

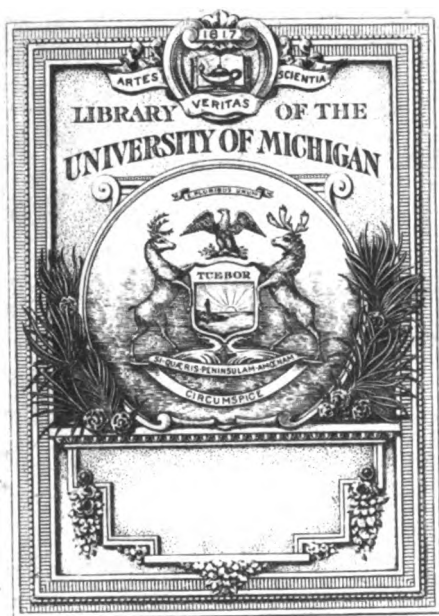
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*Amelia W. Watson*

THE  
MONTHLY REVIEW;  
OR,  
LITERARY JOURNAL.

VOL. LXXIX.



T H E

# MONTHLY REVIEW;

O R, 39398

## LITERARY JOURNAL:

From JULY to DECEMBER, *inclusive*,

M,DCC,LXXXVIII.

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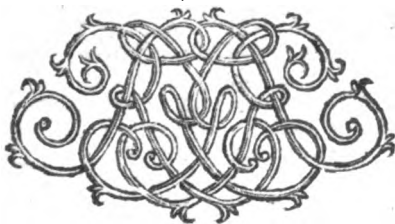
“ But you who seek to give and merit Fame,  
“ And justly bear a Critic's noble name—

— — — — —  
“ Be niggards of advice on no pretence,  
“ For the worst avarice is that of Sense.  
“ With mean complacence ne'er betray your trust,  
“ Nor be so civil as to prove unjust.  
“ Fear not the anger of the Wise to raise;  
“ Those best can bear reproof, who merit praise.”    POPE.

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V O L U M E    LXXIX.

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L O N D O N :  
Printed for R. GRIFFITHS :  
AND SOLD BY T. BECKET, IN PALL MALL.  
MDCCLXXXVIII.





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*Lately Published,*  
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A  
**GENERAL INDEX**  
TO THE  
**MONTHLY REVIEW,**

From its Commencement, to the End of the Seventieth Volume.

By the Rev. S. AYSCOUGH,

COMPILER OF THE CATALOGUE OF UNDESCRIBED MANUSCRIPTS  
IN THE BRITISH MUSEUM.

Containing a Catalogue of the Books and Pamphlets characterized, with the Size and Price of each Article, and References to the Reviews wherein the Account of them, with the Booksellers' Names, are inserted. Also an Index to the principal Extracts, Observations, and remarkable Passages.

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“ It may be further observed, with respect to those whose sets of the Review are *incomplete*, that to such persons, this publication will be found peculiarly useful, as it will, in some measure, supply the want of those volumes of Review in which their sets are deficient, and which, perhaps, are no where to be procured.”

REV. March, 1786.

# THE MONTHLY REVIEW,

For JULY, 1788.

By Christopher Lake Moody 1753-1815

ART. I. *Poems upon several Occasions*, English, Italian, and Latin, with Translations, by John Milton: viz. Lycidas, l'Allegro, il Penferoso, Arcades, Comus, Odes, Sonnets, Miscellanies, English Psalms, Elegiarum Liber, Epigrammatum Liber, Sylvarum Liber. With Notes critical and explanatory, and other Illustrations, by Thomas Warton, Fellow of Trinity College, and late Professor of Poetry at Oxford. 8vo. 8s. Boards. Doddsley. 1785.

WE should deem it necessary to begin this article with offering some apology to the Public for having so long postponed the account of the work now before us, were we not persuaded that all our Readers must do us the justice to recollect, that our labours, like those of other men, will sometimes meet with unavoidable interruptions. Of this, indeed, the late appearance of Mr. Warton's edition of the smaller poems of Milton, in our monthly Journal, may be adduced as an instance: for this is not a work which we could have overlooked, but the consideration of which has been hitherto protracted, from circumstances painful to our recollection.

That these *Juvenile Poems* should have attracted Mr. Warton's attention, we may mention as a proof of an elegant taste, while the many notes with which he has enriched them entitle him to considerable, though not to unalloyed, praise.

Milton is undoubtedly the most learned of all our English poets; and he has so interwoven his learning with his poetry, that his readers will gladly accept the assistance of an able annotator. For this office his present Editor is peculiarly qualified, being not only conversant with the elegant remains of Grecian and Roman learning, but intimately acquainted likewise, as his valuable *History of English Poetry* sufficiently testifies, with those treasures of Gothic and old English literature with which Milton, in his younger years, appears to have been singularly delighted, and to which frequent allusions are made even in the *Paradise Lost*.

VOL. LXXIX.

B

Considerable

Considerable pleasure have we received from this learned attempt to illustrate the obscurities, and to display, and give additional effect to, the beauties of our great poet; who, little dejected by the neglect of his contemporaries, looked forward with the calmness and confidence of conscious merit, to the impartiality of a future generation;—persuaded that a *cordatior ætas* was not far distant, when a just tribute would be paid to his poetical abilities.

*Tum* (says he in his Ode to Rouse) *livore sepulto,*  
*Si quid meremur sana posteritas sciet.*

To behold the fulfilment of such predictions always affords pleasure;—in the case of Milton we contemplate it with singular satisfaction. Those violent party-prejudices which are well known to have been industriously propagated after the Restoration, both against the political and religious principles he espoused (and which, so far from being extinct, have excited the acrimony of his latest *Critic* and *Biographer*), contributed to render those of his own and the following age insensible to the exquisite charms of his Muse.

The poems, we find, which are here presented to the Public, accompanied with the annotations and illustrations of Mr. W. were published almost thirty years before the appearance of the *Paradise Lost*: during which interval they were so totally disregarded, at least by the general reader, as scarcely to confer on their author the reputation of a writer of verses, much less the distinction and character of a true poet; and even after the publication of that immortal work, they long continued to remain in their original state of neglect and obscurity. How little he was esteemed as a poet, or at least how extremely averse the writers of that period were to contribute to his poetic fame, may be inferred from a circumstance or two that are mentioned by Mr. Warton in his ingenious Preface:

‘In an old Miscellany, quaintly called *NAPS ON PARNASSUS*, and printed in 1658, there is a recital of the most excellent English poets, who, according to this Author’s enumeration, are Chaucer, Lydgate, Hardyng, Spencer, Drayton, Shakespeare, Jonson, Donne, Beaumont and Fletcher, Sandys, Cowley, and Cleveland, with some others then living, and perhaps in fashion, but now forgotten. But there is not a syllable of the writer of *L’ALLEGRO*, *IL PENSEROSO*, and *COMUS*. Nor is there the quantity of an hemistich quoted from any of these poems in the collections of those who have digested the beauties or phrases of the English Poets, from 1655 to 1738 inclusively;—though the author of one of these collections promises to “give the reader the *great* images that are found in our poets who are *truly great*, as well as their topics and moral reflections;” and the compiler of another professes chiefly to consider “neglected and expiring merit, and to *revive* and preserve the excellencies which time and *oblivion* were upon the point of cancelling, rather than to *repeat* what

what others had extracted before \*."—The first printed encomium which this volume seems to have received was from the pen of Addison. (Spect. N° 249.)

While thus contemplating the shameful neglect which the Poet experienced, it is impossible to express any surprise at our having so few of his *early blossoms*. This, combined with the anarchy of the times, involving him in political and religious controversy, caused him, in a great measure, at a period of life when the imagination is most warm and vigorous, to relinquish the elegant exercises of his Muse. Not that his delight in, or relish for, these, was impaired (as Mr. W. would insinuate) by his zeal for innovation, and, what he calls, *the deplorable polemics of Puritanism*; but the real fact seems to be, that, stimulated by his patriotic attachment, by a classic love of liberty, and by that enthusiasm natural to a great poet, he was led to take an active part in the public commotions, and the more effectually to serve the cause he espoused, embarked on a sea of noise and hoarse dispute, where he had no leisure for cherishing those *thoughts that move harmonious numbers, and for building the lofty rhyme*. It was merely the critical situation of his country, that kept him from the Heliconian Spring. In proof of this, it is sufficient to observe, that when civil commotions ceased, he returned to his much-loved occupation, and produced, in spite of Puritanism, republicanism, and blindness, that glorious work the *Paradise Lost*. When feasting on his poetry, we are ready to wish that, instead of his *Apology for Smečtymnuus* †, his *Tetrachordon*, and some other of his prose pieces, he had given us immortal verse; for though we would not be supposed to despise or undervalue his prose-writings, we cannot but think with Mr. W. that on the topics agitated in some of these, 'minds less refined and faculties less elegantly cultivated might have been as well employed :

— coarse complexions

And cheeks of sorry grain, will serve to ply

\* See a good Preface by Oldys (Pref. p. 20.) to a copious and judicious compilation, called the *BRITISH MUSE*, in three volumes, by Thomas Hayward. We are surprised to find Dennis, in his Letters, published in 1721, quoting a few verses from Milton's Latin Poems, relating to his Travels. See p. 78, 79. But Dennis had them from Toland's Life of Milton.

† Mr. Warton is mistaken in saying Milton wrote *Smečtymnuus*. The writers of this book were five; viz. Stephen Marshall, Edmund Calamy, Thomas Young (the *Junius* to whom Milton's 4th Latin elegy is addressed), Matthew Newcomen, and William Spurstow; the first letters of whose Christian and Surnames compose the word *Smečtymnuus*. See Birch's Life of Milton prefixed to his prose works, 2 vols. quarto, p. 24. Of this book, Milton wrote a defence, called, *An Apology for Smečtymnuus*.

The sampler, and to tease the hufwife's wool:  
 What need a vermeil-tinctur'd lip for that,  
 Love-darting eyes, and tresses like the morn?"

COMUS, v. 750.

But after all, *love-darting eyes* must often be fixed on homely objects, and the most sublime geniuses be sometimes employed in discussing subjects which lie level to ordinary abilities. Instead, therefore, of wasting our time in absurdly wondering and fruitlessly regretting that Milton has not written more poetry, we must express our obligations to him for those few juvenile poems which he found leisure or inclination to present to posterity, and proceed to consider what his present Editor has done to illustrate them.

As to Mr. Warton's design and conduct in this edition, it will be best set forth in his own words:

' My volume exhibits those poems of Milton, of which a second edition, with some slender additions, appeared in 1673, while the Author was yet living, under the title "Poems upon several Occasions, by Mr. John Milton. Both English and Latin, &c. Composed at several Times." In this collection our Author did not include his PARADISE REGAINED, and SAMSON AGONISTES; as some later editors have, perhaps improperly \*, done. Those two pieces, forming a single volume by themselves, had just before been printed together in 1671. Milton here intended only an edition of his juvenile poems; and to this plan the present edition is confined, except only that two or three Latin Epigrams, and a few petty fragments of translation, selected from the prose works, are admitted.

' The chief purpose of the Notes is to explain our Author's allusions, to illustrate or to vindicate his beauties; to point out his imitations both of others and of himself, to elucidate his obsolete diction, and by the adduction and juxtaposition of parallels universally gleaned both from his poetry and prose, to ascertain his favourite words, and to shew the peculiarities of his phraseology.'

He concludes his Preface by further informing us, that ' he found it expedient to alter or enlarge Milton's own titles, which seemed to want fulness and precision, yet preserving their form and substance; that he has disposed the pieces in a new order, and moreover that he has endeavoured to render the text as uncorrupt and perspicuous as possible, not only by examining and comparing the authentic copies published under the Author's immediate inspection, but by regulating the punctuation, of which Milton appears to have been habitually careless.'

That attention which Mr. Warton has bestowed on the last-mentioned object entitles him to peculiar commendation; for nothing is more meritorious in an editor than an unremitting

---

\* In this we do not perceive any great impropriety. Though Milton did not originally print them with his smaller poems, an Editor, surely, might afterward be allowed to include them, for convenience, in the same volume.



care to exhibit the text of his author with all possible purity and correctness. This of itself will often preclude the labour of annotation, being all that is requisite to render many passages perfectly intelligible. How many of the obscurities of our divine Shakespeare have been removed by the judicious use of commas, semicolons, &c. ! And by availing himself of the assistance of these *humble auxiliaries of criticism*, we find Mr. Warton improving, and in some places elucidating, the text of Milton. However, therefore, the Poet may be disposed (should they hereafter meet in the shades) to frown, and *look with eyes askance* on his present Editor, for the very degrading mention he makes of his puritanical and republican principles, he would still be ready to acknowledge himself (for John Milton's ghost cannot be a despicable ghost) under some obligations to him for this part of his labour ; as there is reason to believe that these his Juvenile Poems are here offered to the Public more *minutely accurate* than they came even from his own pen.

But Mr. Warton would have just ground for complaint, were we to give him no other commendation than that which he merits for the care and accuracy he has displayed in the department of an Editor. To a corrected text, he has subjoined a body of explanatory notes, and critical illustrations :—*Notes and Illustrations* which are manifestly the fruit of diligent reading and patient research, serving to unfold the treasures whence Milton drew most of his beautiful imagery ;—to explain his Gothic and classical allusions ;—to point out the source of many of his conceptions, and at the same time to demonstrate and display the strength and sublimity of his genius. Those *notes* which may be called *historical*, and those at the end of the larger poems in this volume, containing a kind of general critique on them, abound with valuable information, are drawn up with much judgment and taste, and will be perused with peculiar pleasure. The notes in *LYCIDAS* on *the vision of the guarded mount*, and *the fable of Bellerus*, are happy explanations of a difficult passage, and do great credit to Mr. Warton as a commentator on Milton. We shall transcribe the whole passage from the poem, and then give, entire, the notes referred to, for the gratification of our poetical Readers.

L. 154. Ay me! whilst thee the shores and sounding seas  
 Wash far away, where'er thy bones are hurl'd,  
 Whether beyond the stormy Hebrides,  
 Where thou, perhaps, under the whelming tide,  
 Visit'st the bottom of the monstrous world ;  
 Or whether thou, to our moist vows denied,  
 Sleep'st by the fable of Bellerus old,  
 Where the great vision of the guarded mount  
 Looks towards Namanc's and Bayona's bold ;  
 Look homeward, Angel, now, and melt with ruth.

The whole of this passage (*i. e.* that in Italics) has never yet been explained or understood. That part of the coast of Cornwall called the LAND'S END, with its neighbourhood, is here intended, in which is the promontory of BELLERIUM so named from Bellerus a Cornish giant. And we are told by Camden, that this is the only part of our island that looks directly towards Spain. So also Drayton, POLYOLB. S. xxiii. vol. iii. p. 1107.

Then Cornwall creepeth out into the westerne maine,  
As, lying in her eye, she pointed still at Spaine.

And Orofius, "The second angle or point of Spain forms a cape, where Brigantia, a city of Galicia, rears a most lofty watch-tower, of admirable construction, in full view of Britain." HIST. L. I. c. ii. fol. 5. a. edit. Paris. 1524 fol. But what is the meaning of "The Great Vision of the Guarded Mount?" And of the line immediately following, "Look homeward Angel now, and melt with ruth?" I flatter myself I have discovered Milton's original and leading idea.

Just by the Land's End in Cornwall, is a most romantic projection of rock, called SAINT MICHAEL'S MOUNT, into a harbour called MOUNT'S-BAY. It gradually rises from a broad basis into a very steep and narrow, but craggy elevation. Towards the sea the declivity is almost perpendicular. At low water it is accessible by land: and not many years ago, it was entirely joined with the present shore, between which and the MOUNT, there is a rock called CHAPEL-ROCK. Tradition, or rather superstition, reports, that it was anciently connected by a large tract of land, full of churches, with the isles of Scilly. On the summit of SAINT MICHAEL'S MOUNT a monastery was founded before the time of Edward the Confessor, now a seat of Sir John Saint Aubyn. The church, refectory, and many of the apartments, still remain. With this monastery was incorporated a strong fortress, regularly garrisoned: and in a patent of Henry the Fourth, dated 1403, the monastery itself, which was ordered to be repaired, is styled FORTALITIUM. Rym. FOED. viii. 102. 340, 341. A stone-lantern, in one of the angles of the Tower of the Church, is called SAINT MICHAEL'S CHAIR. But this is not the original SAINT MICHAEL'S CHAIR. We are told by Carew, in his SURVAY OF CORNWALL, "A little without the Castle [this fortress], there is a bad [dangerous] Seat in a craggy place, called Saint Michael's Chaire, somewhat dangerous for access, and therefore holy for the adventure." Edit. 1602. p. 154. We learn from Caxton's GOLDEN LEGENDE, under the history of the Angel MICHAEL, that "Th' apparacyon of this angell is manyfold. The fyrst is when he appered in mount of Gargan, &c." Edit. 1493. f. cclxxvii. a. William of Worcester, who wrote his travels over England about 1490, says, in describing SAINT MICHAEL'S MOUNT, there was an "Apparicio Sancti Michaelis in monte Iulba antea vocato *Le Hore Rok in the wodd.*" ITINERAR. edit. Cantab. 1778. p. 102. The *Hoar Rock in the Wood* is this Mount or Rock of Saint Michael, anciently covered with thick wood, as we learn from Drayton and Carew. There is still a tradition, that a vision of Saint Michael seated on this Crag, or Saint Michael's CHAIR, appeared to some hermits: and that this circumstance occasioned the foundation

tion of the monastery dedicated to Saint Michael. And hence this place was long renowned for its sanctity, and the object of frequent pilgrimages. Carew quotes some old rhymes much to our purpose, p. 154. ut sup.

Who knows not Mighel's Mount and Chaire,  
The pilgrim's holy vaunt?

Nor should it be forgot, that this monastery was a cell to another on a Saint Michael's Mount in Normandy, where was also a Vision of Saint Michael.

But to apply what has been said to Milton. This GREAT VISION is the famous Apparition of Saint Michael, whom he with much sublimity of imagination supposes to be still throned on this lofty crag of SAINT MICHAEL'S MOUNT in Cornwall looking towards the Spanish coast. The GUARDED MOUNT on which this Great Vision appeared, is simply the *fortified* Mount, implying the fortress above mentioned. And let us observe, that *Mount* is now the peculiar appropriated appellation of this promontory. With the sense and meaning of the line in question, is immediately connected that of the third line next following, which here I now for the first time exhibit properly pointed,

Look homeward, Angel, now, and melt with ruth.

Here is an apostrophe to the Angel Michael, whom we have just seen seated on the Guarded Mount. "O Angel, look no longer seaward to Namanco's and Bayona's hold: rather turn your eyes backward from the view of this calamitous shipwreck, which the sea, over which you look, presents. Look landward, Look *homeward* now, and melt with pity at the melancholy spectacle to which you have been a witness." But I will exhibit the three lines together which form the context. Lycidas was lost on the seas near the coast,

Where the great vision of the guarded mount

Looks towards Namanco's and Bayona's hold;

Look homeward, Angel, now, and melt with ruth.

The Great Vision and the Angel are the same thing: and the verb *look* in both the two last verses has the same reference. I had almost omitted what Carew says of this situation, "Saint Michael's Mount looketh so aloft, as it brooketh no concurrent." p. 154. ubi sup.

Thyer seems to suppose, that the meaning of the last line is, "You, O Lycidas, now an angel, look down from heaven, &c." But how can this be said to *look homeward*? And why is the shipwrecked person to *melt with ruth*? That meaning is certainly much helped by placing a full point after *surmise*, v. 153. But a semicolon there, as we have seen, is the point of the first edition: and to shew how greatly such a punctuation ascertains or illustrates our present interpretation, I will take the paragraph a few lines higher, with a short analysis. "Let every flower be strewed on the hearse where Lycidas lies, so to flatter ourselves for a moment with the notion that his corpse is present; and this, (Ah me!) while the seas have washed it far away, whether beyond the Hebrides, or near the shores of Cornwall, &c."

*Sleep't by the fable of Bellerus old.*] 'No such name occurs among the Cornish giants. But the poet coined it from Bellerium above-

mentioned. Bellerus appears in the edition 1638. But at first he had written Corineus, a giant who came into Britain with Brute, and was made Lord of Cornwall. Hence Ptolemy, I suppose, calls a promontory near the Land's End, perhaps Saint Michael's Mount, OCRINIUM. From whom also came our Author's "CORINEIDA LOXO," MANS. v. 46. And he is mentioned in Spenser's M. M. or THESTYLIS:

Vp from his tombe

The mightie Corineus rose, &c.

See Geoffr. Monm. L. xii. c. i. Milton, who took the pains to trace the old fabulous story of Brute, relates, that to Corineus Cornwall fell by lot, "the rather by him liked, for that the hugest giants in rocks and caves were said to lurk there still; which kind of monsters to deal with was his old exercise." HIST. ENGL. ubi supra, i. 6. On the south-western shores of Cornwall, I saw a most stupendous pile of rock-work, stretching with immense ragged cliffs and shapeless precipices far into the sea: one of the topmost of these cliffs, hanging over the rest, the people informed me was called the GIANT'S CHAIR. Near it is a cavern called in Cornish the CAVE WITH THE VOICE.\*

Ranking ourselves among the admirers of Milton's Lycidas, we embrace with pleasure the opportunity which our examination of this volume affords us of combating Dr. Johnson's criticisms on it with the more judicious ones of the Laureat.

Dr. Johnson observes, that "LYCIDAS is filled with the beaten deities; and a long train of mythological imagery, such as a College easily supplies." But it is such also, as even the Court itself could now have easily supplied. The public diversions, and books of all sorts and from all sorts of writers, more especially compositions in poetry, were at this time over-run with classical pedantries. But what writer, of the same period, has made these obsolete fictions the vehicle of so much fancy and poetical description? How beautifully has he applied this sort of allusion to the Druidical rocks of Denbighshire, to Mona, and the fabulous banks of Deva! It is objected, that its *pastoral form is disgusting*. But this was the age of pastoral\*; and

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\* Dr. Newton assigns another reason for its pastoral form, viz. *that Mr. King (Lycidas) and Milton had been designed for holy orders and the pastoral care*; which reason ought not to have been omitted, as it accounts for the introduction of several passages into it which have been thought improper in a pastoral. As far as it relates to himself at least, Milton confirms this fact, and moreover explains what it was that kept him from entering into holy orders: "For this (the church) by the intentions of my parents and friends I was designed of a child and in mine own resolution, till coming to some maturity of years, and perceiving what tyranny had invaded the church; that he who would take orders must subscribe slave, and take an oath withal, which unless he took with a conscience that could retch, he must strait perjure or split his faith, I thought it better to prefer a blameless silence before the office of speaking bought and begun with servitude and forswearing." *Reason of Church Government*, Part ii.

yet

yet LYCIDAS has but little of the bucolic cant, now so fashionable\*. The Satyrs and Fauns are but just mentioned. If any trite rural topics occur, how are they heightened!

Together both, ere the high lawns appear'd  
Under the opening eye-lids of the morn,  
We drove afield, and both together heard  
What time the gray-fly winds her sultry horn,  
Batt'ning our flocks with the fresh dews of night.

Here the day-break is described by the faint appearance of the upland lawns under the first gleams of light: the sunset, by the buzzing of the chaffer: and the night sheds her *fresh dews* on their flocks. We cannot blame pastoral imagery, and pastoral allegory, which carry with them so much natural painting. In this piece there is perhaps more poetry than sorrow. But let us read it for its poetry. It is true, *that passion plucks no berries from the myrtle and ivy, nor calls upon Arethuse and Mincius, nor tells of rough Satyrs with cloven heel.* But poetry does this; and in the hands of Milton, does it with a peculiar and irresistible charm. Subordinate poets exercise no invention, when they tell how a shepherd has lost his companion, and must feed his flocks alone without any judge of his skill in piping: but Milton dignifies and adorns these common artificial incidents with unexpected touches of picturesque beauty, with the graces of sentiment, and with the novelties of original genius. It is said "here is no art, for there is nothing new." But this objection will vanish, if we consider the imagery which Milton has raised from local circumstances. Not to repeat the use he has made of the mountains of Wales, the Isle of Man, and the river Dee, near which Lycidas was shipwrecked; let us recollect the introduction of the romantic superstition of Saint Michael's Mount in Cornwall, which overlooks the Irish seas, the fatal scene of his friend's disaster.

But the poetry is not always unconnected with passion. The Poet lavishly describes an ancient sepulchral rite, but it is made preparatory to a stroke of tenderness. He calls for a variety of flowers to decorate his friend's hearse, supposing that his body was present, and forgetting for a while that it was floating far off in the ocean. If he was drowned, it was some consolation that he was to receive the decencies of burial. This is a pleasing deception: it is natural and pathetic. But the real catastrophe recurs. And this circumstance again opens a new vein of imagination.

Our Author has been censured for mixing religious disputes with Pagan and pastoral ideas. But he had the authority of Mantuan and Spenser, now considered as models in this way of writing. Let me add, that our poetry was not yet purged from its Gothic combinations; nor had legitimate notions of discrimination and propriety so far prevailed, as sufficiently to influence the growing improvements

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\* What Mr. Warton observes of EPITAPHIUM DAMONIS is equally applicable to Lycidas. It contains some passages which wander far beyond the bounds of bucolic song, and are in his own original style of the more sublime poetry. Milton cannot be a shepherd long. His own native powers often break forth, and cannot bear the assumed disguise.

of English composition. These irregularities and incongruities must not be tried by modern criticism.\*

In addition to these remarks, we may observe that the very faults pointed out in this poem are the source of so many beauties, that we can scarcely wish them away. How strikingly does it exemplify what Pope says in his Essay on Criticism, l. 159.

Great Wits sometimes may gloriously offend,  
And rise to faults true Critics dare not mend.

From the many notes subjoined to the other poems, various instances of the Editor's labour, erudition, and judgment, might be easily produced; but for these we must refer to the work itself, finding it impossible within our narrow limits to make room for those we had particularly marked for insertion. We cannot, however, resist the temptation of transcribing the note affixed to the following couplet in *Il Penseroso*:

'Add to these retired Leisure,  
That in trim gardens takes his pleasure.

'Affectation and false elegance were now carried to the most elaborate and absurd excess in gardening. Lauremburgius, a physician of Rostoch in Germany, has described some monuments, as they may be called, of this extravagance. He says, that at Chartres in France there was a garden, where the Seven Wise men of Greece, the Twelve Labours of Hercules, with clipped explanatory verses to each Labour, the Three Graces, the Feast of the Gods, and the *Accubitus Romanorum*, were all flourishing in immortal box. He adds, that the gardens of Italy abounded in a wonderful variety of these verdant sculptures. He then comes to the gardens of England. "Eodem artificio commendabiles sunt multi Angliæ horti: interque illos, is qui est Hamptenkurti, in quo e lignitro effigiata sunt animalia varia, insignia Regum Angliæ, plurimæque alia." — That is, "Many gardens of England are to be praised for the same curious devices: and among others, the Garden at Hampton Court, where in privet are figured various animals, the royal arms of England, and many other things." HORTICULTURA, Lib. i. cap. 29. § iii. p. 125. Francof. ad Mœn. 1631. 4to. The pedantry of vegetation has not yet expired in some of our remote counties.

'Milton, I fear alludes to the TRIM Garden in ARCADES, v. 46. Where the Genius says, that it was one of his employments,

—To curl the grove

In ringlets quaint, and wanton windings wove.

This was surely to derogate from the dignity of the high office and character of his Genius, who is degraded to a friseur. And in COMUS, in his description of the Heiperian gardens, I suspect we have something of *L'Architecture du Jardinage*, in the *spruce spring*, the *cedarn allies*, the *crisped shades and beavers*, v. 984. 985. 990. But he had changed his ideas of a garden \* when he wrote the PARADISE LOST, where the brooks, but not the *shades*, are crisped. B. iv. 237.

'I have

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\* There is nothing in this poem nor in any other part of Milton's works which proves his having ever approved of the style of gardening described

'I have a scarce black-lettered quarto, printed in the reign of Queen Elizabeth called the GARDENER'S LABYRINTH, &c. It has numerous wood-cuts, exhibiting great choice of meanders both for flowers and trees, but too intricate for modern sagacity, with plans and patterns of various inventions for putting both nature and art upon the rack in the formation of a fashionable garden. But I forbear, especially in the narrowness of a note, to say more on a subject, which has been recently discussed with so much judgment and elegance by Mr. Walpole and Mr. Maſon.'

One of the profeſſed objects of Mr. Warton in this work is to explain Milton's obſolete words and phraſes. Of his abilities in this department of criticiſm, we ſhall adduce, as no unfavourable ſpecimen, his note on the following line in *Comus*:

'313. *And every boſky bourn from ſide to ſide.*] A BOURN, the ſenſe of which in this paſſage has never been explained with precision, properly ſignifies here, a winding, deep, and narrow valley, with a rivulet at the bottom. In the preſent inſtance, the declivities are interſperſed with trees or buſhes. This ſort of valley *Comus* knew from *ſide to ſide*. He knew both the *opposite ſides* or ridges, and had conſequently traversed the intermediate ſpace. Such ſituations have no other name in the weſt of England at this day. In the waſte and open countries, BOURNS are the grand ſeparations or diviſions of one part of the country from another, and are natural limits of diſtricts and pariſhes. For BOURN is ſimply nothing more than a Boundary, As in the *TEMPEST*, A. ii. S. i. "BOURN, bound of land, tilth, &c." And in *ANTONY AND CLEOPATRA*, "I'll ſet a BOURN how far to be below'd." A. i. S. i. And in the *WINTER TALE*, A. i. S. ii. "One that fixes no BOURN 'twixt his and mine." Dover-cliff is called in *LEAR*, "this chalky BOURN," that is, this chalky Boundary of England towards France. A. iv. S. vi. See *Furetiere* in *BORNE*, and *Du Cange* in *BORNA*, Lat. Gloss. In Saxon, BURN, or BURNA, is a ſtream of water, as is BOURN at preſent in ſome counties: and as rivers were the moſt diſtinguiſhable aboriginal ſeparations or diviſions of property, might not the Saxon word give riſe to the French BORNE? There is a paſſage in the *FABRIE QUEENE* where a river, or rather ſtrait, is called a BOURN, ii. vi. 10.

My little boate can ſafely paſſe this perilous BOURNE.  
But ſeemingly alſo with the ſenſe of *diviſion* or *ſeparation*. For afterwards this *Bourne* is ſtilled a SHARD.

—When late he ſar'd

In Phedria's flut bark over that perilous SHARD.

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deſcribed in Mr. Warton's note. The gloomy walks in theſe *trim gardens*, are very properly enumerated among the things which give pleaſure to the *penſive man*; but it does not hence follow that theſe were to the poet's taſte. On the other hand, as he does not mention them in his enumeration of things exciting pleaſure in *L'Allegro*; but for *clipped ever-greens* and *verdant ſculptures in box*, ſubſtitutes

'Hedge-row elmes on billocks green;'

it is evident he approved of artleſs nature.

