought either for or against Raleigh.

The conspiracy in which Raleigh was accused of having been implicated, seems to have been in a great measure a device of Cecil's, to whom (as Lord Clarendon observes on this occasion) it seemed as necessary there should be treasons, as for the state that they should be prevented; inasmuch as it was then (how unjustly soever) conceived, that though he created none, yet he fomented some conspiracies, that he might give frequent evidences of his loyalty." Two or three catholic priests and other discontented persons seem to have entertained a vague hope of restoring popery by the assistance of the King of Spain; but no regular measures seem to have been at all concerted for this purpose. Cobham's transactions with the Count d'Aremberg do appear, from the confessions made, to have had some connection with these expectations: but if confessions made under the influence of terror are to be rejected, we might conclude Cobham's transactions to have merely been those of a vain man attempting to sell his influence at court to the Spaniards, who were then desirous of peace. As to Raleigh, there is not a shadow of ground for suspecting that he was privy to any conspiracy, or even to Cobham's intrigues. It only appears that a hint had once been dropped to him of a pension to secure his influence at court in the interest of Spain; but nothing further was done in the business. His trial presents a tissue of the most gross and barefaced iniquity ever exhibited under the mock form of a legal trial. One witness only was produced against him, the master of a vessel, who declared that he had heard some person in Spain say that "Don Cobham and Don Raleigh would cut the

King's throat." A written examination of Lord Cobham was also produced in which he accused Raleigh of being privy to his designs. It, however, appeared that Cobham had made this accusation under the influence of passion and misrepresentation, and had afterwards solemnly retracted it. Raleigh produced a letter in Cobham's own hand, attesting the complete innocence of the former. Another letter of Cobham's was indeed produced, in which he is again made to renew the accusations he had retracted; but what credit is due to the word of such a man when under sentence of death, and anxious to save himself by any means? This second letter is also strongly suspected to have been a forgery. Raleigh at his trial loudly demanded to be confronted with Cobham; but this request was flatly refused by the court; although Cobham was confined in the very place of trial. Nothing can give us a more deplorable idea of the state of justice in England at that period, than the conduct of the judges, the jury, and the crown lawyers during this trial. The Lord Chief Justice, Popham, in answer to Raleigh's demand that some direct proof should be brought of the charges urged against him, declared that the law of England did not require two witnesses, nor that the accusers should be confronted with the accused, nor one witness in cases of high treason; and that the examination of Cobham was sufficient evidence, although not subscribed by the testator, and even after being retracted. Sir Edward Coke, so famous as an expounder of English law, who was the Attorney-General and working his way to a seat on the bench, not only strenuously maintained the same doctrines, but exhibited throughout such a mixture of servility, coarseness, and villainy, as must for ever stain his name with indelible disgrace. Raleigh pressed him for proofs of his accusations; but Coke, knowing he had none to produce, endeavoured to make up the defect by foul language. Among the other flowers of the Attorney's oratory on the occasion, we have the following in the report of the trial which is preserved: "I will prove you," says he to Raleigh, "the notorious traitor that ever came to a bar: thou art a monster, thou hast an English face, but a Spanish heart." The transactions of Raleigh are stated "the most horrible practices that ever came out of the bottomless pit of the lowest hell." Throughout this speech he continually addresses Raleigh in such terms as the following: "Thou viper; for I *thou* thee, thou traitor!—Thou hast a Spanish heart, and thyself art a spider of hell—There never lived a viler viper upon the face of the earth than thou—Thou art the most vile and execrable traitor that ever lived." Such was the language employed by Coke before a bench of judges and a jury! It is needless to add that the men who could submit to be so grossly insulted found Raleigh guilty without any hesitation, as well as all the rest of the accused, with the exception of one man who was acquitted, as a contemporary informs us, in consequence of Cecil dropping a hint during his trial that the King loved mercy as well as justice!

Raleigh conducted himself so admirably on this trial, as to gain the applause and good wishes of all

the spectators. Even the King seemed to think him hardly dealt with. He was respited and confined to the Tower during pleasure. It was during the twelve years of confinement which followed, that he wrote his History of the World and other pieces. He applied himself also much to chemical investigations, and invented a celebrated cordial for fevers. His intimacy with Prince Henry, and the high esteem in which he was held by that promising youth, are well known. King James for some time left him his estates which had been consigned to his son; but at length scandalously deprived him of them to give them to his favourite Carr. "*I mun have the land, I mun have it for Carr,*" vociferated this second Solomon, while Lady Raleigh and her children were prostrate at his feet imploring for compassion.

A bribe to the relations of Buckingham, the new favourite, at length procured Raleigh his freedom from the Tower. No sooner was he at liberty than he began to renew his enterprises for the conquest of Guiana, which in all his adversities had never been banished from his mind. It appears most clearly that he really believed the gold mine at St. Thome to exist, that he considered Guiana as belonging to Great Britain, and that the hostilities committed against the Spaniards were not premeditated. It also appears clearly that the contemptible James had communicated to the Spaniards every step Raleigh intended to take, and even the charts he had drawn up of the Oroonoko; by which means they had time to bring together troops to defeat his enterprize.

The misfortunes which Raleigh sustained in his attempt on Guiana are well known; and his being compelled to relinquish the enterprize with the loss of his son and many of his men, in their encounter with the Spaniards, and the desertion of many more. His return to England, after his failure, has been wondered at, especially as James, with the policy of a weak mind, still kept the former sentence of death suspended over his head. But Raleigh does not appear even to have suspected that the monarch could be so base as to take advantage of this circumstance after having entrusted him with the command of a fleet and an army. He also seems to have been conscious that he held out no prospects which he did not himself believe to be true; that he considered his failure as sufficiently accounted for by the unavoidable and unforeseen calamities he had encountered; and that he had no suspicion of his good faith being called in question, when he had embarked and lost the whole remainder of his own and his wife's fortune in the enterprize.

Unfortunately for Raleigh, James was at this time eagerly courting the marriage of a Spanish princess with his son; and the Spanish ambassador having signified that the death of Raleigh would be an acceptable sacrifice at his court, this celebrated man at length fell a victim to the base policy of that silly monarch. He was seized and executed under the pretext of an unjust sentence which had been passed upon him fifteen years before. Raleigh displayed at his death the same cool resolution which had characterized him through life; he arranged his affairs; commended his destitute wife and son to the protec-

tion of heaven; testified his innocence at the scaffold; and at last laid his head on the block with the same unconcern as if it had been his pillow.

Raleigh was certainly one of the most distinguished characters of his times. He was not only superior as a warrior, a statesman, a courtier; but also obtained much eminence as a scholar and a man of science. Besides his History of the World, he wrote many other tracts on politics and miscellaneous subjects. Some poems ascribed to him are preserved; and display considerable elegance for the time in which he wrote. He seems to have possessed many amiable qualities; he was an affectionate husband and father; and shewed himself on several occasions a most zealous friend. He was also distinguished as a patron of learned men both at home and abroad. His talents and the fortitude he displayed amidst his trials, procured him in the season of adversity, that popularity which he had not gained in his more prosperous days. His brilliant qualities seem indeed to have abundantly overbalanced his defects.

It has of late years been unfortunate for the fame of Raleigh, that the principal historian of England should have taken his account of his character chiefly from a narrative published by James to justify in the eyes of the public, the perfidy and cruelty with which Raleigh was led to the scaffold. Surely no document deserved less attention from an historian; but Hume was the decided apologist of the meanest of princes. Mr. Cayley deserves much credit for his endeavours to rescue the fame of Raleigh from the unjust aspersions cast upon it; and from the authentic documents he has produced, the misrepresentations of Hume are placed in a strong light.

Mr. Cayley's style is simple and unadorned. Perhaps, as he himself suggests, it might be more agreeable to the reader were the narratives of his voyages thrown into an appendix, and only a short abstract of their contents given in the text.

Thoughts on Public Trusts. 12mo. 2s. 6d. pp. 215. Edinburgh, Constable; London, Longman & Co. 1805.

We should wish to give a full analysis of this performance, and yet it seems impracticable; for the original is so condensed, that to render an analysis perfectly clear it would need to be almost as long as the tract itself.

It may in some sense be said to consist of four parts. The first is an analysis of the Roman government, an account of the political constitution of that celebrated people. The second is an analysis of the French constitution under the national assembly, the Convention, and the Directory, with some general observations on trusts emanating from the people. The third is an analysis of the constitution of the United States of America. And the fourth is a sketch of a new constitution, on principles which the experience of these celebrated governments, seems to point out as the most worthy of adoption. According to both the French constitution and the American, the author finds that public trusts are unwisely conferred. He condemns accordingly both those species of government. On the comparison it appears that under the Roman form this momentous concern was

best conducted; it is therefore chiefly after this model that his "sketch of a constitution for an extensive populous country" is drawn.

1. With regard to the first part, his analysis of the Roman constitution, we believe we may expect a pretty general coincidence of opinion when we state that the man who accomplishes the task of explaining accurately the government of the Roman people will confer a very important obligation on political science. Nothing certainly in the history of mankind is an object of greater curiosity than the arrangement of the affairs of that society which continued during a greater space of time to perform extraordinary things, than any other portion of men of whom the world has yet exhibited an example. Few persons will henceforth controvert the doctrine that the character which continues during a period of time to belong to the conduct of any society, is principally owing to the plan adopted for the regulation of its concerns. Of what peculiar importance then to the best interests of mankind is the analysis of the Roman government? Yet is it remarkable, that so far is this important service from having been yet performed, that previous to this which our author has so laudably made, we know not even of one attempt to explain thoroughly the Roman constitution. Even Montesquieu has slurred over the business by some observations on the series of the history, and a few of the more remarkable institutions. Had he analyzed the constitution, unfolded the three great powers which were exercised in the government of the state, the legislative, the judicative, and the executive, had he shewn us exactly where they were placed, and what security that constitution afforded for their proper exercise, he would then have performed the task which we think of so much importance, but which he left to illustrate the name of some ingenious successor.

If we think, as it appears that we ought to do, that the difficulty of this analysis is the chief cause why, in the present advanced state of political inquiry, it has not yet been afforded us, we shall regard with no small admiration, the success which has attended the efforts of our anonymous author. His explanation of the mode in which the Romans conferred public trusts, enters deeper into this important subject than any thing which has hitherto presented itself to our attention. A much clearer idea of the Roman constitution of government may be derived from this short commentary than from any thing we have ever read. If he had taken a more systematic view of that curious form of polity, he would have rendered our satisfaction somewhat more complete; we should have seen more easily and exactly where each of the powers of government, the legislative, executive, and judicative, was lodged, and the security provided for its proper exercise; but in truth he has so far unfolded the subject as to have communicated the most important lights, and to have rendered it not very difficult for any one to pursue the analysis for himself.

He first traces historically the changes which the Roman constitution underwent from its foundation to the time when, according to him, it acquired, or recovered its perfection. By the change from the

kingly to the consular government, he shews that very little alteration was made in the constitution; the legal distribution of the legislative, executive, and judicative powers remained exactly as it was; the power of the king was transferred undiminished to the consuls; they were only made two and appointed annually, because it was seen or feared, that a single person, having their power, and vested with it for life, would usurp additional power; and destroy the free government. But though little change was introduced into the Roman constitution by the expulsion of kings and the election of consuls, the most important alteration was produced by the mode contrived, before that expulsion, of taking the votes of the people by centuries. This rendered the wealthy masters of all the resolves of the assembly, and converted the government into a rigid aristocracy. The patricians accordingly abused their power, till they exasperated the people into insurrection. Being at last obliged to come to a compromise, they consented to the election of a new plebeian magistracy, that of the tribunes, by whose assistance the people at last succeeded in reducing the exclusive privileges of the nobles; in restoring the ancient mode of voting; and afterward, by the Licinian law passed in the 385th year of the city, they opened the way for themselves to every office of the state, in establishing a government truly popular.

It was under this form of polity, which remained unaltered for nearly three hundred years, that the Romans acquired and displayed those extraordinary qualities which have rendered them the admiration and astonishment of all succeeding generations. After having very clearly and accurately explained all the preceding revolutions of the government, till it arrived at this its state of greatest perfection, our author then proceeds to describe the mode in which the different public trusts were distributed under this improved form.

The first object is the composition and powers of the senate. Its composition being described, he states that its office was very different from that of any modern senate. It was almost altogether executive, instead of being legislative or judicative. It was, in fact, a council of state, appointed to manage the current business of the nation. It was vested with full controul over the military force, with the power of giving general orders to the consuls, treasurers, and other executive officers; and to it was assigned the transaction of all public business with foreign nations. It was thus the great executive organ of the state. But it was distinguished by one remarkable circumstance from the organ of the executive power in most other governments. This extraordinary particular was its being divested of all patronage, its having the nomination to none of the offices of the state. This uncommon regulation, our author afterwards endeavours to shew, is naturally attended with the most important consequences.

Such being the office and powers of the senate, it is described by our author as merely a select committee of the people or society, appointed by the community to manage their ordinary business, exactly in the way in which a body of men associated

for any joint purpose of trade, or of any thing else, elect a few of their body to transact their current affairs, and to do such things as may better be performed by a few than by many. As such a body of men however intrust their committee with no powers, but preserve all power in their own hands, so did the Roman people with regard to their senate.

The whole of the legislative power of the Roman state, then, the people vested in themselves, without submitting to any negatives, either from the senate or the consuls. Nor was this all. They vested in themselves another important power, which in most governments is considered as belonging to the executive department, that of making peace and war. They even reserved to themselves exclusively, what is thought so peculiarly to belong to the executive part of government, the right of appointing all public officers. The sole power of imposing taxes of course belonged to them in their legislative capacity.

Our author observes that "the great advantage of appointing a committee to transact the public affairs of a town, or even for managing the business of large companies in trade, is now so well known, that the measure is universally adopted. But as the Romans seem to have had no example to follow, and were very illiterate when they formed their constitution, their adopting such a regulation shewed great prudence." He adds that it shewed equal prudence to allow their committee or executive council, no unlimited powers over them and their affairs, and no disposal of offices; as these are trusts by far too great for human nature. Had the disposal of offices, for example, been in the hands of the senators, it would have presented to them irresistible temptations to engage in intrigues to obtain places for their friends, as well as to form schemes for their own advantage, to multiply offices, and aggravate the expence of the public. This, besides the national loss, would corrupt the morals of both senators and officers, occupy their time which should be devoted to the public service, generate faction in the senate, and render the people and them mutually jealous of one another. "The imprudence of such a measure," says the author, "is so obvious, that we cannot give the Romans much praise for not adopting it." "Indeed," he adds, "there is no instance of any company of men in business, not instituted by a government, having adopted so ruinous an expedient."

From this sketch a pretty clear idea may be formed of the distribution of the legislative and executive powers in the Roman constitution, and the author proceeds no farther in his analysis. He enters however into a pretty minute delineation of the wisdom of this arrangement, and the number and magnitude of the happy effects which flowed from it. It thus became the interest of the senate to be the guardian of the laws, to prevent all unnecessary accumulation of expence, and to watch that no one acquired exorbitant power. By having the nomination of none of the officers in the army, it could obtain from it no co-operation to increase its power; and the army, being altogether dependent upon the people, could be increased to any extent without the smallest danger to public liberty. By having the supreme direction

however of the army in war, and being composed of the wisest men in the nation, it had the power of conducting it to the happiest operations. And the mode of electing all the officers, both civil and military, was the best adapted in the world to inspire emulation, and to generate the greatest virtue and excellence in every public department. The author adds,

“This view of the Roman constitution, seems sufficiently to account for the numerous instances of wonderful disinterestedness and patriotism, recorded by the Roman historians, which have been looked upon as fabulous by the generality of readers. Even philosophers who could not disbelieve facts so well attested, seem to have thought them above nature, and have endeavoured to account for them by supposing, that the ancient Romans were of more innate virtue than other nations, and have concluded, that a republican government was only fit for such a people.

“But it appears that the prudence of the Romans, in retaining the sovereign power over their persons and property, and the election of the public officers, were the causes which kept the senators honest, produced so many instances of disinterested patriotism, and brought into the public offices an uninterrupted succession of men of greater worth than have appeared in the public offices of that, or of any other country, since that constitution was destroyed.”

He closes his account of the Roman constitution with a detail of the circumstances which caused its ruin. The violent proceedings which terminated in the murder of the Gracchi, and the overthrow of the people, produced that change in the constitution from which all the other ruinous events proceeded as their necessary cause. In this commotion a few powerful individuals, leagued with the senate, overthrew the people. In the next commotion, that of Sylla and Marius, the powerful individuals triumphed over the senate itself. And in the third, that between Cæsar and Pompey, an individual triumphed over all his rivals, and established single-handed despotism. That fatal alteration produced in the constitution at the time of the Gracchi by the infatuation of the rich, and the short-sighted policy of the senate, a policy which so soon they had occasion to rue, is unfolded by our author with uncommon sagacity. It is a most instructive passage of history, which hitherto has not been illustrated as it ought, nor has attracted a sufficient degree of attention. We should be sorry that we were unable to give a full view of his important analysis, if we did not rest assured that the book will soon be in the hands of many.

2. An enlightened view of the constitution and tendency of the government, or governments, lately instituted in France, and which have been rendered so remarkable by events, is a thing so interesting at the present moment, that we shall take considerable latitude in following our author in this exposition.

To prevent the tyranny which had always been the consequence of entrusting one person with absolute power, the States-General, or National Assembly, proposed that the people should elect representatives, who might divide the sovereign power, and operate as a check upon the monarch.

The sovereign power was divided between the king and the representatives in the following manner. The body of representatives had the sole power of enact-

ing and repealing laws, with the controul of the public treasury; and the King retained the direction of the current business of the state, the command of the military force, and the disposal of public offices, a certain sum annually being at the same time allowed him for the expence of his court.

This government, thus composed of king and representatives, possessed jointly the same power which formerly belonged to the king alone. In this respect, therefore, it was not less absolute than the government of an unlimited monarch: but in its exercise it was expected, from its compound nature, to have very different effects with regard to the people.

The two great agents, between whom this government was divided, were independent of one another; and the nature of the powers entrusted to each had a tendency to sow dissensions between them. To the king was given the province of scheming, and of directing the current business of the nation: And to the representatives was consigned the power of giving or withholding the means of carrying the measures of the king into execution. Our whole experience of human nature shews that it is not natural for men to agree in the adjustment of these powers. The king is sure to think the representatives too little willing to give; and the representatives are sure to think the king extravagant in his demands. Schemes of mutual encroachment, and consequent jealousies and contentions must arise, till one of the parties submits to the other.

There are two ways in which one of them may prevail over the other: either by open force; or by secret influence. If open force is tried, the representatives must, from their numbers, and the nature of their power, prevail, as was fully exemplified under our Charles I.; and as was likewise experienced by the last of the French kings. But if the play of influence is properly employed, the result may be very different. When the king has the disposal of public offices, and the direction of the public expenditure, he is then enabled to offer such high bribes out of the public funds as few are able to resist; and by this means he may obtain a majority of the representatives always willing to favour his views. The tendency of this state of things is thus described by our author:

“As the king, in such a government, must bribe a majority in the national assembly, to obtain their concurrence with his schemes, it is therefore his interest to increase the number of offices, and to allow the officers to increase their own emoluments. For as places increase in number and value, being all in his gift, his influence in the assembly must increase in proportion. Such increase of places and perquisites will be equally beneficial to the representatives, as they will obtain a larger share. Hence new offices, new perquisites, and new methods of embezzling, may be expected to be constantly increasing, until the influence of the king be so great, that he may depend upon the concurrence of the assembly in any measure he may propose.

“The waste of money by such peculation and extravagant management, will make it necessary to levy many heavy and oppressive taxes. The assembly in this case, to secure themselves against a discontented people, provoked by their robberies, will be induced to augment the army more and more, and to pass laws of the most oppressive nature, under pretence that such measures are necessary to curb seditious spirits, and to preserve peace and order in the

society. The effect of which will be, that the king will have as much power over the persons of the people as he had before the revolution, which power will tempt some bold ambitious king to annihilate the assembly altogether.

“For as the king’s influence in that council is obtained by allowing the members a considerable share of the money taken from the people, and as much of it must be given to persons who are disagreeable to him, it is natural for him to wish to be relieved from the constraint of such costly coadjutors, that he may apply the whole revenue to his own use, and employ such ministers and officers only as he pleases. Nor could the assembly, upon such an attempt of the king, expect support from any part of the nation, except their own friends.

“The army, with the numerous placemen and their friends, would for their own interest support the king: And as the assembly had, in such supposed case, betrayed its trust, it could not be expected that the people would risk their persons or property, to support an establishment, in the effects of which they had been so much disappointed, whose experience had shewn them their extreme folly in having supposed, that a national assembly would be a check upon the king, when its leading members were his ministers, and a great majority possessed places, pensions, or contracts, given by him. So that this limited monarchy seems to have had a direct tendency, when fully established, to produce the most extravagant waste and speculation, to end in the absolute dominion of one person, and to approach that end with an accelerating motion.

“These depredations and oppressive laws, cannot be prevented by the feeble check of the constituents having a power to displace the representatives at stated periods. As rulers are never at a loss for plausible pretences to justify the most tyrannical law, the representatives will aver, that they acted right to the best of their judgment, and upon trial it will be found, that changing representatives will seldom be of much advantage. The temptations to which they are exposed, by possessing absolute power over the property of the nation, are too strong for human nature.”

The author next proceeds to give a sketch of the state of affairs under the convention, the directory, and the consuls.

When the king in the struggle of open force between him and the representatives fell, as was stated above, a new set of representatives were chosen, who to the powers which the former set of representatives enjoyed added those also which had been reserved to the king, and in whom consequently was vested, with absolute power, the whole management of public affairs. The convention then was a simple despotism, the absolute power being shared equally among seven hundred individuals. The necessity was absolute that these individuals should speedily tear one another to pieces in the most violent and sanguinary struggles, while the tyranny they would exercise over the people was of the most cruel description.

When the outrages of this infamous assembly, called the Convention, raised such fears of universal insurrection, that they dared not any longer to retain their abused power, they produced a new form of government. In this constitution the sovereign power was divided in the same manner as under the scheme of a limited monarchy; the same share was vested in a body of representatives; and that part which belonged to the king was given to a council of five, called the Directory. It is very evident that the same

grounds of contention, and discord, existed between the two organs of power in this government, as in the limited monarchy; to which were added all the other causes of dissension which necessarily existed between the five Directors. The sources of evil were only multiplied and enlarged by this institution. It quickly wrought its own dissolution. The representatives, not being properly managed, did not please the directors in the liberality of the supplies. These proceeded to open force, and banished some of the leading recusants. Those arbitrary acts destroyed all public confidence; and these, together with the general mismanagement of affairs, the abuse of the public income, and the danger of immediate invasion by the Austrian and Russian armies, so alienated public opinion, that the government was nearly in a state of dissolution, when Bonaparte arrived from Egypt. With his assistance a few powerful individuals established another constitution. To the consulate was entrusted for five years the same powers which had been reserved to the king on the plan of a limited monarchy. But the other branch of the government was constituted in a very different manner. The people seemed to be now tired of the representative system; not being aware that it was not the representative system, but the improper powers which they had entrusted to their representatives, that was the cause of the evils which they had endured. A representative entrusted with independent power is just as much disposed to abuse it, as any other man entrusted with independent power. Indeed, what is the monarch himself, but the representative of his people with independent power? That in the one case the power is concentrated in the hands of an individual, and in the other distributed among one or more hundreds of individuals, makes little difference to those under the exercise of that power. That the people have after a certain time the privilege of displacing these representatives, makes no difference to them in many of the most important respects. This privilege only gives them the power of chusing new masters, whose conduct will exactly resemble that of the old. While they have not the means of calling those representatives to account for their bad behaviour, and have no controul over them during the exercise of their office, this independent power is sure to be abused. It is a trust too great for human nature. The French in disgust, or levity, abolished the system. A small junta, called a senate, was appointed, who elected a small legislative council, another council called a tribunate, which had a negative on the former, and these two shared the power which formerly belonged to the body of representatives. This was the state of things under the consulate. The power jointly possessed by the consulate, and these councils, was perfectly absolute as before, the tendency to bribery between them was as great as in the plan of limited monarchy, while the people now had not even, at stated periods, the choice of masters. Being much fewer in number than the body of the representatives, the councils were more easily bribed; and having no support from a supposed connection with the people their power was trifling, hardly equal to that of the parliaments under the old despotic monarchy.

The first consul, therefore, who found the means of depressing his colleagues, had as much power as the former absolute kings, without being checked in the levying of taxes by the exclusive privileges of the clergy and nobles, while he had the same temptations to squander the people's money in vain pomp, and ruinous schemes of ambition. The following are the author's general reflections on these successive plans of government :

"From these observations it appears, that all these different governments were, with respect to the people, equally absolute; though composed of different numbers of men, and differently organized, and that they were equally tempted to rob and oppress the people, by the unlimited power which they all had of taking money from the people by taxes, and appropriating it to their own use. But as the members of these new governments did not claim a personal right to their power, like absolute monarchs, their pretences for enlarging their powers, and for levying taxes, were different."

After this account of the different constitutions established in France, the author comments at some length upon two of the ordinances of her legislators; the independent power committed to the representatives of the people; and the command of the military force, with the disposal of all offices, granted to the king. "That the French nation," says he, "who had sacrificed much, and risked their all, to abolish absolute power, which had been found to be invariably productive of tyranny and oppression when in the hands of a king, should entrust the same power to a king, and a set of men called representatives, jointly, is very surprising. It is still more surprising, that the representatives, when forming the constitution, should have made themselves dependent upon the king for their share of that power, by giving him the sole command of the military force."

In such a constitution it was evidently the interest of the king, as interest is usually understood, to employ the military force in making encroachments both upon the representatives and the people; and if the dispute came to extremity between them, it could only be decided by a civil war: Or if the king, instead of disputing with the representatives, judged it better to conspire with them in oppressing the people, the people were left without any alternative between slavery, and the same dreadful resource. Such is the substance of our author's commentary on this point. He concludes in these words:

"Nothing could be more imprudent than to trust the whole military force, organized for such purposes, in such hands, as it totally destroyed the use of the deed of agreement, called a constitution, and rendered the bustle about rights a mere farce. In place of checking tyranny, and enforcing the regulations of the society, it seems to have been calculated for the sole purpose of raising the possessors to absolute power."