Here,

Here, indeed, is a metathesis; and the active participle *SHARING* is confounded with the passive *SHARED*. This perilous *BOURNE* was the Boundary or division which parted the main land from Phedria's isle of bliss, to which it served as a defence. In the mean time, *SHARD* may signify the gap made by the ford or frith between the two lands. But such a sense is unwarrantably catachrestical and licentious.

'Ibid. — *Bosky bourn.* —] That is *woody*, or rather *busby*. As in the *TEMPEST*, A. iv. S. i.

My *BOSKY* acres, and my *unscrubb'd* down.

Where *unscrubbed* is used in contrast. And in Peele's Play of *ENWARD THE FIRST*, 1593:

— In this *BOSKY* wood  
Bury his corpse. —

It is the same word in *FIRST P. HENR. IV.* A. v. S. i.

How bloodily the sun begins to peer  
Above yon *BUSKY* hill! —

Spenser has Anglicised the original French word *bosquet*, in *MAY*, v. 10.

To gather *MAY BUSKETS* and smelling breere.

Chaucer uses *BUSKE*, "For there is nether *BUSKE* nor hay." *ROM.* R. v. 54. Where *bay* is hedge row. Again, *ibid.* v. 102. Of the birds "that on the *BUSKIS* fingin clere." *Boscus* is middle Latin for Wood.

We must now leave our Readers to judge, from these specimens, what entertainment they may promise themselves from perusing the work, reserving our farther observations on it for another article.

[To be continued.]

ART. II. *Gibbon's History of the Decline and Fall of the Roman Empire*, continued. See our last.

THE fourth volume of Mr. Gibbon's valuable History, of which, in our last, we promised to give an account in this month's Review, comprehends nine chapters. The first chapter relates to the birth, education, and exploits of Theodoric the Goth, particularly his invasion and conquest of Italy, together with his long and prosperous reign in that country. In this part of the work, Mr. G.'s readers will be particularly pleased with his account of the character, studies, and writings of the philosopher Boethius, whose death, with that of his father-in-law, the venerable Symmachus, tarnish the lustre of a reign, illiterate indeed, but generally equitable and vigorous. The guilt of Theodoric did not pass unpunished.

'Humanity,' says Mr. G. 'will be disposed to encourage any report which testifies the jurisdiction of conscience and the remorse of kings; and philosophy is not ignorant that the most horrid spectres



spectres are sometimes created by the powers of a disordered fancy, and the weakness of a distempered body. After a life of virtue and glory, Theodoric was now descending with shame and guilt into the grave: his mind was humbled by the contrast of the past, and justly alarmed by the invisible terrors of futurity. One evening, as it is related, when the head of a large fish was served on the royal table, he suddenly exclaimed that he beheld the angry countenance of Symmachus, his eyes glaring fury and revenge, and his mouth armed with long sharp teeth, which threatened to devour him. The monarch instantly retired to his chamber, and, as he lay, trembling with agueish cold, under a weight of bed-clothes, he expressed in broken murmurs to his physician Elpidius, his deep repentance for the murders of Boethius and Symmachus \*. His malady encreased, and after a dysentery which continued three days, he expired in the palace of Ravenna, in the thirty-third, or, if we compute from the invasion of Italy, in the thirty-seventh year of his reign.

The five following chapters are devoted to the important reign of Justinian, who restored, by his arms and his laws, the ancient glory of the empire. To some fastidious readers, the historian will appear to dwell too long, and with too little reluctance, on the character and vices of the Empress Theodora, a theatrical courtesan, invested with the purple, and entrusted by the fondness of her husband with an equal and independent share in the government of the Roman world. Her dissolute pleasures, which are recorded in the notes, and veiled in the obscurity of a learned language †, Mr. Gibbon, indeed, does not arraign with the sharpness of a satirist, or the asperity of a bigot. With a degree of gallantry suiting the liberality of his character, he describes the wife of Justinian as a monster; but, in the soft terms which he employs, he still remembers that she is a woman of singular accomplishments, and incomparable beauty. Yet the picture which he draws, however mild and temperate in its colouring, is sufficiently expressive in its design; and might serve to teach, if any thing could teach, the favourites of fortune, that their vices, however protected by power, or disguised by flattery, cannot, in the end, escape the reproach of history, and the detestation or the contempt of succeeding ages.

In the following chapter, Mr. G. enjoys the opportunity, which rarely occurs to him in the course of his great work, of displaying a character of the most illustrious merit. Under the auspices of Justinian, the valour of Belisarius effected the conquest of Africa. He was invidiously recalled from Italy; but

\* \* Procopius, Goth. l. i. c. 1. But he might have informed us, whether he had received this curious anecdote from common report, or from the mouth of the royal physician.

† In the famous, or rather infamous, passage cited from Procopius (p. 53.) we desire Mr. Gibbon will insert  $\alpha$  for  $\chi$  in the word  $\alpha\chi\iota\nu\alpha\sigma\mu\epsilon\tau\epsilon\iota$ .

royal ingratitude served only to encrease his fame; and the admiration of his contemporaries has been confirmed by the impartial suffrage of posterity.

After the second victory of Belisarius, envy again whispered, Justinian listened, and the hero was recalled. "The remnant of the Gothic war was no longer worthy of his presence: a gracious sovereign was impatient to reward his services, and to consult his wisdom; and he alone was capable of defending the East against the innumerable armies of Persia." Belisarius understood the suspicion, accepted the excuse, embarked at Ravenna his spoils and trophies; and proved, by his ready obedience, that such an abrupt removal from the government of Italy was not less unjust than it might have been indiscreet. The Emperor received with honourable courtesy, both Vitiges and his more noble consort: and as the King of the Goths conformed to the Athanasian faith, he obtained, with a rich inheritance of lands in Asia, the rank of senator and patrician. Every spectator admired, without peril, the strength and stature of the young barbarians: they adored the majesty of the throne, and promised to shed their blood in the service of their benefactor. Justinian deposited in the Byzantine palace the treasures of the Gothic monarchy. A fluttering senate was sometimes admitted to gaze on the magnificent spectacle; but it was enviously secluded from the public view; and the conqueror of Italy renounced, without a murmur, perhaps without a sigh, the well-earned honours of a second triumph. His glory was indeed exalted above all external pomp; and the faint and hollow praises of the court were supplied, even in a servile age, by the respect and admiration of his country. Whenever he appeared in the streets and public places of Constantinople, Belisarius attracted and satisfied the eyes of the people. His lofty stature and majestic countenance fulfilled their expectations of an hero; the meanest of his fellow-citizens were emboldened by his gentle and gracious demeanour; and the martial train which attended his footsteps, left his person more accessible than in a day of battle. Seven thousand horsemen, matchless for beauty and valour, were maintained in the service, and at the private expence of the General. Their prowess was always conspicuous in single combats, or in the foremost ranks; and both parties confessed, that in the siege of Rome, the guards of Belisarius had alone vanquished the barbarian host. Their numbers were continually augmented by the bravest and most faithful of the enemy; and his fortunate captives, the Vandals, the Moors, and the Goths, emulated the attachment of his domestic followers. By the union of liberality and justice, he acquired the love of the soldiers, without alienating the affections of the people. The sick and wounded were relieved with medicines and money; and still more efficaciously, by the healing visits and smiles of their commander. The loss of a weapon or an horse was instantly repaired, and each deed of valour was rewarded by the rich and honourable gifts of a bracelet or a collar, which were rendered more precious by the judgment of Belisarius. He was endeared to the husbandmen, by the peace and plenty which they enjoyed under the shadow of his standard. Instead of being injured, the country was enriched by the march of the Roman armies; and such was the rigid

rigid discipline of their camp, that not an apple was gathered from the tree, not a path could be traced in the fields of corn. Belisarius was chaste and sober. In the licence of a military life, none could boast that they had seen him intoxicated with wine: the most beautiful captives of Gothic or Vandal race were offered to his embraces; but he turned aside from their charms, and the husband of Antonina was never suspected of violating the laws of conjugal fidelity. The spectator and historian of his exploits has observed, that amidst the perils of war, he was daring without rashness, prudent without fear, slow or rapid according to the exigences of the moment; that in the deepest distress, he was animated by real or apparent hope, but that he was modest and humble in the most prosperous fortune. By these virtues, he equalled or excelled the ancient masters of the military art. Victory, by sea and land, attended his arms. He subdued Africa, Italy, and the adjacent islands, led away captives the successors of Genseric and Theodoric; filled Constantinople with the spoils of their palaces, and in the space of six years recovered half the provinces of the Western empire. In his fame and merit, in wealth and power, he remained, without a rival, the first of the Roman subjects: the voice of envy could only magnify his dangerous importance; and the Emperor might applaud his own discerning spirit, which had discovered and raised the genius of Belisarius.'

Great as Belisarius appeared, his glory was rivalled by Narses. This eunuch, says Mr. G. is ranked among the few, who have rescued that unhappy name from the contempt and hatred of mankind:

'A feeble diminutive body concealed the soul of a statesman and a warrior. His youth had been employed in the management of the loom and distaff, in the cares of the household, and the service of female luxury; but while his hands were busy, he secretly exercised the faculties of a vigorous and discerning mind. A stranger to the schools and the camp, he studied in the palace to dissemble, to flatter, and to persuade; and as soon as he approached the person of the Emperor, Justinian listened with surprise and pleasure to the manly counsels of his Chamberlain and Private Treasurer. The talents of Narses were tried and improved in frequent embassies; he led an army into Italy, acquired a practical knowledge of the war and the country, and presumed to strive with the genius of Belisarius. Twelve years after his return, the eunuch was chosen to achieve the conquest which had been left imperfect by the first of the Roman Generals. Instead of being dazzled by vanity or emulation, he seriously declared, that unless he were armed with an adequate force, he would never consent to risk his own glory, and that of his sovereign. Justinian granted to the favourite, what he might have denied to the hero: the Gothic war was rekindled from its ashes, and the preparations were not unworthy of the ancient majesty of the empire.'

Narses defeated the *Goths*, the *Franks*, and the *Alemanni*; the Italian cities opened their gates to the conqueror; he entered the capital in triumph; and having established the seat of his government at Ravenna, continued fifteen years to govern Italy under the title of Exarch.

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The glory of Belisarius and of Narses obscures the name of Justinian, who is not the principal figure in the history of his own reign. Yet Justinian had a merit, distinct from that of his generals; and after the vain celebrations of *their* victories are forgotten, the name of the Legislator remains inscribed on a fair and everlasting monument. Under his reign, and by the labours of the illustrious Tribonian, assisted by the ablest lawyers of the times, the civil jurisprudence of the Romans, which had swelled to an immoderate size, was digested into the Code, the Pandects, and the Institutes.

In his 44th chapter, Mr. G. traces the history of the Roman law from Romulus to Justinian, appreciates the labours of that Emperor and his ministers, and pauses to contemplate the principles of a science so important to the peace and happiness of society. In this masterly review, which is not less distinguished by precision than elegance, he treats of the laws of the Kings, of those of the Twelve Tables, the laws of the People and the Senate, the edicts of the Magistrates and Emperors, the authority of the Civilians; and then remounting to the principles of the science itself, explains the rights of persons and of things, private injuries and actions, crimes and punishments. The chapter in which these subjects are treated, appears to us the most important in the whole work, and peculiarly adapted to serve as an alluring and luminous introduction to the study of the civil law, which has been silently or studiously transfused into the domestic institutions of Europe, and which is still received as common law, or reason, in most countries on the continent, and even in the northern division of our own island. When we consider that, in one short chapter, Mr. G. has clearly and fully illustrated a subject, 'which has exhausted so many learned lives, and filled the walls of so many spacious libraries,' we cannot help admiring the abilities as well as the industry of the historian, who, in the course of a few months, could attain a comprehensive knowledge of a science with which he was formerly unacquainted, and explain its principles with such perspicuity and beauty, as will encourage and facilitate its study in all succeeding ages.

The example set by Justinian is worthy not only of praise but of imitation. In some modern countries, and especially in our own, the bulk and multiplicity of laws and statutes form an old, and just, subject of complaint. In the present reign, the evil has increased with unexampled rapidity; and, unless its progress be checked in due time, the rights of individuals, and the order of society, must be destroyed by the very means which had been invented to support and secure them. It would be congenial to the spirit of improvement, which has appeared in so many instances in the present age, to employ men, capable of generaliza-  
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tion, and acquainted with the power of words, to abridge and methodize our laws. This measure must at some future time be adopted; for the spirit of the nation will not always permit, that, in order to enrich the retainers of one profession, naturally too lucrative, all other professions should be beggared and oppressed. It deserves well to be considered, whether the present be not the most proper season for introducing the improvement which we propose; and, since much glory will be reflected on the age in which an alteration so beneficial takes place, it is worthy of consideration, whether that glory ought to be reaped by ourselves, or relinquished to distant posterity.

The forty-fifth and forty-sixth chapters contain the reigns of the younger Justin, of Tiberius, of Maurice, and of Heraclius; and the forty-seventh, or last, chapter of this volume, relates the ecclesiastical history of the reign of Justinian, and his immediate successors. The disputes on the Trinity were succeeded by those on the Incarnation, which occasioned a religious war of two hundred and fifty years. The history of this sanguinary contest, Mr. G. introduces by an interesting and learned enquiry into the doctrines of the primitive church.

A laudable regard for the honour of the first proselytes has countenanced the belief, the hope, that the Ebionites, or at least the Nazarenes, were distinguished only by their obstinate perseverance in the practice of the Mosaic rites. Their churches have disappeared, their books are obliterated; their obscure freedom might allow a latitude of faith, and the softness of their infant creed would be variously moulded by the zeal or prudence of three hundred years. Yet the most charitable criticism must refuse these sectaries any knowledge of the pure and proper divinity of Christ. Educated in the school of Jewish prophecy and prejudice, they had never been taught to elevate their hopes above an human and temporal Messiah. If they had courage to hail their King when he appeared in a plebeian garb, their grosser apprehensions were incapable of discerning their God, who had studiously disguised his celestial character under the name and person of a mortal. The familiar companions of Jesus of Nazareth conversed with their friend and countryman, who, in all the actions of rational and animal life, appeared of the same species with themselves. His progress from infancy to youth and manhood, was marked by a regular increase in stature and wisdom; and after a painful agony of mind and body, he expired on the cross. He lived and died for the service of mankind: but the life and death of Socrates had likewise been devoted to the cause of religion and justice; and although the stoic or the hero may disdain the humble virtues of Jesus, the tears which he shed over his friend and country, may be esteemed the purest evidence of his humanity. The miracles of the Gospel could not astonish a people who held, with intrepid faith, the more splendid prodigies of the Mosaic law. The prophets of ancient days had cured diseases, raised the dead, divided the sea, stopped the sun, and ascended to heaven in a fiery chariot. And the metaphori-

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cal style of the Hebrews might ascribe to a saint and martyr, the adoptive title of SON OF GOD.

' Yet in the insufficient creed of the Nazarenes and the Ebionites, a distinction is faintly noticed between the heretics, who confounded the generation of Christ in the common order of nature, and the less guilty schismatics, who revered the virginity of his mother, and excluded the aid of an earthly father. The incredulity of the former was countenanced by the visible circumstances of his birth, the legal marriage of his reputed parents, Joseph and Mary, and his lineal claim to the kingdom of David and the inheritance of Judah. But the secret and authentic history has been recorded in several copies of the Gospel according to St. Matthew, which these sectaries long preserved in the original Hebrew as the sole evidence of their faith. The natural suspicions of the husband, conscious of his own chastity, were dispelled by the assurance (in a dream) that his wife was pregnant of the Holy Ghost: and as this distant and domestic prodigy could not fall under the personal observation of the historian, he must have listened to the same voice which dictated to Isaiah the future conception of a virgin. The son of a virgin, generated by the ineffable operation of the Holy Spirit, was a creature without example or resemblance, superior in every attribute of mind and body to the children of Adam. Since the introduction of the Greek or Chaldean philosophy, the Jews were persuaded of the pre-existence, transmigration, and immortality of souls; and Providence was justified by a supposition, that they were confined in their earthly prisons to expiate the stains which they had contracted in a former state. But the degrees of purity and corruption are almost immeasurable. It might be fairly presumed, that the most sublime and virtuous of human spirits was infused into the offspring of Mary and the Holy Ghost; that his abasement was the result of his voluntary choice; and that the object of his mission was, to purify, not his own, but the sins of the world. On his return to his native skies, he received the immense reward of his obedience; the everlasting kingdom of the Messiah, which had been darkly foretold by the prophets, under the carnal images of peace, of conquest, and of dominion. Omnipotence could enlarge the human faculties of Christ to the extent of his celestial office. In the language of antiquity, the title of God has not been severely confined to the first parent; and his incomparable minister, his only begotten Son, might claim, without presumption, the religious, though secondary, worship of a subject world.

' The seeds of the faith, which had slowly arisen in the rocky and ungrateful soil of Judea, were transplanted, in full maturity, to the happier climes of the Gentiles; and the strangers of Rome or Asia, who never beheld the manhood, were the more readily disposed to embrace the divinity, of Christ. The polytheist and the philosopher, the Greek and the Barbarian, were alike accustomed to conceive a long succession, an infinite chain of angels or dæmons, or deities, or æons, or emanations, issuing from the throne of light. Nor could it seem strange or incredible, that the first of these æons, the *Logos*, or word of God, of the same substance with the Father, should descend

scend upon earth, to deliver the human race from vice and error, and to conduct them in the paths of life and immortality. But the prevailing doctrine of the eternity and inherent pravity of matter, infected the primitive churches of the East. Many among the Gentile profelytes refused to believe that a celestial spirit, an undivided portion of the first essence, had been personally united with a mass of impure and contaminated flesh: and, in their zeal for the divinity, they piously abjured the humanity, of Christ. While his blood was still recent on mount Calvary, the *Docetes*, a numerous and learned sect of Asiatics, invented the *phantastic* system, which was afterwards propagated by the Marcionites, the Manichæans, and the various names of the Gnostic heresy. They denied the truth and authenticity of the Gospels, as far as they relate the conception of Mary, the birth of Christ, and the thirty years that preceded the exercise of his ministry. He first appeared on the banks of the Jordan in the form of perfect manhood; but it was a form only, and not a substance; an human figure created by the hand of Omnipotence to imitate the faculties and actions of a man, and to impose a perpetual illusion on the senses of his friends and enemies. Articulate sounds vibrated on the ears of the disciples; but the image which was impressed on their optic nerve, eluded the more stubborn evidence of the touch; and they enjoyed the spiritual, not the corporeal, presence of the Son of God. The rage of the Jews was idly wasted against an impassive phantom; and the mystic scenes of the passion and death, the resurrection and ascension of Christ, were represented on the theatre of Jerusalem for the benefit of mankind. If it were urged, that such ideal mimicry, such incessant deception, was unworthy of the God of truth, the *Docetes* agreed with too many of their orthodox brethren in the justification of pious falsehood. In the system of the Gnostics, the Jehovah of Israel, the creator of this lower world, was a rebellious, or at least an ignorant spirit. The Son of God descended upon earth to abolish his temple and his law; and, for the accomplishment of this salutary end, he dexterously transferred to his own person the hope and prediction of a temporal Messiah.'

Mr. G. then explains the *double nature* of Cerinthus, and the *divine incarnation* of Apollinaris; concluding his inquiry with the following paragraph:

'The groveling Ebionite, and the phantastic *Docetes*, were rejected and forgotten: the recent zeal against the errors of Apollinaris, reduced the Catholics to a seeming agreement with the double nature of Cerinthus. But instead of a temporary and occasional alliance, *they* established, and *we* still embrace, the substantial, indissoluble, and everlasting union of a perfect God with a perfect man, of the second person of the Trinity with a reasonable soul and human flesh. In the beginning of the fifth century, the *unity of the two natures* was the prevailing doctrine of the church. On all sides, it was confessed, that the mode of their co-existence could neither be represented by our ideas nor expressed by our language. Yet a secret and incurable discord was cherished, between those who were most apprehensive of confounding, and those who were most fearful of separating, the divinity and the humanity of Christ. Impelled by

religious frenzy, they fled with adverse haste from the error which they mutually deemed most destructive of truth and salvation. On either hand they were anxious to guard, they were jealous to defend, the union and the distinction of the two natures, and to invent such forms of speech, such symbols of doctrine, as were least susceptible of doubt or ambiguity. The poverty of ideas and language tempted them to ransack art and nature for every possible comparison, and each comparison misled their fancy in the explanation of an incomparable mystery. In the polemic microscope, an atom is enlarged to a monster, and each party was skilful to exaggerate the absurd or impious conclusions that might be extorted from the principles of their adversaries. To escape from each other, they wandered through many a dark and devious thicket, till they were astonished by the horrid phantoms of Cerinthus and Apollinaris, who guarded the opposite issues of the theological labyrinth. As soon as they beheld the twilight of sense and heresy, they started, measured back their steps, and were again involved in the gloom of impenetrable orthodoxy. To purge themselves from the guilt or reproach of damnable error, they disavowed their consequences, explained their principles, excused their indiscretions, and unanimously pronounced the sounds of concord and faith. Yet a latent and almost invisible spark still lurked among the embers of controversy: by the breath of prejudice and passion, it was quickly kindled to a mighty flame, and the verbal disputes of the Oriental sects have shaken the pillars of the church and state.'

[To be continued.]

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ART. III. *Memoir of a Map of Hindoostan, or the Mogul Empire*; with an Introduction illustrative of the Geography and present Division of that Country, and a Map of the Countries situated between the Head of the Indus and the Caspian Sea. By James Rennel, F. R. S. late Major of Engineers, and Surveyor General in Bengal. To which is added, an Appendix, containing an Account of the Ganges and Burrampooter Rivers. 4to. 14s. Boards. Faden \*. 1788.

**T**HIS valuable work forms a volume in quarto, of 400 pages, and contains the most improved system of oriental geography that has yet been presented to the public. Since the death of the learned and accurate D'Anville, Mr. Rennel may be regarded as one of the first geographers of the age; and if he continues his labours with the same ardour and success, and should he reach the same advanced period of life, which we heartily wish he may, there is reason to expect that his fame will not be greatly inferior to that of the illustrious Frenchman.

As every particular respecting India is an object of popular curiosity, this publication is now peculiarly seasonable. The memoir is much augmented, and the map which it accompanies is on a larger scale than the former, [See the 68th vo-

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\* The price of the map is one guinea in sheets, coloured.



lume of our Review, for an account of Mr. Rennel's former work] in the proportion of two and a quarter to one; the scale of the present map being one inch and a half to an equatorial degree. The quantity of land represented in it nearly equals one half of Europe. In his preface, Mr. R. gives an account of the new materials which have enabled him to exhibit the geography of India in such an improved state; and on considering the facts which he relates, it is impossible to withhold our applause of the munificence and spirit of the East India Company, who have provided astronomical instruments, employed surveying pilots, encouraged geographers, caused accurate surveys to be made of a tract of country equal to France and England taken together, and traced the outline of an extent of near 2000 miles of sea-coast, and a chain of islands reaching 500 miles farther.

'These operations,' says Mr. R. 'indicate a spirit somewhat above the mere consideration of gain, and ought to convince us, that in a free country a body of subjects may accomplish what the state itself despairs ever to attempt. The soundings on the coast of Bengal are better known than those in the British channel, of which no tolerable chart exists, even at this day. During the late war, an East India ship owed her safety to the knowledge obtained from a chart of the mouths of the Ganges (made and published by order of the Company), into one of which she escaped from two French cruisers, and afterwards came into the Hoogly river by an inland navigation.'

Beside the principal map, which is contained in four large sheets, Mr. R. has given a small map for the purpose of bringing into one view the respective position of the places mentioned in the tables of the distances between the principal cities and towns of Hindoostan. There is likewise an elegant map of Mr. Fofster's route from India to the Caspian sea, including Samarcand, and the marches of Alexander the Great from the borders of the Caspian to the river Iaxartes. To these maps, which are the most elegant that we have seen, the Author has very judiciously added an Index, an invention seldom practised, but which will doubtless, on account of its utility, be often imitated. By a very simple contrivance, the index shews at once the place in the map where the name is contained; and if it be not contained there, it saves the reader's time, by preventing fruitless researches.

The account of the Ganges, and of the Burrampooter river, the latter of which owes its celebrity to Mr. Rennel, first made its appearance in the *Philosophical Transactions* for 1781\*; but the introduction to the memoir, which contains 140 pages, is entirely a new work, and comprises the most distinct and satis-

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\* See a particular account of this paper in our Review, vol. lxi. p. 366.

factory account of Indian affairs that we have any where met with. Until it appeared, there did not exist, under any form whatever, a connected abstract of Indian history. The Major, with great modesty, presents it merely as a sketch, and that chiefly with a view to render so dry and so unentertaining a subject as the geography of a country somewhat more interesting and agreeable. His style is precise, perspicuous, and manly; as a specimen of it, we shall insert some observations, which, coming from a man of such credit, may counteract much false information that the Public hath recently received from the impure sources of rhetorical declamation and political faction.

'The Bengal provinces which have been in our actual possession near 23 years (that is from the year 1765 to the present time), have, during that whole period, enjoyed a greater share of tranquillity than any other part of India, or indeed than those provinces had ever experienced since the days of Aurungzebe. During the above period of 23 years, no foreign enemy has made any incursion into any part of them, nor has any rebellion happened in any of the provinces (the very inconsiderable one of the Zemindar of Jungleterry in 1774 excepted). Previous to the establishment of our influence, invasions were frequent, particularly by the Mahrattas; and one province or other was ever in rebellion, owing to a want of energy in the ruling power. Those who know what miseries are brought on a country by its being the seat of war, will know how to appreciate the value of such a blessing, as that of having the horrors of war removed from our habitations. There are doubtless evils that are inseparable from the condition of a tributary state, where the supreme ruling power resides at the distance of half the circumference of the globe; but these are, I hope, amply compensated by the advantages of military protection; and it is a fact not to be controverted, that the Bengal provinces have a better government, and are in a better state as to agriculture and manufactures, than any other of the Asiatic countries, China alone excepted.' Page 105.

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ART. IV. *The New Pharmacopœia of the Royal College of Physicians of London.* Translated into English, with Notes, Indexes of new Names, Preparations, &c. &c. By Thomas Healde, M.D. F.R.S. Lumleyan Lecturer at the College of Physicians, and Senior Physician of the London Hospital. 8vo. 5 s. Boards. Longman. 1788.

**A**FTER the account which we have already \* given of the new Pharmacopœia, little more remains to be now done than laying before our Readers a general view of Dr. Healde's translation and notes. With respect to the former, it has the great recommendation of being literal and true, so that had it been published in 1588, or 1688, the good old words, "*faith-*

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\* See Review for last month, [vol. lxxviii.] p. 449.

fully done into English," would not have been in the least unapplicable; and, doubtless, they would have had a place in the title-page. From this general opinion, however, we must except the preface, which we have already styled 'a piece of elegant Latin;' and from the beginning of which [together with the translation] we shall transcribe a passage, in order to justify our remark.

"Haud multum abest quin dimidium sæculum effluxerit, ex quo antecessores nostri, cum summa diligentia et iudicii laude, id expleverunt munus quo nunc fungimur. Interea temporis medicina, si cum aliis bonis artibus non pari passu processerit, adjumenta tamen, nec pauca nec parvi æstimanda, tum aliorum industriæ & inventis accepta retulit, tum eorum, egregie et præter ceteros, qui nuperis abhinc annis in chemiam altius subtiliusque excolendam acriori studio incubuerunt. Itaque cum officii nostri ratio postulare tandem visa est, ut hæc communia artis medicinalis instrumenta de integro revocarentur ad examen, haud nos operi isti atque officio satisfacturos existimavimus, nisi quicquid ab hodierna chemico- rum disciplina hauriendum erat auxilii huc transferremus, et nostram faciem ex collatio eorum lumine claram magis et illustriorem exhiberemus."

'Almost half a century has elapsed since our predecessors executed the same task we have now undertaken, no less to the praise of their judgment than their diligence. If medicine, during that space, advanced not equally with other useful arts, it received many valuable improvements; as well from the industry and discoveries of others, as from those more particularly who have, of late, studied chemistry with unusual zeal and penetration.

'As, for that reason, it became our duty to examine anew the common instruments of the art of healing, we thought that duty required us to employ all the assistance which could be derived from modern chemistry; and, from its collected light, render our work more clear and luminous.'

From this specimen, our Readers will form their own opinion of the merit of Dr. Healde's translation of this part of the work. The elegant original demanded an elegant translation: the passage here transcribed is not only inelegant, but erroneous—especially where we have printed it in Italics.

The notes, which are not numerous, are chiefly explanatory; and many of them are extracted from Lewis's History of the Materia Medica, or from his Dispensatory. These are signed L. Some, which are marked P. are probably taken from Pemberton's translation of the last Pharmacopœia; others are signed A. R. Those which have no signature, are, we suppose, Dr. Healde's

own; and though they contain much useful information for the operator, and good rules for preserving medicines, yet much might, in our opinion, be added, concerning matters which relate both to the physician and the apothecary: such as, rules for determining whether the simples be good, and the compounds genuine or properly made,—for detecting sophistications, and discovering the substances with which valuable and efficacious medicines may be adulterated.' Much, we are aware, may be said against this opinion; for, teaching the method of discovering the sophistication, is publishing to the world even the method of sophistication itself; by which means many may become acquainted with knowledge that tends to the hurt, rather than to the benefit, of mankind. Rules for the detection of fraud may be unnecessary, if apothecaries would universally prepare their own medicines.

After this general idea of Dr. Healde's notes, we shall proceed to particulars. Vin. antimonii is ordered to be made with powdered glass of antimony. The Doctor's note on this preparation says, 'The filtration through paper must here be attended to, lest some finer parts of the glass should remain suspended in the wine, the virulence of which remains unaltered.' We approve the caution of the annotator. If the glass had been ordered not to be powdered, but only broke into small pieces, and well washed before its infusion, the caution had been unnecessary: and the wine would be as strongly impregnated as in the case of using the powder. In the old-fashioned way of using cups made of glass of antimony there was no need of filtrating the wine.

The *Sulphur præcipitatum* is thus ordered: *R Kali sulphurati p. ℥vi. Aq. distillat. p. ℔ iiss. Acid. Vitriol. dilut. q. s. Coque Kali Sulphuratum in Aq. distillata donec solvatur. Liquorem per chartam cola, cui adde Acid. Vitriolic. Pulverem præcipitatum lava affusa sæpius aqua donec insipidus fiat.*

Dr. Healde's note: 'This preparation is not so white as that of the last dispensatory, which was made with quicklime; but it is more purgative.' This is undoubtedly true; but a chemist would have gone farther; he would have said that the whiteness of the old precipitate was owing to a gypseous precipitation formed by the union of the vitriolic acid with the lime: this gyps (*vulgo*, plaster of Paris) cannot be washed off by the water from the sulphur: but in the present case, the vitriolated tartar, formed by the union of the acid with the alkali, is wholly soluble, and may therefore be entirely washed off: consequently the new sulphur præcipitatum is pure, and unmixed with gyps; and, on that account, though not so white, it is a better medicine.