He next remarks that the French representatives in making themselves subject to no controul or responsibility in the forming of laws, and the imposing of taxes, took to themselves and their successors a power equally dangerous over their constituents. The people, in this momentous concern, should have attended to the example of kings, who never render any of the high officers they employ in the great affairs of

state independent of them, and exempt from responsibility; and there is no reason why the people in appointing a body of representatives for similar purposes should have followed a different course. He illustrates this point by another example. Suppose a great number of individuals to be joint proprietors of a large estate; and that they agree to select a few of themselves to manage the business of the estate: Would it ever enter into their thoughts to strip themselves of all power to controul those agents, or to bring them to account for mismanagement? Could they possibly, if they did, look for any thing else but that the estate should be perverted, to the emolument of those agents, and its produce to themselves abused and consumed? Let us only remember the usual accounts related of those stewards, whose thoughtless constituents, without divesting themselves of the power of controul, or of inflicting punishment for misconduct, only neglect to examine the behaviour of those agents. With this view of this point is joined answers to the principal arguments employed to defend the assumption of independent power by the French representatives.

He illustrates next an observation which is more obvious, than duly weighed. The pernicious tendency of absolute power does not depend upon the source from which it emanates. Nations are called free, if the powers of the rulers emanate, or have originally emanated from the people. But that by no means necessarily follows. Individuals sell themselves for slaves; so may nations. The emperor Charles the Fifth conferred his sovereignty upon his son Philip, and then found himself so much a slave that he was not even master of the small annuity which he had reserved to himself. When the people have given a number of men absolute power over their property and persons with the command of the military force, these men are made by that power the actual sovereigns, the absolute sovereigns, and the people are the subjects of absolute sovereigns,—that is slaves.

3. The author deems it unnecessary to enter into a particular analysis of the constitution of the American States; as in the principal regulations he considers it as exactly similar to that which was devised by the French legislators. There is a body of representatives with similar powers; and an executive organ with similar powers; and the joint power of both is equally absolute over the persons and property of the society. Instead of entering into any detail, therefore, the author here proceeds to shew that a different procedure on the part of the people, that a less unbounded transfer of power, that an equal possession of rights, is attended with happier consequences; consequences equally advantageous to the highest ranks as to the lowest. The following observations are intended to illustrate in the first place the great tendency of absolute power to be abused, however divided, and however balanced:

"It must be owing to a full conviction, that kings, in general, will oppress their subjects to gratify their selfish passions, if entrusted with absolute power, that the friends of mankind, in such unqualified terms, reprobate an absolute monarchy; and have shown such an anxious desire to form checks upon such a power.

"But certainly there is as much reason to suspect the

selfishness of the men who are to be the check upon the monarch, and of the men who are jointly entrusted with absolute power in governments called Republican; unless we suppose that absolute kings only are ambitious and selfish. But as no person of common-sense can suppose this to be the case, there is no reason for expecting any advantage from taking a part of the power from the king, and entrusting it with one or more councils, whose interest it is to connive with the king, or from entrusting the whole power to a number of men without a king.

“In governments in which the sovereign power is divided among a number of councils, whether with or without a king, it is thought to be essentially requisite, that each part of the government shall be so constituted, as to be able to preserve its share of power, it being expected that each part will endeavour to extend its power, which, if effected, must necessarily lessen the power of some other part, and destroy the equilibrium and harmony of the whole.

“But although the power of each of the parts of the government could be so balanced, as that all of them could preserve their respective shares, still the same passions which tempt the parts of the government to encroach upon one another, must operate and tempt the whole to connive to extend their joint power over their subjects, and to increase the revenue, that each part may obtain a larger share of power and emoluments. These men being under the same temptations to oppress their subjects, to gratify their own selfish passions, as an absolute king.

“Hence it seems to be obvious, that dividing absolute power among a number of men, and dividing these men into a number of councils, with or without a king, can have no effect in checking the passions of these men for taking money from their subjects, or in protecting subjects from the effects of these passions.”

This he confirms by entering into a pretty full delineation of the conduct of the American government, since its institution, in the increase of its establishments, and its advance to power. He examines, at the same time, the power reserved to the American people of expressing their disapprobation of their constituents by the way of petition, to which their representatives are under no obligation to pay any attention; and this he represents as either futile or dangerous; since when it produces its effect, it is by the worst of all possible means,—mobbish clamour, and intimidation; and when it does not, it has a tendency to generate discontent and sedition, and consequent tyranny, by the pretexts which these partial oppositions afford to government of increasing its power, and domineering over the people.

The want of steadiness and wisdom which appeared in the government of Athens, and of the other states of Greece arose from this; that the people in a body undertook to carry on the current business of the state. The steadiness and wisdom of the Roman government was principally owing to this; that the people delegated a select number of individuals to transact the current business of the state, while they reserved to themselves the power of making laws, of nominating officers, and of calling them to account for their conduct. While thus were equally avoided the tyranny of absolute managers, and the confusion which arises from the want of managers, this security of equal rights to all the people had no tendency, as clearly appeared by the experience of the Roman government, to induce the lower orders to dis-

turb the property of the rich, or even to assume the management of public business.

The necessity that the people should not be excluded from the election of public officers or magistrates, he thus makes out. If magistrates are elected by the rich only, they have a very inferior interest in protecting the poor; therefore, the poor will be oppressed. At the same time all the higher orders are thus erected into a sort of magistracy, which inflames their natural pride, and exposes the poor to additional tyranny and abuse.

The tendency of this course of affairs, even with regard to the rich, is what he next considers. The fruits which they are destined to reap are bitter. Whenever, says he, the sovereign power is exclusively in the hands of the higher ranks, seditions are natural, from the insults and oppressions exercised by the higher ranks on the lower; and convulsions, from the struggles between the parties of the great men for power: A situation of things, which, by obliging every person to join one of the parties for the sake of obtaining protection, places, and influence, has a tendency to concentrate power in fewer and fewer hands, till finally it is all grasped by one, whose tyranny, like that of all despots, will fall much heavier on the higher ranks than on the lower. Such with regard to the higher ranks themselves are the opposite effects of engrossing the powers of government, and of sharing them in just proportions with the people; in the one case a temporary gratification of vain pride, with consequent degradation, and oppressive slavery; in the other the free and voluntary elevation to all ennobling offices, with the most effectual motives to acquire and practice all those virtues and excellences which render a man at once glorious and happy.

Our author further remarks that though the American legislators departed so far from the Roman model in framing their political constitution; yet in contriving a form of government for their bank, they discovered its excellence. The bank was a joint concern, intended to belong to several thousand individuals. As these could never all be employed in transacting its daily business, it was necessary to devise some plan for that purpose. No one appeared better than the appointment of a certain number of themselves to carry it on. But with what powers should these individuals be invested, was still an important question. If in the selection of a certain number of individuals by the nation to conduct the nation's business, it had been thought proper to give those national managers independent power, and to exempt them from responsibility; the same powers, it would seem natural to suppose, would be requisite for the bank managers to the proper discharge of their duties. It is remarkable that those very individuals who were chiefly instrumental in giving independent power to the national managers, were the very individuals who determined that independent power should not be given to the bank managers. These are liable to be superseded at any time by their constituents, and are all responsible, individually, for every act of the council against which they do not publicly protest. The author adds that, “though it is too obvious to need proof, that it was incomparably safer to trust

the Bank Directors with power over the property of the Bank, than to trust Congress with power over the persons and property of the nation :

“ Yet the American legislators did not think it prudent to allow the directors of the bank any absolute power whatever. They had taken full power to themselves to enact such laws, to impose such taxes, and to create such offices, as they might think proper, without any concurrence of the people ; yet they thought it prudent totally to restrain the directors of the bank from enacting any law whatever. The majority of the proprietors of bank stock have the sole power of enacting laws, the directors are not allowed even a negative ; and they are restrained by a particular clause from taking any salary, except what is given by the proprietors, although the sixth section of the first article of the national constitution begins thus : ‘ The senators and representatives shall receive a compensation for their services to be ascertained by law, and paid out of the treasury of the United States.’

“ As the senators and representatives are the makers of the laws, it would have appeared more candid, if they had openly declared, that they were to take such wages as they themselves might from time to time think proper. This is a power which none of these legislators would allow their own agents or servants. But as they had taken such a liberty with the purse of the nation, it is surprising they were not ashamed to refuse the directors the same liberty with the purse of the bank.

“ The difference between the two powers which these legislators took to themselves over the property of the nation, and the power which they thought necessary and prudent to trust to the directors over the property of the bank, forms a striking contrast ; especially when it is kept in view, that there is sufficient power to compel the bank directors to be answerable for their conduct : But the members of Congress are, collectively, above law, and they had not made themselves answerable individually.

“ In forming the national constitution, these legislators seem to have been swayed by prejudices in favour of certain political systems, and by a strong bias for personal power and emoluments ; but in forming the constitution for the bank, their judgement seems to have been free from all bias. They gave the directors, therefore, such powers only as they judged necessary for executing the business of the company.

“ It is obvious that this constitution, which was formed for the bank by the American legislators, is exactly the same, in its essential regulations, as that of the Roman republic. The directors or senate of the bank have full power to manage the current business ; but the legislative power, and the disposal of offices, remain with the proprietors.”

This the author considers as a striking testimony in favour of the Roman institutions. The practical sagacity of men, deliberating concerning the management of a great common concern, as soon as ever their private interests ran clearly in the same line with the joint interest about which they consulted, adopted the Roman method. Nor yet, according to him, do either the Romans, or the American bank legislators, deserve the praise of any extraordinary effort of penetration. The plan they adopted was the most natural in the world, and the most likely to be suggested by the common principles of business. The experience of mankind at the same time proves the wisdom of their choice. “ The Roman constitution,” says he, “ seems to be the only one, on record, which combined equality of rights with steady national councils, and energetic national exertions.”

4. The two leading principles of the Roman constitution ; That the society or people always elect a convenient number of individuals to manage the current business of the community ; But that the body of the people always retain the legislative power, and the disposal of offices in their own hands,—being so highly approved of by our author, he proceeds in this last part of his book to trace upon those principles the sketch of a constitution applicable to an extensive populous country, of which the inhabitants cannot all be assembled in one place. It would be impossible in much less space than what the author has himself employed to communicate an idea of this constitution. We are therefore under the necessity of abandoning the attempt ; and as any criticism upon the different arrangements without an idea of the system itself would be altogether unintelligible, we must also omit this. We may however observe, that it is by subdividing the country, and introducing such modifications of the Roman forms as this fundamental change requires, that he endeavours to accommodate the principles of that ancient constitution to an extensive and fully peopled country. By guarding too against certain obvious errors into which the Romans from inexperience fell, he imagines that in his constitution the irregular interference of tribunes and dictators will by no means be necessary.

It may tend to favour the conviction of the practicability of the author's scheme, if we observe that his plan of subdivision is, without his appearing to be conscious of it, in a very remarkable degree coincident with the ancient division of the country by our Saxon ancestors, into tythings, hundreds, and counties ; and that in several respects the mode of conducting business was much more similar than without attending to it, any one would at first be apt to imagine. Any one may be convinced of this by comparing Millar's account of the institution of tythings, hundreds, and counties, and the Wittingamote or great council of our Saxon ancestors, with our author's sketch of his proposed constitution.

The subdivision too which Mr. Hume proposes, in his Idea of a Perfect Commonwealth, is nearly of the same kind, and his modes of election not greatly different. In the degree of power however entrusted to his senate, there is a wide difference ; while he takes the legislative power and the disposal of offices out of the hands of the people ; at the same time that all the inconveniencies of popular interference and management are as much incurred under his system as that of our author.

It is not in our opinion great praise to say that the scheme of government delineated by our author appears to us of all ideal forms which have yet been presented to our contemplation, by far the best. It is likewise but small praise to a writer of his rank, to say that the plan is ingenious. It is in many respects solid ; and if there be any in which to us it appears otherwise, we are scarcely entitled to speak of them, since we are precluded from stating and discussing them at length. The illustration of the principles which it is his object to make fundamental, afforded by him in the course of his treatise, and drawn from the experience of some of the most celebrated go-

vernments, is one of the most instructive things we have read in politics.

From the author's stile we should conjecture that he has not hitherto been accustomed to compose for the eye of the public. It is in general very good, but there are frequent peculiarities, perhaps a little awkward, which would not have escaped the attention of a practised writer. From the specimen, however, which he has afforded us, we trust, for the sake of the most important of all sciences, that his pen for the future will not be idle.

The History of Chichester; interspersed with Various Notes and Observations on the Early and Present State of the City, the most remarkable places in its Vicinity, and the County of Sussex in general. With an Appendix containing the Charters of the City at Three different times; also an account of all the Parishes in the County, their Names, Patronage, Appropriations, Value in the King's Books, First Fruits, &c. By Alexander Hay, A.M. 8vo. 10s. 6d. Longman & Co.

The author of this history had written a small pamphlet, called the Chichester Guide, which, it seems, sold so well, that he concluded that a longer work on this subject would not be ill received. There were many particulars omitted in the pamphlet which he thought might be mentioned with advantage and propriety, and therefore he has now extended it to a large octavo volume. The matter contained in the pamphlet was probably that which we find at the end of this work, namely, a description of the most remarkable objects belonging to or connected with the City of Chichester. This was a subject which it appears could not easily be extended. Some other method therefore of making up the volume must be adopted. Mr. Hay does not seem to have been long without a resource. A happy idea suggested itself, and he reasoned in this manner. Chichester was long an inconsiderable place, and further back than a century or two, we scarcely know any thing about it; but then, ever since its foundation, Chichester has formed a part of Great Britain. Now a history of the whole must be a history of a part, and therefore the history of Great Britain is the history of Chichester. Accordingly the author, to use his own style, "has snatched a ray from general history to illuminate the particular object which he had in view," conceiving that "the most effectual way to convey to the reader the justest idea that could be obtained, both of the city and county, would be to lay before him the state of society and religion, and the progress of arts and sciences in England at that time," though no particular period of time is mentioned. A sketch of the history of England thus occupies the greater part of the volume, accompanied indeed with some occasional allusions to the condition of Chichester when any thing could be learnt on that subject. The author, in this history, begins as it were *ab ovo*; for he tells us that the Celts and Belgæ, the first inhabitants of Britain were descended from Acmon and Gomer, sons of Japhet, and from this circumstance of Japhet being their father, he draws the very just and legitimate conclusion that Noah was their grand-

father. But he does not think proper to favour us with the foundation for his opinion that this was the origin of the ancient Britons.