In the note to the prescription for making *Sal Martis*, Dr. Healde says, 'If any cupreous particles are mixed with the filings, it

it may be known by dropping a little Aq. Ammoniaë puræ into some of the solution, which will change it to a sapphirine colour.\* This is a just remark; but ought not directions to have been given either for purifying the iron filings from copper, or for taking the dissolved copper out of the solution? The first of these operations may be performed by the magnet, provided that the iron and copper are not melted together; the second, by precipitating the copper out of the solution by means of pure iron or steel. It is better, however, to make the *Sal Martis* from the purest iron.

A note is subjoined to the general directions for making syrups of acid fruits, as lemons, mulberries, &c. wisely cautioning the operator against the use of leaden or glazed vessels; glass, or china, or Mr. Wedgewood's vessels, are certainly the only ones to be employed in making these preparations.

Several other notes might be produced, in which Dr. Healde shews himself in the different capacities of a physician and a pharmaceutical chemist; sometimes displaying his abilities, and sometimes betraying his deficiency, in the knowledge of the modern improvements in chemistry. On the whole, however, his translation of the College Pharmacopœia may be considered as a useful book to those operative chemists, who are unable to read the original. Conciseness seems to have been his peculiar design, and a desire of benefiting the Public, rather than of shewing his own abilities as a translator and annotator, appears to have been the principal motive of his having undertaken the task. His immediate connection with the College would necessarily prevent him from pointing out any deficiencies or errors which may be found in the Pharmacopœia; and the discharge of the duties of his profession might be pleaded in excuse for his not having more minutely described the pharmaceutical operations.

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ART. V. *Observations on the Principles of the Old System of Physic*, exhibiting a Compend of the new Doctrine. The whole containing a new Account of the State of Medicine from the present Times, backward, to the Restoration of the Grecian Learning in the Western Parts of Europe. By a Gentleman conversant in the Subject. 8vo. 6s. Boards. *Edinburgh*, printed; and sold by Murray, in *London*. 1787.

THE *Brunonian* system of physic is here defended, by discharging a blunderbuss, loaded with abuse of every other systematical writer. We have, on former occasions, given our opinion on this new doctrine, and we congratulate ourselves that the present publication strongly confirms the sentiments we formerly entertained, both of the doctrine and of its author.

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This gentleman, who says he is conversant in the subject (see Title), is also possessed of nearly the same acrimonious spirit, that was so apparent in a former defender \* of Dr. Brown's opinions. After condemning several medical theories, our author, in his introduction, thus attacks Dr. Cullen :

‘ The doctrine of spasm, started by an original very worthy of it, the fanatic and visionary Van Helmont, and heavily wrought up into a confused and perplexed system by the painful and verbose labours of the truly Germanic Hoffman, after having been, by the superior name and authority of Dr. Boerhaave, suppressed, and banished from the country which gave it birth, found at last, amidst a new persecution raised against it by the pupils of Boerhaave (then in possession of the medical chairs at Edinburgh), a friend and protector in Dr. Cullen, who had lately become one of the number of those professors.

‘ This brat, the feeble, half-vital, semiproduction of phrenzy, the starvling of strained systematic dulness, the forlorn outcast of the fostering care to which it owed its insect vitality’—and so on for more lines than we chuse to transcribe.

Can any sincere enquirer into truth be satisfied with arguments like these? Will an illiberal abuse of the theory demonstrate its falsehood? Will the inquisitive reader be convinced, or can he receive information, by the *painful and verbose* harangues of this Brunonian champion?

He then proceeds to reprobate ‘ the noted or rather notorious doctrine of the antiphlogistic plan of cure.’ All practitioners, without exception, from Hippocrates to those of the present time, smart under the lash of this angry writer; and yet not a single argument is brought to shew the impropriety of their practice, or to evince the truth of the contrary mode of cure. This chapter, which is replete with the most illiberal reflections, thus concludes :

‘ As every country, in proportion as it is distinguished by riches and openness of manners, for that very reason, becomes the emporium, the scene of action, for highwaymen, footpads, pickpockets, swindlers, sharpers, gipsies, regular practitioners in law, regular practitioners in physic, quacks in both these professions; so England has long held, and still holds, the pre-eminence over all her neighbour countries, in being, for the reason assigned, the place of common resort, in which a comfortable subsistence is afforded to all those different denominations of purse-takers †.

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\* Dr. Jones. See Review, vol. lxvii. p. 170.

† Hath not Dr. Brown lately made his appearance in the metropolis?

The Author then gives the outlines of the new doctrine, which are merely an explanation of *Johannis Brunonis Elementa*, excepting the interspersions of abuse on several great medical characters. We are now arrived at the *beginning* of this work, after travelling through cclxiii pages of introductory matter.

The first chapter is entitled, 'Observations on the present system of spasm, as taught in the University of Edinburgh;' and the first paragraph is so *very curious*, that we cannot let it pass unnoticed:

'The most difficult and irksome task, in which the reasoning faculty can be engaged, is the attempt to refute a doctrine completely false and absurd.'

We would not offend our Readers by seriously insisting on what is self-evident, that the more false and absurd any doctrine is, so much easier is the task of refuting it!

With his usual virulence, this Author falls upon Dr. Cullen's "First Lines of the Practice of Physic," especially that part of the work which treats of the proximate cause of fever. His chief view is to shew the fallacy of Dr. Cullen's spasmodic theory, and to persuade the reader, that debility is the only true cause of all fever.

The *Vis medicatrix naturæ* is next ridiculed; *Stahlianism* is refuted; and the subject of *Spasm* is resumed. Would the Author divest himself of abuse, would he refute by solid argumentation the spasmodic doctrine, and calmly convince his reader of the truth of his assertions by demonstrative evidence, his work would then deserve a better criticism: at present what this nameless gentleman says of Dr. Cullen may be fitly applied to his own work:

'Conclusions at variance with their premises; propositions in perpetual repugnance with each other; assertions supported only by the assertor's solitary testimony; conjecture assumed for certainty; presumption for proof; strained inference for evidence; emphasis for energy, &c. &c.'

ART. VI. *Strictures on Female Education*; chiefly as it relates to the Culture of the Heart. In four Essays. By a Clergyman of the Church of England. Small 8vo. 3s. Boards. Cadell.

THESE *strictures*, we find, are to be considered merely as a specimen introductory to a larger work on the subject, in Letters to a young Lady: whether the letters will ever see the light, depends on the encouragement given to these preparatory sketches. In the mean time the Author says, he cautiously conceals a name, which might only raise a prejudice against his bold undertaking, and hides himself behind the shade of secrecy, until criticism

criticism shall fully have emptied its quiver, and 'the indignation of public censure is overpast.'

The first of these essays contains a slight review of the treatment of women in the different nations of the world. The second is on the influence which the treatment received by the female sex will have on the public taste, manners, and morals of a people, and on private happiness. The third enquires concerning the nature, quality, and extent of female talents. The last consists of reflections on the dangers and insufficiency of boarding-schools, considered as a mode of female education.

This Author writes with sense and spirit, and presents many observations worthy of attention. If at times he speaks of the fair and amiable sex with freedom, yet he evidently discovers a warm attachment to their comfort and happiness. In some instances, his remarks are, perhaps, too general; or may admit of objections which would considerably alter their nature.—When he mentions that degrading treatment of the sex with which, in his apprehension, the earliest ages of the world are disfigured, he recurs to the sacred writings, which, says he, 'exhibit women engaged in the most laborious and servile employments, tending flocks, carrying water, and performing many other domestic drudgeries, which, while they strike us as unsuited to the dignity of their character, or the delicacy of their frame, evidently bespeak the very low estimation in which they were held.'—Now we must acknowledge that we do not entirely accord with this conclusion; for is it not very conceivable that they might meet with the truest affection and respect, that they might have real enjoyment, and take their share 'in moral culture and rational instruction,' notwithstanding those employments which the nature and simplicity of the times called for? Our Author farther adds,—'a considerable civilization must have taken place in any age or country, before the manners of women will be sufficiently captivating to raise our admiration, or we ourselves shall have any susceptibility of their many little nameless and delicate attractions.'—Here again we have some hesitation; since sweetness of disposition, with innocent and artless manners, may probably do more to captivate and engage the heart, than the affectations, or *hauteur*, or artificial behaviour, too often produced by modern refinement. He tells us, in another place, after *Tacitus*, that 'of all people, perhaps, the ancient Germans had the greatest veneration for women:' now *they*, we imagine, were not in any considerable state of civilization.

Whether that period has ever yet existed in which women would find all that rational consequence he has described, this writer is inclined to doubt. 'It is not visible,' says he, 'in the present face of Europe: has it been in the past?' He proceeds to observe that the morals of women will not fail to suffer in the  
general



general corruption occasioned by prosperity, luxury, heated passions, and unprincipled minds; all aided and increased by licentious writings, romances, novels, pictures, and the varied, *indulicate* representations of the stage, which, says he, will accelerate the last convulsions of virtue, and smother the just expiring embers of female reserve. We will not stay to examine the justice of so unpleasing a picture; nor to enquire minutely into his farther assertion, which, if true, affords the most debasing character of the men; *viz.* That, whatever a cold-hearted politeness says, or the affectation of sensibility may pretend to feel, women, in this country, are considered by the majority of men, but as instruments of vanity or pleasure.—We would hope better things!—At the same time it is to be feared there may be many to whom the full severity of such an account belongs. May they feel the lash in all its acuteness! But we will not detain the reader by our animadversions. With these sentiments of the sex, he observes, a corresponding education is given. Person and manner are the great object. This in general is the employment of the governess. To this are devoted all the labours of the toilet. The consequence is, that they dazzle or inflame the senses, but convey no joy or relish to the heart. Young men, he adds, become insensibly assimilated to the frivolousness they address and affect to admire. Hence we have *very pretty* preachers, we have *amiable* senators, we have *very polite* officers, and few great men. Consequences, he adds, so malignant, and so comprehensive in their effects, deserve consideration.

To these few extracts let us join the following paragraph, relative to a neighbouring kingdom: ‘*France* is so far from being any proper model of female education, that I conceive it to be the vitiated taste of this people, which, set off with a graceful and bewitching manner, has infected many other countries of Europe, but particularly our own, and overwhelmed them, at least, with a deluge of frivolity, if not of crimes.’

In estimating female talents, this writer allows every thing to their vivacity, their sensibility and fancy; and observes, that so far as the qualities of the heart are concerned, the sexes will not bear a comparison. Women in this respect have a marked *superiority*. If their retired domestic life did not, of itself, lead to more innocence and contemplation, their *natural* dispositions are certainly more favourable to piety and virtue. At the same time we are told, that strong judgment and nice discrimination are the more peculiar prerogative of the men. Were the female sex, says he, constituted to have our *firmness* and our *depth*, they would want their native and their strongest attractions: they would cease to be *women*, and they would cease to *charm*.—‘Nor let the sex,’ he proceeds, ‘suppose me their foe. If I have not wholly *mistaken* the method, I mean to be their advocate

cate and friend. I have left them the seeds of every thing that pleases and captivates in woman. *Their* brows were not intended to be ploughed with wrinkles, nor their innocent gaiety to be damped by abstraction. They were perpetually to please, and perpetually to enliven. If we were to plan the edifice, they were to furnish the *embellishments*: if we were to lay out and cultivate the garden, they were beautifully to *fringe* its borders with flowers, and fill it with perfume. If we were destined to superintend the *management* of kingdoms, they were to be the fairest ornaments of those kingdoms, the embellishments of society, and the sweeteners of life.'

On a subject so delicate, we will not presume to venture any decision. We have endeavoured, as far as our limits would allow, to make our Readers a little acquainted with this Writer. He presents us with a considerable list of literary ladies in former times, and mentions some in the present.—I wish not, says he, to deny their fame, or pluck one single well-earned laurel from their temples: but, he continues, *prodigies* of female genius do not prove at all the *general* state of female talents, or the *ordinary* level of female understanding.

The last essay reprobates boarding-schools, with some few exceptions. In this mode of education, he apprehends, are lost just sentiments of piety and virtue, the religious government of the passions, with all the lovely train of Christian graces: *this*, he conceives, first inspires the rage for pleasure and dissipation; and whatever *undomesticates* a woman, so far unmakes her, as to all the valuable purposes of her existence, and is at once the bane of her usefulness, her happiness, and virtue: nor can he imagine, that boarding-schools give the *so much valued* excellence of politeness, but rather a *formality* and *stiffness*. He concludes with remarking, that—reason, religion, the thrillings of affection, the voice of nature, the voice of God, the interests of society, the happiness of private life, the dignity and *true policy* of women—all say, that a *mother* should be the *preceptress* of her children. We ought to add, what he farther observes himself, that the general tenour of his remarks on boarding-schools, principally applies to people in the higher ranks of life.

It is natural, in the close of this article, just to say, that no age has abounded so much as the present with discourses and rules on the subject of education; what benefit has been produced, every one must determine by the effects and events to which they are continually witnesses.—If, in any respects, the present performance should be thought defective, it, however, certainly merits the regard and attention of the Public; as it contains many observations, reflections, and hints, which the judicious reader may apply to advantage.

ART.

ART. VII. *Transactions of the Royal Society of Edinburgh.* Vol. I.  
Continued. See Rev. for June, [vol. lxxviii.]

PAPERS OF THE PHYSICAL CLASS.

*Experiments on the Motion of the Sap in Trees.* By John Walker,  
D.D. M.D. &c. &c.

**A**LTHOUGH the motion of the sap in plants is a fact which none of the writers on vegetable statics have doubted; they have not however been uniform, or even consistent, among themselves. Satisfactory experiments seemed to be wanting in order to determine the direction, velocity, and quantity, of the moving fluid. Dr. Walker has ascertained these points, by numerous experiments on trees, especially on the birch, which shew, that the bleeding sap begins to flow at the root, to ascend slowly upward; and that, as it ascends, the tree bleeds successively to the utmost extremities. One year the sap required 43 days to ascend twenty feet in the trunk of a birch, that is, on an average, nearly six inches each day; another year, in the same tree, the sap ascended to the same height in 33 days, or about nine inches each day. In none of the experiments here related could any sap be perceived to arise, either by the pith or the bark; the whole sap was conveyed by the wood, and between the wood and the bark; it appears also, that it moves both in the substance of the ligneous circles, and in the veins by which they are separated; that in both it is in an ascending state; that it moves more expeditiously in the veins than in the circles themselves, and more freely in young than in old circles, and consequently more freely in the exterior than in the interior parts of the trunk.

The cause of the ascent of the sap is a curious and important point in the history of vegetation; it remains, however, still invelliped in darkness. Dr. Walker's experiments, indeed, shew, on many occasions, that heat is the prime agent in producing this effect: the incisions on the birch ran freely in the day time, especially during sun-shine, but dried up regularly as the cold of the evening advanced. With a few exceptions, Dr. Walker generally found the ascent of the sap constantly promoted by heat, and retarded and even stopped by cold; yet the manner in which heat and cold produce these effects does not appear. It is probable that other causes co-operate. A thorough knowledge of the structure of the plant might perhaps explain the phenomenon.

The principal fact which Dr. Walker has ascertained is, that the sap, before the leaves of the tree appear, continually rises; what course it takes after that period is yet undetermined. The Doctor says, that from a few trials which he has made, he has been

been led to suspect that, while the tree is in leaf, its sap observes a different course. We hope the ingenious Author will favour the Public with the relation of his experiments subsequent to those which he hath already given.

*The Theory of Rain.* By James Hutton, M. D. F. R. S. Edin. and Member of the Royal Academy of Agriculture at Paris.

It is a known fact that atmospheric air is capable of dissolving, with a certain degree of heat, a given quantity of water. Dr. Hutton, in the first part of the present memoir, ascertains the ratio of the dissolving power of air, in relation to water, in different degrees of heat; and shews, that by mixing a portion of transparent humid warm air with a portion of cold air, the mixture becomes opake, and part of the water will be precipitated, or, in other words, the vapour will be condensed into rain.

Having formed his theory of rain, founded on a general law respecting the condensation of watery vapour contained in the air, the Author proceeds to apply his theory to natural events; and, by considering the meteorological observations, he either explains appearances that are not otherwise understood, or, from appearances that are evident, draws conclusions in confirmation of his theory. In doing this, he treats of the generality of rain, of its regularities and irregularities, of the comparative estimate of climates, of the rise and fall of the barometer, and of several meteorological phenomena.

*On the Causes which affect the Accuracy of Barometrical Measurements.* By John Playfair, A. M. F. R. S. Edin. Professor of Mathematics at Edinburgh.

The method of measuring heights by barometrical observations has been brought to great exactness by M. de Luc, and other observers, who have followed his footsteps. Their forms, however, are all defective, being deduced from the supposition that the density of the atmosphere varies as the heat. Mr. Playfair thinks other circumstances ought to be taken into consideration. He supposes that the atmosphere is warmed by the earth, from the surface of which a quantity of heat is continually flowing off, and ascending through the different strata of the atmosphere into the regions of vacuity, or of æther: he shews that this ascent of heat is uniform; and he investigates the degree of heat at a given height.

Though the decrease of heat in the superior strata of the atmosphere is proportional to their elevation, yet the condensation produced by that decrease is not uniform, or, in other words, the variations in bulk of a given quantity of air are not proportional to its variations in temperature. Experiments for establishing these variations are wanting. Mr. Playfair therefore has

has recourse to reasoning; and gives a formula for ascertaining the expansion in a certain heat.

Another irregularity in the expansion of the air is produced by the inequality of the compressing force; a formula for correcting this is also added. The Author mentions another correction which is to be applied to the height of a mountain, as it is usually found from observations of the barometer. This arises from the diminution of gravity, in ascending or descending from the surface of the earth.

Having enumerated all the causes which produce variations in the density of the air, Mr. Playfair proceeds to investigate the effect of them all together, and after an integral calculus, managed with great ingenuity, he obtains a universal formula for the distance, between the two places of observation, in the following infinite series, where,  $b = \text{hyp. log. of the height of the mercury in the lower barometer}$ ,  $B = \text{hyp. log. of that in the upper one}$ ,  $H = \text{the height of the mercury in the lower thermometer}$ ,  $h = \text{that in the upper one}$ ,  $m = .00245 = \text{the expansion of the air for an increase of } 1^\circ \text{ of heat according to Fahrenheit's thermometer at } 32^\circ$ ,  $r = 32$ ,  $p = 4342.9 \text{ \&c.}$  and  $g = \text{hyp. log.}$  ( $1 - m$ ).

$$p \cdot b - B = \frac{1 + rg + \frac{1}{2}r^2g^2 + \frac{1}{3}r^3g^3 \text{ \&c. ad inf.}}{1 + \frac{1}{2}g \cdot H + b + \frac{1}{2}g^2 \cdot H^2 + Hb + b^2 \text{ \&c.}}$$

If, instead of the hyperbolical logarithms, Briggs's be used, then  $p$  becomes 10000. And the two first terms of the series will be found to be precisely M. de Luc's formula, which was discovered by that ingenious and indefatigable observer, without any inquiry into the principles on which it depends, but merely deduced from a number of observations, made in different situations, and different states of the atmosphere.

Mr. Playfair adds numerous remarks, tending to shew what particular parts of this universal expression are the corrections that must be made for particular effects. He mentions also several circumstances necessary for perfecting the art of barometrical measurement, which are not yet determined; and recommends such methods as he thinks will ascertain, or at least contribute to increase our knowledge of, those facts which seem wanting to complete the theory.

*On the Use of negative Quantities in the Solutions of Problems by algebraical Equations.* By William Greenfield, M. A. F. R. S. Edin. Professor of Rhetoric at Edinburgh.

In this paper Mr. Greenfield demonstrates the two following propositions: 1st, 'Where the problem allows us to consider  $x$ , one of the unknown quantities, as capable of existing in two opposite situations, which may be represented by ad-

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dition and subtraction; then the equation which expresses the conditions required of  $x$  in one of these situations, and whose positive roots determine the magnitudes of  $x$  in that situation; the same equation, by its negative roots, will determine the magnitudes of  $x$  in the opposite direction. 2d, Where the problem allows us to consider  $a$ , any of the known quantities, as capable of existing in two such opposite situations; then the equation which expresses the conditions of the problem, upon the supposition that  $a$  is in one of these situations, will be reduced to the equation expressing the conditions of the problem on the contrary supposition, by simply changing the sign of the terms involving the odd powers of  $a$ . These are not new propositions. Mr. Greenfield has however demonstrated them in a manner that we do not recollect to have seen before.

*Experiments and Observations upon a remarkable Cold which accompanies the Separation of Hoar-frost from a clear Air.* By Patrick Wilson, M. A. F. R. S. Edin. Prof. of Astronomy at Glasgow.

In the 64th volume of our Review, p. 275, and 67th vol. p. 127, we gave an account of Mr. Wilson's experiments, by which it appeared that there is a constant difference of temperature between the snow and the air at a few feet above its surface; the snow being the coldest. In the present memoir, Mr. Wilson offers some conjectures as to the cause of this phenomenon, and adds the relation of more experiments made with a view to establish the facts. His general conclusions are, 'That when bodies attract hoar-frost from a clear air, there is a cold produced at their surfaces; and that this cold does not originate from any peculiar qualities of bodies upon which the hoar-frost settles, any farther than as some bodies are capable of attracting from the air more or less of it in a given time. That the disposition of the air of thus parting with hoar-frost, and the cold which accompanies that separation, has a constant dependence on the general serenity of the atmosphere, and is always interrupted by the sky being overcast with clouds or fogginess, especially near the place of observation.'

Though Mr. Wilson's experiments afforded sufficient examples of cold produced on the separation of hoar-frost from the air, he relates the particulars of one set of experiments, from which it appears that the phenomenon of an excess of cold at the surface of the snow took its rise from a manifest evaporation. To enumerate the particulars of these experiments would take more room than we can allow; we must therefore refer the curious meteorologist to the memoir itself.

*An*

*An Account of a Method of making a Wine, called by the Tartars Koumiss; with Observations on its Use in Medicine.* By John Grieve, M. D. F. R. S. Edin.

The Author of the present memoir gives the following receipt for making the Koumiss, as he obtained it from a Russian nobleman, who went into that part of Tartary, where it is made, for the sake of using it medicinally.

‘ Take of fresh mare’s milk, of one day, any quantity; add to it a sixth part of water, and pour the mixture into a wooden vessel; use then, as a ferment, an eighth part of the sourest cow’s milk that can be got; but, at any future preparation, a small portion of old Koumiss will better answer the purpose of souring; cover the vessel with a thick cloth, and set it in a place of moderate warmth; leave it at rest 24 hours, at the end of which time, the milk will have become sour, and a thick substance will be gathered on the top; then with a stick made at the lower end in the manner of a churn-staff, beat it till the thick substance above mentioned be blended intimately with the subjacent fluid. In this situation, leave it again at rest for 24 hours more; after which, pour it into a higher and narrower vessel, resembling a churn, where the agitation must be repeated as before, till the liquor appear to be perfectly homogeneous; and, in this state, it is called Koumiss; of which the taste ought to be a pleasant mixture of sweet and sour. Agitation must be employed every time before it be used.’

From the foregoing account, the Koumiss appears to be *soured milk*: on the authority of Mr. Oseretzkowsky, Dr. Grieve says that it yields, by distillation, an ardent spirit.

The Author relates some cases of Phthisis and Tabes, which the use of the Koumiss had completely cured.

*An Improvement of the Method of correcting the observed Distance of the Moon from the Sun, or a Fixed Star.* By the Rev. Thomas Elliot.

Every attempt to facilitate or simplify the practice of astronomy, especially when that science is applied to the art of navigation, merits the attention of mankind. Mr. Elliot’s investigation of the problem is scientific and elegant; and his practical rule is concise. The methods now used in our navy are sufficiently exact, yet it must be confessed that their prolixity, and dependence on Tables, render them, and indeed all others, subject to error or mistake.

*Account of a remarkable Agitation of the Waters of Loch Tay.* By the Rev. Tho. Fleming.

Loch Tay is about 15 miles long, and one broad. On Sept. 12, 1784, by an unknown cause, its waters were violently agitated, and the river which issues from it was seen to run back,

and its waters for some time were dried up. Similar commotions, though much less violent, were observed for several days. No accounts could be obtained of any earthquake in the neighbourhood, and the weather was remarkably calm, the wind being gentle, from the N. E. and the barometer standing at 29½.

*Abstract of the Register of the Weather kept at Branhholm, for Ten Years, ending Dec. 31, 1783.* By his Grace the Duke of Buccleugh.

This valuable meteorological Diary contains, 1st, The quantity of rain; 2d, The height of the barometer; 3d, Of the thermometer; 4th, The direction of the wind. In addition to the abstract, the Duke gives a comparative view of the depth of rain at Branhholm, Dalkeith, and Langholm, for five years.

*Theory of the Earth; or an Investigation of the Laws observable in the Composition, Dissolution, and Restoration of Land upon the Globe.* By James Hutton, M. D. F. R. S. Edin.

The theory of the Earth, which Dr. Hutton here delivers, is diffuse, and at the same time somewhat inveloped in obscurity. Sixteen pages are employed in 'pursuing,' what our Author calls 'general or preparatory ideas,' in which he considers the Earth as a 'machine, constructed on chemical as well as mechanical principles.' He says, 'the globe of this earth is evidently made for man;' and after some high encomiums on this lord of the creation, he adds, 'man, therefore, should be made the first subject of enquiry.' This enquiry, however, the Doctor confines to an ascertainment of the period in which mankind were created. The Mosaic history, he says, places this beginning of man at no great distance; and he thinks that no documents can be found in natural history by which a high antiquity can be attributed to the human race. He then proceeds to shew, that we possess many monuments which prove that marine animals had existed long before the human species. This inquiry gives rise to a long disquisition on marble or lime-stone, which terminates the first part (containing *preparatory ideas*) of the present memoir.

The second part is 'An investigation of the natural operations employed in consolidating the strata of the globe.' The Author says, 'there are *just two ways* in which porous or spongy bodies can be consolidated, and by which, substances may be formed into masses of a natural shape and regular structure. One of these is simple *congelation* from a fluid state, by means of cold; the other is *accretion*; and this includes a *separatory* operation, as well as that by which the solid is to be produced.' In discussing this part of his subject, Dr. H. is extremely diffuse; he thinks that water is not the menstruum by which the consolidating matter was introduced into the interstices of strata, but that



consolidation is effected by means of heat and fusion; he supposes siliceous matter to be insoluble in water, and thence concludes that no siliceous crystallizations, or consolidations, can be otherwise produced than by fusion; from similar arguments, he concludes that all mineralization with sulphureous substances is performed by heat and fusion. The variety of sulphureo-metallic substances, in point of composition, is almost indefinite; the consolidation of these heterogeneous masses cannot be performed by water, unless each of their component parts be soluble in water. The Doctor says, phlogiston, which is a principal ingredient in these compounds, 'refuses aqueous solution.' Does he mean, by that expression, that phlogiston cannot be united with water? Metals, especially when in their native state, he thinks, cannot ever be produced from solution, because the phlogiston is insoluble in water. A familiar experiment will shew, that phlogiston may, in solution, be detached from one body and united with another: to a solution of blue vitriol in water put a small piece of pure iron; the vitriolic acid will part with the calx of copper and seize the calx of the iron, while the phlogiston of the iron unites itself to the calx of the copper, and the precipitate will be pure copper in its metallic form.

Were we to follow the Doctor through the whole of his arguments, by which he concludes fusion to be the cause of all consolidation, we should extend our article beyond measure, and for little other purpose than to shew the fallacy of his conclusions; we shall therefore proceed to the third part of the memoir, which is entitled, '*Investigation of the natural operations employed in the production of land above the surface of the sea.*'

Heat is again produced as the powerful agent of nature in raising the land above the waters. Subterraneous fires are (and in this we perfectly coincide with our Author) the most probable cause of the irregularities in the surface of our present Earth, or in those internal parts which human industry hath hitherto explored\*.

In the fourth part of the memoir, Dr. Hutton is retrograde; for, after having considered those operations by which the strata of the Earth had been consolidated and then elevated above the level of the sea, he investigates the source whence those materials, from the combination of which the land was formed, were derived. In this part of his inquiry, he treads nearly the same ground with the late ingenious Mr. Whitehurst, in supposing the present Earth formed from the materials of a preceding Earth. He advances however much farther, and supposes a regular succession of Earths from all eternity! and that the succession will

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\* See Review, vol. lxxv. p. 12, *et seq.* where these operations are described.

be repeated for ever!! And he concludes the long memoir (96, well filled, large 4to pages) with these words: 'The result, therefore, of our present enquiry is, that we find no vestige of a beginning—no prospect of an end.'

*The Orbit and Motion of the Georgium Sidus determined directly from Observations, after a very easy and simple Method.* By John Robison, M.A. F.R.S. Edin. and Professor of Natural Philosophy at Edinburgh.

The appearance of this planet has served to exercise the ingenuity of astronomers in most parts of Europe. The French were, we believe, the first who gave the elements of its orbit. The Russians and Swedes were not less active in their labours to ascertain the true theory of this new phenomenon. We are now presented with a set of tables for computing the places of the planet by the ingenious Professor Robison, who has deduced its elements from five observed places of the planet, at its five successive oppositions to the sun; in 1781, Dec. 21<sup>d</sup> 17<sup>h</sup> 20' 17". 1782, Dec. 26<sup>d</sup> 9<sup>h</sup> 9' 45". 1783, Dec. 31<sup>d</sup> 0<sup>h</sup> 59' 13". 1785, Jan. 3<sup>d</sup> 16<sup>h</sup> 48' 41"; and 1786, Jan. 8<sup>d</sup> 8<sup>h</sup> 38' 9". The theorem which he gives for constructing the ellipse is simple and obvious, and at the same time possesses a considerable degree of accuracy. Of this no abridgment would be intelligible. The result gives the following elements:

Mean distance,	-	-	-	19.08247
Excentricity,	-	-	-	.9006
Period, in years,	-	-	-	83.359
Mean Anomaly, 1786, Jan. 8 <sup>d</sup> 8 <sup>h</sup> 38' 9"	-	4 <sup>d</sup>	0 <sup>o</sup> 32' 51"	
Longitude of the Aphelion,	} for the Epoch	11	23	9 51
——— of the Node,		2	12	46 14
Inclination of the Orbit,	-	-	0	0 46 25

From these elements, the Professor calculated the place of the planet for Sept. 25, 1756, which was 3' 52" to the westward of Mayer's star, N<sup>o</sup> 964, and 1" to the northward of it. So small a difference renders it almost a certainty that this star, 964 of Mayer's catalogue, was the planet: on this supposition, the Professor corrects the elements before found, making,

Mean distance,	-	-	-	19.0858
Excentricity,	-	-	-	.90737
Mean Longitude, Jan. 1, 1786, M. T. Greenw.	3	23	41	13
Longitude of Aphelion,	-	-	-	11 23 10 38
——— of Node,	-	-	-	2 12 48 45
Inclination of the Orbit,	-	-	-	0 0 46 26
Period,	-	30456 <sup>d</sup>	1 <sup>h</sup> 40 <sup>m</sup> 48 <sup>s</sup>	

These elements give places of the planet which agree with all the

the observations made on it since its discovery; and it is from these that the Professor has calculated his tables for computing its motions. He concludes with saying, 'I have published them [the Tables] not in the persuasion that they are perfect, but because none have as yet been published in Britain; and I have seen only those of *De la Place* and *Oriani*, both of which are less consistent with observations than mine.'