The first two chapters are employed in giving an account of the primitive inhabitants, and of the state of the island under the Romans. The space from hence to the thirteenth chapter is occupied with the history of Britain, under the Saxons and Danes, and the remainder of the history is carried on as far as the twenty-fifth chapter, with more or less allusion to the state of Chichester, according to the different degrees of information concerning it at different periods. In the course of this history of England, the author cannot be justly accused of having detained his reader by political reflections of any great depth or utility, but he has given us some common-place observations which have often been made before, and the soundness of which he very good naturedly took for granted. The fact is, that superficial as this sketch must necessarily be, Mr. Hay has not even had the good fortune to render it interesting. It is devoid of the *dulce* as well as the *utile* both in point of matter and style. But we presume it has served his purpose. He may not, however, be aware of the field which he has opened for himself. Suppose he should extend the principle a little farther. The history of England is the history of Chichester, because Chichester is included in England; but by the same rule the history of the world must be the history of England, because England is included in the world, so that the history of England is both the history of the world and the history of Chichester; and consequently, the history of the world must be the history of Chichester! Here is fine work for our author if he should find it convenient to go on extending his publication. The inhabitants of Chichester are Britons, the Britons are descended from Noah, but so are the rest of mankind, and therefore the history of the human race must be that of Chichester, because the inhabitants are included in this description. In short, there are no lengths to which the author may not go in this way. This may, however, be an admirable hint to other historians. But to finish the observations on this point, it may be observed that even supposing this sketch of English history to be well executed, which it is not, it would still be an useless incumbrance. It is impossible from such trifling views to derive any solid advantage. They only serve to discourage exertion and promote ignorance, by making men believe that they know, when in fact they are totally in the dark. It seems to be the notion of these *sketchers*, that when the events are stated, the object of history is attained. Nothing can be more fallacious. In order to render the knowledge of the facts of any utility whatever, they must be considered with a view to their relation to something else. We are to examine the springs and motives of action, the nature of the objects to be attained, the means employed, the causes of their failure or success, &c. All these must be clearly stated and the results accurately given, otherwise history will be useless, or rather the repository of error. Historical facts viewed in this way are the experiments that illustrate the science of human nature. If the

result alone be stated, without any explanation of the process, the student must himself remain ignorant how to produce a similar result, nor can he enlighten others. If, again, there be any material blunder, deficiency, or other inaccuracy in the explanation, the student is led into an error, and when he comes again to make the experiment, finds the result far different. It is he alone who examines minutely, and decides upon full and rigid investigation, or from his historical knowledge, can extend the limits of the science. It is he alone who can apply its principles with success; or, if his own sphere of action be confined, can teach others whose sphere is more enlarged. With this impression of the use of history, what are we to think of these idle sketches? They can never treat the subject so as to render it fit for answering its legitimate purpose.

From the twenty-fifth chapter to the end of the thirtieth, which concludes the work, we have an account of the present state of Chichester, of the most remarkable characters that have flourished at any time in the city and county in which it is placed, together with the names of the sheriffs, members returned to parliament, &c. All this is strictly within the author's province. There is no particular objection to the mode in which the subject is treated, except that the information might be conveyed in an easier and more pleasing manner. As it is at present, it would be in vain for the reader to look for any thing particularly interesting. The natives of the place, will, however, undoubtedly peruse many things with pleasure, which to others would appear sufficiently heavy and trifling. To them, therefore, we consign it.

London Cries, or Pictures of Tumult and Distress; a Poem: to which is added, The Hall of Pedantry, with Notes. sm. 8vo. 4s. pp. 75. Murray, 1805.

We have always been of opinion there are few sorts of didactic writing more likely to produce a good effect on the morals of an age than well written satires in verse. The poet has an opportunity of painting the vices and follies of the times in more lively colours than the writer of prose can do without the appearance of affectation. He may, by means of the embellishments allowed to poetry, allure the attention of the young, gay, and thoughtless, who would never be brought to the perusal of serious reflections and declamation in prose. The satire which is conveyed in a pointed couplet is also more likely to make a deeper impression, to recur more readily to the memory, and to be more frequently repeated. Pope was extremely sensible of these advantages; and, from being thrown into pointed couplets, many very trite moral observations both in his *Essay on Man* and his *Moral Epistles*, have acquired an estimation far beyond their intrinsic value. In prose they would scarcely have been read, and perhaps never been repeated; whereas in pointed verse they are in every man's mouth.

But while we should expect the very best effects from well-written satires in verse, it has rarely been our good fortune to meet with any thing of this sort, which we could expect to have a good effect or in-

deed any effect at all. Most attempts at satire in verse in the present age are so tame and insipid, so utterly destitute of poetry or wit, that we must suppose the vicious to be also completely destitute of taste, before they could be brought to peruse such trash. Some pieces have appeared which bespoke more energy in the writers, a vein from which, with more study and more taste, a richer stream of satire might have flowed. But unfortunately even the poets who give indications of most vigour in their compositions, have that baneful propensity of pouring forth a torrent of words without duly weighing whether any of them might be retraced without injuring the sense. A writer is very apt to be seduced into this fault; it has an appearance of copiousness and eloquence; but nothing can be more hurtful to the success of satire. Every word that can be retraced is a defect; for that point by which the attention of the reader is caught, and his memory impressed, consists in a great measure in the terseness and happy choice of the expression.

The piece before us is chiefly chargeable with the last mentioned defects, although by no means in the same degree as many pieces, otherwise of considerable merit, which have fallen in our way. The author displays no small degree of vigour both in his sentiments and versification; and with some more pains employed in condensing his thoughts, his satire would be considerably above the ordinary rank. The object of the piece is to draw a contrast between the ancient state of London and the present; to display the virtues and happiness of its early inhabitants; and the folly and brutality, vice and misery which have arisen from its opulence and overgrown population. The following extract from the description of the infancy of London, will give an idea of the poet's manner:

“ Far in the vale, where woods of loftiest pride
Grace, King of Rivers! thy majestic side,
(While on thy mirror broad, a checquer'd line,
Foliage and hoary trunks, reflected shine.)
An active troop are bent on useful toil,
Some clear the brambles from the chosen soil:
These draw the trench, and raise the lofty mound;
Or fix the massive post, or bore the ground:
They, whose firm muscles mark gigantic might,
Roll the tall chesnut from his airy height;
With creaking wedge the elm's huge trunk divide,
While untaught labour smooths its rugged side.
The rauting axe is heard the woods around;
An hundred echoes thunder back the sound.
These bind the plank, and those with nicer care,
Not yet call'd art, the wattled roof prepare.
Hence, proud Augusta, was thy early rise,
From wooden hats, but men unknown to vice.
Blush not to think upon thy lowly state,
See Athens, Rome, how humbled, once how great!
They too from wigwags, under shel'ring trees,
Herdsmen and savages, and worse than these,
Rose wonders of the world: but boundless lust
Sapp'd their foundations, laid them low in dust.
Not then, indeed, the chizzel'd quarry rose,
Where Gothic walls the hero's tomb inclose:
Nor Father Thames beheld his borders grac'd
With Roman splendour and Athenian taste.
Nor o'er the clouds, inspiring joy and dread,
The dome stupendous rear'd its golden head.

Not then the bloated sons of wicked pride
 d'urst cry to modest merit, ' *shrink aside* :'
 Nor brazen vice, that braves the blaze of day,
 Insult meek virtue on her blameless way :
 No mazes dark were there the knave to screen,
 Where filth and villainy could lurk unseen :
 Nor stench of luxury with noxious fume,
 Spread through the ambient air a sulph'rous gloom :
 Nor suff'ring want, while plenty blaz'd around,
 Sent piecing cries the feeling breast to wound."

Here we have some indications of the contrast which the poet intends to draw. The following verses contain a farther picture of what he supposes to be the most prominent appearances in the streets of London :

" Hark ! through o'erpeopled streets, how fierce, how loud,

Now raves the discord of the endless crowd :
 While diss'nance hoarse and shrill, by fits more fell,
 Bursts in short thund'rings through the gen'ral yell.
 There disunited and perturbed souls,
 All whom keen int'rest whirls to diff'rent goals :
 Sons of the beeling brow and hurried eye,
 Slaves of a second, rush impetuous by :
 While restless dæmons, in their throbbing brains,
 Still balance present loss with future gains :
 There Av'rice pale, in thread-bare vest array'd,
 And haggard Rivalry, the soul of trade,
 And plodding Craft, with swarthy sidelong face,
 And Doubt repressing oft his changeful pace,
 Insolvent Fear that eyes a foe behind,
 Spleen darkly scowling curses on mankind,
 And squallid Toil, infesting half the road
 With tott'ring terrors of his cumb'rous load,
 And rustic Wonder, ever wand'ring wrong,
 The jostled turnstile of the bustling throng.
 There ghastly Want, Blind, leprous, maim'd, and hoarse,
 An endless ditty roars in accent coarse ;
 Mingling anon the bagpipe's dismal drone,
 Or the harsh catgut's varied shriek and groan.
 Here lightly trip, or saunter idly slow,
 Butts of contempt, the court and city beau :
 There gudgeon shoals, whom distant hamlets send
 To raise their fortunes, or their manners mend ;
 Whom vices fire, or follies prompt to roam,
 In search of pleasures unsupply'd at home,
 Of town-bred sharks, voracious, fall the prey :
 Monsters whose fangs are ever bar'd to slay,
 Where Até, rav'ning with insatiate maw,
 Cries havoc ! and lets slip the dogs of law ;
 Exiles of Themis, from her holy place
 Driv'n out to utter famine and disgrace ;
 Teeth-gnashing, gaunt and fierce, by Heav'n assign'd
 To scourge the jarring vices of mankind.
 Nigh these, with magpye strut, and starch grimace,
 Stalks a pert, perriwig'd and motley race ;
 By royal patent licens'd fools to kill,
 With drop, elixir, tincture, powder, pill.
 Here spider Usury, many-ey'd, outspreads,
 For fly Nobility his murd'rous threads :
 Exotic mongrel tribes around him ply,
 Who plan the fatal deal, or troll the die.
 These its bright toy from fashion's fob purloin,
 Or twitch from greasy hose commercial coin :
 There tiger whelps of rapine urge their course,
 Who spurn precarious fraud for lawless force :
 And when obliquely shoots the west'ring ray,
 Empurpling happy plains with beauteous day :
 (Then, London, o'er thy streets, in darksome hour,
 Thick fogs of foul, unnat'ral twilight low'r :)

Nigh some dark alley's lab'rinth take their stand,
 With menace fell ; and spoil in haste demand.
 Such are the shoals that fill yon floodlike throng,
 That ever roaring rolls its endless waves along :
 These are the spawn of Opulence, that breed,
 Like monster tribes, in Egypt's putrid mead.
 Fell harpies these, that ever hov'ring wait
 Round rich corruptions feast of gorgeous state :
 Whence Virtue scar'd, Affection, Union, Ease,
 Give place to Discord, Hatred, Vice, Disease."

Our readers will observe in these two extracts, both the vigour which we remarked and the redundancy of expression. With regard to the contrast which the author has attempted to draw between London in its ancient state, and London at present, we cannot give our suffrage to its justice. The vices and follies of London as it is at present, the satyr is entitled to call out and lash or ridicule : but the author must be very little read either in history or in human nature, if he really believes that London in ancient times exhibited a greater proportion either of virtue or of happiness than at present. If he will look back a few centuries into the history of London, he will find the populace of that city a miserable, degraded race, generally sunk under the galling load of oppression and poverty, and occasionally bursting forth into that turbulence and disorder which are so natural to men in this condition.

Our author, in some other passages of his volume, gives us a more amiable picture, both of his own benevolent feelings, and of the efforts of a philanthropic age to remedy those miseries which are incident to society—miseries, not the effect of wealth and civilization, but arising from circumstances which heaven has left in charge to mankind themselves to amend. The following description is unfortunately too strikingly natural :

" Daughters of wretchedness ! miscall'd of Vice,
 For you no lures of tingling lust entice.
 Rather ye loath, ye dread, poor outcast race !
 The loveless, joyless, unendear'd embrace.
 Cold hopeless want, and hunger's dire demand,
 With venal Houri fill the swarming strand.
 " Flaunting with mimic pomp, and rolling eye,
 A sparkling, titt'ring wretch comes tripping by.
 A ribbon'd, painted, paper'd, gilt outside ;
 All paleness, leanness, want and woe beside.
 Each saunt'ring fool she courts, in accent bland,
 With bosom half reveal'd, and forward hand.
 Loud is her joyless laugh, and jest obscene ;
 Vain jest, and laugh a breaking heart to screen.
 Of late how woo'd, how courted, how implor'd !
 Her smile how worship'd, e'en her scorn ador'd !
 Now doom'd to woo, press, supplicate !—forlorn !
 To flatter insult, fawn on angry scorn !
 Behold that form, whose fault'ring step and slow,
 And heaving bosom marks unutter'd woe,
 With clasp'd unlifted hands, and downcast head,
 And flaxen locks in wild disorder spread ;
 Ill fenc'd from biting winds by vesture light,
 Of beauteous texture, once all virgin white,
 Once worn in happy days—for ever past !—
 Now soil'd and rent, the sport of every blast :
 That face, how deadly pale with wasting care !
 Like spring's anemone—how meek ! how fair !
 Blue lustre beams from either mournful eye,
 As heav'n's own azure breaks a wat'ry sky."