To examine the truth of these tables would be a task of great labour. We have, however, computed several places of the planet by them, and find that these places agree very nearly with those in the *Connaissance des Temps*. Out of eleven, that for February 15, 1789, is the most incongruous; we make the geocentric longitude on that day  $4^{\circ} 1^{\circ} 50' 29''$  and G. latitude  $0^{\circ} 7' 29''$  N. In the *Connaissance des Temps* they are  $4^{\circ} 1^{\circ} 49'$  and  $0^{\circ} 37'$  N. The other ten are all within the minute. The tables may without doubt be depended on for a few years at least, or until farther observations on the planet, as it advances in its orbit, can be made.

*Abstract of a Register of the Weather kept at Hawkhill.* By Mr. Macgowan.

This abstract gives the mean heat for every fortnight, and the quantity of rain and evaporation for every month, from 1771 to 1776 inclusive.

*The Papers in the Literary Class, in a future article.*

ART. VIII. *Discours sur la Division des Terres, &c.* A Dissertation on the Division of Land in Agriculture. By M. Herrenschwand. 8vo. 3s. Robinsons. 1788.

WE have so repeatedly mentioned the name of this writer, that few of our Readers, we presume, require to be informed, that he has been engaged for some time past in publishing a series of treatises on different branches of the important science of political economy; of which the work before us is a continuation. We have likewise had occasion to bestow on him our just tribute of applause for his ingenuity, and the beautiful order and perspicuity of his arrangement, of which the present performance exhibits a very agreeable specimen. Indeed, when the Author abstains from that figure of speech commonly called egotism, and from personalities respecting those who have preceded him in the route he pursues, he writes in a manner sufficiently engaging to interest his readers very strongly in favour of the system which he develops: and we are happy in being able to say that the present essay is, in these respects, far less reprehensible than those which have preceded it.

The mind of man is so formed as to be greatly delighted with order, and whatever tends to remove difficulties, and to explain, in an easy and satisfactory manner, without much trouble to him, the causes of interesting phenomena, proves on all occasions highly grateful. Our ingenious Author possesses the talent of putting perplexing difficulties so much out of sight, of writing on a knotty and intricate subject in an easy and familiar manner, and of making every thing appear to be clear and distinct, that we could not help frequently regretting that this work does not prove altogether so satisfactory to us on a near examination, as it did on a slight view. We are afraid that the degree of human knowledge is not yet sufficient to admit of a development of the principles of this science, with all the perspicuity at which the Author so laudably aims; or, at least, our own knowledge on this branch of science is too limited to admit of our being able to do it, notwithstanding the labours of this ingenious writer to effect it.

The question that M. Herrenschwand wishes to decide, in the present essay, is, whether large or small divisions of land tend most to augment the prosperity of a nation, under that system of political economy which he calls *a system of relative agriculture founded on a system of manufactures*; for a definition of which system, see Review, vol. lxxvi. p. 103.

To prepare for an answer to this question, our Author, perhaps justly enough, observes, that the great point to be aimed at is so to divide the land as to procure sustenance for as great a number of manufacturers as possible, who are not employed in the cultivation of the soil; or, in other words, that mode of dividing the lands will be productive of the greatest general prosperity, which leaves the greatest surplus produce, after maintaining those who cultivate the soil.

This being granted, he proceeds to enquire whether lands cultivated by the plow, or by the spade, generally leave the greatest surplus produce; and on this head he decides at once, from what *he takes to be experience*, that lands cultivated by the plow leave a much greater surplus produce than those which are cultivated by the spade.

‘There is not,’ says he, ‘a nation in Europe which does not contain within itself families reduced to the necessity of cultivating the land by the spade only, and every where we observe this species of culture attended with the same circumstances; that is to say, we universally see small portions of land well cultivated, and on their product a great number of men nourished and maintained; but in the proportion only of what is necessary.’

‘These facts, which experience generally presents, seem to prove, that the culture of land *without the use of machines* [*i. e.* without the use of the plow, as he elsewhere explains himself] is only capable of producing *subsistence for the cultivators*, seeing, according to this mode

mode of culture, all who are in a condition to labour, do labour; and nobody lives in idleness on the produce of the labour of others.'

We have before remarked, that M Herrenschwand seems to take the above fact as the *result of experience*, but if he really believes this to be a fair state of what experience every day presents to the observation of any attentive man, we conceive that he will find himself to be very much mistaken; and that he has thus assumed as a fundamental fact, on which he grounds a great deal of reasoning, a circumstance that is far from being proved.

Perhaps the simplest way of coming at the proportion of surplus produce of any land in a free country, is the rent that is paid for land; for, where a free competition among tenants is allowed, the proprietor will get, under the name of rent, nearly as much as can be afforded by the tacksmen, after subsisting all those who are employed in cultivating the soil, and giving himself a reasonable return for the stock employed on that culture. No rent, therefore, can be afforded for any land that yields no spare produce, but which serves merely to subsist those who are employed in cultivating it. But will M. Herrenschwand, or any other man, presume to say, that in Great Britain, or any other country where security to the cultivator is given, that none of the lands which are cultivated by the spade pay any rent to the proprietor? Surely not. And if he admits that they pay a rent, we should be at a loss to know on what data he presumes to assert, that such lands produce nothing more than is necessary for the support of the cultivators only? It is with respect to this mode of assuming a fact as proved, and afterward reasoning upon it as an undoubted maxim, that we chiefly object to M. Herrenschwand's writings—as this mode of reasoning must lead to error, while it *seems* directly to point at truth.

So far is it from being true, that *such* lands pay no rent, that we believe it will not be denied that lands which are cultivated by the spade pay in general a higher rent, and consequently afford more surplus produce, *in proportion to the extent of ground*, than land which is cultivated by the plow. We should therefore have expected, according to M. Herrenschwand's mode of reasoning, that the conclusion ought to have been directly the reverse of what he has made it.

Though he does not absolutely persist in maintaining that such lands afford *no* surplus produce, he concludes universally that the culture by the spade affords *less* superfluous produce at least, than that by the plow; and the only appearance of a reason he gives for this, beside the supposed universal experience above alluded to, is another fact, founded on a similar universality of experience, *viz.* that, in all countries, men have chosen to cultivate the land in general by the plow in preference to the spade,  
from

from which he concludes that they have found greater profit by the one mode of culture than by the other. A man who has taken a sufficiently extensive view of this subject, would not find much difficulty in giving reasons that would appear to us satisfactory, why this practice should have in general prevailed, *especially in countries that can afford but little surplus produce.* But to enter on this discussion would lead us too far; we must content ourselves with barely observing here, that if our Author's reasoning had been just, it would have happened that men, as they advanced in knowledge, and in perfecting their practice by experience, should have invariably banished the spade culture more and more, and substituted the plow. But instead of this mode of procedure, the reverse of this practice has universally prevailed. In countries just coming into culture and civilization, where manufactures do not prevail, the plow-culture is universal. As the country improves, as manufactures increase, as rents augment, the plow gradually gives place to the spade—and the whole country becomes nearly one general garden. The plow alone cultivates the soil in Poland, where no manufactures ever were established. In the Netherlands, where manufactures have flourished for many ages, the spade has in a great measure banished the plow.

By the above mode of reasoning, M. Herrenschwand concludes, that divisions of land too small for admitting the plow, are incompatible with the manufacturing system of economy. He then proceeds to enquire into the most proper kind of divisions of land, supposing the whole to be cultivated by the plow; and though we are not disposed, on this head, to dispute the justness of the conclusion he draws, *in certain circumstances*, at least, yet we think that it is drawn from premises as fallacious as the former.

He supposes a country divided into a number of equal parts, according to six different classes respecting the size of these divisions, which he distinguishes by the letters A, B, C, D, E, and F. In the class A, the divisions are the smallest; B, larger; and so C, D, E, larger and larger still, till they arrive at F, which is the largest division of the whole. He then endeavours to compute in which of the classes the culture can be carried on with the least waste of labour; and for that purpose he adopts a mode of reasoning the most convenient that could be, as it will infallibly, in all cases, with a little attention in the calculator, give precisely the result he would previously wish it should do. With this view, he supposes that the lands, according to the divisions in the class F, could be properly cultivated by a given number of plows, without any fraction. Suppose *six* plows could cultivate all the lands, according to that proportion, the divisions of the class E, he finds on calculation, would require

require  $4\frac{1}{2}$  plows; D  $3\frac{1}{2}$ ; C  $2\frac{1}{2}$ ; B  $1\frac{1}{2}$ ; and A  $\frac{1}{2}$  parts of a plow. But as in every one of these cases, excepting that of the class F, there are fractions of plows, it follows, he contends, that there must either be some part of the ground not completely laboured, according to these classes of divisions, or a greater waste of labour must be incurred in cultivating them than if they had been divided. He then, as in class F, proceeds downward to the class E, supposing it to be cultivated with five plows, and tries what would be the proportions required in the classes D, C, B, and A; all of which he again finds produce fractions as before. Then he tries D, as cultivated by four plows; and so on downward to B; and, in like manner, he still finds fractions of plows inevitable. Hence he concludes, that it is more economical to have the lands divided as in the class F, than E; that it is more economical to have them divided as in the class E, than D; and so on downward; so that invariably the class A is the least economical of any, and F the most so: of course, he concludes, large divisions of farms are invariably more profitable for the community than smaller ones.

The inference is here, seemingly, very clear and natural; but if, instead of beginning with F, he had chosen to begin with A, and supposed one plow exactly sufficient for that class of divisions; he would then have as necessarily found that the higher divisions B, C, D, E, and F, would all have been split into fractions, while the class A alone remained an entire undivided whole; of course, in that case, the divisions according to the class A would have been the best of any; and by proceeding upward to B, and taking it as divided without a fraction, and comparing it with those above it, he would have found that these also would have been reduced to fractions, while it remained entire; so that, by following this mode of reasoning, the conclusion would have been directly reversed—the class A, in this case, would have been the most economical of all, and F the least so. The ingenious Author seems to have been fully aware of this inference, and therefore carefully guards against bringing it under view, by avoiding to compare E, when he considers it as laboured by an exact number of whole plows, with F, which would have produced a fraction also; and so with respect to D, C, and B; none of which he ever compares, when he considers them as a unit, with those above them, but merely with those below them.

We are sorry that our duty obliges us to take notice of this mode of reasoning, which we cannot help considering as somewhat disingenuous, however *ingenious* it may be, and as tending to mislead, instead of to inform, the well-intentioned reader. We shall only repeat, that a man of ingenuity, by an artful choice of the absolute numbers he has admitted into the elements of this calculation, might easily, at pleasure, make the result, by pursuing

swing the same mode of reasoning, infinitely diversified, so as to draw whatever conclusion he pleased. Truth, however, is but *one*, and will, in all cases when fully investigated, appear to be the same.

M. Herrenschwand will perceive, that we are so far from admitting that he has '*demonstrated* the advantage of large divisions of land,' as he asserts, p. 111, that we do not consider him, in this supposed demonstration, to have said a single word that can affect the question; and though he afterward seems to point at some circumstances of real importance, yet it is done in such an indirect and indecisive manner, that it deserves no farther notice here. In short, we regret that he should have undertaken to write on a branch of the subject, which it is evident he so little understands, as that of agriculture, and the circumstances that ought to influence the extent of the divisions of land so as most to benefit the *manufacturing system*; for thus we would, for brevity, denote that system of political economy of which he here treats.

His own native good sense, however, on many occasions, induces him to make just conclusions even from fallacious premises. In this class, we include his observations on the importance of manufactures for the encouragement of agriculture, and the necessity of their advancing *pari passu* together; as also of the essential utility of promoting the general well-being of the *people*, if the minister hopes to augment the revenue of the state; both which positions he has illustrated by some strong and just remarks. But he is much mistaken, if he supposes, as he frequently asserts, that he himself has first discovered these momentous truths. We scarcely know a person who has treated that subject, who has not, more or less, admitted them; and we could easily produce many passages from modern authors which would shew that they had admitted them, as of equal importance with what he himself ascribes to them.

It would be easy to shew that his reasoning on the consequences of men using animal food, when compared with that of vegetables, is also carried much farther than reason or experience will allow; but it is time to close our remarks on this performance.

On the whole, though we admire the talents of this Author, and are astonished at his facility of moulding every fact so as to suit his system, yet we have too long accustomed ourselves to a mathematical mode of reasoning to be able to admit his plan of demonstration as conclusive. It is possible, however, that we have as yet too little knowledge of his system to be able to judge of it with absolute precision. He says himself, that hitherto he has rather endeavoured to point out the errors of others, than to explain his own principles. Perhaps the time may come when he will



will be able to do this last more to our satisfaction than he has yet done. We are glad, however, to find, that he has at length resolved to abandon the plan he has hitherto pursued, of publishing detached essays on this subject, and that he has now determined to apply himself to the great work of developing the principles of his system, which he means to offer to the world as soon as it shall be completed. We heartily applaud this resolution, and sincerely wish him all the success he can desire. The man who appropriates his time and labour to bring to perfection the knowledge of others, deserves every degree of encouragement that is consistent with the interests of society. Our strictures have been intended to improve, and not to discourage, the Author. When the time arrives, in which we shall be enabled to judge of the whole, it will afford us a very sensible pleasure if we can atone for our present seeming asperity, by being convinced that he has hitherto been obscure only by reason of his seeing farther than others, and by alluding to particulars we were not able to understand, because they had not been fully explained. It is our duty to guard as much as possible against error. It is our highest pleasure to be enabled, by the labours of those whose works come before us, to correct the prejudices of our compatriots, by unveiling truth, and exhibiting her to mankind in her native purity.

Our best bow is due to the Author for the respectful manner in which he has mentioned our former remarks. And it will add much to our satisfaction if, on a future occasion, he shall put it in our power to pay him the tribute of applause without any degree of abatement.

ART. IX. *Original Letters, written during the Reigns of Henry VI. Edward IV. and Richard III. by various Persons of Rank or Consequence, &c. &c. Digested in a chronological Order. With Notes, historical and explanatory. By John Fenn, Esq. M. A. and F. A. S. 2 Vols. 4to. 2l. 2s. Boards. Robinsons. 1787.*

THE correspondence of private individuals affords, in general, little that can interest or entertain the public; but if the writers have been famous for beauty of style or brilliancy of sentiment, their letters will doubtless attract curiosity. In like manner, the epistolary correspondence of men who have filled any important office of the state, or have been engaged in public affairs, will be eagerly attended to: and such communications may likewise furnish materials for the historian, or be the means of elucidating obscure or ill-authenticated records. The collection before us is of this kind. The letters were written by men of considerable consequence, who lived during that period of time which was remarkable for the quarrels between the houses

houses of York and Lancaster. Almost the only registers which we have of these distracted and turbulent years are written in characters of blood. Battles and executions were the landmarks of the historian, and the epochs of the chronologer. One confusion succeeding another, the animosity of party zeal, and the general ignorance of the age, all contributed to obscure the history of these disastrous times. 'Whatever, therefore,' says Sir John Fenn\*, in his preface, 'tends to throw a gleam of light on so clouded an horizon, must be a grateful present to those who would investigate their country's story; and when we have despaired of recovering any important documents of those disastrous times, the slightest relics of so obscure a season may seem almost as precious as the better preserved remains of periods fully illustrated.'

As to the authenticity of the letters, it is so well established, that there is not the least shadow of a doubt concerning them; for beside the account which the editor gives of his materials †, they have every internal mark of originality. They relate the 'tydyngs' of the day, or the family affairs of the writers, in a plain but [to us] uncouth phraseology; they bespeak credit by their total want of ornament. By the artless manner in which they are written, the reader is convinced that they were never meant to serve as records of the times; the events of the moment are told by persons then living; and the manners and usages of the age are painted in the most familiar language, undisguised and unadorned. The characters in Shakespeare's drama are here represented free from poetical fiction and in their own dress. The Lords of York and Canterbury, Salisbury and Warwick, Buckingham, Norfolk, Suffolk, and Hastings, speak for themselves.

The method which Sir J. Fenn has observed in publishing these letters, we shall abridge, from his preface, first observing, that the originals are printed on one side of the leaf, and the transcript, according to the rules of modern orthography, &c. on the opposite page.

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\* His Majesty was so pleased with this publication, that its Author has since received the honour of Knighthood.

† 'These letters were, most of them, written by, or to, particular persons of the family of Paston in Norfolk (who lived in the reigns of Henry VI. Edward IV. and Richard III.), were carefully preserved in that family for several descents, and were finally in the possession of the Earl of Yarmouth; they then became the property of that great collector and antiquary Peter le Neve Esquire, Norroy King at Arms; from him they devolved to Mr. Martin [of Palgrave in Suffolk], by his marriage with Mrs. Le Neve, and were a part of his collections purchased by Mr. Worth [of Diss in Norfolk], from whom, in 1774, they came to the editor.'

The contractions, dialects, and modes of spelling and pointing used in the original letters, are exactly followed in the copy; and wherever capitals appear in the one, they are continued in the other. The thought of transcribing each letter, and putting it into a modern dress, arose from a hint which the editor received from a respectable friend and antiquary, who was of opinion, that many persons would be induced to read these letters for the sake of the matter which they contain, but who, not having paid attention to ancient modes of writing and abbreviations, would be deterred from attempting such a task, by the uncouth appearance of the original. The obsolete words are continued, but the sense is expressed by modern words or phrases, in *Italics*, between crotchets. The original letters are frequently without either breaks or stops; this confuses the sense, and renders it obscure to persons unaccustomed to read ancient writings: in the transcribed letters, the editor has endeavoured to amend these defects. He hath also, with great industry, supplied the dates of the years when the letters were written, which seldom occur in the originals; the day of the month, or the saint's name to whom the day is dedicated, being generally all the date they have.

With respect to the externals of the MSS. the editor gives a full description; and hath always, where it could be ascertained, given the water-mark of the paper on which each letter was written, the size of the sheet, the seal, and sometimes the manner in which it was folded. Specimens of these, of the handwriting and of the autographs, are given in sixteen copper-plates.

The family in whose possession the letters were preserved, from and to different branches of which they were chiefly written, was that of Paston of Caister, in Norfolk; they seem to have been wealthy, powerful in the county, and many of them well acquainted with state affairs: Sir John gives a pedigree of the family down to the death of the last Earl of Yarmouth. As an account of the contents of all the letters in this collection would be tedious, we shall only offer a few general remarks on their utility, &c. That they will prove very useful to the historian is obvious, as in describing the manners of the times, they bring us acquainted with the language of the day, and consequently assist us in judging of the authenticity of contemporary writings. But as some readers may wish for a specimen of these curious originals, we shall give them the following letter of John de Vere, Earl of Oxford, to his lady, after the unsuccessful battle of Barnet, April 14, 1471, when he retreated with some of his men toward Scotland; but, discovering a design to betray him, he privately withdrew into Wales, to join the Earl of Pembroke, with the intention of strengthening the Queen's army, which

which was, however, completely routed at Tewkesbury, on May 4, before these noblemen could join it.

‘ To the ryght rev’ent and wyrchypfull Lady \*.

‘ Ryght rev’ent and wyrchypfull Lady I recomande me to yow lettynge yow wete that I am in gret hevynes at the makynge of this lett’ but thankyd be God I am eschapyd myselfe and sodenly dep’tyd fro my men for I undyrstand my Chapleyn wold have detrayed me and if he com into the Contre let hym be mad seu’ &c. Also ye shall gyff credence to the bryng’ of thys Lett’ and I beseke yow to reward hym to hys costs for I was not in power at the makynge of this Lett’ to gyff hym but as I was put in trest by favar of strange pepyll, &c.

‘ Also ye shall send me in all hast all the redi money that ye make and asse mone of my mē asse can com well horfyd and that they cū in dyu’s p’cellys, Also that my horffe be sent w’ my stele Sadelles and byd the yoman of the horse cou’ theym w’ ledd’. Also ye shall send to my mod’ and let hyr wete of thys lett’ and pray hyr of hyr blessing and byd hyr send me my Kasket by thys tokyn that she hath the key theroff but it is brokyn.

‘ Also ye shall send to the Pryor of Thetford and byd hym send me the S’m of gold that he seyde that I schuld have. Also sey to hym by thys tokyn that I schewyd hym the fyrst p’ve Seale, &c. Also lete Pastun, Fylbryg Brews com’ to me. Also ye shall delyu’ the bryng’ of thys Lett’ an horffe sadell and brydeill Also ye schalbe of gud cher and take no thought for I schall bryng my purpose abowte now by the g’ce of God qwhome have yow in kepyng.

◊ . . . . D.’

Of the turbulence of the times, the above extract gives us a true picture. An Earl was betrayed by his own chaplain; he was in the greatest want of money, so as not to be able to pay the messenger without borrowing of strangers; for fear of creating suspicions, he orders his horsemen to be sent in ‘different parcells;’ and the precision of the tokens shews the cautions which were necessary to be observed, lest any fraud should be imposed on the persons to whose care his valuables were committed.

In the second letter of this collection, we have an account of the release of the Duke of Orleans, who had continued a prisoner 25 years (by the Cardinal Bishop of Winchester, Beaufort, and his party), in opposition to the Duke of Gloucester, who, in consequence of the request of Henry the Fifth on his death-bed, protested against the measure.

In another letter, the particulars of the murder of William de la Pole, Duke of Suffolk, are fully related. Being prime minister, and a favourite with the king and queen (Henry VI. and Margaret), he was banished for fear of the Commons. It appears, however, that the ships which met him in the channel were sent out by the Commons, and the York party, on purpose

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\* She was daughter to the Earl of Salisbury.

to intersept and kill him. Sir J. Fenn's notes on this letter are valuable and instructive. His death was a cruel one, according to this account, which says, 'oon of the lewdeste \* of the shippe badde hym ley down hys hedde and he shuld be fair ferd wyth and dye on a swerd and toke a rusty swerd and smotte of his hedde withyn halfe a dosen strokes.'

A letter from J. Payne, a trusty servant of Sir John Fastolf, gives many particulars of Jack Cade's rebellion, which shew the violence and barbarity of a body of men collected together from the lowest and meanest of the people, and acting without controul.

Margaret, queen of Henry VI. alarmed at the report of the approach of the Earl of March (the Duke of York's son) toward London with a great power, endeavoured to make what friends she could; and among other places, on her journey for that purpose, she visited Norwich. Mrs. Paston, in a letter to her husband, describes the queen's visit; and from the short sketch which she has given of her character, it appears that the Queen's familiarity and address were highly agreeable to the gentry, and that she understood the right method of conciliating the affection of the ladies with whom she conversed.

Two letters, one from the Duchess of Norfolk, and another from the Earl of Oxford, plainly shew that the election of members of parliament, even for counties, was under the influence of the great men of the time. Richard Plantagenet, Duke of York, and John Mowbray, Duke of Norfolk, nominate the members; and, in express terms, the Earl of Oxford sends instructions to John Paston Esquire (perhaps then sheriff for the county), for their election. The letter from the Duchess is a request; but it is made in a manner so exquisitely pressing, and with such hearty promises of thanks, that 'Squire Paston could not help complying with her Grace's wishes.

A long letter from Mrs. Paston, dated 'the xxviiiij day of Jenner' the yer of Kyng Henry the Sext xxxvj' contains many particulars of private life. She seems especially anxious about Clement Paston (her son) and his 'lernyng.' Giving directions for enquiring of Grenefeld, Clement's schoolmaster, she says, 'And if he [Clement] hathe nought do well nor wyll nought amend prey hym [Grenefeld] that he will trewly be-lasch † hym tyll he wyll amend and so ded the last maystr and y<sup>e</sup> best that eu' he had att Caumbrege. And sey Grenefeld that if he wyll take up on hym to bryng hym in to good Rewyll

\* What is the true meaning of this word? a different one to that which we now give it. The Editor says '*meanest*.'

† Whip.

REV. July, 1788.

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and Lernyng that I may verily know he dothe his dever \* I wyll geve hym x m<sup>rs</sup> for hys labor.' A catalogue of Clement's wardrobe occurs in this letter, one *item* of which is 'afyde Ruffet Gowne furreyd w<sup>t</sup> bevyr was mad this tyme ij yer.' On the word *afyde* we have the following note: 'A side gown may mean a long one; for in Laneham's account of Queen Elizabeth's entertainment at Kennelworth Castle, 1575, the minstrel's "gown had *side* [i. e. long] sleeves down to the mid leg." The gown, however, described by Mrs. Paston, appears rather to have been the Sid-neape. *Lateralis vestis*, sc. *ad latera tegenda*. *Lumbaris toga*. See Reubenii Glossarium 65, and Ælfr. Gloss. p. 68, 69. A gown to cover the *sides* or loins.' With deference to such learned authority, we think *fyde* signifies long, 1st, because it is now a provincial word in the northern counties, signifying *long and wide*; 2d, because Mrs. Paston first enumerates all the short gowns, and after them all the *fyde* gowns; and 3d, because one of the short gowns is said to have been made of a *fyde* gown.

A very curious letter from Sir John Paston describes the battle of Barnet, and relates many circumstances on which our general histories are silent.

To mention all the curiosities in this collection would require more room than we can well spare: we shall, however, insert one more letter entire, as we think it remarkable.

'On to Jon Paston in hast.'

'Mastryr Paston I pray yow y<sup>e</sup> it may plesse yow to leue † yowr hogeyng for iij or for days tyll I may be porved ‡ of anodyr and I schal do as musche to yowr plesyr, for Godys sake say me not nay and I pray yow rekomaund me to my lord Chambyrleyn.

Your frend Elizabeth.'

This Elizabeth was third daughter of Richard Plantagenet, and Cecily, daughter of Ralph Neville, Earl of Westmoreland. She was sister to Edward IV. and Richard III. By the latter, her son, John Earl of Lincoln, was (after the death of his own son) declared heir to the crown. She married John Duke of Suffolk. Sir John Fenn is surely right in thinking this letter curious. It shews, he says, the simplicity of the times, when a princess of the blood royal, coming to London, unprovided with a lodging, petitions for the use of that of a friend for three

\* The Editor interprets this word by *endeavour*. We think it more probable to suppose it means in this place *duty*, being a corruption of the French *devoir*: and thus he hath interpreted it in a subsequent passage of this same letter.

† 'Leue, or lend;—I believe (says the Editor) it is leue; but it is so written, that it is very difficult to determine.'

‡ Purveyed, provided with.

or four days in the most humble terms, "for Godys sake say me not nay." We think it is rather the mark of some great distress in which she might be involved; or it might be that she wished to be in London on some private affairs, and have her journey concealed.

Let it not be imagined that we have in this short article mentioned every circumstance that may be deemed instructive, entertaining, or curious, in this valuable collection. Readers of different denominations will be instructed and entertained by it, according to their different tastes for history, antiquities, language, &c. And we doubt not that most of them will thank the laborious and learned editor for preserving these remains from the wide-wasting hand of Time.

\* \* \* For the information of our Readers, we transcribe the following paragraph from the preface to the second edition of this work:

'As this work has been so very favourably received, the Editor is preparing for the press a further selection of letters and papers, written during the reigns of Henry VI. Edward IV. and Richard III. to which he intends adding such as are in his possession, which were written in the reign of Henry VII. And as the same care and attention will be employed in the continuation as have been already exerted in the present volume, he flatters himself that the expectations of the inquisitive searcher into the usages of former ages, will not be disappointed.'

ART. X. *Poems and Translations.* By the Rev. William Beloe. 8vo. 5s. Boards. Johnson. 1788.

THE principal poem in this collection is the 'Rape of Helen, from the Greek of Coluthus:' of which an account was given in our Review for May 1787, page 423.

The opening of this performance was originally thus:

'Ye Trojan nymphs! the silver Xanthus' pride.'

We then objected to the epithet *silver*, as no way characteristic of the river in question,—the famed Scamander, or Xanthus;—and we now find it altered to *beauteous*: this is equally faulty, and wholly inexpressive of its *fabled* colour, which was said to be *yellow*, and which, no doubt, gave rise to the assertion of both Aristotle and Ælian, who observe, that the fleeces of the sheep which drank of this water became tinged with that hue. This particular circumstance may be thus explained: In the mountains of the kingdom of Phrygia, and near to the spot where the Xanthus took its rise, were many considerable mines of gold. This gold, or gold-dust, washed by the torrents from those mountains, settled in the beds of the adjacent rivers. It was the practice of the earlier ages to sink in such rivers a certain number of fleeces, by which means they collected this precious

metal in considerable quantities;—and hence, according to Strabo, the fable of the Golden Fleece. Now the river, which had at first the name of *Scamander*, but which was afterward changed to that of *Xanthus* (*i. e.* the yellow river), received this latter appellation, as there is every reason to suppose, from the abundance of gold it had been found to afford, and by way of distinguishing it from the less valuable streams. In like manner, it may be observed, that the *Pactolus*, which is a little to the south of the *Scamander*, was termed *Chrysorrhoas* (*i. e.* the golden river), and evidently on account of its riches\*.

But to return to the poem. Though we are dissatisfied with the epithet *beauteous*, we have scarcely any one to propose in its place. *Golden* or *yellow*, indeed, might be adopted, were it not that the *colour* of the river is expressed in the very name of the river itself. We may, perhaps, be allowed to read the ‘glittering *Xanthus*’ pride’—or the ‘rich *Scamander*’s pride.’ The latter reading appears to be the best.

But as an account of this translation is to be found in a former Review, we must desist from any farther examination of it. With respect to the other pieces, we have only to observe, that though the writer does not soar on strong and powerful pinions; though he has not the bold and daring flight of the eagle; he is seldom content to sweep the ground with the swallow, but *generally* rises to a pitch which keeps him above the range of the critic’s arrow, and which exhibits him to considerable advantage.

To speak without a figure, these poems are for the most part above mediocrity. Some particularly faulty and inelegant lines are, however, to be found in them. We will point out a few of the exceptionable passages,—which appear to have arisen more from inattention than want of judgment,—that the Author, in any future publication, may be induced to revise his performances with a suitable regard and care.