The following are the sentiments of the true philanthropist :

“ There are, whose bigot zeal and frantic ire
Sees flaming for your sins Tartarean fire.
Rough rocks of virtue! on whose barren side
The soundest shoots degen'rate into pride!
Did never lovely nymph, as chaste as fair;
Pure blooming innocence attract your care?
Dare ye cry, No? your flesh, your form deny?
Nay, love has once inflam'd your youthful eye;
Some blushing maid prevail'd, with heav'nly face,
With mien of goodness, and with steps of grace.
There sweetly virtue bloom'd, with beauty blent—
These once like her were fair, were innocent!
Were Virtue's self! till hell's unfathom'd arts
Their Eve-like faith subdu'd, and trembling hearts.
Till fell seduction from its bosom hurl'd
Is mangled prey, to glut a lustful world.
Know ye how fierce the never-dying flame
Of keen remorse, and inward stifled shame,
And pangs of slighted love, and famine bare
With ceaseless wounds those tender bosoms tear?

“ Oh! for a cherub's wings, whose wide embrace
Might shield, sad mourners, all your helpless race;
Might clap your heaving woes to mercy's breast,
And lull the soul's wild agonies to rest.

“ Oh! for an angel's voice!—a voice to say,
• Daughters of woe! your sins are done away!
• Daughters of joy, return to peace and love;
• Your pray'rs and contrite sighs are heard above.”

We cannot help quoting the following note subjoined to this passage, as it contains some hints of an institution which ought to meet the eager approbation of every friend to humanity, who desires to see the vicious and miserable restored to virtue and happiness :

“ Many men and women, pure and upright themselves, no doubt, but perhaps somewhat too severe in passing judgment on others, are shocked at the idea of extending charity to females who have, under any circumstances, transgressed the laws of chastity. I admit the turpitude of the sin, the magnitude of the moral offence, and the necessity of deterring the multitude from vice by adequately heavy penalties. But there are degrees of this offence: all are not equally vicious. Great numbers are led astray at an early period of life, when they have not received such instruction as alone can form the basis of moral principle. Many are the victims of machinations, from which no prudence could escape. Violated promises of marriage involve young women in ruin almost daily. Very many are driven by the pressure of want, by the urgency of instant starvation, into a state of prostitution. They plunge into vice, as a refuge from misery, in the delirium of despair; as men, labouring with dejection of spirits from sea scurvy, mistake the ocean for a meadow, leap into the waves, and perish. Many would gladly accept of any employment which would enable them to quit the abhorred way of life in which they are engaged. In fact, not a few find their way, Heaven directed, to the gates of the Magdalen Hospital; the best planned, and the best conducted institution, I believe, in this or any other country. What can be more important in civilized society, in a Christian country, than to remove wretches from a state in which urgent necessity compels them to be vicious, to reclaim despairing sinners from the most intricate labyrinth of wickedness. Misery generates vice, as filth generates contagion. Good policy requires that the miseries of those unhappy beings should be fully investigated, with a view to remove them from the streets. Without a home, without employment, exposed to the night storm, raised like wolves from so-

ciety, their dispositions at length become wolfish. They are not only a solace, but a stimulus to plunderers and murderers, with whom alone they can associate.

“ It is believed, from attentive consideration, that the number of young women, who seek support from day to day from the wages of casual prostitution, within London, Southwark, and Westminster, amounts to about 5000, not including Wapping and Blackwall. It may be assumed, with great probability, that of these 5000, at least one-fifth is annually removed by disease, imprisonment, transportation, by parish passes, by voluntary migration, by death, and other casualties; and that 1000 are every year supplied by fresh debaucheries, and commence the career of prostitution. Let it be supposed that the 4000 survivors are too much thured to profligacy to be reclaimable by any means, (I do not believe it to be true;) that of the 1000 who are new in the ways of vice, one half are profligate children of profligate parents, or quite delirious with a wild sensation of savage liberty, and of the gaiety of profligacy, of which they have not yet felt the sad reverses; there will yet remain 500, who probably see plainly the horrors of their situation. These perhaps have friends in the country, to whom timely mediation might restore them; relations who would gladly receive them, could the unhappy girls obtain sufficient cloathing to appear with decency before them, or money enough to undertake a journey. But disease soon makes them its prey, and virtuous resolution yields to misery and despair.

“ The injustice toward society, and the illegality of the conduct of those parents who, upon discovery of a daughter's frailty, drive her from their threshold, utterly withdraw all protection, and withhold all support, has not perhaps been sufficiently considered by political and moral casuists. Prudence may dictate that the corrupt should be divided from the pure; policy may require that the fear of suffering should deter mankind from vice: but neither prudence nor policy can justify parents in delivering over a child to starvation, or in compelling their offspring to become a pest to society at large. When young women have been seduced, it is usual to consider them as alone criminal; but too frequently their errors may be traced to the misconduct or culpable negligence of their parents, who ought not to be excused from the duty, nor exonerated from the burthen, of maintaining those whose faults a due degree of care might have prevented. It might therefore be wished that a penitentiary house could be established, to which parents might send children upon the discovery of vice, when the fear of their corrupting other young females should make it desirable to remove them from the family; that a power should be vested somewhere to compel parents, possessing apparent means, to pay a certain sum, for the bare maintenance of a daughter whom they should have driven from their house, and who should have been received upon her own petition into such a penitentiary.

“ The institution, entitled the ‘Refuge for the Destitute,’ promoted by the Rev. Mr. Whitaker, under the patronage of his Royal Highness the Duke of York, will, it is hoped, include within its views the objects here described.”

In another note our author gives an account of an experiment which has been made at Bath, with a view to the relief of those who are really in distress, and the prevention of impositions on the well disposed. It holds out too useful an example not to interest every well-wisher to his country in making it generally known :

“ An interesting experiment has been lately made a Bath, with a view to the suppression of systematic beggary and imposture, which appears to have been attended with remarkable success; and it can scarcely be doubted that a

similar plan, conducted under the controul of a regular police office, might produce the same effect in London, and remove all appearance of beggary from the streets.

"An Address to the Inhabitants and Visitors of Bath was inserted in the public papers, requesting them to abstain from bestowing casual alms on common beggars; and, in place of such donations, to give tickets, bearing reference to an office, opened for the purpose of making due inquiry into cases of alleged distress; of exposing imposture, and of directing charity to proper objects. A society was instituted for the purpose of carrying the plan into effect; and circular letters, together with several thousand tickets, were printed and distributed. It could not be doubted that, by a general resolution to co-operate in this plan, to give nothing to street beggars except the tickets of the society, the views of common impostors would be completely frustrated: that those who were conscious of fraud or guilt would shrink from investigation, and would soon abandon a place in which such a resolution should be generally adopted and steadily pursued.

Such has been the effect. The streets of Bath, notoriously infested with beggars during the season of general resort to that place, have, in the midst of a full season, been suddenly and completely cleared.

"The society has extended its views to the relief of occasional distress, and to the encouragement of industry. An account of the design and proceedings of the society concludes with the following sentence:—'The committee trust that their continued efforts, aided by the co-operation of the inhabitants and visitors of Bath, and by the county and city magistrates, will not only succeed, to a great degree, in abolishing beggary and imposture, and with them their natural attendants, licentiousness and crime; but that the prudent and timely application of the charity may tend to the ultimate reduction of the parish poor-rate, while real distress may in no instance have reason to complain of neglect, and industry may acknowledge a beneficent incitement to increased exertion.'

"The adoption of a system, by which well economized charity might gradually be made to supersede the operation of our poor laws, would afford a joyful triumph, both to humanity, to policy, and to religion. That greatest of the virtues, so strongly inculcated in every page of the Gospel, might then display itself in its own proper majesty; not dragged in action by compulsory forms of law, nor restrained by apprehension of supplying facilities to profligacy, revenues to idleness, and rewards to imposture, but at once dispensing blessings, and encouraging the growth of every other virtue. This object, though great, is perhaps not the less easily attainable. Let the affluent and well-educated part of the community attend at the parish vestries, and take in their turns and execute strictly the offices of parish overseers. Let charity be extended to occasional distress, while it may yet be removed, instead of suffering it to accumulate till it shall acquire a legal claim to permanent relief. Let economy be fostered by advancing small loans to the industrious poor, where payment by instalments shall appear practicable and useful. Let encouragement be given to the formation of friendly societies. Let useful instruction be diffused, and industry be honoured and rewarded. That independent spirit by which poverty is dignified, the disdain of deriving subsistence, except from honest exertion, should be cherished with peculiar care. A due attention to these objects may undoubtedly augment the happiness of the rich as well as of the poor, not merely by the inevitable reduction of the rates, too often inconsiderately raised and injudiciously distributed, but by the mutual commerce of those virtuous sympathies by which the wisdom of Providence has ordained that the happiness and welfare of mankind shall be best promoted and secured."

The Hall of Pedantry is a short piece in the manner of Thomson's Castle of Indolence. We do not pretend exactly to comprehend the object of the poet in this allegory; but should his shafts be aimed at the tribunal of Reviewers, we must warn him that such contempt of the court will certainly one day meet with condign punishment. Our readers will decide who are, and who are not aimed at in the following passage:

"High on a gorgeous throne, thick overlaid
With tinsel bright, which the misjudging crew
Deem genuine gold, in tinsel robe array'd,
Sits Pedantry, a hag of sallow hue,
Sunk-ey'd and beetle-brow'd, and warp'd askew;
Yet lab'ring to be thought of portly mien,
Biting her lips, with oozing venom blue.
But such the opiate's magic pow'r, I ween,
Thousands before her bow, and hail her Beauty's
Queen.

"And round about the throne a dæmon throng,
Like buzzing flies, wheel wide in airy dance:
Pride, like a winged toad, is borne along,
With viper-formed Jealousy, whose glance
In search of prey seems ever turn'd askance.
There, like a parrot, Affectation flits;
Rage, like a hippogriffe, appears to prance:
Hypocrisy, camelcon-like, by fits
Changes her colour oft, which way her int'rest sits.

"Peace dwells not here, eternal discord reigns,
A war of dissonant tongues and voices proud,
Explosions dire of overcharged brains.
Like that confusion which amaz'd the crowd
At Babel, clamb'ring tow'rd the soaring cloud,
(Not weening simple vap'ry fogs to find,)
Each in a diff'rent language bellows loud,
And seems to scorn his neighbour's weaker mind,
To other language more, or other arts inclin'd.

"Their haughty sov'reign all approach with fear,
Save one, an envoy imp, high Defamation,
A bat-wing'd swarthy ape, that feeds her ear
Aye with fresh news from Learning's happy nation:
News foully marr'd, I ween, in such narration,
Of new-found arts to save mankind from harms,
Of nature's hidden laws new explication—
Her looks of wrath betray her soul's alarms,
Like royal Bess when told of Scottish Mary's charms,

"Then from unholy pouch the demon draws
Such scroll as Satan, at St. Martin's pray'r,
Bescribbled o'er with female gibes and saws.
Full many a quibbling sland'rous tale is there,
Misconstr'ing characters and writings fair.
Such neck-ey'd Candour never could endure.
These hawl'd aloud excite the vulgar stare.
Behold they cry, 'of Taste a standard sure,
Emblazon'd on the front, 'Scandal of Literature.'"

Biographia Scotica; or, Scottish Biographical Dictionary; containing a short Account of the Lives and Writings of the most Eminent Persons and Remarkable Characters, Natives of Scotland, from the Earliest Ages to the Present Time. By J. Stark. 5s. Edinburgh, Constable; Murray & Ogle, London.

This performance advances no high pretensions; and ought not to be blamed for not exhibiting what it does not propose to exhibit. It may easily be conceived that within the limits of so small a volume

the account contained of the lives of all the Scots whose lives deserve to be recorded, must, in regard to each, be very short and imperfect. Yet we do not say that even this short account may not have its utility. Such abridged collections are adapted to certain persons and to certain occasions, even when we have the fullest details. They are extremely convenient both for the purpose of easy consultation, and in aid of the memory. And we have sometimes thought it was a matter of regret that so little attention and ability is bestowed on that species of composition. We justly however admire the performance of Cornelius Nepos; and think it one of the most instructive books that we can put in the hands of our children. Had we the lives of our own countrymen written with the same skill, elegance, and simplicity, such abridgements would be still more useful to our young people, would contribute much to fix their taste for useful reading, and to inspire them with the ambition of imitating every thing which is excellent.

The performance before us does not supply the work we here describe as wanting. It is not that exquisite production which we are persuaded would be one of the most valuable gifts of real genius and wisdom to the country. We do not blame the author for confining himself to a particular division of the kingdom. The task he undertook was undoubtedly large enough, and perhaps more than enough for any individual. And with regard to Scottish biography, one particular reason existed; that hitherto it had been, if possible, more neglected than the English. With the exception of a few sketches published as specimens of Scottish biography, by an author of great distinction, the late Lord Hailes, we know not of any attempt to illustrate this subject. This author's undertaking is therefore very laudable; and even in regard to the execution of his design he deserves some praise.