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\* As this is the river in which, according to the fable, Midas, King of Phrygia, is said to have bathed, in order to wash away the power which had been granted him of turning to gold every thing he touched,—we must beg leave, in this place, as it strengthens our opinion with respect to the reason for changing the name of the *Scamander*, to interpret that fable in a manner somewhat different from that in which it has been explained by *Maximus Tyrius*, and others, who understood it as alluding to the covetousness of the King, whereas it is much more probable that it was intended to be expressive of his country’s wealth. *Cicero* and *Valerius Maximus*, it may be remembered, have represented Midas as one of the richest princes that had ever filled a throne. The mines of which we have already spoken were discovered in his reign. It was therefore asserted, in the figurative expression of the ancients—of which mode of speaking, by the way, they were particularly fond—that *whatever he touched he changed to gold*.



' They say, but oh ! how false the tale shall prove,  
That Hymen blights the fairest flowers of love ;  
That oft has his stern influence deform'd,  
What truth has nourish'd, and what friendship form'd.'

The construction is :—*He (Hymen) has often by his stern influence deformed what truth had nourished.* The expression is not very happy. The third line is particularly reprehensible, the words ' has his' making an ugly kind of cacophony : this might easily have been avoided.

' Sweet comfort to my soul she brings,  
And promises the kindest things.'

The inanity or no-thingness of the second line might serve as an example for Scriblerus himself. The appearance of an anticlimax should be carefully guarded against by the poet who is ambitious of praise.

' Yes, Delia, long as beats this trembling heart,  
Those scenes, those hours, shall sweet remembrance bring,  
In which *as yet* had cold regret no part,  
But we were gay and cheerful as the spring.'

*But*, as a disjunctive, is in this place improper : *for* had been better, because it brings with it the necessary consequence. The lines are feeble and prosaic.

We have selected these few instances from among some others of a similar kind, not with any view of injuring Mr. Beloe as a writer, but entirely from the regard due to his general merit ; and that cultivation to which his genius has an unquestionable claim.

ART. XI. *Letters written in Holland*, in the Months of September and October 1787. By Thomas Bowdler, Esq. 8vo. 5s. Boards. Robson. 1788.

THESE Letters appear to have been hastily written, and without any great prospect of awakening attention. 'What (says the Author) can you expect from me? A person unacquainted with tactics is to give an account of military operations ; and one unconnected with statesmen is to write of political events. This being the case, I need not claim your indulgence with regard to the imperfections that you will find in my letters.'

The fact is, they contain little more than a recapitulation of what the foreign gazettes have brought us acquainted with ; namely, the operations (if *operations* they must be called) of the Prussian army against the States of Holland, in consequence of their refusal to give the satisfaction demanded by Frederic William for the insult offered to his sister by arresting her on the road to the Hague. The Author's description of the conduct of the

opposing Hollander on the arrival of the Prussian troops, will serve as a specimen of his work :

‘ I do not recollect to have ever heard a more remarkable instance of general panic having seized a nation than that which now takes place in Holland. Nieuport and Schonehoven, which from their situation were capable of a long defence, were abandoned without firing a shot; and the same has been the case with other strong fortresses. The rapid progress of the Duke’s army has been well calculated to increase the terror of the patriots. You will readily conceive that the panic which has seized the patriots must have been very great, when I tell you, that although the Prussians have taken near 400 pieces of cannon, and about 600 prisoners, they do not know of more than eight Dutchmen who have been killed. The truth is, they have every where fled or surrendered. I must however take notice of one circumstance, which has contributed in a great degree to the facility with which the Prussian troops have advanced. I am told, that the friends of the Stadtholder are much more numerous than I imagined; and now, that they find they can be supported, they have exerted themselves in many places, and shewn very plainly that nothing but fear had made them submit to their late governors.’

The Reader of the foregoing extract will assuredly smile when he is told, that the writer, in speaking, in another place, of the Duke of Brunswick, talks of the ‘glory he has acquired by the campaign,’ of the ‘conquest of Holland,’ &c. &c. A *glory* and a *conquest* which we will venture to say his Highness would never think of arrogating to himself, when opposed to such holiday soldiers as those he met with among the *patriots*, and of which, indeed, their armies were entirely composed \*.

But though Mr. Bowdler remarks with too much gravity on the movements of the Duke of Brunswick in the little time that he was at the head of his army, and which Major Sturgeon, perhaps, would likewise have called a *campaign*: he is nevertheless a sensible and intelligent man, as may be gathered from several observations in his book; and has, undoubtedly, the merit of having given us an authentic detail of facts, which may prove highly useful to the historian who shall hereafter chuse for his subject, *The Troubles in Holland*, A. D. 1788.

\* It must be remembered, however, that a Dutchman will be valiant in an honest cause.

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ART. XII. A. JOS. TESTA, *Phil. & M. D. Sc.* *De Vitalibus Periodis Ægrotantium et Sanorum: Seu Elementa dynamicæ Animalis.* 8vo. 2 Vols. 10s. 6d. Boards, Johnson. 1787.

**A**LTHOUGH the animal economy has ingrossed the attention of several able physicians, few authors have treated the subject in its utmost extent. Since the time of Dr. Ruffel, who chiefly confined his thoughts to glandular diseases, we do not

not recollect to have seen a more comprehensive work than the present.

M. Testa considers life as compounded of certain series of motions. In a healthy state, these motions are imperceptible, because all the actions are tempered and counteracted by proper reaction; but in a diseased state they are more observable, being sometimes accelerated and sometimes retarded. The first part of this work treats of the regularities, periods, &c. of the motions in diseases; the Author enters particularly into an examination of the writings of Hippocrates on this subject, and strenuously defends those opinions which, through a period of about 2000 years, have never been rationally refuted.

After largely explaining the critical days and the several symptoms by which a perfect crisis may be pronounced, M. Testa treats of the different states or periods of peculiar diseases, confining himself chiefly to fevers. His remarks on this subject appear to be just, perfectly consonant to theory, and confirmed by experience.

He absolutely denies the existence of a material morbid principle, excepting in certain diseases, especially those which are communicated by infection or contagion. What he advances on this subject is curious, and well supported, both by argument and observation. He considers, separately, the state of such diseases as depend on, or are caused by, what is usually called the morbid principle, and such as are occasioned by some immediate violence or hurt done to the solids; and points out the causes why, in several diseases, no perfect crisis can be formed.

M. Testa concludes his first volume with shewing the similarity of the symptoms in the same disease observable in different parts of the world; and that the periods of fevers and other acute diseases, contrary to the opinion of many modern writers, are the same now, in all countries, that they were in the time of Hippocrates.

The second volume treats of the changes which the healthy body undergoes, in various stages of life, by different modes of living,—by the vicissitudes of seasons and climates, by the influence of the sun and the moon, by the force of the passions, and whatever else can affect the human body.

We doubt whether the performance before us will be *universally* well received. The learned physician, however, who has made the ancients his study, and who knows the value of their writings, and the justness of their remarks, will peruse the work with pleasure; and though he may not receive much information from it, he will, nevertheless, be convinced, that a proper basis for a rational system of physic can only be laid by means of a thorough acquaintance with the natural phenomena occurring in the animal economy, and that these phenomena have never

been more attentively observed, or more faithfully recorded; than by the Greek physicians, who generally rejected all hypothesis, and who, contenting themselves with a careful examination of those facts which were presented to them, pursued the properest methods

———"rerum cognoscere causas."

ART. XIII. *Two Sermons*: I. An Enquiry, how far the Knowledge and Manners of the World can with Safety and Propriety be adopted in the Clerical Character. Preached at the Visitation of the Right Reverend the Lord Bishop of Chichester, at Hastings, June 19, 1787. II. The present State of Discipline, Manners, and Learning in our Universities: in which are noticed some Misrepresentations on this Subject in a Work entitled, "*The Talk*." —Preached before the University of Cambridge, Dec. 2, 1787. By J. Lettice, B. D. Vicar of Peasemarch, in Sussex, and late Fellow of Sidney-Sussex College. 4to. 1s. 6d. Cadell, &c. 1788.

THE subjects specified in the title-page of these Sermons, are treated in a manner which discovers the writer to be possessed of much good sense and liberality. The first is a *seasonable* caution to the younger clergy; the second is an apology for the English Universities, in reply to the censure of a late popular writer.

If the subject of the second discourse were discussed in detail, it would doubtless appear, that there is much room for improvement and correction in our public mode of education; but in the article of discipline perhaps less than is commonly supposed. College-life is necessarily subject to less restriction than domestic; and the present modes of early education are extremely unfavourable to the execution of any plan of rigorous discipline at a later period. On this subject, the Author makes the following judicious remarks:

The docility of childhood, the attention of our earliest years to every object addressed to the senses and even to the understanding, seem to be unnoticed or forgotten by many parents of these days. And hence the wise maxim of, *Reverence due to that innocent state*, has too generally ceased to be practised. Its merit and importance are perhaps no longer understood; children are now suffered to see every thing that is done, to hear every thing that is said in the promiscuous circles of their parents acquaintance: they are allowed to witness all the unguarded levities of the social hour; the licentious jest and allusive song are much sooner learned than they are meant to be taught; even the juvenile delicacy of the gentler sex is too often not spared on these occasions.—The smile of innocence, thus prematurely surprised, has but too frequently hastened the blush of guilt, and laid the foundation of those enormities, which poison the sweetest charities of life, and bring a black scandal on Christian society. But this is not all.—Some parents, not only careless and inattentive

to these consequences of their own folly, are so cruelly corrupt themselves, that they are pleased with the lively forwardness their offspring sometimes display in the imitation of their own depravities. It is matter of their triumph to see the young novice pledge the cup of intoxication in his turn, nor are they shocked to behold him thus unconsciously anticipating the shaking head and paralytic step of old age. It were easy to continue this painting; the canvas might soon be filled, did not the time and the place forbid me to dwell upon it. It will be enough to observe, that those persons must needs be well reconciled to their own frailties and deformities, who can delight to see the resemblance of them thus reflected in their children. But though many parents are not to be accused of such madness, we are sorry to say, that, in the higher ranks of life, such is the horror generally entertained of the bashfulness of childhood, that best tint of nature on our species in its bloom, so impatient are they that, above all things, their children should adopt a smooth and easy commerce with mankind, that the rising race of both sexes are hurried from the nursery, by a surprising transition, into all the gayeties and promiscuous scenes of polished-life, and are taught to move without fear or embarrassment, on ground, where the *manhood* of simpler times could not stand without circumspection. Thus they become adepts in the science of the world earlier than their better forefathers had commenced their noviciate. Can we wonder, if children thus trained in the way they should *not* go, thus ripened in practice before the seeds of principle are sown, should prove refractory to their first serious instructors, and sometimes fill our early seminaries with licentiousness and rebellion? And shall those parents, to whose indiscretion alone truth has obliged us to trace the origin of these alarming evils, join our satirist, and be among the first to impute them to neglect of discipline or instruction here? No, we cannot patiently abide this accusation: it has been shewn how little we deserve it. They who come hither thus prematurely schooled in the ways of men, and ignorant of better lore, must unlearn more than half their lessons, or they will never be acknowledged the legitimate disciples of our institutions.

The evil, of which the preacher here complains, is experienced by every preceptor, both public and private, and is of such magnitude, as to merit the serious notice of every one, who wishes the prosperity of the rising generation.

ART. XIV. *Eight Sermons*; by Percival Stockdale. 8vo. 5s. Boards. Faulder. 1788.

THESE Discourses are composed on the following subjects: I. *An Affize Sermon*, on Genesis i. 27. II. *A Funeral Sermon*, 1 Samuel xx. 3. III. *On the Importance of proper External in Public Worship*, Psal. xxix. 2. IV. and V. *On the Congruity of Natural and Revealed Religion, with true Pleasure and Happiness*. VI. *On the mischievous Character of a curious and busy Tale bearer*, 1 Peter iv. 15. VII. *On the great moral and religious*

*religious Advantages from a rigid Government of the Senses*, 1 Cor. ix. 25. VIII. *A Visitation Sermon*, Isaiah i. 18.

With the first Sermon in this volume is given a Preface, and the second is introduced by a long Dedication; in both of which the Author complains of the envy, virulence, and machinations of his enemies. Whether Mr. Stockdale has given provocation to any people to become his enemies, or whether adversaries have risen up against him from some unfortunate incident in his life, we, who are unacquainted with the private history of this gentleman, cannot possibly determine. Of this, however, we can with truth assure him, that we are not his enemies; that we have no evil passion in our bosoms which would prompt us to militate against his comfort or his fame. Justice to the Public obliges us to descant on the defects we discover in the writings of our best friends; and therefore we hope he will not charge our strictures with virulence. So much, indeed, were we prejudiced in his favour by his prefaces, that we wished to have had it in our power to have given him the *solid pudding* of some rectorial preferment, together with *empty praise*; for he appears by these addresses to the Public, to have an open, honest heart: his Sermons, too, discover him to be a man of reading, and they contain many excellent sentiments, that are often very well expressed. But we must observe, that the style of his compositions continues to be somewhat objectionable. He is still singular, but not yet, in every instance, happily so. His new road is not preferable to the old one; we cannot therefore wish the clergy to follow him. He seems to have written rather from the inspiration of some light Muse, than from that of the grave and sober genius of Divinity; and he too much, in our opinion, interlards his discourses with scraps from the poets. An happy thought or turn of expression from the poets may, with no impropriety, be now and then introduced in the most serious discourse; but the frequent recurrence of poetic scraps, and poetic descriptions, must surely prove unacceptable to many of his hearers and readers. We were the more surpris'd at Mr. Stockdale's committing a fault of this kind, after reading what he advances on the mode of composition which is best adapted to the pulpit, in his visitation sermon before the clergy of Northumberland. At the conclusion of this discourse he says:

'I am sure you will agree with me, that we cannot address our congregations in too perspicuous and easy language. If I remember right, it is a rule of Dr. Swift (and an excellent rule it is), that a clergyman, when he composes a sermon, should imagine that he is addressing himself to the most illiterate man of his audience.'

Were Mr. Stockdale to employ himself in reviewing his own sermons, he would be obliged to observe on them, that the author has not strictly adhered to his own rule. Had this rule,  
which

which he lays down for others, been observed by himself, he surely would not have introduced to a country congregation, Virgil's Dido, the Carthaginian Queen, nor have referred to the sentiment which the poet has put into her mouth; *Non ignara mali miseris succurrere disco*; he would not have called *benevolence* the Great Mogul's most valuable jewel in the crown of the Christian; talked of the vast Pacific Ocean of Eternity; personified the Thames; and described a certain fashionable amusement in the following obscure manner:

'Rather than stab our neighbour's reputation, we had better devote whole days and nights to those unideal spots and Gothic pictures, which ingross the lives of many beings, who were born to the inheritance of reason and immortality!'

We apprehend, that the foregoing period was incomprehensible to many of his illiterate hearers; for it was sometime before we discovered that it meant *card playing*.

Notwithstanding we are ready to allow that Mr. Stockdale has offered many just remarks in the 4<sup>th</sup> and 5<sup>th</sup> Sermons, yet we cannot be of opinion that they belong either to the title or the text. The text, *My yoke is easy and my burden light*, relates to the mild nature of the precepts of Christianity; and the title, *The congruity of religion with true happiness*, signifies that the practice of religion is productive of happiness. What propriety then, is there in affixing such a text and such a title to a discourse on the benevolent appointments and conduct of Divine Providence? It occurred to us (for we sometimes read the Bible), that a better text for the first of these two sermons would have been, *The Lord is good to all*.

He undertakes, in the 6<sup>th</sup> Sermon, to delineate the character of the tale bearer; and having, we apprehend, smarted from the lash of evil tongues, he appears to enter upon this task with peculiar feeling: but his zeal to expose the character betrays him into rather a ludicrous description of it. The tale-bearer is, first, a *diabolical being*; next, he is a *caricature-painter*; then he is a *conjurer*; then a *culprit*; then a *vagabond*; then a *pirate on the rights of humanity*; then a *posture-master*; then a *willing*; then a *despicable reptile*; and lastly, a *pigmy general*.

But if we were diverted to see how Mr. Stockdale has '*stuck the tale-bearer o'er with titles*,' it did not prevent our taking notice of the true picture he has given in this discourse of 'that phlegmatic and dozing creature whom we vulgarly distinguish by the title of a *mighty good sort of man*; whom every one affects to love, and praise, and who affects to love, and praise every one; though, in fact, if the truth was known, he neither *is* a friend, nor *has* one. This man's views are all confined within the petty circle of self-preservation, of his own welfare; he never does a generous action; and that coldness of constitution, which prevents him from doing a generous action,

action, prevents him from ever doing an indiscreet one. He bows to all the world, and all the world returns the compliment; he gladly associates with every body; and every body gladly associates with *him*; —but surely his universally good reception needs not to be envied by an ingenuous and liberal spirit; for it is obtained by having no character at all.

Perhaps Mr. Stockdale himself, when he reconsiders the latter part of the following sentence, will wish it had been somewhat otherwise expressed: ‘Several of the Apostles were fishermen; Paul, the enlightened, the learned, the great Apostle of the Gentiles, was a tent-maker, and worked at his trade; and Christ himself, the Son of God, and God the Son, (hear it ye proud, and be humble if ye can!) Christ himself was a carpenter.’

But our eccentric Author does not confine himself to dull divinity. To manifest his attachment to the present ministry, the following compliment to Mr. Pitt is introduced in the first Sermon:

‘What possible prodigies of greatness, and success, are not to be expected from a political hero, who, in the bloom and vivacity of youth, is impassive to intemperance and dissipation, and indefatigably applies himself to objects of the greatest importance;—who, at that early term of life, possesses a surprizing variety and solidity of knowledge; all the flexibility, and ardour, and force of eloquence;—who has conquered a formidable faction; and whose filial remembrance must be, every day, fired with a great, preceding example?’

He declares himself a great advocate for reason, and admirer of the church service, and thinks ‘that many of our clergy ought to be ashamed of themselves, for the drawling and lounging manner in which they read it over.’ He is violent against Methodist preachers, and yet would not hurt a hair of their heads.

Most heartily do we subscribe to the doctrine inculcated in the following extract:

‘All our religious belief, and all our worship of the Deity, are only calculated, and intended to make us lead good lives, to stimulate us to the practice of those disinterested and beneficent virtues, which give peace, and satisfaction, to the individual who performs them, and which promote the happiness of mankind. When we use the expression of serving God in his house, or of the public service of the church, we should only to those expressions affix the ideas of paying to *Him*, that honour and gratitude which are due from dependent beings to a great and good Creator: we are not rashly and absurdly to imagine, that by the celebration of religious rites, we do any real service, we bring any real advantage to our Maker. Of his existence and his happiness nothing can deprive Him; they cannot by any thing be diminished; they flow necessarily, uninterruptedly, and equally from himself. Our best actions cannot augment, our worst cannot injure his enjoyment of supreme bliss. Therefore the



the public offices of religion were only instituted, and are only repeated, for our own sakes; to keep alive in our minds those good sentiments and motions, which, without such monitors and remonstrances, are apt to be weakened by the trifles, and pleasures, and business of the world;—in short, those institutions were only meant as aids (and in that view they are most important and respectable) to that good and generous conduct, which is our *reasonable service*.’

This passage, with many others, is a proof that Mr. Stockdale can write well; and, persuaded of this, we have undertaken to point out some defects in his Sermons, not from any enmity to the Author, but from a wish that he may improve his theological compositions.

ART. XV. *Rules for drawing Caricaturas; with an Essay on Comic Painting.* 8vo. 2s. sewed. Hooper. 1788.

BOILEAU says, “*Il faut toujours chercher le beau.*” The art of painting is called a polite art; but some good judges are of opinion, that it is only commendable in proportion to the worth of the subjects chosen for imitation; where it invites us to the contemplation of praise-worthy actions, or characters, and inspires us with a desire to imitate them. The objects then represented, at the same time that they give pleasure to the eye, produce a moral effect;—they excite our respect and admiration, and the shafts of ridicule can never reach them.—The same critics have contended, that delineations in caricatura neither elevate our ideas, nor improve our understanding; and that it must be a sordid disposition which can take pleasure in seeing human nature degraded, and in triumphing over irregularities of shape or countenance, which, though opposite to the *beautiful* or the *agreeable*, are the inflictions of Providence; for which, surely, a man not being accountable, ought not therefore to be reproached.

As to Lord Shaftesbury’s notion, that ridicule is the test of truth, we must allow that it has been sufficiently refuted. Nothing is properly ridiculous, unless two contrarieties are joined by an ill-judged association, by affectation, or where supposed worth is employed to cover inanity, folly, or vice.

The Author of the tract now before us justly praises Coypel and Hogarth. The latter, indeed, was excellent in his walk. He has, in an animated manner, ridiculed folly, and satirized vice; but he had not the powers, either from the knowledge of his art, or of the modes of life (his acquaintance with the latter having been chiefly confined to the purlieus of Covent Garden), to form a just notion of beauty. His *Analysis of Beauty* may be considered as the *Analysis of Deformity*. The province of the comic pencil is to ridicule folly and affectation; but Hogarth has exposed scenes that are very indelicate, and some that may be thought of  
vicious

vicious tendency: such are not the proper subjects of mirth, but objects of indignation, and of punishment.—But to our Author.

We are informed, that this tract is the work of the ingenious and humourous Captain Grose; and indeed it bears one peculiar mark of his pen, for sometimes we are rather at a loss to determine whether he is in jest or in earnest. In a few instances he reminds us of his own pleasant Instructions for Officers in the Army; and in others, of Swift's ironical Directions to Servants.

He is aware, that the art of drawing caricaturas is generally considered as a dangerous acquisition, tending to make the possessor rather feared than esteemed; but he justly remarks, that it is unfair to urge the abuse to which an art is liable, as an argument against the art itself.

In order to do justice to this art, he observes, that it 'is one of the elements of satirical painting, which, like poetry of the same denomination, may be most efficaciously employed in the cause of virtue and decorum, by holding up to public notice many offenders against both, who are not amenable to any other tribunal; and who, though they contemptuously defy all serious reproof, tremble at the thoughts of seeing their vices or follies attacked by the keen shafts of ridicule.'

After these introductory observations, he proceeds to instruct the student who wishes to become a proficient in this art; and in a note, p. 7. he gives the following necessary caution:—'Caricaturists should be careful not to overcharge the peculiarities of their subjects, as they would thereby become hideous instead of ridiculous, and instead of laughter excite horror: it is therefore always best to keep within the bounds of probability.'—For want of the artist's attention to this excellent rule, we have frequently seen their productions lose their intended effect. By not doing too much, they would have done more.

Mr. Grose has given a number of engraved sketches, to elucidate his principles; and these seem to have been drawn with so much truth and correctness, that they ought, as he observes, to be considered in the light of mathematical diagrams. To the Rules and Instructions, are added an *Essay on Comic Painting*. This piece abounds with so many witty, sensible, and apposite remarks, that we cannot help lamenting the want of room for a few extracts from it, for the entertainment of our Readers; whom we must therefore refer to the pamphlet for further gratification.

A group of droll faces is prefixed, by way of frontispiece.

ART. XVI. *Memoirs of the celebrated Dwarf, JOSEPH BORUW-LASKI, a Polish Gentleman*; containing a faithful and curious Account of his Birth, Education, Marriage, Travels, and Voyages. Written by Himself. 8vo. 7s. 6d. Boards. Becket, &c. 1788.

[To be had likewise of the Author, N<sup>o</sup> 162, Strand.]

WE shall extract, from the book, some account of this gentleman; for such he evidently appears to be, both from his birth, education, and accomplishments:

‘ I was born in the environs of *Chalicz*, the capital of *Pakucia*, in Polish Russia, in November 1739. My parents were of the middle size; they had five sons and one daughter; and by one of those freaks of nature, which it is impossible to account for, or perhaps to find another instance of in the annals of the human species, three of these children grew to above the middle stature, whilst the two others, like myself, reached only that of children in general at the age of four or five years.

‘ I am the third of this astonishing family. My eldest brother, who at this time is about sixty, is near three inches taller than I am; he has constantly enjoyed a robust constitution, and has still strength and vigour much above his size and age; he has lived a long time with the Castelane Inowloska, who honours him with her esteem and bounty; and finding in him ability and sense enough, has entrusted him with the stewardship and management of her affairs.

‘ My second brother was of a weak and delicate frame; he died at twenty-six, being at that time five feet ten inches high. Those who came into the world after me, were alternately tall and short; among them was a female who died of the small-pox at the age of twenty-two. She was at that time only two feet two inches high, and to a lovely figure united an admirably well proportioned shape.

‘ It was easy to judge from the very instant of my birth, that I should be extremely short, being at that time only eight inches; yet notwithstanding this diminutive proportion, I was neither weak nor puny: on the contrary, my mother, who suckled me, has often declared that none of her children gave her less trouble. I walked, and was able to speak, at about the age common to other infants, and my growth was progressively as follows:

At one year I was 11 inches high, English measure.

At three	1 foot 2 inches.	At twenty	- 2 feet 4 inches.
At six	- 1 - 5	At twenty-five	2 - 11
At ten	- 1 - 9	At thirty	- 3 - 3
At fifteen	2 feet 1		

This is the size at which I remained fixed, without having afterwards increased half a quarter of an inch; by which the assertion of some naturalists proves false, *viz.* that Dwarfs grow during all their lifetime. If this instance were insufficient, I could cite that of my brother, who, like me, grew till thirty; and like me, at that age, ceased to grow taller.

The history and adventures of this extraordinary personage are almost as uncommon as his figure and diminutive stature. His family having been ruined, and he being a sprightly, sensible, and

and pleasing little mortal, was taken into the protection of some persons of the first rank in his own country; but whose favour he unfortunately lost, at about the age of twenty, by falling in love with, and marrying, a young lady of beauty and merit; by whom he has had two children.

For some years after his marriage, he was chiefly supported by presents from his illustrious friends and patrons, together with an annuity given him by the King of Poland. He also received considerable emolument from the concerts which were set on foot, for his benefit, at several courts in Germany, &c.; but these resources proving rather precarious, he listened to the joint advice of Sir R. Murray Keith, then and now British ambassador at Vienna, the Prince de Kaunitz, and the Baron de Breteuil, to pay a visit to England, where they assured him he was likely to meet with the most generous reception; and he was promised letters of recommendation to the greatest personages at the British court. Accordingly he and his family arrived in London, by the way of France, &c. in March 1782. Among his recommendatory letters, those directed to the Duke and Duchess of Devonshire procured him their very kind and powerful patronage. He was likewise introduced to the Royal Family, from whom he received several distinguished favours. Presents and benefactions, however, being no certain provision for the permanent and comfortable maintenance of a family, Mr. B. very naturally grew anxious, and the most humiliating sentiments took such possession of his mind, that he at length followed the advice of those who proposed his exhibiting himself, first at one guinea, then at five shillings, and then at half a crown.

Thus has our little hero been decently supported, as he very properly expresses it, during the six years that he has lived in England; but we fear, from his account, that, by this time, the edge of curiosity being blunted, his income has suffered a considerable diminution. Among other unfortunate events, a dishonest servant eloped with trinkets and valuables to a large amount; and, which proved still worse, a false report of his accumulating a fortune in this country having reached the ears of the King of Poland, he discontinued Mr. B.'s pension.

This well-written narrative is concluded by the following 'painful reflections,' and pathetic address to England:

'Such is the picture of what is past: it is easy to see how pains are mingled with pleasures, fears with hopes; but what is the fate I am to expect?—Am I doomed to be for ever the sport of necessity, the slave of the moment?—Though I should submit to this humiliating idea, would it lead to the hope of securing, in future, a decent maintenance for my wife and children? I have but a weak constitution; the weight of years grows every day more pressing; should I be snatched away from my family, what will become of them?

Whose

Whose assistance can they claim? Am I destined to have, on my last day, nothing in view, but the misery and woe of all that is dear to me? These are the pains and inquietudes which assail my heart, and dash with bitterness the moments of joy that I derive from my family. Had I been formed like other mortals, I could, like most of them, have subsisted by industry and labour; but my stature has irrevocably excluded me from the common circle of society: nay, but few people only seem to take notice of my being a man, an honest man, a man of feeling. How painful are these reflections!

‘O beneficent and generous nation!—should I sink under my griefs, I recommend to you my wife and children,—my children, who came into life among you!—if I am not at the end of my career, then I must repair to other climates, where, yielding to my destiny, I will submit to that fate which seems to await me; but I will take with me every where, will cherish, and carefully keep in the inmost recesses of my heart, the grateful sentiments which your repeated favours have excited in me.’

Mr. Boruwlaski has written this work in French, in which language it is here printed, with an English translation, on the opposite pages, by Mr. Des Carrières. A copper-plate frontispiece is given, representing our amiable hero, with his lady, and one of their children, in a family scene.

We have not yet had the satisfaction of seeing Mr. B. but we are informed that this print affords a good resemblance of his person. Of his pleasing manners and agreeable conversation (of which we have heard a most advantageous account) a judgment can only be formed by paying him a visit; and *that* we have resolved to do, at the first convenient opportunity: meantime, we thank him for the pleasure he has afforded us by a perusal of his Memoirs, which, from the number of agreeable anecdotes of eminent persons, of both sexes\*, have many of the graces of a well-told tale, with all the advantages and merit of truth:—for we have not the least distrust of his veracity, in any circumstance of the narrative.

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\* The pretty love-letters, which passed, during their courtship, between Mr. B. and his fair Isalina, will, to young readers especially, prove a very acceptable part of the entertainment which they will find in the perusal of this volume.

## MONTHLY CATALOGUE,

For JULY, 1788.

## POLITICAL.

Art. 17. *Considerations on the War with the Turks.* Translated from the French of M. de Volney. 8vo. 2s. 6d. Debrett. 1788.

**M.** De Volney, whom we lately introduced to the acquaintance of our Readers, by the review which we gave of his *Travels through Syria and Egypt* \*, here investigates and states the probable consequences of the present war between the Turks, the Austrians, and the Russians, with the profundity of an acute politician, but with rather too much of the spirit of prophecy. He has busied himself in disposing of the bear's skin before the bear is killed †. He, however, offers many pertinent considerations on the subject, which will much amuse, if not completely satisfy, the political speculatist.—M. de Volney is, certainly, a very sensible man, and an ingenious writer.

Art. 18. *Anecdotes of Junius*: to which is prefixed *The King's Reply*. 8vo. 1s. 6d. Bew. 1788.

If this gentleman's information, with respect to the identity of Junius, be no better than that to which he has been obliged for his *list of Reviewers*, we may venture to assure both him and the Public, that he knows very little of the matter.

The *Reply* which he has manufactured for the King, is a piece of good writing, and contains a well imagined vindication for the supposed royal writer, in regard to the errors charged on his government by Junius:—*that Junius*, whom this Author declares to be Mr. Burke. As for the *Anecdotes* respecting the hero of this questionable tale, they chiefly consist of a detail of Mr. B.'s well known publications,—in which we meet with nothing new: except a slight sketch of a parallel between Junius and Lord Bolingbroke, as *writers*;—and here we have the honour to agree pretty nearly with the Author.

Art. 19. *The Speeches of Mr. Wilkes in the House of Commons*. Large 8vo. 6s. sewed. 1786. No Bookseller's Name.

It was but lately that this handsome edition of Mr. Wilkes's Speeches came to our hands. It contains, as the Preface assures us, 'a faithful transcript of the three volumes which the same editor formerly printed in 12mo. with the addition of several speeches, since the period of the last publication, drawn from the same sources ‡, with equal diligence and attention.'

\* See the Appendix to Vol. lxxvii. of the Review, p. 589.

† He predicts the total overthrow of the Ottomans, and very gravely proceeds to the dismemberment and partition of their empire; in which, particular care is taken, that the interests of France shall not be overlooked.

‡ From the public prints, and oral tradition.

The additional orations contain a considerable quantity of new matter, on the most interesting subjects. Among others, we have Mr. W.'s excellent speech on the *Bill for the further Relief of Protestant Dissenting Ministers and School-masters*; which is both argumentative and entertaining. The Dissenters were, indeed, greatly obliged to their witty and sensible advocate on this occasion.

The Editor has added *Notes*, where he deemed some explanation necessary. An *Index* would be a farther improvement.

Art. 20. *A Review of the Government and Grievances of the Province of Quebec*, since the Conquest of it by the British Arms. To which is added, an Appendix, containing Extracts from authentic Papers: 8vo. 1s. 6d. Stockdale. 1788.

The province of Quebec having, since its conquest, been ceded to the British empire, the government of the French inhabitants there, together with such British settlers as have mingled among them, became a difficult operation. The French wished to hold, and convey their possessions, according to French tenures and usages, while they preferred our commercial laws; the British required to be governed altogether by their own laws, and to that end wanted an elective house of assembly. It is pleaded, that in the space of twenty-eight years, the inhabitants have been obliged to conform to three different systems of laws, all improper, and at variance with each other: systems forced upon them in the aggregate, never defined, and of course never understood. At length 'the old and new subjects were obliged to unite in the same petitions and the same prayers. Time and experience had convinced them, that as members of the same province, their interests were inseparable; they now perceived the invidious policy of those who had kept them so long disunited, in the view to disappoint both parties: they saw they were left without any effective, any fixed or permanent laws, or at best, so loose, indigested, and frequently unintelligible, that eventually they were worse than none, producing jealousies, public and private disagreements, and creating a general spirit of discontent.' To remedy these evils, the writer recommends 'a constitution of a mixed kind, so as to accommodate both parties, by selecting such parts of either system, as would suit the situation of the province; which being British, its constitution should of course be that of the parent state, and the laws by which it is governed British also; with a skilful engrafting of such parts of the Canadian laws as had reference to those favourite and necessary points, where policy might safely indulge prejudices, *viz.* landed property, inheritance, dower, and family affairs.'

Education under despotism debilitates the mind; and if we persist in forcing new laws upon a people under which they remain uneasy, the excellence of those laws will not hinder them from being oppressive: a person recovered from blindness cannot suddenly bear the full light of the day.

#### EAST INDIES.

Art. 21. *The Trial of Warren Hastings*, Esq. late Governor General of Bengal, before the Court of Peers, in Westminster Hall. In which the Speeches of Mess. Adam, Pelham, Anstruther, Sheridan,

dan, &c. &c. are given at full Length. Part II. 6s. sewed. Ridgway. 1788.

The former part of Mr. Ridgway's edition of this great *national* trial, continued the proceedings to the 29th of February, in the present year, when the High Court adjourned to the 10th of April following. This second part, in course, commences with the last mentioned date, and the twelfth day of the trial. It amounts to a large volume of near 500 pages; and concludes with Mr. Sheridan's grand speech, June 10,—when the House adjourned to the first Tuesday in the next session of Parliament.

In this concluding part of what constitutes the first *volume* of Mr. Ridgway's edition, the Editor, as in the former part, exhibits a distinct view, and arrangement of the principal matters; on which plan, the speeches are necessarily abbreviated. But this circumstance we have already noticed, in our brief mention of the first Part: See Rev. April, p. 247.

Art. 22. *The Speech of Sir Elijah Impey*, late Chief Justice of the Supreme Court of Judicature in Bengal, at the Bar of the House of Commons, Feb. 4, 1788. Being the Matter of his DEFENCE to the First Article of Charge exhibited to that House, by Sir Gilbert Elliot, Bart. Dec. 12, 1787. 8vo. 6s. Boards. Stockdale.

The Editor of this important publication assures his readers, in a prefatory advertisement, that he 'took a very accurate note of Sir Elijah's Speech, when it was delivered \*.' He conceives that 'the Public has a right to know why so enormous a parliamentary charge has not been prosecuted with effect. This delay has given him an opportunity of availing himself of the right Sir Elijah had given the Members of the House to examine and copy the original papers which had been left in the hands of a Member, for that purpose, by which means the vouchers may be depended on as accurate and authentic.'

The large *Appendix* to Sir Elijah's elaborate speech, is divided into three parts; I. Papers called for by the House. II. Papers referred to in the speech. III. Minutes of the evidence before the Committee. The 3d Part exhibits all the evidence on the part of the prosecution; and, consequently, contains the whole grounds on which it could have been supported: so that those who need information, with respect to the nature of the case, and the proceedings on the charge brought against Sir E. Impey, may be completely gratified by the perusal of this compilement.

#### BRITISH FISHERIES.

Art. 23. *The Substance of the Speech of Henry Beaufoy, Esq; to the British Society for extending the Fisheries, &c. at the General Court held on Tuesday, March 28, 1788. To which is added, a Copy of the Act for the Society's Incorporation.* 8vo. 2s. Cadell. 1788.

Mr. Beaufoy, the Chairman of the Committee of Parliament appointed to enquire into the state of the British fisheries in the year

1786, himself, as we are given to understand, declined the

1786,



1786, gives, in this pamphlet, an animated account of the benefits which Great Britain *might* derive from the fisheries on her coasts; and a lively picture of the distressed situation of the natives of the remote coast of Scotland; and the circumstances that have prevented them from pursuing the fisheries to advantage. In this part of the publication, we meet with nothing that the Public were not before informed of. But it is impossible to repeat too often, particulars of so interesting a nature.

We are sorry, however, to observe, that though one of the principal obstructions that have retarded the fisheries on our coasts (by Mr. Beaufoy's account) be our injudicious laws, yet little has been done *in that way* to encourage them. And though our Orator, in very strong terms, holds out, to public view, the few alterations of the laws that have been made of late, as highly advantageous to the community, yet it must be owned that they do not by any means effect a radical cure of this evil.

The patriotic efforts of the Private Association for the purpose of encouraging the fisheries, furnishes here an ample field for panegyric. They deserve much praise, and we sincerely wish success to their benevolent endeavours. Mr. Beaufoy exerts himself to remove one prejudice against this society, which may arise in the minds of those who have not attended much to the subject, by proving, that in the principles of its institution, it is essentially different from the society that was instituted about forty years ago, under a name nearly similar; so that the objections raised against the former, do not affect the present society.

The remaining part of the Speech contains a journal of the Author's excursion to the Hebrides last summer, and a detailed account of the advantages and disadvantages attending certain stations that had been proposed for erecting fishing villages on these coasts, with the reasons that determined the society to make choice of *Tobermory* in Mull, and *Ullapool* in Loch Broom, in preference to the others,—which appear, from the data here stated, to be very satisfactory.

Those who have no leisure to peruse the larger accounts that have lately been published relative to this subject, will find pleasure in reading this elegant abstract.

#### NEGROE SLAVERY.

Art. 24. *Remarks upon the Situation of Negroes in Jamaica*, impartially made, from a local Experience of nearly thirteen Years in that Island. By W. Beckford, *Jun.* formerly of Somerly in Suffolk, and late of Hertford in Jamaica. 8vo. 2s. Egerton. 1788.

The observations of an intelligent writer, drawn from the experience of so many years, will naturally, at this time, and on so important a subject, excite the attention of the Public; and the reader who looks for important information, in this account, will not (we imagine) be disappointed. Mr. Beckford appears to be personally and fully acquainted with the real state of *Negroe slavery* in the West Indies, particularly in Jamaica; and from such acquaintance, a man of observation must be particularly qualified to give his opinion, both with respect to the proposed *regulation*, and even to the great question of an *abolition*, of the slave trade.

Mr. Beckford abounds with a variety of observations, and strictures, on the importation of Africans into the West Indies, and on the sale and subsequent treatment of them when arrived there : and he seems to speak with great moderation and candour on all the most material points which have been so warmly adverted to, in the principal publications on this subject.

He is of opinion, that neither the *abolition* of the slave trade, nor the *liberation* of the Negroes already imported, can be either advisable or practicable ; and that the only good which can arise from the interference of our legislature, in consequence of the well-meant applications that have been made by the friends of humanity, will be, to restrain the rigour of a cruel master, and render the situation of the slave as tolerable and as comfortable as possible. He speaks with the utmost feeling and commiseration of the unhappy lot of the poor Africans, as in the following passage : ' While now,' says he, ' the flame of humanity seems to glow in every breast, it should not be suffered to cool ; for the spark once neglected will die away, and receive, perhaps, a blaze no more ; but the subject must be touched with a delicate hand, considered in all possible points of view, lest inhumanity should be the consequence of pity, the end of the petitions be thereby defeated, the intended remedy fail, and the wounds of the Negroes left incapable of a cure. The comforts that must attend their future situation should originate in England, extend to Africa, and be matured in the colonies.'—What the requisites are, by which this good purpose may be best effected, the Author endeavours to explain, through the whole of his large and valuable pamphlet, consisting of near 100 pages ;—which we are sorry to see dated from *the Fleet*.

Art. 25. *An Essay on the Impolicy of the African Slave Trade.* By the Rev. T. Clarkson, M. A. 8vo. 2s. 6d. Boards. Phillips. 1788.

Mr. Clarkson now attacks the opponents of the abolition scheme in their strong hold, on which he has opened a powerful battery of weighty arguments. He replies to every thing, of any consequence, that he has ever heard (and he is well informed of all that has been urged) in support of the policy of the slave trade, or against the expediency of its abolition. On *speculative* ground (the only ground which can be taken, till *experience* shall settle the dispute), he seems completely victorious. His book is full of information, good sense, and sound reasoning. For his former work, entitled, *An Essay on Slavery*, see Review for April last, p. 343.

Art. 26. *Observations on a Guinea Voyage.* In a Series of Letters addressed to the Rev. Thomas Clarkson. By James Field Stanfield, late a Mariner in the African Slave Trade. 12mo. 4d. Phillips. 1788.

If all the devils in Pluto's dominions were regimented before us, we do not apprehend that there would be found, in the whole groupe, one *half so black* as a Guinea Captain, according to the pourtraiture of Mr. Stanfield. His account of the barbarities exercised by these *human fiends* on their unhappy sailors, as well as on the African slaves, is really too horrid to read, and would appear too monstrous.

monstrous to be believed, had he not informed us, by his advertisement, that he hath substantiated the principal facts by an *APPENDIX*. His general representation is likewise corroborated by the other accounts that have lately been published, relative to the Guinea voyages, and the inhuman traffic which is their object. Mr. Stanfield appears to be a man of character, education, and sentiment, much superior to the station of a common mariner.

Art. 27. *A cool Address to the People of England, on the Slave Trade.* By Thomas Maxwell Adams, Esq. 8vo. 1s. 6d. Faulder, &c. 1788.

Mr. Adams argues as a lawyer, a politician, and a merchant, against the abolition scheme. On a subject of so much consequence, every intelligent person, who has any opinion to offer on either side of the question, ought to be duly attended to. This gentleman has a peculiar manner of writing; but facts, and reasoning, on this great occasion, are what we are principally to regard; style, and the trappings of language, are here of little account.

Art. 28. *A Scriptural Refutation of a Pamphlet lately published, by the Rev. Raymund Harris, entitled, "Scriptural Researches on the Licitness of the Slave Trade."* 8vo. 1s. Law. 1788.

This anonymous Writer has, in our opinion, given a very complete answer to Mr. Harris; but wherefore is our Author *anonymous*? It does not seem quite fair to appear *masqued* in the lists, against a man who openly shews his face, and tells his name. But, possibly, the Answerer, after having indulged in some asperity, when speaking of his antagonist, might not deem it expedient to be personally exposed to retaliation. The information which he had received concerning the character and profession of Mr. H. operated, he tells us, 'as a sort of comment on his work;' adding, 'The unnatural attachment to slavery,—the aversion and dread of the interference of reason and common sense,—the artful and subtle positions which are the foundation of his work, appear totally irreconcilable to the character of an Englishman, but are perfectly consistent with that of a *Spanish Jesuit*.'

We do not give the above as the most brilliant or the most liberal passage in the pamphlet; which, on the whole, is argumentative, sensible, and, in our opinion, decisive of the contest.

### MILITARY LAW.

Art. 29. *Trial of John Browne, Esq; Major of his Majesty's 67th Regiment of Foot, on the Charges exhibited against him by a Court Martial in Antigua, January 30th, 1786; also on a Charge of Oppression and Cruelty, as Commanding Officer, exhibited against him by Captain Robert Hedges, of the said Regiment, before a General Court Martial at the Horse-guards, Aug. 13, 1787.* With an Appendix, containing all the Correspondence, &c. &c. Folio. 10s. 6d. sewed. Bell. 1788.

Those who are curious, or interested, with regard to the rules and etiquette of military and naval discipline and deportment, will, in these voluminous proceedings, meet with abundant gratification.—Major Browne was sentenced to lose 309 days pay, out of which the

sum of 40 l. was adjudged to be paid to Thomas Edwards, a soldier, as a compensation for the oppression, &c. brought in charge against his commanding officer. It appears to us, however, that the Major had received great and just provocation, from the alleged misconduct of the man.

### BIOGRAPHY.

Art. 30. *Remarkable Occurrences in the Life of Jonas Hanway, Esq.* Comprehending an Abstract of his Travels in Russia and Persia, &c. &c. By John Pugh. The second Edition. 8vo. 3s. 6d. sewed. Payne, &c. 1788.

We are glad to find that the world hath given so welcome a reception to a good account of a good man. Mr. Hanway had, indeed, a just claim on the Public for so respectful a mark of attention, and grateful regard to his memory; for, by his extraordinary exertions in every good cause that attracted his notice, and interested his benevolent heart, he had been a great benefactor, not merely to his country, but to the human race.

This new edition of Mr. Pugh's Anecdotes, &c. appears to have received the requisite corrections and improvements; and among the additions, we observe a copy of Mr. H.'s will, the terms of which are perfectly characteristic of the piety and worth of his disposition.—For our account of the first edition of this work, see Review for Sept. 1787, p. 220.

### PHILOSOPHICAL, &c.

Art. 31. *Disquisitions on several Subjects.* I. On the Nature of Time. II. On the Imperfection of Human Knowledge. III. On the Heavenly Bodies. IV. On Reason and Instinct. V. An Essay on Education. By Richard Worthington, M. D. Author of a Letter to the Jews. 12mo. 3s. sewed. Wilkie. 1787.

This Writer seems to have taken for his model that ingenious disquisitor, the late *Soame Jenyns*; but he falls far short of his pattern in ingenuity, and originality of thought. His language, indeed, is easy and correct, but his reflections are too trite to excite the curiosity, or fix the attention, of the reader.

On the subject of education, he complains, that our present plans of instruction are not well adapted to facilitate the acquisition of knowledge in any of the learned professions; he objects to the length of time which is commonly devoted to the classics; and prefers private to public education, on account of the opportunities it affords for adapting instruction to the present state of knowledge, and to the particular views and exigencies of the pupil. These ideas are, perhaps, in the main, right: but the Author would have rendered his observations more useful, if, like the late popular advocate for classical and public education, he had laid down a clear plan of instruction, and given practical rules for carrying it into execution. General observations on subjects of this nature are of little value.

N. B. This article was written some months ago; but its insertion has been, with that of many others, postponed from time to time, for want of room.

MATHE-

## MATHEMATICS, &amp;c.

- Art. 32. *Method to discover the Difference of the Earth's Diameters*; proving its true Ratio to be not less variable than as 45 to 46, and shortest in its Pole's Axis 174 Miles. Elucidated with five Copper-plates; with a Variety of new Tables suited to the Subject. Likewise a Method for fixing an universal Standard for Weights and Measures. By Thomas Williams. 8vo. 5s. sewed. Stockdale. 1788.

It is with regret that we observe an Author employing his time and labour in contradicting what has been mathematically demonstrated; more especially when he does not shew any error in the demonstration, or in the principles on which it is founded. Sir Isaac Newton computed the ratio of the diameters of the earth, from the principles of gravitation, to be as 2300 to 2290. The French academicians, not satisfied with the conclusions of that great philosopher, sent geometricians to different parts of the earth, in order to make actual measurements; and they found the ratio to be as 2300 to 2289½. The coincidence of this measurement with the former computation evinces the accuracy of both; especially when it is considered that the French academicians would willingly have shewn Sir Isaac's computation to have been erroneous.

Mr. Williams has, without any geometrical demonstration, stated the ratio to be as 46 to 45, that is, as 2300 to 2250. We sincerely lament that any person should thus misemploy his abilities on subjects already well understood, while he might, perhaps, by other pursuits, render science a material service.

- Art. 33. *The Scholar's Question-book*: or, A Practical Introduction to Arithmetic; containing a great Variety of Examples in all the fundamental Rules. By Thomas Molineux. The 2d Edition. 12mo. 1s. 6d. bound. Lowndes. 1787.

- Art. 34. *The Key to the Second Edition of the Scholar's Question-book*; containing all the necessary Answers. By the Author, Thomas Molineux. 12mo. 6d. Lowndes. 1787.

To the school-master who wishes to lessen his labours, we recommend this Second Edition, and Key. He will find it more useful than the first, which we commended in our Review for February 1782, p. 153.

## E D U C A T I O N.

- Art. 35. *The Complete System of the French Language*. By Nicholas Salmon. 8vo. 5s. Boards. Elmsley. 1788.

In our last, we gave a character of Mr. Salmon as a grammarian, in our account of his 'Footstep to the French Language.' There is nothing in the present publication to induce us to change our opinion of him. We could point out many errors in his work, but have little inclination for the unpleasing task; praise, where we can honestly bestow it, being much more agreeable to our disposition. It may be sufficient to inform the Reader, that the Author is a reformer of the language of the French Academy, on the one hand, and a proscriber of the rules of Bishop Lowth, as laid down in his Introduction to Grammar, on the other; while he continually gives such examples

examples of his own writing as those which are instanced in our review of his former Essay. It must at the same time be remarked, that there are some truly useful observations in the book; yet even of these the Public were in possession long ago.

Art. 36. *A comprehensive Grammar of the English Language*, for the Use of Youth. By J. Rothwell, Master of the Free-school at Blackrod. 12mo. 2s. bound. Cadell. 1787.

Bishop Lowth's English Grammar has given rise to many others, which are more peculiarly adapted to the use of schools. Among other compilers of children's grammars, Mr. Rothwell has, by this publication, given proofs of his abilities as a teacher of the English language, and we imagine his Grammar will answer the end proposed.

### BOTANY, &c.

Art. 37. *Arbustum Americanum*: The American Grove, or an Alphabetical Catalogue of Forest Trees and Shrubs, Natives of the American United States, arranged according to the Linnæan System. By Humphry Marshal. 8vo. 3s. sewed. Printed at Philadelphia; and sold by White in London.

An error of the press in the first word of the title, and the absurdity of an alphabetical catalogue, arranged according to the Linnæan system, gave us, at first opening the book, no great opinion of its merit: but we find that it contains some useful remarks concerning the æconomical uses of the trees that are natives of America. The generic character of Linné is translated, and the Author describes the varieties and species in terms of his own. Though he has amply copied the writings of former American botanists, yet by reducing into one view what was before scattered through many volumes, and clearing many doubts, which, by his residence in America, he was better enabled to effect than a foreigner, he certainly has contributed something toward the advancement of natural history, in that part of the world.

### CHEMICAL.

Art. 38. *Method of Chemical Nomenclature*, proposed by Messrs. De Morveau, Lavoisier, Berthollet, De Fourcroy. To which is added a new System of Characters adapted to the Nomenclature. By Messrs. Hassenfratz and Adot. Translated from the French, and the new Chemical Names adapted to the Genius of the English Language. By James St. John, M.D. 8vo. 5s. Boards. Kearsley. 1788.

In reviewing the works of the French chemists, we have frequently had opportunities of laying before our Readers abstracts of their theory, and the principles on which they have founded their doctrine. It would therefore be needless at present to recapitulate what we often said in various parts of our Journal; especially as our chemical readers are, we suppose, already acquainted with the anti-phlogistian hypothesis; and those of them who are not, may refer to our account of Mr. Kirwan's Essay on Phlogiston, in the Review for September last, p. 207.

The present performance consists of several Memoirs read in the Royal Academy of Sciences at Paris. The first is by M. Lavoisier,  
on

on the necessity of bringing to perfection the Nomenclature of Chemistry. The second by M. de Morveau, explaining the principles of the Methodical Nomenclature. The third by M. de Fourcroy, illustrating the Synoptical Table that accompanies it. To these are added two Dictionaries of Synonyms, viz. the *Old*, with their corresponding *new* names, and the *New*, with their corresponding *old* names.

The utility of symbols is so great in explaining the doctrine of compound attractions, that they may be considered as absolutely necessary. The old symbols, as used by Bergman, are inapplicable to the antiphlogistic theory, and its nomenclature; on this account Messrs. Hassenfratz and Adet have invented a new system of symbols applicable to the French opinions.

As the antiphlogistian hypothesis still wants the support and evidence of experimental facts, we therefore suspect it will not last long. An explanation of the technical terms used by eminent writers is, however, highly necessary for the tyro, and even in the present instance for the adept: and as the French chemists have adopted the terms and symbols here explained, we think that the English reader is obliged to Dr. St. John for furnishing the intelligence in an English dress.

#### GYMNASTIC EXERCISES.

Art. 39. *Modern Manhood*; or, the Art and Practice of English Boxing, &c. 8vo. 1s. 6d. sewed. Parsons, &c.

Art. 40. *The Complete Art of Boxing, according to the modern Method*, &c. 8vo. 2s. Follingsby. 1788.

Art. 41. *The Battle-royal, or the Effects of Anticipation*; with Strictures on *The Odiad*, an Heroic Poem \*. With the Letters between Humphries and Mendoza, &c. 8vo. 1s. 6d. Symonds. 1788.

No. 1. of the pamphlets in this class, enters circumstantially into the theory and history of this delightful eye-darkening, jaw-breaking, scull-cracking amusement; and furnishes a variety of anecdotes, which cannot fail of proving acceptable to those who have a taste for the subject. No. 2. is of the same character, but, perhaps, somewhat more elaborately written. No. 3. has altogether the air of a catchpenny; it has more wit than the two former pieces, but less history; that is, more froth, and less substance.

#### POETRY.

Art. 42. *The Book of Psalms illustrated*, by an improved Translation of the proper Psalms, more conformable to the Hebrew Original, and a poetical Version of each agreeable thereto; with Notes critical and explanatory, in which the Prophecies of the Messiah are particularly pointed out; being an Attempt to render the reading of the Psalms, as a Part of Divine Service, more intelligible and instructive. By a Layman. 8vo. 2s. Robinsons.

A more intelligible and instructive method of using the Psalms of David in divine service, than that which is at present adopted, is certainly very desirable: but we cannot think that the introduction

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\* See Art. 45. of the POETRY.

of this layman's version and imitations would be any improvement. The former is inelegant, and abounds with singularities; the latter are scarcely more poetical than the ancient *doing into English* by Messrs. Sternhold and Hopkins.

Art. 43. *The Wrongs of Africa*. A Poem. Part the Second. 4to. 2s. Faulder. 1788.

After the particular account which we gave of the first part of this poem, it may be sufficient to say, that this second part breathes, no less ardently than the former, the true spirit both of poetry and of humanity.

Art. 44. *Beaver-hunting*; a modern Fable. 4to. 6d. Strachan. 1788.

This poem is of the satirical kind, and breathes a little of the spirit of Dryden. The following lines will scarcely be displeasing to our Readers:

‘Immortal Æsop! whose sagacious pen  
Instructed brutes to speak and act like men,  
Permit one tale, by thee rehears’d of old,  
In modern circumstance to be retold:  
“The Hunted BEAVER!”—Gorging in the east  
An hungry hound descried the amphibious beast:  
The hound of northern breed, alert and true,  
Smelt the rich Castor, and its value knew:  
His searching nose detects the tainted track;  
He opens—and is follow’d by the pack.  
The conscious chace his strong attraction knows:  
He lops the bag, and down the treasure throws.  
The northern hound secretes his tempting prey,  
And slyly leads the clam’rous pack away.—  
Homeward they trudge; and ceas’d their noisy strain,  
The hunted BEAVER safely treads the plain.  
‘A needy cur this artful trick remark’d:  
(The most vociferous cur that ever bark’d!)  
Much fam’d for howling loud and howling long,  
Alarming still the pack, yet ever wrong:  
The pack at last his hackney’d voice despise,  
Nor heed th’ eternal babbler when he cries.  
Vext, he determines by one more endeavour,  
To rouse their zeal, and calls—“to hunt the BEAVER!”  
A fav’rite sport he knew—for which he panted,  
Hopeful the chace would drop the gift he wanted.  
Where? where? the pack rejoin—we cannot spy one.  
See yonder in the east.—“Why that’s a Lion!”  
No, when the tainted zephyr this way blows,  
The Castor-scent will strike your conscious nose.  
He gives the alarm, and bristling up his fur,  
Howls, and is follow’d by a mungrel cur,  
Half Greyhound, half he was of Spaniel kind,  
This all before, and that complete behind.  
Who roaming once to fill his hungry maw,  
Bark’d; and the Lion struck him with his paw;—



NO BEAVER, well he knew ! but smarting still,  
He urg'd the pack to hunt him and to kill.  
The howl becomes infectious through the place.  
Staunch hounds accede, and puppies join the chase.\*

One of these hounds, at length discovering his mistake, exclaims—

' This is no BEAVER which the pack pursue.  
Let us desist : the case is now too clear ;  
Trust me my friends, you'll find no Castor here.  
' No Castor—'tis unsufferably strange !  
Then let the pack pursue him for revenge !  
HOWLER replies—Long since I warn'd this creature,  
(BEAVER or not, whatever be his nature :)  
In sounds so loud, and epithets so foul,  
The distant sky was blacken'd with my howl \* ;  
Him, him it was my purpose to pursue ;  
I need not say for what—for well he knew.  
His time was ample, rich, and rank his pasture :  
He might have fill'd a thousand bags with Castor  
To blunt our rage.—Then be the chase more hot ;  
Tear, mangle, worry him who brought it not.  
This is a common cause that needs no spur,  
The cause of every Castor-loving cur !'

This comparison of the situation of a certain honourable gentleman with that of the *Hunted Beaver*, will by many be thought particularly happy ; while others who are persuaded of the *good and virtuous* motives which have prompted his pursuers to *press him hard*, will be offended at the insinuation here meant to be conveyed. As to ourselves, we pretend not to any opinion on the matter.

Art. 45. *The Odiad ; or Battle of Humphries and Mendoza : a Heroic Poem.* To which is added, a prefatory Discourse on Boxing. 8vo. 1s. 6d. Lowndes and Christie. 1788.

The poet seems to laugh at his subject, as well he may, both in his verse and his prose panegyric on ' the gymnastic art of boxing.' He has, however, one couplet which deserves to be quoted for its singular felicity of expression :

' Bold Humphries totters,—foil'd in ev'ry thwack—  
Head, eyes, ears, nose, lips, teeth, loins, belly, back.'

The title of *Odiad* is taken from the name of the town, the gymnasium on this occasion, *Odibam*, in Hampshire.

Art. 46. *The Country Book-Club ; a Poem.* 4to. 2s. 6d. Lowndes. 1788.

A pleasing description of a sequestered village, of a reading society established in it, and of what usually passes at their meetings. We have been particularly entertained by the poet's recital of the poor, the very poor, curate's joy on the success of his printed sermon, with the favourable report of it in the Reviews. The whole is well imagined, and agreeably displayed, in a vein of easy, natural humour, properly suited to the simplicity of the scene, and the cha-

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\* How can a *howl* be said to blacken the sky ?

rafters introduced into the poem. The following lines, from the sketch of the curate, may be given as a specimen :

‘ — For many years he walk’d his parish rounds,  
And serv’d three distant cures for thirty pounds.  
And this, with some few shillings by the week,  
For teaching his rich Vicar’s children Greek,  
Was all he ever gain’d of hard-earn’d pelf,  
To feed two orphan sisters, and himself.  
’Tis said, indeed, he was so very poor,  
That e’en the starving vagrant, near his door,  
Would hide his sickly face and wooden leg,  
And bravely stagger by—asham’d to beg.—’

An etching, representing the principal members of the club at a social meeting, is given, by way of frontispiece ; and it is not destitute of humour.

Art. 47. *Vulcan’s Rebuke*. Submissively addressed to the Worshipful Peter Pindar Esq. by his affectionate Cousin Paul Juvenal, Gent. &c. &c. 4to. 3s. Scatcherd and Co. 1788.

The most striking proof that can be given of Peter Pindar’s pre-eminence, as a ‘ man of rhimes,’ is his powerful attraction of the minor bards of the day, who follow him like the small birds that usually attend the flights of the kingly hawk. But let us descend to a more familiar allusion, and ask a fair question. Why should Master Peter bear so hard on a certain unfortunate gentleman on account of one solitary creeper?—*He*, who, himself, so prodigiously swarms! ’Tis astonishing what a multitude of these poetical vermin crawl about and feed on him! Surely it is impossible for him to maintain them all! Some of them, we fear, are in a situation not much better than that of Churchill’s Scotch spiders.

### DRAMATIC.

Art. 48. *Ximenes*; a Tragedy. By Percival Stockdale. 8vo. 2s. Faulder. 1788.

Instead of this tragedy, we sincerely wish our Author had given us a 9th \* sermon, for notwithstanding the strictures in a foregoing article, p. 57. he evidently merits more applause as a theological than as a dramatic writer. While we admire his ingenuousness in telling us, *that the acceptance of his play was politely declined by Mr. Harris, the Manager of Covent Garden Theatre, and that his friend Mr. Feringham, doubted its theatrical success*, we were necessarily led to suspect that as a *play* it must have some defect. Our perusal of it has convinced us that the suspicion was not ill founded. The piece favours too much of his sacred profession, and the sentiments and expressions with which it abounds, are more calculated for the pulpit than the stage. There is nothing in it worthy the name of plot, little that can interest us, and as little to entitle it to the name of a *tragedy*.