The collection is to a very considerable degree complete. There are few Scotchmen who have risen to celebrity of any kind whose names are not here to be found. We might point out some instances; but there are more probably of names which had no title to be inserted.

It required the exercise of no little judgment to determine properly the comparative extent to which each Life was entitled in composing this volume; since if a man of little importance should be found occupying a larger space than a man of great importance, it would deserve great blame. The author has acquitted himself in this respect pretty well. However the cases in which he has failed are not very few. We may state, as one instance, the case of Dr. Gerard, the late professor of Divinity, in King's college, Aberdeen, and an author of high rank, who is turned off in the few following lines:—

Gerard (Dr. Alexander,) late professor of divinity in the university of Aberdeen. He wrote 'An Essay on Taste,' and several other works. He died February 22, 1795.

The very next article is a long one, relating to a Mr. Gib, remarkable for nothing but for being a very zealous and long-lived dissenting minister.

The merit of each of the different sketches depends very much upon the author from whom it is taken.

When Mr. Stark had a good author from whom to abridge, we have a pretty good sketch; when his author is but indifferent, his sketch partakes of these infirmities. For Mr. Stark has not travelled far in the way of research. He has generally taken the materials as they were presented to him.

For what possible purpose could the following name find a place in a Biographia Scotica:

"Hunter (Thomas,) a citizen of Edinburgh. He possessed an extraordinary genius in cutting vellum with scissors, which he could execute equal to the finest lace, at the same time, forming his figures with all the nicety of an accomplished painter. He was also an uncommon pedestrian. He died March 4, 1794."

While this important personage, and his valuable qualifications are recorded with due honour, the late Dr. Henry Hunter, the minister of the Scottish church, London-wall, and a very popular and voluminous author is entirely omitted.

As a specimen of the author in his more important articles, we may give his account of the sublime inventor of logarithms:

"Napier (John) baron of Merchiston, was a descendant of an ancient and honourable family that had been long settled in the counties of Dumbarton and Stirling. It appears from the public records, and the archives of his family, that John Napier, from whom he was the 12th in descent, had been one of those landlords who were obliged to swear allegiance to Edward I. of England, in the year 1296. His father, sir Alexander Napier of Merchiston and Edinbellie, was master of the Mint in the time of James VI.; and young Napier was born at Merchiston, near Edinburgh, in the year 1550. He received his education at the university of St. Andrews, and here contracted an intimacy with a gentleman of the Roman Catholic profession. This circumstance may be considered as an early proof of a liberality of thinking, uncommon in those days of zeal, when both parties, papists and protestants, were too much irritated against each other by their mutual injuries, to be well able to live together in harmony and friendship. Napier himself was a pious believer in the doctrines of the reformers, and frequently defended them against the attacks of his college friend, the Catholic. He attended carefully to the sermons of Mr. Christopher Goodman on the Apocalypse, who explained its mysteries by an interpretation which applied them to the Papists. He appears to have been much affected by these discourses: to use his own words, 'I was moved in admiration against the blindness of the papists, that could not most evidently see their seven-hilled city Rome painted out so lively by St. John, as the mother of all spiritual whoredom, that not only burst I out in continual reasoning against my said familiar, but also from thenceforth I determined with myself, (by the assistance of God's spirit) to employ my study and diligence to search out the remanent mysteries of that holy book.' At what time Napier commenced his studies at St. Andrews, or how long he continued in that seminary of learning, is not now known. He takes no notice of either himself, and the matriculation record goes not so far back. But from Mackenzie we learn, that when Mr. Napier had finished his studies in philosophy at the university, his parents sent him abroad on his travels into the Low Countries, France and Italy. Having staid some years abroad, he returned to his native country, and applied himself closely to the study of the mathematics. It is highly probable that he acquired his taste for this kind of learning in his travels, especially in Italy, where at that period there were a considerable number of mathematicians of reputa-

tion; as well as in France and the Netherlands. Whether he may be considered as almost the only mathematician of reputation in his native country in his own time (James Bassanin professor of mathematics at Paris, who died in 1608, excepted,) is uncertain; but nothing is more true, than that he had the happiness to live till he was acknowledged by all Europe to be the greatest mathematician his country had ever produced. Among his inventions, that instrument called Napier's Rods, designed to facilitate the multiplication and division of large numbers, is of the most general utility. His invention of logarithms has spread his fame over the world. This discovery was contained in his 'Cangni mirabilis Logarithmorum,' dedicated to prince Charles, (afterwards King Charles I.) and published in 1614. In his 'Rabdologia,' published in 1616, he mentions another species of these numbers; when finding his health declining, he engaged Mr. Briggs to prosecute that useful and laborious scheme. But his studies were not confined to the Mathematical Sciences alone. In consequence of his resolution, mentioned above, he turned his attention to that of divinity, and is said to have written an 'Exposition of the Book of Revelation.' Napier died in 1622."

But the volume, though not a finished performance; though ill qualified to answer many of the more important purposes for which a condensed account of the lives of eminent Britons perfectly executed is desirable, will yet be subservient to several good ends. It gratifies curiosity in regard to the leading facts. The style is not offensive, though it is not entitled to great praise, nor always free from error. And the author avoids errors in opinion by confining himself pretty closely to the statement of facts.

MONTHLY LIST OF NEW PUBLICATIONS.

Those to which no Critique is subjoined will be reviewed at length.

HISTORY, BIOGRAPHY, TRAVELS, &c.

Travels in Trinidad, during the Months of February, March, and April, 1803: in a Series of Letters addressed to a Member of the Imperial Parliament of Great Britain. By Pierre F. M'Callum. 8vo. 8s. 6d.

Letters from Paraguay; describing the Settlements of Monte Video, and Buenos Ayres; the Presidencies of Rioja Minor, Nombre de Dios, St Mary, and St. John, &c. &c. By John Constance Davie, Esq. 8vo. 5s.

Memirs of Richard Cumberland, written by Himself: containing an Account of his Life and Writings, interspersed with Anecdotes and Characters of several of the most distinguished Persons of his Time, with whom he has Interchange and Connexion. Royal 4to. 2l. 2s. 0d.

Memoirs of the Professional Life of Lord Viscount Nelson, Vice Admiral of the White, &c. By Joshua White, Esq. f. cap. 8vo. 6s. 6d. Cundee.—

The Life of the much lamented Vice Admiral Lord Viscount Nelson. By the Author of the Manchester Guide. 1s. 6d. Bickersaff.

The first of these publications contains all the official papers in which Lord Nelson's actions are alluded to, his speeches in parliament, with whatever favourable could be

picked up of his private life from printed documents and common report. The last is a mere sketch of some of the more brilliant traits of his private and professional life. While the nation re-ounds with the praises of the hero, it is natural to expect a variety of such publications. It is needless to add, that applauses strewed with no sparing hand, and both in season and out of season, form one of the most prominent traits in the pieces before us.

POLITICS, & POLITICAL ECONOMY.

The College of Fort William, in Bengal; containing the Official Papers, and the Literary Proceedings of the College during its first Four Years. To which are added, Remarks on its Primary Establishment. 4to. 15s.

An Essay on the Best Means of Civilising the Subjects of the British Empire in India, and of Diffusing the Light of the Christian Religion throughout the Eastern World; to which the University of Glasgow adjudged Dr. Buchanan's Prize. By John Mitchel, A.M. Minister of the Gospel, Anderston. 4to. 15s.

Memoir of the Expediency of an Ecclesiastical Establishment for British India, both as the Means of Perpetuating the Christian Religion among our own Countrymen, and as a Foundation for the ultimate Civilization of the Natives. By the Revs Claudius Buchanan, A.M. one of the Chaplains at the Presidency of Fort William, in Bengal; Vice Provost of the College of Fort William; and Professor of Classics in the same; and Member of the Asiatic Society. 4to. 2s.

A Concise Account of the Commerce and Navigation of the Black Sea; from recent and authentic Information. 8vo. 2s. Cadell & Davies.

This pamphlet, written by somebody who professes to have his information from Mr. Eton, a person sent by government to examine the southern parts of Russia, and to ascertain the practicability of making Malta a grand depository for naval stores (a project of the wisdom or folly of which we shall not at present speak,) is in no respect equal to the chapter on the commerce of the Black Sea, in the work of Mr. Oddy, which we reviewed some time ago. It contains not one half of the facts; and the views and observations are not one half so sensible. This pamphlet is all in a heat that we should endeavour immediately to engross, to the utmost extent possible, the commerce of the Black Sea; telling us that France will certainly have it, if we do not. But the writer seems to be ignorant of one small fact, to which Mr. Oddy thought it worth his while to attend; it is this, that the voyage from the Black sea to Great Britain, requires as much time as one to Madras; from which, with abundant certainty, that sensible author inferred, that the trade of the Black Sea can never be one to be cultivated by this country." Indeed he says that so long as the facilities of inland navigation are promoted, the trade between Great Britain and the countries in the neighbourhood of the Black Sea can be better carried on by the canals, navigable rivers, and the Baltic. The author seems to think it a terrible thing if France shall get possession of that commerce. We should think, however, that one small consolation would suggest itself; the more that France takes of this commerce, the more she leaves to us of another. The world is wide enough for the commerce both of France and of Britain. Let us not be afraid. If France is nearer the commerce of the Black Sea, we are nearer the commerce of America; and that is certainly the better bargain of the two.

A Treatise on the Coins of the Realm; in a Letter to the Kings By Charles, Earl of Liverpool. 4to. 1l. 1s. 6d.

THEOLOGY, &c.

Parochial Discourses, for the Information of the Common People, upon Christ's Advent, and other Events relative to Christ's Person and Mission. By W. H. Reynell, M.A. Minister of Hornchurch, Essex, and Author of the Manual to the Psalms. 8vo. 5s.

Sermons for the Use of Colleges, Schools, and Families. By John Napleton, D.D. Vol. II. 8vo.

MEDICINE.

Letters to Dr. Rowley, on his late Pamphlet, entitled "Cow-Pox Inoculation, no Security against Small Pox Infection." By Aculeus. 8vo. Symonds.

A Dissertation on the Failure and Mischiefs of the Disease called the Cow-Pox: in which the Principal Arguments adduced in Favour of Vaccination by Drs. Jenner, Pearson, Woodville, Lettsom, Thornton, and Adams, are examined, and confuted. By George Lipscomb, Surgeon. 3s. G. Robinson.

The first of these pamphlets is an attempt to raise the laugh against Dr. Rowley's attacks on the Cow-pox; and the author is at times sufficiently successful. In the second pamphlet, as the author informs us on the title-page, the arguments of all the most able defenders of the Cow-pox are examined and confuted. We indeed found the examination contained in the treatise; but we suppose the author has reserved the *confutation* till a future occasion. We do not wonder at several surgeons being great enemies to the Cow-pox: it is a poor friend to surgical practice: nothing like the rich pickings attending the small-pox and its consequences.

The Domestic Guide, in Cases of Insanity; pointing out the Causes, Means of preventing, and proper Treatment of that Disorder. 2s. Button.

We most heartily recommend this short treatise as a most useful offering to the public. It is intended for the direction of the unlearned, and even of the inexperienced; and for that reason it is written with all possible plainness. But it is pregnant with good sense, and there are few men of any description, who are called upon to take any share in the treatment of this malady, who will not be the better for carefully studying it. The author is by no means an ordinary man; more especially in that kind of knowledge which is principally useful in the management of this disorder—the knowledge of human nature.

POETRY.

Half an Hour's Lounge; or Poems by Richmal Mangnall. sm. 8vo. 3s. Longman & Co.

The authoress of this small collection of poems does not always write even decent rhyme: we have such rhymes as *scythe* and *revive*, *scene* and *beam*. Most of the pieces deserve the epithet she bestows upon them—*trifles*. We select the neatest piece in the collection as it may earn her some applause from kindred souls of her own sex:

- "WHAT oft relieves the lab'ring heart,
Oppress'd by all the train of woe?
What can a transient ease impart,
When Fortune lays our comforts low?
What to an absent friend is giv'n,
Or breath'd upon the lonely tomb?
What rises to the God of heav'n,
Lost to the world in sorrow's gloom?"

"What heavens in gentle Pity's breast,
When Vice and Folly flutter nigh?
Where Love in earliest form is quest,
Or lies in ambush?—'tis a Sigh!"

The Battle of Trafalgar; Stanzas by the Rev. James Beresford, A.M. To which is added Nelson's last Victory, a Song by a Friend. 4to. 1s. Hatchard.

The zeal which the author of this piece displays for the glory of his country, and his desire to celebrate the memory of our departed hero, unfortunately, are not equalled by the ability of his muse. The two following stanzas will serve as a specimen of the style and merit of the piece:

"'Divide and conquer!' loud he cried;—
The rest his burning Captains knew;
And swift departing, side by side,
Doubly broke their battle through.
'T is done:—the fiery onset trays—
The Hurricane of death runs high!
And Terror, like a tiger, preys
In the red van of Victory!"