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\* Vide account of his Eight Sermons in the preceding part of this month’s Review.

The chief business of this drama consists in the Spaniards endeavouring to convert the Moors to Christianity; the scene lies in Granada in Spain. Ximenes, regent of Spain, a pious old man, takes great pains, by prayer, and frequent quotations of Scripture phrases, to enforce the persuasion of the evangelical doctrine. In the first scene of the second act, he enlarges on the  *blessings of eternity*, talks of '*the desolate regions*' where '*we shall see and know the Deity*,' where '*we shall converse with worthy men made perfect*,' and range '*through infinite creation*.' All the people of the court use similar language, and Giraldo, a Spanish officer, begins his prayer to the Supreme Being with the awful address—'*Father of mercies!*'

If there be any character in this piece which interests us, it is Leonora, a Spanish princess, in love with Zaigri, a Moorish prince. She is forbidden by her father to marry him, on account of his being an infidel; but our apprehension for the destiny of the lovers is soon removed by Zaigri becoming a proselyte to the Christian faith; his conversion being undertaken by the good Ximenes, who, adopting the language of St. Paul to Agrippa, first interrogates him, '*Believest thou this faith?*' and then exclaims, '*I know that thou believest.*' To which Zaigri, in the words of King Agrippa, replies, '*Almost thou persuadest me to be a Christian.*' Even the courtship between Zaigri and Leonora appears to have been theological and metaphysical; for the latter says,

' ————— we should, there, converse,  
As we were used, in sacred dialogue,  
On virtue, on eternity, on God.'

Leonora, too, occasionally, prays most fervently; and in the sublime language of devotion, calls on the '*Father of the universe, the omniscient Author of the human frame, &c.*'

The prayers and pious sentiments of the principal characters are all *long and laboured*; and we cannot but express our surprise that it should never occur to the Author (who has shewn himself by his writings to be a man of sense) during the progress of this devout composition, that it would be totally incongruous with the scenes of a play-house, and ill calculated to please the audience of a theatre. On serious reflection, however, we make no doubt, he must be convinced, that prayers, texts of Scripture, references to the Messiah, catcalls, and the vociferous importunities of orange-women, together with the licentious clamours of the galleries, must, when mixed together, form a most heterogeneous medley. An Inquisitor-general is introduced on the stage, who mercifully wishes, for the benefit of the unbeliever,

' To plant the horrid stake, to pile the faggot,  
To light the fire, and burn him into heaven—'

and could the actual representation of an *Autó da fé* have been brought about, this piece would have been better entitled to the appellation of a tragedy. At present, as we observed before, there is little to render this term appropriate. The good Ximenes is indeed poisoned; but as at our first acquaintance with him he is old, and sinking through natural infirmity to the grave, we are little affected by the circumstance which hastens his dissolution; especially since a

year elapses from the time the poison was first given, and he survives long enough to say many good prayers, to propagate the Gospel, and terrify the Inquisitor-general, with threatening to *make a bonfire of him, and bang him up as high as Haman.*

On such a singular drama it is impossible to pass any encomium. We shall therefore take leave of our reverend Author, lamenting that he has so misapplied his talents, and recommending to him, should he ever be tempted to try his abilities again as a play writer, studiously to avoid the use of Scripture language, which, spouted from the mouths of tragedians, would by all be considered as indecent, and by many as profane.

Art. 49. *Selected Dramatic Pieces*; some of which have been acted on Provincial Theatres, others written for Private Performance, and Country Amusement. By Doctor Jodrell. 8vo. 6s. Boards. Lowndes. 1787.

The dramatic pieces here selected are six in number. *The Boarding School Miss*; *One and All*; *The Disguise*; *The Musico*; *Who's afraid*; and *the Bulse*. The last of these titles wants explanation, and is therefore ill chosen. In the course of the piece, we are told that Fitzwarren, the day before he went away, placed in a vault, behind some bricks, an iron chest, containing a *Bulse of Diamonds*, the richest that ever came into this country; the person, who did this, having the secret of knowing the value of *Bulses* without opening them. Thus the reader may form an idea of what is meant by the name given to the piece before us. The deposit was, it seems, intended as a provision for the proprietor's son and daughter. The son, not being in the secret, was on the point of selling the house, with the concealed *Bulse*, and hence the difficulties in the course of the fable. As Dr. Jodrell has thought proper to exhibit his complaint against us, Reviewers, having, as he says, experienced great vicissitudes of censure and approbation; we will not, in his absence from this kingdom \*, send after him a fresh cause of discontent. He bids defiance to our judgment and appeals to posterity. To that tribunal we consign him, sincerely wishing that his works, at some period, however late, may have their day of trial. God send him a good deliverance! We are neither enemies to his present nor posthumous fame.

Art. 50. *The distressed Family*; a Drama, in four Acts. Translated from the French of Monsieur le Mercier. 8vo. 1s. 6d. Elliot and Co. 1787.

As this piece was read by Monsieur le Texier, in Lisle-street; as the whole has been before a number of audiences, and the polite circles have already formed their judgment of the original, a formal criticism may be dispensed with; and we shall only say, that in the rank of tender and pathetic comedy, this piece is entitled to a distinguished place. The sentimental drama, though not equal to the comic species, which displays the foibles and humours of man-

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\* Since the publication of his book, the author has been knighted; and has sailed to the East Indies, in quality of physician to the Nabob of Arcott.

kind, may yet, while it gives a true delineation of life, be received with favour. It serves the cause of virtue, and on that account is valuable. The translation may, in general, be allowed to have done justice to the French writer, but is not always grammatical. ‘*I vex you! dear Charlotte, me!*’ The rule requires that it should be *I*. We only mention this that the writers of dialogue may not imagine that Priscian’s head, because it is broken in real life, should, without occasion, suffer in dramatic composition.

Art. 51. *Imperfect Hints towards a New Edition of Shakespeare.*  
4to. 4s. sewed. Robson, &c. 1787.

This is an account of pictures, prints, and engravings, that relate to Shakespeare, or have been taken from his plays. The professed design of the publication is to furnish hints to the undertakers of Mr. Boydell’s edition; the time being now at hand, as our author says, when Shakespeare’s works will receive every embellishment of grateful art; when a temple will be erected to his memory; and when the productions of the British artists will receive an eternal asylum. It is remarkable that this plan of uniting the sister-arts of poetry and painting was first suggested by Mr. Collins\*, in his epistle to Sir Thomas Hanmer:

“ O might some verse with happiest skill persuade  
Expressive picture to adopt thine aid!  
What wondrous draughts might rise from ev’ry page!  
What other Raphaels charm a distant age!  
Me thinks e’en now I view some free design,  
Where breathing nature lives in ev’ry line:  
Chaste and subdued the modest lights decay,  
Steal into shade, and mildly melt away.  
And see where Anthony, in tears approv’d,  
Guards the pale relics of the chief he lov’d:  
O’er the cold corse the warrior seems to bend,  
Deep sunk in grief, and mourns his murder’d friend.  
Still as they press, he calls on all around,  
Lifts the torn robe, and points the bleeding wound.”

Mr. Collins pursues his plan through several of Shakespeare’s characters. The idea was worthy of a poet, and is now happily revived, at a time when the artists of Britain possess fancy, taste, and execution. The account of the various pictures and engravings contained in the pamphlet before us, will, probably, furnish several valuable hints for the completion of the present laudable and extensive design; which, we hope, when finished, will be an honour to the literature and the artists of our country, and the noble spirit of Alderman Boydell.

N. B. A *second part* of these Hints is just come to hand; but we have not yet perused it.

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\* For an account of his works, see Review, vol. xxxii. p. 293. and lvii. p. 82.

Art. 52. *Remarks on the favourite Ballad of Cupid and Psyche.*  
 With some Account of the Pantomime of the Ancients. 12mo.  
 1s. 6d. Stockdale. 1788.

An elegant little tract, abounding with observations of more importance than could be expected on a subject, at the first view, rather unpromising. It is pleasant to see the present state of our country in miniature, but nicely touched. 'Throughout the present reign, the patronage of the great, and more especially of the greatest, has constantly promoted the advancement of the arts. Yet has their progress been opposed by very hostile circumstances. Civil fermentation and disquiet have often filled the minds of men with faction, or inflamed them into rage; and actual war, of such a nature as to drain, and apparently to exhaust, the resources of the country, interposed for a while a still more dreadful obstacle. But the security of peace has returned. Wealth has again increased beyond what was hoped; beyond what was imagined possible. Virtuous attention has discovered, and brought into action, the vigour of the state. We are respected abroad, for our resources have been shewn; we are tranquil at home, for government possesses, as it ought, the confidence of the people.' This is agreeable, because it is true: and this is, certainly, the time for genius to exert itself. Good taste is connected with morality; and while the pleasures of mankind tend not only to gratification, but to the refinement of the understanding, great good is likely to ensue. We agree with the author in these sentiments. After stating the progress of the arts, and the cultivation of our language, he proceeds to the little ballet which has lately attracted the public notice. The art of dancing, he says, consists of two parts, the *gymnastic*, and the *mimetic*, or imitative. The former is the effect of bodily vigour, and the love of exercise, refined in time to regular movements and sportive elegance. The second part consists in imitation, conducted by regular gestures, and representing events, passions, and situations. It may be divided into three species; the tragic, comic, and farcical. The last has been displayed in our *pantomimes*, but without regard to elegance. With the ancients, the dance, united with music, was employed in the service of religion. Hence its dignity in former ages. At Rome, the priests, who guarded the sacred *Ancilia*, were denominated *Salii*. The mimetic dance was united with music in the chorus of the drama. Unmixed pantomime was unknown to the Greeks, but, under Augustus, became fashionable at Rome. The two former, viz. the serious and comic, have been revived by *Noverre*, and other artists of his nation. *Le Picq* is the *PYLADES* admired by the ancients; and *Vestris*, the *BATHYLLUS*. In consequence of possessing such artists, the Ballet of *Cupid and Psyche* has been wonderfully performed. The expression of looks and gestures is an universal language, and its power has been fully exerted in this pantomime dance, where *Vestris*, like a real divinity, seems to touch the ground by choice, not by necessity. After giving some critical strictures on the performance at the Opera House, the author proceeds to relate the very singular fable of *Cupid and Psyche*, which forms the ground-work of *Noverre's* pantomime. The story is nowhere extant in any ancient writer, except Apuleius. It is beautifully

fully told in this pamphlet, to which we refer the reader of taste : our limits not allowing a quotation at length, and to abridge it, were injustice.

Art. 53. *The Stone-eater*, an Interlude : As it is acted at the Theatre Royal, Drury Lane. By C. Stuart. 8vo. 6d. Symonds. 1788.

A stone-eater having undertaken to divert his Majesty's subjects with the facetious operation of grinding pebbles between his teeth, it is no wonder that the theatre, ever on the watch for novelty, should lay hold of this extraordinary phenomenon. In this little piece, a father believes that his daughter is to marry a stone-eater, and is happy in the idea that he can easily provide for his son-in-law. Captain O'Thunder was born at *Stoney Batter*, and has lived by the *Black Rock*, near Dublin. This the old man fancies *must* be the stone-eater : but Captain Leek was born in Flintshire : this *must* be another stone-eater. To decide between them a collation of marble is ordered ; and with such farcical and laughable mummery, a piece is made to suit the manners, and perhaps the taste, of the times.

Art. 54. *Tit for Tat* ; a Comedy in three Acts. Performed at the Theatres Royal, Haymarket, Drury Lane, and Covent Garden, &c. 8vo. 1s. Dilly. 1788.

This piece is taken from the French of Marivaux ; the original is called *Le Jeu de l'Amour et du Hazard* : It is not a close or servile translation, but we doubt whether, in the transference, some of the spirit has not evaporated. Marivaux shines in delicacy of sentiment, and his expression is elegant. - The hinge, on which the fable turns, is the same in both plays. An old father is wishing to give his daughter in marriage to his friend's son, and neither he nor the daughter has ever seen the son. The match is to be concluded if the young couple like each other. To try this experiment, the daughter, with her father's consent, changes clothes with her maid, who is to personate the gentlewoman, while her mistress in disguise is to observe the lover. She accordingly prepares : the lover arrives, having taken a similar resolution. His man represents the gentleman, and the master passes for the servant. The incidents, that grow out of this contrivance, form the fable ; and a fable of the sort which, with a variety of situations, and occasional misunderstanding between the parties, may furnish a pleasing entertainment on the stage.

## NOVELS.

Art. 55. *The Effects of the Passions* ; or, Memoirs of Floricourt. From the French. 12mo. 3 Vols. 9s. sewed. Vernor. 1788.

Our friends and neighbours, the French (we date our friendship from the settling of the commercial treaty), have ever, in their writings, represented the passions with a more than ordinary degree of skill. In proof of this we may refer to the romances of J. J. Rousseau, Crebillon, le Jeune, the Abbé Prevost, &c. &c. In the present performance, the wild and ungovernable impulses of youth, together with their consequences, are delineated with considerable

fire and spirit. The writer is evidently a person of sensibility, and a nice observer of the conduct of mankind.

The scene of this novel is frequently in one or other of the monasteries of France. Of this kind of institution the author appears to be a bitter and implacable enemy. He has drawn a very dreadful picture of the miseries to which the occupiers of these sepulchres of the living are subjected, at the caprice of those who are styled superiors of the place. How far the representation may be faithful, we cannot wholly determine. We hope, however, that the colouring is heightened; and that it is somewhat beyond the exact truth. The translation is of a superior cast.

Art. 56. *Heloise; or, the Siege of Rhodés. A Legendary Tale*, by the Author of *Maria* \*, or, the generous Rustic. Small 8vo. 2 Vols. 3s. 6d. Boards. Elliot, &c. 1788.

Though the author of these little volumes has with-held his name, he is, notwithstanding, like the beautiful fair described by Terence,

*Ubi, ubi est, diu celari non potest.*

Merit will force its way, and Mr. Berkley is now well known to be the person who has obliged the public with this most agreeable novel; very different from the trash that issues from the press, under the title of CRUEL FATHERS, REFORMED RAKES, and CONSTANT LOVERS. The practice of virtue is here inculcated, and the truth of imitation preserved. The scene is laid in the days of chivalry, and the adventures are such as might happen in feudal times. The incidents are contrived with art; the diction is elegant, yet natural; the sentiments are always interesting, often pathetic, and sometimes sublime. If the celebrated Bishop Berkley was, in fact, the author of *Gaudenzio di Lucca*, it is palpable, from this work, that a considerable portion of ætherial fire has descended to the grandson. Mr. Berkley needed no apology for his work appearing in the form of a novel: Montesquieu, Johnson, and others of that class, have appeared before him on the same fairy ground. The following passage may serve as a specimen of the author's taste and manner: 'Whilst he stopped to refresh his steed at a small cottage, an old peasant approached him, whose hoary locks and emaciated figure pleaded strongly in his favour: he extended his hand to solicit charity, but knowing human nature, he extended it *with doubt*. A big tear glistened in his eye, uncertain whether it was to fall, as the *tribute of Gratitude*, or as the *effusion of Disappointment*. He was relieved; the tear fell, but it was not lost; it was recorded in the presence of him, who inculcates the practice, and will reward the exertions, of charity.' These are the delicate touches, that distinguish Mr. Berkley. *Ex pede Herculem.*

#### MISCELLANEOUS.

Art. 57. *The Country Curate*, or Letters from Clericus to Benevolus. 12mo. 2s. sewed. Longman, &c. 1788.

This Country Curate is intended to resemble the famous Yorick, of benevolent and facetious memory. Each of his letters contains

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\* See Review, vol. lxxi. p. 387.



some slight adventure, calculated to introduce a small tale of a pathetic turn, touched off in the evanescent manner of Sterne: and to such as never read *Tristram Shandy*, and the *Sentimental Journey*, if any such there are, they may appear more easy and natural, than to those who perceive the traces of imitation, down to the very unmeaning breaks and dashes, that begin, end, and divide every paragraph, to no better purpose than to disgust the Reader at the servility of the Writer. If a man has any thing to offer to the public attention, his *own* manner, it is to be hoped, will fit much more becomingly on him, than any affectation or mimicry whatever.

Art. 58. *The Affectionate Father*, a Sentimental Comedy: together with Essays on various Subjects. By James Nelson, Author of an Essay on the Government of Children \*. 8vo. 5s. sewed. Doddsley. 1786.

[*An accident has delayed the appearance of this Article.*]

The moral of this Comedy is worthy of the pen of a writer, who has at heart the true interest of his fellow-creatures. It teaches, in the words of the Author, that 'virtuous principles produce virtuous actions; and virtuous actions are the surest ground on which to build the happiness of society.' Mr. Nelson's scenes aim at the noblest end, and in a moral sense are superior to the wit and brilliancy of a Congreve. Whether the plot is conducted with that dramatic artifice, which ensures success on the stage, need not be made a question, when the piece is only offered to the reader in his closet. This mode of conveying instruction is well chosen; the characters are produced in action, and may therefore be attended with a better effect than in the way of essay-writing. On the other subjects, not susceptible of the dramatic form, Mr. Nelson has given several dissertations †, and made an useful miscellaneous collection. The list of his subscribers is numerous, and may be considered as an honourable suffrage to the character of a man, who employs his moments of relaxation from business in works that *may* contribute to the entertainment, and certainly *will* to the morals and instruction, of his readers.

Art. 59. *Dissertations on the Origin, Nature, and Pursuits of intelligent Beings*; and on Divine Providence, Religion, and religious Worship: in the Course of which, the Honour and Dignity of the Supreme Being is vindicated from the absurd, if not impious Supposition, that by a particular or partial Providence, he interferes, influences, and directs the Thoughts and Determinations of Individuals, and the political Government, Changes, and Events of States and Kingdoms. To which is added, A necessary and most

\* See Review, vol. ix. p. 161.

† The titles of these are, 'Reflections on Men and Manners.' 'On the Danger of Copper Vessels.' 'Letter to Mr. Gilpin, on the Hobby-horse.' 'Dialogue between a Painter and a Cheesemonger.' 'Seven Letters to Mr. Nelson, relative to the high Price of Provisions.' 'Memoirs of Miss Anastasia Robinson, afterwards Countess of Peterborow.' 'Memoirs of Henry Mill, Esq.' And, 'An Essay on Duelling.'

equitable Suggestion and Plan for the Relief of the present Exigencies of the State, the Burdens of the People, and a more honourable Mode for supporting the Clergy. Also an essential Sketch for a more rational Form of Worship, and a new Liturgy. By J. Z. Holwell, F. R. S. Most humbly inscribed, with all Duty, Loyalty, and Reverence, to the King (as supreme Head of the Church), and the Legislature of Great Britain and Ireland. 8vo. 2s. 6d. Cadell, &c.

We should leave this singular performance to speak for itself, in the above preamble, if the Author had not omitted to inform the Public, that the first principle on which his plans proceed is, that men are *fallen angels*, condemned to suffer in human bodies for the sins of their former state. According to Mr. H. every man is possessed by, or rather is, an *evil spirit*, and the true cause of all the corruptions and miseries we complain of is—that the devil is in us all. Perhaps the world will be disposed to give our Author the *retort courteous*, when they are informed, that the first proposition in his plan for the reformation of the church is, that the dignified clergy of every denomination shall be divested of all rank, precedence, and title, in church and state, saving and except that of *Doctor of Divinity*, which shall be *common to all the clergy*.—This is levelling with a witness! We give Mr. H. much credit for his good intentions; but we would advise him to leave the work of reformation to cooler heads.

Art. 60. *Memoirs of an English Missionary to the Coast of Guinea*; who went thither for the sole Purpose of converting the Negroes to Christianity. 8vo. 1s. Shepperson and Reynolds. 1788.

Extracted from the Rev. Mr. Thompson's Account, first published in 1758; see Rev. vol. xx. p. 81. This abridgment affords us but little information with respect to the capacity of the Negroes for mental improvement. Their extreme ignorance, and their deplorable superstitions, seem indeed almost, if not absolutely, insurmountable obstacles to the task of religious conversion, especially in their own country. If any great good is to be done in this way, we suppose it must be where they are held in slavery, under Christian masters and judicious instructors. But of this matter the Writer of the present article confesses himself an incompetent judge, having no personal acquaintance with the West Indies, or any other places where that species of servitude is known.

Art. 61. *Memoirs of the late War in Asia*. With a Narrative of the Imprisonment and Sufferings of our Officers and Soldiers. By an Officer of Colonel Baillie's Detachment. 8vo. 2 Vols. 12s. Boards. Murray. 1788.

The anonymous Author of this work declares it to be 'the object of these Memoirs, (at the same time that they illustrate the connection of military affairs with politics, the nature and relations of different actions to one another, and their influence on the general result of the war;) to describe not only our own, but the valour and address of our enemies, and to particularise the merits and the hardships of our countrymen, and others in our service; for the promotion of their

their interest, if they have survived their sufferings, for perpetuating their names if they have not; and in both cases, for the satisfaction or consolation of their anxious relations and friends.'

The volumes accordingly contain rather plain journals of events, than details of the cabinet causes of those events; and the relations are highly favourable to the Indian administration of Mr. Hastings. The miscellaneous nature of the transactions will render them especially amusing to those to whom Oriental affairs are interesting; though the language may not always exhibit them to the best advantage. The narratives of the brutal treatment of such of our countrymen as were captured by those savage tyrants, Hyder Ali, and his son Tippoo Saib, extracts from which have appeared in many of the periodical prints, will affect every heart susceptible of humane impressions. Several characters, both European and Asiatic, are introduced, and described with great freedom; and some Eastern customs and scenes are delineated, particularly a visit received by a Mahometan gentleman from an English officer, to whom he was under peculiar obligations, and whom he admitted into his haram, and presented to his wives and family:—a most extraordinary instance of condescension, indeed!

\* \* \* An index to this book is wanted, for occasional consultation: No work of any consequence should be laid before the Public with this deficiency.

Art. 62. *A short Account of the Prince of Wales's Island, or Pulo Peenang, in the East Indies, given to Capt. Light by the King of Quedah.* Ornamented with an elegant Engraving, representing a View of the North Point of the Prince of Wales's Island, and the Ceremony of Christening it. Taken on the Spot by Elisha Trapaud, Esq; Captain in the Engineer Corps on the Madras Establishment. Also a Chart, including the Plan of the Island. 8vo. 2s. 6d. sewed. Stockdale. 1788.

The island of Pulo Peenang came to Capt. Light as a marriage portion with a Princess of the royal house of Quedah, a kingdom on the coast of Malaya. Capt. Light had assisted the King in quelling some troubles in his dominions, and received this distinguished reward for his services. In recommendation of the island, we understand that it affords a convenient shelter for our ships during tempestuous weather, at the shifting of the monsoons, when our ships are obliged to quit the coast of Coromandel, where there is no harbour to protect them, and go round to Bombay, particularly if they have occasion to refit in time of war: whereas, by the quantity of wood on the island, even ships of war may winter and refit here. Many other advantages are pointed out, that invite us to settle and cultivate this spot, both of a commercial and political nature: and the East India Company, we are informed, offer encouragement for this purpose.

Among Mr. Dalrymple's valuable charts, is one of the Strait between Pulo Peenang and the adjacent coast of Quedah, which is added to the above pamphlet for those purchasers who chuse it, at the additional price of sixpence.

## M E D I C A L.

Art. 63. *Some Account of the Walton Water, near Tewkesbury. With Thoughts on the Use and Diseases of the Lymphatic Glands.* By James Johnstone, M. D. 8vo. 1s. 6d. Cadell. 1787.

According to Dr. Johnstone's analysis, the Walton water contains a small quantity of iron dissolved in fixed air, absorbent earth dissolved in hepatic air, vitriolated mineral alkali, vitriolated magnesia, and muriated mineral alkali. We could have wished that the learned Author had ascertained the quantities of the component parts of the water; its qualities are, however, accurately determined, and experience ascertains the dose much better than theory could do.

The water is principally efficacious in glandular diseases, especially in their obstructions. This circumstance leads the Author to offer some thoughts on the use and diseases of the lymphatic glands; he thinks that the use of these glands is to intercept, as sponges, and to alter, as digestive organs, whatever is unfit to enter into the mass of blood. In ordinary cases this is effected without obstruction, but in extraordinary cases the noxious matter remains in the gland, destroys its powers, substance, and organization, and by re-absorption, contaminates the habit.

Art. 64. *The Gentleman's experienced Farrier; containing the Methods of Diet, Exercise, Bleeding, Purging, &c. of Horses;—the Anatomical Parts described;—the Disorders incident to Horses, and their respective Cures, &c.* By William Foster, Farrier. 8vo. 6s. sewed. Robinsons.

In this age, when the arts are making a daily and rapid progress toward perfection, we expected to find that a treatise on farriery would have contained the latest improvements of the art. In this performance, we meet with several good directions, but few, if any of them, are new. The modern practice, for instance, of treating bruises, and the use of Goulard's extract as a most powerful resolvent and discutient, ought at least to have been mentioned.

Art. 65. *The Gentleman's Stable Directory; or, Modern System of Farriery.* Comprehending the present entire improved Mode of Practice; containing all the most valuable Prescriptions and approved Remedies, &c. &c. By William Taplin, Surgeon. 8vo. 5s. Boards. Kearsley. 1788.

If the qualifications of a farrier consist in abusing preceding authors on the same subject, and in boasting his own superior skill, Mr. Taplin must be placed in a very distinguished point of view. His abilities, as a theoretical farrier, are unknown to us, because he has almost wholly confined himself, in this publication, to the practice of the art:—In some instances, indeed, he attempts the investigation of the causes and the theory of diseases; but in these he frequently errs. A remarkable example of this occurs in p. 228, where, treating of the jaundice, he talks of the gall-bladder. When we studied equestrian anatomy, a horse had no gall-bladder: but perhaps Mr. Taplin will say with the man in the farce—"It used to be so, but the college have altered that matter now."

Though we have discovered this, and some other slips, we cannot pass a general censure on the performance before us. Most of Mr.

Taplin's

Taplin's practical directions are excellent, especially those which relate to *feeding*, and *condition*, and *bleeding*. As to purging, though we are inclined to doubt the propriety of the practice, from the length and structure of the intestinal canal, and from the difficulty as well as the danger of the operation, yet, speaking from practical experience, we must admit its good effects; we must also acknowledge that Mr. Taplin's receipts, according to the trials which we have made of them, are good ones.

We shall not enumerate all the particulars of Mr. Taplin's practice: we could have wished to have seen more of theory, and less dictation. The book is nevertheless a good one.

Art. 66. *First Lines of the Theory and Practice in Venereal Diseases.*

By William Nisbet, M. D. Fellow of the Royal College of Surgeons at Edinburgh. 8vo. 5s. Boards. Elliot, &c. 1787.

The numerous capital works which many able authors have published concerning this malady, seem, in the opinion of several writers, insufficient for explaining the nature of the disease, or for giving the necessary instructions to the tyro, for forming a rational method of cure. The present performance appears to be the production of a young writer, who displays an intimate knowledge of the subject, and gives some useful practical directions for its cure. We wish we could stop here; but we are under the necessity of denying our assent to the greatest part of the Author's philosophy concerning the mode of the operation of mercury in curing venereal complaints. It is a dark and intricate subject, and ought to be treated only by such as have made the more abstruse parts of natural philosophy, chemistry, anatomy, &c. &c. their peculiar study. Mercury, which is at least ten times the specific gravity of the blood, must, on its introduction into that moving fluid, considerably increase its momentum, and consequently the symptoms which succeed the use of quicksilver ought to be referred to the momentum of the blood. Few physiologists, however, in explaining the circulation of the blood, and the effects produced by it, have ever taken the *momentum* into consideration.

Art. 67. *Curfory Remarks on the New Pharmacopæia.* By Liquor Volatilis Cornu-Cervi. 8vo. 1s. Stalker. 1788.

*Abuse of the College and Dr. Healde*, should have been the title of this scurrilous pamphlet, which is below criticism.

Art. 68. *Observations on the Medical Practice of Dr. Brown; or, An Inquiry into the Abuse of Stimulants in Fevers.* 8vo. 1s. Gardner. 1788.

Dr. Brown's practice being built on an hypothesis contrary to that which has lately been maintained by the Edinburgh professors, it is no wonder that his doctrine should be opposed by the disciples of those from whom he dissents. The Author of the pamphlet before us reprobates the practice of giving opium in fevers; he mentions also the harm that may ensue from the use of wine; but on this subject he is a little more moderate, probably because many of the Edinburgh professors have acknowledged its efficacy in certain species of fevers. Although every rational practitioner must in general disapprove the *Brunonian* doctrine, yet many fevers (we believe the greatest

greatest part of them), in this country at least, require a liberal use of cordials and stimulants: but in saying this we are also aware that excessive quantities may be attended with the most fatal consequences. It is no less an old than a true adage, *Omne nimium nocet*.

### ANTIQUITIES, HERALDRY, &c.

Art. 69. *Prestwich's Republica*; or a Display of the Honours, Ceremonies, and Ensigns of the Commonwealth under the Protectorship of Oliver Cromwell, &c. 4to. 7s. 6d. Boards. Nichols. 1787.

The first article in this collection is a genealogical table, in which Cromwell is derived from *Blethin ap Kywryn*, prince of Powis. The surname of Cromwell was introduced into the family by William, the Protector's great grandfather, who married the sister of Thomas Cromwell, Earl of Essex. The son of this marriage was surnamed *Cromwell*. He was gentleman of the privy chamber to Henry VIII.

The second article is an account of the ceremony of the very solemn investiture and installation of Oliver into the protectorship. The title says, 'written by me Edmund Prestwich, of the city of London, an eye and ear witness to all that passed on this glorious occasion.' Then follow the descriptions of the flags and armorial bearings of 458 commanders and captains of companies in the army of the commonwealth—a list of the provincial governors—an account of the military establishment—a list of the navy—a list, titled, 'the loyalist's bloody roll, or a list of the lords, baronets, knights, &c. with their king and archbishop, that were slain in the late wars, or executed by the high courts of justice,'—another list, titled, 'the names and armorial bearings of sundry noble and worthy personages in the commonwealth, with some account of their families.'

The next article describes the death and funeral of Oliver Cromwell, with engravings of the funeral ensigns of honour which were carried in the procession. To this is subjoined a list of the members of the parliament which began January 1658 and was dissolved April 1659, being the last parliament of the commonwealth.

The next article is a treatise on the English constitution and government, at the conclusion of which we find a very minute and particular account of the present royal family, with the arms of all its branches.

The volume concludes with a few articles of a work, called 'the *Alphabetical Roll*.' This is a curious performance, and must be acceptable to genealogists and heralds. It contains the names and a short history of the most respectable families in England, with a description of their arms. This roll extends no farther than to *Aspinball*; but the remainder of the alphabet is promised in the second volume: and in the mean time the communications of the curious are requested by the Author, Sir John Prestwich, directed either to himself at Bath, or his publisher in London.