Burning Captains! Of what materials were they made? How did they avoid setting their ships on fire?—The *onset*, however, far outdoes the captains. It is first set on fire—a *fiery onset*—and then it becomes an *ass*—the *fiery onset trays!* After such a violent confusion of metaphors, we need not wonder at the flowers of the succeeding stanzas:

"Then England knew her godlike Son!—
Calm, through the hurtling rage he trod,
And stay'd, or set the havoc on,
And rul'd the riot with his nod.
Their proudest, of colossal frame,
He ever'd for his own—and swore
To silence that audacious name*
His Genius once rebuk'd before.
The Monster-ship, with grappling close,
He plagues—he storms—he stuns in fight.—
Thus David on Goliath rose;
Thus call'd on God, and quell'd his might.
Full soon—'t was Nelson's star that glar'd—
The cannon's horrid work is done;
And, what his iron storm had spar'd,
Have Wreck and Conflagration won.
Yes!—while the swelling Despot roar'd
For 'ships, and vassal realms afar,
Our angry Heroes, all aboard,
Craz'd his hopes, and cow'd his war."

* Santissima Trinidada.

There is something so familiar in the phrase of *ruling a riot*, and so like *ruling the roast*, that we question whether it will not suggest to our readers a very different scene from a sea-engagement. But what shall we say to Lord Nelson "swearing to silence a name"—or to his sturdy thumping match with the great giant of the Philistines! The beautiful insignificance of "all aboard," the elegant variation of metre in the last line, and the happy novelty of "*cowing a war*," will not escape our discerning readers.

Palmyra, and other Poems. By T. L. Peacock. 7s. Richardsons.

If these pieces do not in general rise above mediocrity, they are not displeasing, and seem to indicate a talent for poetry which with due cultivation might bring forth better things. Palmyra, on which the author seems chiefly to rest his claims to applause, is an irregular ode, a modern Pindaric. We have already often expressed our opinion of these poetical jumbles, in which the ear is perpetually wounded by every species of metrical dissonance. Our author discovers no mean skill in breaking his metre into

fragments, and violating every rule of harmony. From some of his pieces, he evidently is conversant with Gray—Why does he not learn from that great master in lyric poetry, that a Pindaric ode is not a strange jumble of unequal lines, but a succession of stanzas formed with the most scrupulous regard to a peculiar species of harmony?

DRAMA.

The Weather-cock; a Farce. By John Till Allingham. 1s. 6d. Lackington & Co.

This is the wildest of all the wild things we have seen appear in the shape of a farce. The hero is so made up of fickleness, that he is fiddler, philosopher, lawyer, soldier, and we know not how many things more, all in a breath, and all enthusiastically. Among his other humours he falls desperately in love with every woman he meets at first sight, and we might certainly expect to see him hanged at the end of the piece, for we know not how many *gamies*, were it not fortunately the same woman who, unknown to him, had captivated him in several disguises in the course of half an hour. At the end, however, he is not hanged, but married; and this we are left to conclude, is sufficient to bring him to his senses.

NOVELS.

Eversfield Abbey. By the Authoress of the Aunt and the Niece. 3 vols. 12s. Crosby & Co.

Amidst the monstrous absurdities that appear under the name of Novels, it is pleasant to find something entitled to positive commendation. This is an interesting story which merits the extraordinary character of being both simple and natural. The characters are marked in such a manner as to shew that the author had observed human nature with attention, and the whole is calculated to afford considerable amusement without injury to the interests of morality.

Ferdinand and Amelia. 3 vols. 10s. 6d. Crosby & Co.

This is one of those productions that keep the even tenor of their course, affording nothing to commend, and little that deserves very severe censure. It is trifling and insipid, and may be justly characterised by the common, but expressive phrase, "a mere nothing."

The Eventful Marriage, a Tale. 4 vols. 18s. Crosby & Co.

In this performance there are many things not very natural or consistent. The style is often coarse, sometimes the language is not even English. But upon the whole, it may be allowed to rank above, rather than below mediocrity, at least when compared with other works of the same kind. Some of the characters are well conceived and supported, especially that of the satirical woman-hater, Jago. The incidents, though sometimes improbable enough, are in general sufficiently natural not to excite disgust, and the interest is for the most part tolerably well kept up. The story turns upon Moorish revenge, and perhaps, may have been suggested by the character of Zanga.

Rashleigh Abbey; or, the Ruin on the Rock. By R. Sickelmore. 3 vols. 12s. Lane & Co.

It is difficult to say which is greater, the havoc here made of English, or that made of common sense. A variety of terms intended to express horror are jumbled together without regard to grammatical accuracy or even to the nature of the words themselves. Substantives and verbs are, without scruple, put in the place of each other, and when the author is in the whirlwind of his eloquence, words are introduced which have not the smallest connection with one another, and which can be there for no other reason than to make a rumbling sound. Many passages, where the author meant to be particularly sublime, appear like the ravings of confirmed insanity. In short, this is the

very perfection of absurdity and nonsense. Common sense was never perhaps more grossly outraged.

The Young Father. By Wm. Fred. Williams. 3 vols. 12s. Lane & Co.

If this production cannot be ranked in the first class of works of the same kind, it certainly may, when compared with the ordinary run of novels, be allowed a good deal of merit. This, it must be confessed, is no very high praise. In every department of literature, good works are, perhaps, comparatively rare; but this particularly holds in the case of novels. Notwithstanding the vast number of novels that are constantly publishing, nothing is more rare than a good one. These are things that require little previous information either in the writer or reader. The generality of mankind read them without disgust, because they have not judgment or taste sufficient to find out what preposterous nonsense they are perusing. The present novel, however, certainly possesses some interest at least, and nothing appears in it which is grossly absurd and unnatural.

Monteith, a Novel, founded on Scottish History. By Mrs. Rice, Author of "The Deserted Wife." 2 vols. 12mo. 8s. Longman & Co.

This tale is founded on the calamities that are supposed to have fallen on a particular noble family during that turbulent period of Scottish history which preceded the flight of Queen Mary to England. The incidents succeed each other in a manner calculated to excite some interest, but the characters are rudely sketched, and are often inconsistent, never strongly marked. The deficiencies in these points sometimes make the work appear very silly, and often render it disagreeable, if not disgusting. Upon the whole, however, it may be allowed to rank on an equality with the ordinary productions in this way. It must, indeed, be confessed that this is no great praise, nor is it meant to be so.

The Morlands. Tales illustrative of the Simple and Surprising. By R. C. Dallas, Esq. 4 vols. 1l. 1s.

The Impenetrable Secret. By Francis Lathom. 2 vols. 9s.

MISCELLANIES.

Memoirs of the Literary and Philosophical Society of Manchester. 8vo. Vol I. 2d Series. 7s.

Q. Horatius Flaccus, collatione Scriptorum Græcorum Perpetua, et notis nominibusque Variorum illustratus, præmittuntur Odæ, O Fons, atque Intermissa Venus, è Latino in Græcum conversæ. Auctore Stephano Weston, S.T.B. B.S.S. S.A.S. 8vo.

Etymological Exercises on the Latin Grammar in two Parts. By the Rev. Wm. Johns. Longman & Co.

If it were not that too many teachers of the Latin tongue are very ill qualified for the office, and very little disposed to use the requisite pains, we should say that this performance was but little wanted. However, to idle, and indifferently instructed teachers, it will no doubt be useful. We think it is the best contrived set of practical exercises on the different parts of speech, their inflection and application, that we have seen.

A Comparative View of the New Plan of Education promulgated by Mr. Joseph Lancaster, in his Tracts concerning the Instruction of the Children of the Labouring Part of the Community, &c. By Mrs. Trimmer. 3s. Rivingtons.

Mrs. Trimmer here bestows very liberal praise upon Mr. Lancaster, and his astonishingly ingenious, and astonishingly great, and astonishingly successful efforts for the in-

struction of the children of the labouring part of the community. But however wonderful and meritorious his exertions in this most interesting concern may be, and no person can express greater admiration of them than Mrs. Trimmer does: yet one thing she deeply laments. It is Mr. Lancaster's plan to educate children in the great fundamental principles of Christianity, which are common to all sects, without endeavouring to instil into their minds along with these, the distinguishing tenets of any denomination of Christians. Mrs. Trimmer's plan on the other hand is to bring them up carefully in the principles of the Church of England. She complains that the basis of Mr. Lancaster's system is *morality*; whereas the basis of her system is *the tenets of the Church of England*. We are obliged however, so far to dissent from this excellent lady, that we cannot help believing that there are certain general principles of Christianity which are common to all, or most classes of Christians; and when we examine these principles with all the attention which so awful a subject demands, we cannot help being of opinion that they are the most important: nay so far transcend in importance all those additional tenets which form the distinguishing features between different sects, that these last vanish, as it were from sight, in the comparison. However much therefore we may be of opinion that the great body of the people should be educated in the principles of the established church, we do not enter into all the warmth of Mrs. Trimmer's condemnation of this part of Mr. Lancaster's plan; though we very readily went along with her in many of her observations, both when she praised, and when she suggested some amendments.

CORRESPONDENCE.

The Classic—N^o XVII.

Crates pulvere colles. Hor.

Crinitus is no more! all the elegance of the Latin muse; all the depth of Greek literature, no longer adorn the groves of Billericay. He has appointed Dr. Nohden to write his last dying words; who perhaps will consent to add a ballad, in his own metre, and to hawk them about the town.

We, Crispus and Cincinnatus, are his joint executors: his will may be seen at Doctor's Commons, suspended, like the sword of Damocles, by a single hair; and will infallibly fall on the wig of the first Commentator who passes under it. Dr. Nohden's Porphyrius, like the sword Durindana, has been flung on the streams of Cloacina, there to float to all eternity: for, like that weapon, if any body should attempt to seize it, he is sure to daub his fingers.

We think it our solemn duty, a duty incumbent on us as his executors, to inform the readers of his invaluable works, that Crinitus has left many fragments in MS. which by our care shall hereafter see the light. In his common portfolio several mutilated extracts of different natures were discovered, some of the most curious of which we shall subjoin. He was a man of merry manners and deep research: he had no private pique against the Germans or Dr. Nohden: his endeavours were purely for the best, and he regretted to us on his death-bed that his purposes had been abortive, which should have been abetted by the action of the Classic or the Alien Bill.

After this mention of the Principal, it may be just to notice the names and pretensions of us the execu-

tors. But neither of us is an egotist: we are content to do good acts in disguise—and therefore shall only answer this question, which may be asked, in the mode of negation.

We are not the Gentlemen who tacked on a volume to Mr. Wakefield's Memoirs: and who are constantly talking of themselves 'we went to this jail,' 'we went to that jail,' &c. doubtless to visit their persecuted friends. They could have had no other business there. We must own we have never been in jail in our lives.

Neither are we the late editors of the Imperial Review; nor do we job for an odd month or so.

Neither are we Messrs. Bosanquet and Puller, the Reporters: nor Messrs. Keely and Tinney, the learned apothecaries at Cambridge.

Neither are we the Senior Fellows of any College: It will be seen, by our spelling, that we are not Oxoniens: by our classical abilities, that we are not Cantabs: and by our talent for metre, that we are not North-Britons.

No! we are two spirited and gentlemanly young men, of the hairiest nature, who are not ashamed in a corrupt world, to pay the last duties to the learned Reformer of Literature. Who shall fill his place? Certainly not Mr. Roscoe nor Mr. Gifford—not Dr. Aikin nor Dr. Rees—not Dr. Nohden nor Dr. Trusler. But we shall grow satirical:

— Nescit vox missa reverti. Hem!

We now bring forward a few fragments.

Macpherson has been detected from his use of the name Caracul, and attributing it to Caracalla, the son of the emperor Severus. Now as that prince was known to the Romans only by the names of Bassianus and Antoninus, until some time after his death, his surname of Caracalla could not have been his common appellation among the Caledonians before that name was invented.

Gibbon has observed on this circumstance, but has not noticed another equally important. He makes Ossian an actor in the wars of Caracul, and also the historian of those of Caros which he says (of course) means Carausius; but the usurper lived near a century after the emperor we have mentioned.

[Note by the Executors.] This is a curious piece of criticism, and of great use to the invalidation of Macpherson's literary honesty.

The Anthologia is a collection of poems of a very peculiar stamp. Neither print nor equipage, neither sound philosophy, nor brilliant imagination is to be expected, or (if unfortunately expected) will it ever be found among them. Where then is their charm? Inconsiderable and trifling as they now appear, they were most assiduously preserved by the ancients, and diligently commented on by the moderns. It must be confessed, with very little understanding, and indeed no notion at all of their subjects, and never placed in their true light by a living fugitive author, and the charm which they really possess, and which is nothing more than that of native simplicity and elegance, and a natural introduction of pleasing though familiar objects, is transmitted to us by the present language, manners, and impressions, with a hostage for

The death of Dr. Nöehden as recorded by * * * * * tainly a forgery. The Dr. was not, as is there hinted, a * * * * * nor * * * cholac. Nor did he ever employ his pen in the serv * * * * * ure, nor in the ridicule of any character so sacred and so truly estimable, so connected by all the ties * * * * * with the Doc * * self as * * * * *."

The rest is unintelligible.

"The demerits of these commentators are not sufficiently understood. Reiske was deplorably ignorant of metre; in other respects he was acute. Wyttenbach characterises him well in his life of Rhunkein: he tells us, that Reiske was reduced to the greatest distress: and being compelled by the German booksellers to publish *within a stated time*, it is really wonderful he should have stored such a fund of conjectural criticism as he really has. But four out of five of his conjectures are inadmissible from the boldness of his suggestions. He certainly did not sufficiently care for the *ductus literarum*, and in his Plutarch he has more errors than in any work he has edited. He complains bitterly in his preface to the *Oratores Græci* that only 40 copies of that valuable work were bespoken in England. The work itself is now extremely scarce, and sells for twelve or thirteen guineas. It is an enigma to me, why Isocrates is not included."

"D'Orville, Villousoy, Rhunkein and Valkenæer have undoubtedly the first right to critical celebrity of any scholars who lived on the continent during the last century. Capperonier, the Professor at Paris, and the inadequate editor of Sophocles, was as wholly unfit for the province of *editing*, as Pote was for *printing* that author. De Paw carried many a point by mere coarseness: he terrified his antagonists into silence; but he is now little read and less approved. The German press was never so prolific as it is at present; yet I could much wish to see a laborious edition of Terentianus Maurus, the emendation of which really requires much labour, and the book itself is scarce. But I withhold myself—the book is on metre! The *Geographi Minores* and the *Ancient Grammarians* are in great need, even at this day, of illustration; while the Latin poets are overwhelmed with *explanation*."

"Hermann has at length entered on a work highly worthy his extraordinary talents—The *Orphica*. It is laudable in him to waste his strength in this mass of absurdities, where he must necessarily be obtrusive to very few readers. He says, in his preface, however, that it was not his own choice, but the peremptory command of his bookseller; and we know that a bookseller must be obeyed in Germany."

When I travelled on the Continent, I saw Brunck at *Leipzig*: his brother was at that time Mayor of *Leipzig*. The Commentator received me very graciously, for I came recommended to him from an intimate friend of his at *Amsterdam*. It was before his misfortune, had without real temper: and however acrimonious his nature of the it have been, he was mild and unassuming in his address. He was, in height, above six feet and his clothes were put on with the greatest care. In fact he was a great coxcomb. He affected not to know the name of Professor Porson. He said that the only author he had heard of in England was Dr. Nöehden. *Author me.* *hutz at Dresden: he was on a visit to an uncle as an intolerable puppy,*

and amused me much by telling me *how short a time* it took him to get a volume through his hands. The reader will probably suspect that Heyne is an old man in a wig—No such thing. He is dressed like a hussar. He is a little spare man with ferret eyes, and looks as if he was ready to cut and slash every poor author that came in his way. The following anecdote of his *studies* * * * * *

The executors, among Crinitus's papers, found the following translations of Mr. Carlisle's Epigram from the Arabic (which Sir W. Jones has also translated:)

"When born, in tears we saw thee drown'd
While thine assembled friends around,

With Smiles their Joy contest:
So live—that at thy parting hour,
They may the flood of sorrow pour,
And thou in Smiles be drest.

I.

"Vagitu resonas implēsti, parvule, canas,
Dum circum est risu turba soluta pio:
Vitam talis agas—ut Tu sub limite vitæ
Ore geras Risus Ipse—fleantque Tu!"

II.

"Cum natalibus, O beate Sexti,
Tuis adfuitis caterva ridens.
Vagitu resonis strepente cumis
In risum domus omnis est soluta.
Talis vive, precor, beate Sexti,
Cum mors imminet toro cubantis,
Ut circum lacrymantibus propinquis
Solutus non alio fruare risu!"

We found a parody of the *Senex Veronensis* of Claudian. It appeared, in its mutilated state, to have been a satirical *jeu d'esprit* at College on some Senior Fellow in the University; we could only make out a fragment or two.

"Felix! qui patriis ævum transegit in arvis,
Una domus puerum quem videt, una Senem.

Happy the Fellow! who in College pale
Where once a Boy he entered, lingers yet;
Quaffs the same muzzy dose of gratis ale,
And sets those punishments he once was set.

Frugibus alternis, non Consule, computat annum;
Autumnum pomis; Ver sibi flore notat.

By signs impressive He computes the year
Who ne'er in hard addition could succeed;
He counts the autumn by his sour beer,
The spring by tripposes he cannot read.

Æquævumque videt consenuisse nemus.

• And walks, like Adam, 'mid coeval trees."

How beautiful is the translation of this line by Cowley,

• And loves his old contemporary trees."

Proxima cui nigris Verona remotior Indis,
Benacumque putat litora rubra lacum;
Sed tamen indomitæ vires; firmæque lacertis
Ætas robustum tertia canit avum.

• As far to him, as Lichfield's mitred land,
The distant towers of Huntingdon appear:
Far as the Humber Soham's watery strand,
And Whittlesea as far as Windermere.

Yet, if detraction's venom ought can prove
To fix a stigma on his former life:

His strong back once impelled to feats of love,
And gave him five small chicks—without a wife

In an unfinished poem, entitled 'Moderate Vishes,' we find the following eight lines :

" I only wish twelve thousand pounds a year,
And Curwen's country-house in Windermeer ;
A beauteous mistress affable and fair,
With health, and friends, and not a single care :
The nerve of Pitt, and eloquence of Fox,
To fence like Angelo, like Belcher box ;
To write each recreant German scholar dead,
And bury Noëhden in a box of lead."

We cannot at present quote more fragments : we see that to the last poor Crinitus was fretted with the fulness, obscenities, and blasphemies of the German press. He was conscious, however, that as far as his mediocre talents went, he had done all in his power to give warning to his countrymen : to sound the *ocina* of literature. He died of a dysentery ; and the last book he used was ' Noehden on Porphyry' feeling, most strongly feeling,

The ruling passion strong in death.

Witness our hands, { CRISPUS.
CINCINNATUS.

True Copies.

NOTICES.

LITERARY, SCIENTIFIC, &c.

Mr. DUPPA has in the press a Life of Michael Angelo Buonarroti, comprising his character as a poet, a painter, a sculptor, and architect, with such illustrations only as may be essential to a complete view of his subject. The work will form one quarto volume, and will be published in the spring.

Rev. JOB ORTON's Letters have been some time in the press, and will appear at the beginning of the year. The collection being larger than was expected, amounting to upwards of seventy, will, with his life, make two volumes 2mo.

A History of Ireland, in two volumes 8vo. by the Rev. JAMES GORDON, author of the History of the Late Rebellion in Ireland, will shortly be published.

Sir DAVID LINDSAY's Works, by GEORGE CHALMERS, Esq. will speedily be published.

Mr. GRAHAME, author of The Sabbath, a poem, has just finished a new volume of poems, which will speedily be published.

The Rev. J. DALLAWAY has in the press a work, intitled, " Observations on English Architecture." Its object is a general and comprehensive view of ancient military and ecclesiastical structures in this kingdom, and a comparison of modern buildings with those in a similar style on the Continent.

BLEACHING STRAW. M. Fischer of Vienna has discovered a new process for this effect. Instead of smoking it with sulphur, as heretofore, he steeps it in the muriatic acid saturated with potass. The straw bleached by the process of M. Fischer never grows yellow, and is equally white ; besides that it acquires a great flexibility.

ECONOMICAL FIRE PLACES.—The French have been very active lately about those improvements, which Count Rumford some time ago set on foot. On some improvements proposed by a M. Olivier, Guiton and Bertholet have lately made a report to the class of physical sciences of the National Institute, and state them to produce the following advantages :

1st. To reduce the tunnels of the chimneys to dimensions so small that they cannot be liable to smoke.

2d. To burn, without producing any smell, all sorts of combustibles, and so completely, that no visible smoke escapes from the top of the chimney.

3d. To retain, at pleasure, within the apartment, by well managed circulations, all the heat which the combustible can disengage, or to direct part of it into the neighbouring apartments, or superior stories.

4th. To regulate in this manner the degree of heat which is required.

5th. To afford, by a particular kind of shelf, placed immediately above the fire, the convenience of boiling liquors in porcelain dishes.

6th. Finally, to be susceptible of all kinds of decorations that may be desired, of which the first essays of M. Olivier afford already the proof and the example.

COWPOX.—We are happy to find the governments on the continent employing their utmost endeavours to extend the knowledge and use of this most fortunate discovery. The Prussian Government has lately struck a medal, worth fifty gold ducats, to be conferred upon those who distinguish themselves by their efforts to promote inoculation for the cowpox. On the one side is a head of the king, with the inscription ; *Fredericus Wilhelmus Rex Patris Patriæ*. On the reverse is a cow, which the goddess of health is just bringing ashore, with the motto, *In te Suprema Salus* ; and round the edge, *Vaccinationis Præmiu*.

ASTRONOMY.—On the 22d October, about three o'clock in the morning, M. Huth at Frankfort on the Older discovered a comet in the hindmost foot of the Great Bear, between the stars γ and ξ , and verging to the westward of them. It was scarcely visible with the naked eye, but was easily discernible with a common telescope. In size and brightness it resembled the great spot in Andromeda, but it was perfectly round. At four o'clock, its right ascension was $166^{\circ} 30'$; its declination $33^{\circ} 40'$. At five, the former was $166^{\circ} 32'$; the latter $33^{\circ} 32'$. Its course was southerly, a little to the west. The same comet was seen on the 23d of October at Berlin by M. Bode, between three and four in the morning. It was then to the westward of the position which it occupied on the preceding day : its right ascension was then about $174^{\circ} 26'$, and its northern declination $27^{\circ} 40'$.

Dr. GALL, so well known on the continent for his treatises and lectures on skulls, is at present at Copenhagen. His lectures there have been twice repeated, and still attended by the most select and fashionable audiences. The people in that city imagine that they have found a key to very great discoveries with respect to the abilities of mankind. He has been particularly attended by public teachers, surgeons and anatomists, who have no doubt edified very much by his instructions.

POLYBIUS.—From a fragment of Polybius lately discovered in a convent on Mount Athos, are taken the following extracts from a treaty of peace made by the Romans with Philip the fourth, or as some reckon, the fifth, King of Macedon, in which the hard terms alluded to by Livy and others are specified at length.

" Philip shall have no establishment of troops beyond 500 soldiers.

" Philip shall give up all his elephants, and never have another in his possession.

" Philip shall undertake no expeditions either by himself or in conjunction with any other power, except with the leave, and approbation of the Roman Senate.

" Philip shall pay immediately 500 talents of gold into the Roman treasury, and 500 more in ten years, in certain proportions.

" Philip shall leave his son as a hostage for the performance of these conditions."

TO THE READER.

THOSE who have been acquainted with the Literary Journal from its first institution, are not ignorant of the changes which it has undergone, or of the causes which produced them. It was originally designed to comprehend a wide field of literature; and was circulated weekly by the post, being printed on a paper stamped and adapted to this conveyance. But the laws of the Stamp-office occasioning inconveniences on this plan which rendered it advisable to give it up, the department allotted to criticism, or reviewing, was gradually extended, till at last it embraced the greater part of the publication. The approbation which the Public has bestowed upon the labours devoted to this enlarged department of the work has been flattering, not only from the number, but the value of the testimonies received in its favour. A great number too of the friends of the publication, having expressed their opinion that the important business of Reviewing was better disjoined from any miscellaneous objects, it has been determined to confine the Literary Journal to that great subject entirely: And as the quarto form in which it has hitherto appeared was chosen for the sake of the original plan, but is less adapted to a Review, that will be altered, and it will henceforth be printed in octavo, of the size and form of other Reviews.

To the Readers of the Literary Journal little is necessary to be said with regard to the principles on which the New Series will be conducted. The experience they have had of the first, it is strongly presumed, will be accepted by this as a pledge of what will be offered to them in future. The public has been sufficiently just to recognize that the only cause espoused by this Publication is the cause of literature and sound inquiry. It was the opinion of the original projectors of the Work, that an appeal to the good sense of their countrymen in the cause of knowledge, would, in the end, prove successful; and that the advice of those friends by whom they were assured that sacrifice must be made, either to ill-nature by severity, or to party-spirit by adulation, was, in this country, ill-founded: nor has the event deceived their expectation.

On the same principles which have hitherto guided the Literary Journal, it will continue to be con-

ducted. It will neither recommend courtly politics for the sake of depressing the people, nor will it teach popular doctrines for the sake of giving the people an undue degree of power. It will neither support the church by attacking the dissenters; nor will it spare the dissenters for the sake of discrediting the church. It will neither adopt modern opinions because they are new; nor will it shew any respect to prejudices however old, and however they may be recommended by great names, respected authorities, or multiplied assertion. It will offer no incense to malignant passions by severity; but it will spare neither ignorance, folly, nor vice, by timidity or misplaced moderation.—To present at once a just and an enlightened view of the literature of the times; to draw the Public attention to what is sound in thought, and elegant in expression; to give warning against what is either evil in its tendency, or contrary to good taste in its execution; and to teach the rules by which what is valuable in literature may be distinguished from what is corrupt, are the sole purposes of the Literary Journal.

On the merits of the execution the individuals concerned are willing that their success, as it ought to do, should rest. On this subject it becomes them to have no pretensions; nor have they a wish to appeal from the judgment of their Readers. As an experiment, however, in favour of candour and impartiality, the success of their work is to them an object of more than ordinary solicitude; though it will not escape their readers that this very circumstance lays them under peculiar disadvantages. No associations, or parties of men are interested in applauding or recommending their work. Party-spirit, and other selfish principles make not only friends but zealots; truth and candour are every one's concern, and for that reason, according to a very just observation, seldom excite peculiar interest in any one.

Such foreign publications as are likely to add to the knowledge, or to excite the curiosity of the people in this country, will be expeditiously and accurately examined. But as the Reviews of these will appear indiscriminately with those in our own language, the expence of appendices will be avoided; and the twelve numbers of a year will form two handsome volumes.