### THEOLOGY, &c.

Art. 70. *A short Discourse on the Sabbath*: By a Member of the Society for promoting Christian Knowledge. 12mo. 2d. or 12s. per 100. Johnson. 1787.

Serious without enthusiasm, and plain without meanness; therefore well adapted to the design for which it was written.

Art.

Art. 71. *A Letter to the Caput of the University of Cambridge, on the Rejection of the Grace for abolishing Subscription.* By a Member of the Senate. 8vo. 1s. Johnson. 1788.

This is a spirited, sensible, and well-written remonstrance. The author considers the passing of a rejection (Dec. 11, 1787) in the caput, to a grace for the removal of subscription to the thirty-nine articles, at the time of taking the degree of Bachelor of Arts, as a despotic exertion of an arbitrary power, vested in the caput in dark and arbitrary times. What apology the respectable body, against whom this charge is brought, may chuse to offer for themselves, we cannot take on us to say. Considering the matter in the light of a general question, in which the public is materially interested, we must, however, express our hearty concurrence with the anonymous author of this letter, in the opinion, that the requisition of subscription at the time of conferring degrees, is an encumbrance on learning, and a snare to integrity, which, in the present state of knowledge, might without the smallest inconvenience, or hazard, be abolished.

Art. 72. *A Recommendation of Brotherly-love, on the Principles of Christianity.* To which is subjoined, an Enquiry into the true Design of the Institution of Masonry. By James Wright, A. M. Minister at Maybole. 8vo. 4s. Boards. Edinburgh, printed. London, sold by Murray.

The general subjects of the treatise are, the obligations of brotherly-love; its nature and proper expressions; with the pleasures which flow from it. These subjects are considered and illustrated with good sense, judgment, and animation. The author discovers a pious, a benevolent, and a liberal mind. He appears to be a friend to peace and liberty, and all the real interests of mankind. They who peruse his book can hardly avoid the wish at least to cultivate the spirit and pursue the practice it recommends. The arguments are powerful, and the style and manner, on the whole, are agreeable. Yet, it must be said, that there is sometimes too much appearance of negligence, or too much repetition of the same thoughts; perhaps, occasioned by the dissertations having originally borne the form of sermons; compositions which require to be sometimes diffusive in order to be the more useful.

The latter part of this work is devoted to the fraternity of Free-Masons. *Brotherly-love*, it may be thought, has no more immediate or necessary connection with Masonry than with other arts or societies among mankind. Nay, it might be apprehended that such an association would promote too much a kind of party-spirit, and abridge or prevent suitable regards to the human race in general. On this point we shall not determine. We have not the honour to rank with the *Brethren of the Trowel*. Our author, we conclude, is one of the *initiated*: he delivers to them some excellent advice; but his principal purpose is to point out a method by which he thinks their *institution* might be rendered of the most extensive and important service: it is by making it a means of spreading the christian doctrine among those who are at present unacquainted with it. He apprehends that a book on *brotherly-love*, as a branch of christianity, could be easily introduced to the acquaintance of the Brethren

Brethren of *all* mason-lodges, which, being to be found in almost every part of the world, might thus prove of use in propagating the religion of Jesus\* !

Mr. Wright, possibly, may have a view to *his own* book ; and we do not think it ill calculated for the purpose ; but it must be translated into different languages.—Whatever are his particular views, his general intention, whether visionary or solid, is undoubtedly good ; and we heartily and fervently wish well to whatever may contribute in a smaller or larger measure to the comfort and welfare of mankind.

Art. 73. *Social Religion exemplified*, in an Account of the first Settlements of Christianity in the City of Caerludd. Written originally by the Rev. Matthias Morrice. Fourth Edition. Revised by Edward Williams. Small 8vo. 3s. Shrewsbury printed: London, sold by Longman.

This book, we are told, has been long out of print, and much sought after, by persons of different religious sentiments and persuasions. Mr. Morrice, the author, was a dissenting minister, first in South Wales, his native country, and afterward at Rothwell, in Northamptonshire, at which place he finished his days, in the year 1738. The work is, in fact, a view of the discipline, form of government, and religious worship among those christian churches which are termed *congregational*, or *independent*. We make no doubt that Mr. Morrice was a man of real piety and goodness ;—that he had a warm and zealous attachment to the sentiments and mode, which are here so particularly described, is sufficiently apparent from this performance. It carries some face of originality, and may be perused with entertainment and improvement by those who do not concur in all the author's opinions. There is somewhat ingenious in this plan, which is laid in the very early times of christianity, and supposes that two gentlemen (pagans) travelling from *Caer-ludd* (London) into Wales, there fell into the company of some *christians*, and were introduced to their worshipping assembly, by which means they were converted, and were afterward the cause of erecting a christian church in the city to which they returned. If we have been rather amused and pleased in running through the volume, and think there seems more of christian simplicity in the scheme than in that of some other churches which might be named ; if also we can make allowance for the tenaciousness which is expressed or implied as to that side of disputable points which has been accounted *orthodox* ; at the same time we cannot withhold our disapprobation and our censure of the treatment, which some persons, in the church at *Caer-ludd*, are said to have met with, for what were deemed *heretical opinions*, and which proceeded to excommunication.—It may be urged, indeed, that the harshest measures here said to be employed, and employed with a great appearance of humanity, are far preferable to spiritual courts and star-chambers.—But when once

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\* How far this would be consistent with the original fundamental principles of the society, which is said to be much older than christianity, we know not.



this kind of authority is admitted, who can say to what extent it may reach,—*if there is but the power?*

The editor has corrected and abridged the work, and added to it *occasional notes*, together with an index particularly relative to British or Welsh words, and also a preface containing some account of the author. He observes that the dialogues were not originally composed, and are not now published, to solicit applause, but to promote the most substantial *interests* of mankind; the low and illiterate not excepted. To the improvement of the latter, he says, this familiar treatise has a peculiar respect: and to this, we apprehend, it may contribute—except in such cases as that we have mentioned before, and which, in our view, have a tendency to promote a narrow, bigotted, and uncharitable spirit.

Art. 74. *Sermons on various Subjects*. Published for the Benefit of the General Hospital in Bath. By the Rev. Lancelot St. Albyn, A. M. Rector of Paracombe, Devon, &c. 8vo. 5s. Boards. Robinsons.

The contents of this volume are as follows; I. The nature of truth, John xviii. 38. II. Duties arising from the knowledge of the true God, 1 Kings xviii. 39. III. Interested motives allowable in religion, Job i. 9. IV. Blessedness of faith, John xx. 29. V. Union between moral and positive duties, Matth. xxiii. 23. VI. Happiness of self-approbation, Rom. xiv. 22. VII. Danger of self-justification, Luke x. 29. VIII. The rich ruler, Luke xviii. 23. IX. Peter's repentance, Matth. xxvi. 75. X. Joseph's advice to his brethren, Gen. xlv. 24. XI. Moses's test of his divine commission: a visitation sermon, Numb. xvi. 29. XII. Christ crucified, the power of God, and the wisdom of God, 1 Cor. i. 23, 24. XIII. Analogy between the Jewish-passover and the Lord's supper, Exod. xii. 26. XIV. Shortness and misery of human life, Gen. xlvii. 9. XV. Patience of Job, supported by the hope of a resurrection. Job xiv. 14.

The immediate design with which these sermons are made public, would sufficiently forbid any observations that might retard their sale, were we disposed to make them. They were not written, the author says, with even the most distant thought of being ever submitted to the public eye: but separate from the laudable purpose of assisting an useful charity, the discourses themselves are, in general, well written, edifying, and persuasive. We might perhaps object to some passages; but, on the whole, we think these discourses justly entitled to our approbation, as compositions well calculated for general utility.

Art. 75. *Sermons on evangelical and practical Subjects*. By the late Rev. Thomas Gibbons, D. D. in three Vols. 8vo. 12s. Boards. Buckland. 1787.

Those who have had any acquaintance with Dr. Gibbons, will expect that these discourses should be guided by a system, and that system Calvinistic. Such they will be found, as to the doctrinal part, but it should also be said, that they are directed to a practical purpose, and tend to form the heart to piety and goodness. The style is plain, and, on the whole, properly adapted to the pulpit. If the sermons

sermons are not distinguished by depth of thought or strength of reasoning, they are often pathetic, affectionate, and persuasive. Though scriptural, they are not critical; but rather take texts in a popular sense, without regarding that different and real meaning which farther attention might assign; they are not, however, without the appearance of being produced by a man of some taste and learning; such as the author was known to possess. Fourteen discourses in the first volume are from *Titus* iii. iv. v. vi. vii. *But after that the kindness and love of God our Saviour, &c.* XV. Early acquaintance with the scriptures: *2 Tim.* iii. 15. *And that from a child, &c.* XVI. Returning to the Lord. *Jer.* i. 4, 5. *In those days, and at that time, saith the Lord, &c.* XVII. *John* xv. 8. *Herein is my father glorified that ye bear much fruit, &c.* Vol. 2nd. XVIII. Universal holiness. *1 Cor.* xv. 58. *Therefore, my beloved brethren, be ye steadfast, &c.* XIX. Human life short and uncertain. *James* iv. 14. XX. A crucified Saviour. *John* xii. 32. *And if I be lifted up, &c.* XXI. The Lord's supper. *1 Cor.* xi. 24. XXII. A christian church. *1 Cor.* i. 2. *Unto the church, &c.* XXIII, XXIV. Spiritual blessings. *Isaiah* xii. 3. XXV. The scape goat. *Levit.* xvi. 21, 22. *And Aaron shall lay both hands, &c.* XXVI, XXVII. Divine condescension. *Isaiah* lvii. 15. *For thus saith the High and Lofty One, &c.* XXVIII. Perseverance. *Phil.* iii. 13, 14. *Brethren, I count not myself to have apprehended, &c.* XXIX, XXX, XXXI. Benefits of godliness. *1 Tim.* iv. 8. *Godliness is, &c.* Vol. 3d. XXXII. Unseen things. *2 Cor.* iv. 18. *While we look not, &c.* XXXIII, XXXIV. Family government. *Gen.* 18, 19. *For I know him, that he will command, &c.* XXXV, XXXVI. Blessings of the gospel covenant. *Isa.* xxv. 6, 7, 8. *And in this mountain shall the Lord of Hosts make unto all people a feast, &c.* XXXVII. God all-sufficient. *Isaiah* xl. 30, 31. *Even the youths shall faint, &c.* XXXVIII, XXXIX. Putting on the Lord Jesus Christ. *Rom.* xiii. 14. *But put ye on, &c.* XL. *Rom.* viii. 2. *For the law of the spirit of life, &c.* XLI. Triumph over death. *1 Cor.* xv. 55. *O death, where is thy sting?*

We have only to add, that we consider Dr. Gibbons as a worthy and respectable character, though we cannot always accord with his opinions, or admire his poetry.

Art. 76. *The Christian Remembrancer*; or short Reflections on the Faith, Life, and Conduct of a real Christian. 12mo. 1s. 6d. sewed. Trapp. 1787.

A plain and serious book, which may be useful to many readers. It is rather of the puritanical cast; but it meddles not with controversy: its language is, 'while others dispute, let me enjoy;' and in order to this, it aims at forming the heart to piety and goodness: and if this end is attained and advanced, the means of effecting it are a very secondary consideration. We have thought sometimes, in looking into this little volume, of Thomas à Kempis, or Bishop Hall's Meditations. All we have farther to say is, that the profits of the treatise are devoted to some poor persons.

Art. 77. *A Letter to a Friend.* 8vo. 1s. Bew. 1788.

This writer aims some heavy blows at national churches in general, and at the Church of England in particular. Five questions are proposed respecting the latter, which are answered much to her disadvantage. The defence we leave to those concerned, only we remark, that as to some points of doctrine the Author appears to accord with the thirty-nine articles; and farther, that he is a Baptist: Infant-baptism is, in his view, the fruitful source of all evil. However, he does not seem to distinguish between the practice itself and the manner of its administration.

Art. 78. *A Blow at the Root of pretended Calvinism, or real Antinomianism.* By John Hampson. 8vo. 1s. Johnson. 1788.

By *pretended Calvinism* this writer means that 'which, under the shew of attributing all to *grace*, destroys the freedom of human actions, reduces man to a mere machine, and runs into the stoical fatalism. *This* (after Mr. Robertson) he calls *pretended*, because it was not, he says, the system of Calvin, nor is it the system of the Scripture, which never so states the doctrine of the fall, as to exculpate sinners, nor ever so speaks of divine influence, as to annihilate moral agency.' Whether he is himself a Calvinist we enquire not: he appears to be a man of thought and knowledge, and we apprehend of piety and candour. He gives a strange account of the *rant* of some who are ranked as *pretenders*. The topics of predestination or necessity, liberty or free-will, are attended with great difficulties—happily for us, practical religion and moral duty are far more obvious. This pamphlet is farther intended as a defence of another which is called 'Free Thoughts on the Extent of the Death of Christ, and on the Doctrine of Reprobation.'

## SINGLE SERMONS.

I. *The Sign given to Ahaz.* A Discourse on Isaiah vii. 14, 15, 16. delivered in the Church of St. John, Devizes, at the triennial Visitation of Shute Lord Bishop of Sarum, July 26, 1786. By Benjamin Blayney, B. D. Rector of Poulshot, Wilts. To which is subjoined, a proposed Emendation of a Passage in a Dissertation formerly published by the same Author, on Dan. ix. ver. 20, &c. 4to. 1s. Cadell.

The learned Author of this Discourse adopts the idea of Mr. Postlethwaite (in his sermon on the same text preached and printed at Cambridge in the year 1781\*), that in the prophecy in question, the birth of Christ is not given as the sign to Ahaz of his approaching deliverance, but the deliverance itself is the sign held forth to confirm the certainty of the future extraordinary birth; and adds, as a farther illustration, that the subsequent prediction of the calamities which were coming upon Ahaz, were also intended as a sign of the same event. He understands the words "butter and honey, &c." as denoting that the Messiah would appear in a humble station, and be contented with the most ordinary food, and would select good

\* See Rev. vol. lxiv. p. 478.

men from the multitude to be members of his spiritual kingdom. He renders the passage thus: "Butter and honey shall he eat *when he shall* know to refuse what is evil and chuse what is good." The discourse will be perused with pleasure by those who are engaged in the critical study of the Scriptures.

II. *The Christian Pastor's Duty to teach the Divinity of Christ with Disinterestedness and Charity.* Preached at the Visitation at Richmond, Yorkshire, May 30, 1787. Published at the Request of the Clergy. By the Rev. C. Francis, M. A. Rector of Wath. 4to. 1s. Baldwin, &c.

A slight apology for orthodoxy, which, though neatly drawn up, goes very little farther than barely to shew the Author's good intentions.

III. *Preached August 22, 1787, at the Ordination of the Rev. John Love,* Minister of the Gospel at Crispin-street, Spitalfields. By the Rev. Thomas Rutledge. To which is added, the Charge, by the Rev. William Smith, A. M. Published at the Desire of the Congregation. 8vo. 1s. Elliot and Co. 1787.

Mr. Rutledge gives a very singular reason for not supplying the defects and rectifying the inaccuracies of this discourse, namely, that 'the doing so would have made it, in some measure, different from that which was delivered to the auditors, and which they desired to be printed.' The Public has certainly nothing to do with this apology: however, if it satisfied the congregation to whom it was delivered, it may be sufficient; for it is not very probable that the defects of the publication will be perceived far beyond the precincts of Crispin-street.

## CORRESPONDENCE.

\* In answer to Curiosa's inquiry (mentioned in your entertaining Miscellany for May last) concerning the 'Odes to the holy Mountains,' which you could not find out by your Index\*; I beg leave to inform her by the same channel, that the poem she inquires after is mentioned in the Monthly Review for August 1779 (vol. lxi. p. 93.), and is entitled, 'The Jewish Bard. In Four Odes to the Holy Mountains. By John Wheeldon, A. M. 4to. 1s. Goldsmith.' I am,

Alnwick,  
July 18, 1788.

Gentlemen,

Your most obedient Servant,

R. R.\*

\* It is to be found in the *General Index*, under the Author's name. Vide letter W. in the class POETRY, &c.

\*.\* Mr. Shaw's letter, dated from Rochdale, August 21, 1787, was not received till within a few days past.

†\*† Other Articles of CORRESPONDENCE will be found in our APPENDIX [published with this Number], page 670.



# THE MONTHLY REVIEW,

For AUGUST, 1788.

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ART. I. *Warton's Edition of Milton's Poems, &c.* continued: See our last Month's Review, p. 12.

MUCH will be found in Mr. Warton's notes, for which the admirers of the Miltonic Muse will consider themselves as indebted to this learned Editor, and which will contribute to convey his name to posterity, united with that of our great poet. But notwithstanding the large portion of praise which we confess is due to him for his long and learned attention to these Juvenile Poems; we cannot compliment him so far as to say we have read all his notes with approbation. We have observed in this volume, what is too frequently met with in valuable and approved commentaries—explanations given where no explanations are necessary, and omitted, where the reader will expect to find them. Sometimes we meet with notes which are neither critical, explanatory, nor illustrative; and the pages are often crowded by the adduction and juxtaposition of parallel places (if the occurrence of a particular word may be said to constitute a parallel place) from various authors, which may evince, indeed, the Editor's intimate acquaintance with our old English poets, but which often appear to us unnecessary, either to explain the meaning, or to render more conspicuous the beauties of his Author. Among the notes which are neither critical nor explanatory, may we not reckon the following?

Il Penseroso, line 62.

*Most musical, most melancholy.*] 'I recommend this verse as a motto for an Eolian harp.'

106. *Such notes, as warbled to the string*

*Drew iron tears down Pluto's cheek.*] 'When Handel's L' Allegro and Il Penseroso were exhibited at Birmingham a few years ago, this passage, for obvious reasons, was more applauded than any in the whole performance.'

The note with which Mr. Warton presents us, on the 45th line of *Lycidas*, will not, probably, make his readers smile, but will

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rather

rather induce them to think he has given himself more trouble than was necessary, and afford them an opportunity of retorting on him his own words, *Critics must shew their reading in quoting books.*

‘*As killing as the canker to the rose.*’] Shakespeare is fond of this image, who, from frequent repetition, seems to have suggested it to Milton. SONN. lxx.

For CANKER vice the SWEETEST BUDS doth love.

Again, *ibid.* xxxv.

And loathsome CANKER lives in SWEETEST BUD.

Again, *ibid.* xcv.

Which, like a CANKER in thy fragrant ROSE,  
Doth spot the beauty of thy budding name.

And of a rose again, which had feloniously stolen the boy's complexion and breath, *ibid.* xcix.

But for his theft, in pride of all his growth,  
A vengefull CANKER eat him up to death.

And in the TWO GENTLEMEN OF VERONA, A. i. S. i.

— As in the SWEETEST BUDS

The eating CANKER dwells, so eating love, &c.

Again, TEMPEST, A. i. S. ii.

— Something stain'd

With grief, that's beauty's CANKER.—

And in the FIRST P. OF HENR. VI. A. ii. S. iv.

Hath not thy ROSE a CANKER, Somerset?

And in HAMLET, A. i. S. iii.

The CANKER galls the INFANTS of the SPRING  
Too oft before their buttons are disclos'd.

And in K. RICHARD II. A. ii. S. iii.

But now will CANKER sorrow eat my BUD.

And in the RAPE OF LUCRECE, SUPPL. Shakef. i. 52.

Why should the WORM intrude the maiden BUD?

And in the MIDS. N. DR. A. ii. S. iii. The fairies are employed,

Some to kill CANKERS in the MUSK-ROSE buds.

Canker-Blooms are mentioned in Shakespeare's SONN. liv.

The CANKER-Blooms have full as deep a dye  
As the perfum'd tincture of the roses.

But there the CANKER-Bloom is the *dog-rose*. As in MUCH ADO ABOUT NOTHING, A. i. S. iii. “I had rather be a CANKER in a hedge, than a *rose* in his grace.” Shakespeare affords other instances.’

This is given as a specimen of what is to be often met with. In L'ALLEGRO, we have a similar list of parallel places on the word *triumphs*; in IL PENSEROSO, another on *arched walks*; in ARCADES, there is another on *curl the grove*; and in COMUS we have a number of passages brought together from various authors  
where

where the words *trip*, *tripping* and *trippingly* occur to illustrate the line,

‘ Other trippings to be trod.’

Subjoined to LYCIDAS are notes to explain what the Author meant by *beaked promontory*;—*they knew not of his story*;—*reverend fire*, and *tender stops of various quills*; but Mr. Warton offers not a syllable on the *scrannel pipes*, nor endeavours to point out the precise meaning of the word *scrannel* by the aid of one parallel passage. It is possible he might have searched for it (as Johnson did) in vain; but this he should have told us, as this would have ascertained it to be a word of Milton's invention; or at least first employed by him in poetry. Instances of the like kind are to be found in the notes affixed to the other poems. In L'ALLEGRO, *nods and becks* are favoured with an explanation; but the *wreathed smiles* are left to explain themselves. *Day's garish eye*, in IL PENSEROSO, furnishes an opportunity of exhibiting a string of quotations from Spenser, Joshua Silvester, Browne, Sir J. Beaumont, Phineas Fletcher, Drayton, Shakespeare, and Gay, in which the word *eye* occurs; but the word *garish*, which is rather less common and not quite so well understood as the word *eye*, is found in neither of them. In COMUS he condescends to inform his readers that *quaint* signifies *strange, odd, unusual*; while on the phrase *blear illusion* he is silent: and (not to adduce other instances) on line 293, ‘ *And the swinkt hedger at his supper sat,*’ it is observed that ‘ *hedger* is a pastoral word at once natural and new;’ but on neither the meaning or merit of the adjective *swinkt* is any observation offered.

It is the professed business of this commentary to point out Milton's imitations; and this, in general, is happily executed, his Editor having carefully traced him among the older poets, and marked many passages in them which may reasonably be supposed to have furnished him with ideas, or assisted his conceptions. But this investigation, though it might prove fatal to an ordinary poet, serves only to increase the reputation of our sublime bard. To him we may better apply an observation which we recollect Mr. Warton has made relative to Pope, ‘ he invades authors like a monarch, and what would be theft in other poets, is only victory in him.’\* Places are taken notice of where he has even improved on Shakespeare: an instance may be seen in Comus, l. 22.

But Critics, when employed in detecting imitations, are very apt to pursue the matter too far. Later poets are generally represented by them as imitating their predecessors, in instances where it is more reasonable to conclude they alike copied from

\* See the Essay on the Genius and Writings of Pope.

Nature. Milton at the beginning of *IL PENSEROSO* has these lines,

‘As thick and numberless

As the gay motes that people the sun-beams.’

Dr. Newton takes notice of this as a similitude copied from *Chaucer's Wife of Bath's Tale*, 868, ‘*As thik as motis in the sunni beme*,’ Mr. W. thinks it full as probable to be taken from *Drayton*, or from *Caxton's Golden Legend*, where the same mention is made of these *motes*. Is it not, however, most probable that Milton was neither indebted to Chaucer, Drayton, nor Caxton for this allusion; but to Phœbus himself? With equal reason may we charge every modern painter who introduces into his picture the rising or setting sun, with copying preceding artists who have drawn this common object, as accuse our Author in the above instance of copying older poets. Could a passage have been exhibited where the *motes* were described as *gay*, and *peopling* the solar beams, there would have been reason for concluding Milton had copied it; but his allusion to the *numberless motes in the beams of the sun*, was not perhaps suggested to him by reading, but by observation. Similes like this, so obviously presented by Nature, cannot be well produced as examples of imitation.

Errors and omissions in such a body of criticism will almost necessarily occur; for where is the man whose vigilant enquiry nothing can elude; whose recollection nothing escapes, and whose decisions are always governed by unerring judgment? It is, therefore, some compliment to our Editor's abilities and industry to observe, that these are comparatively few. His performance has lustre, and will shine notwithstanding those spots which the eye of criticism may discern on its surface. Hastily correcting the press, he has suffered errors to appear, p. 3, where *μυλαμφυλλαι* is translated *nigra filia*, instead of *nigra folia*, and *δαφναι*, *myrti*, instead of *lauri*.

We conceive Mr. W. mistaken in his note on this couplet in *Lycidas*,

V. 130. ‘But that the two-handed engine at the door  
Stands ready to smite once and smite no more,’

when he observes, ‘that our Author here anticipates the execution of Archbishop Laud by a *two-handed engine* or *ax*.’ Milton being only a poet, and not a prophet, it is not probable he referred to this particular event; but meant only in general to assert that the great executioner, Death, stood ready at the door with his two-handed engine or *scythe* to cut off the dissipated clergy. The very argument of the poem expresses this. *The Author bewails a learned friend—and by occasion foretells the ruin of our corrupted clergy then in their beighth.*

To the quotation from the poem prefixed to *Burton's Anatomy of Melancholy*, at the end of *Il Penseroso*, he should have added the



the beautiful song in the *Nice Valour*, or *Passionate Madman* of Beaumont and Fletcher, which was evidently well known to Milton.

Arcades, l. 97, by *lillied banks*, says the Editor, perhaps we are to understand *water-lillies*. Perhaps not, as these do not grow on banks but at the bottom of rivers, and have their leaves and flowers floating on the surface.

The phrase, in the postscript of Sir H. Wotton's letter prefixed to Comus, *Our friendship too soon interrupted in the cradle*, Mr. W. interprets '*when you was but a child*;' but surely it means no more than *that it was interrupted almost as soon as it commenced*.

Will not the objection made by Mr. W. to the propriety of the Spirit's first speech in Comus, be removed by considering it as a soliloquy?

When he represents the word *viewless* (note to Comus, l. 91.) as almost peculiar to Milton, he must have forgotten a beautiful passage in Shakespeare's Measure for Measure; where is this line,

'To be imprison'd in the *viewless* winds.'

He confounds the *Mummers* with the *Wassailers* (note v. 178.), and at v. 375. (not with his usual judgment) wishes to alter '*Were in the flat sea sunk*,' into, '*Were in the sea flat sunk*.' But were there no impropriety in describing the sun and moon as sinking flat, we should prefer the present reading, as it accords with the author's *level brine* in *Lycidas*.

V. 760. *I hate when Vice can bolt her arguments*. This verse he explains as having a reference to a *bolting-mill*, or *bolting-hutch* used for separating the flour from the bran. But here the word *bolt* is borrowed from archery. *The bolt* is the arrow of the cross-bow, and *to bolt* is the act of shooting it. Hence it came to be used in general to signify to *shoot*, *dart*, or *throw out*.

Sonnet viii. line 13. *Of sad Electra's poet*. 'By the epithet *sad*, Milton denominates the pathetic character of Euripides.' To us, *sad*, in this place, appears rather to belong to Electra than to Euripides.

These imperfections are trifling, and venial; but our duty to the Public obliges us to take notice of *some* which will not be thought to come altogether under this description.

Mr. Warton merits some little reprehension for the unfairness with which, in an instance or two, he has treated Dr. Newton, his predecessor; but we think him most censurable for the *violent party prejudices* which he gives vent to, on all occasions, against his Author. Though lavish in his praises of Milton the Poet, he can give no quarter to Milton the Puritan. Here his observations have offended us; not because we have espoused the principles of Milton, and are partial to puritanical polemic, but because

we think them improper in a work of polite criticism, illiberal, and such as his text by no means justifies.—Why these repeated attacks on his author? Does the Laureat esteem it impolitic *Rege sub Augusto—laudare Catonem*? or has he so cordial an aversion to Puritanism, that the very shadow of its shade so discomposes him, that he cannot refrain from thrusting his critical rapier into every hole and crevice, where he suspects it to be lurking? Without investigating the motive of his enmity, it is sufficient for us to observe, that he appears to be so blinded by zeal or passion in pursuing it, as sometimes to draw his sword when no enemy is near, and aim a dreadful blow at Puritanism, when this spiritual monster is to all but himself invisible. *e. g.* The following passage in *Comus*, v. 178.

*In wanton dance they praise the bounteous Pan,  
And thank the gods amiss* —————

is taken notice of as an early symptom of Milton's propensity to Puritanism, and condemned as containing an indirect satire on the festivals established by the church, and a censure of the *book of sports*, which Mr. W. appears to have no objection to revive, thinking it would remove what he contemptuously, but at the same time improperly, calls *the Calvinism of an English Sunday*.

We leave ecclesiastics to debate with him about the manner in which Sunday should be observed, and shall only comment on the note as far as it relates to the text. Here we would ask him wherein the passage favours in particular of Puritanism? Do not all sects agree in this, *that to praise God with wantonness and indecency, is to praise him amiss*. Milton, no doubt, with many others, disapproved of *those recreations and sports* which Charles II. (that *elegant and liberal monarch*, as Mr. W. calls him) encouraged by his *Declaration, on the Lord's Day*; but if this passage, which has provoked his Editor's animadversions, be descriptive of these sports, it ought to be represented, not as a symptom of Milton's propensity to Puritanism, but to Christianity. Surely he does not mean to consider these as the same. But why these remarks about Puritanism, when the Editor, in a preceding note (p. 137.), tells us that his Author was *not yet a Puritan*, being only 26 years old; and that *COMUS* was written *before he had been deeply tinctured with the study of the Bible*\*?

With as little reason is Milton accused, line 808, of 'ridiculing establishments'

*Against the canon laws of our foundation.* —————

We took off our spectacles, wiped the glasses as clean as we could, replaced them, looked, and looked again, considered every word, revolved and re-revolved the whole passage in our minds, but we could perceive not an atom of ridicule in it. To

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\* This expression for a divine is not the most decent.

us it appears as grave and harmless a line as ever was penned; and he who can take umbrage at it, must be as sore on the article of *establishments*, as the North Briton was on the subject of a *certain disease*, when he ran his dirk into a poor sow that was rubbing herself against a post. because he considered her as casting a national reflection. *Laugh where we must, be candid where we can*, is the maxim we would ourselves observe, and prescribe to others. To accuse Milton of reflecting on the establishment, on such slender evidence, discovers no great inclination for doing justice to his character.

Many other observations, with an evident view of exposing his Author's principles, are made in various parts of this work; observations which, as they contradict one another, appear to us rather suggested by prejudices than dispassionate reason. We are told (p. 95.) 'that no man was ever so disqualified to turn Puritan as Milton:—' *that the cold and philosophical principles of Calvinism were unpoetical, and furnished no pleasures to the imagination.*' How then did Milton after he adopted these unpoetical principles write the *Paradise Lost*? Mr. W. solves this question; but in doing it, he completely refutes the foregoing assertions; for he informs us (p. 154.) 'that poetry is of all religions:—' nor does he merely confute them in this general way; but directly affirms (p. 234.) 'that what was enthusiasm in most of the puritanical writers, was poetry in Milton.'

But why is the Puritanism of Milton made such a perpetual theme? His works demonstrate that he loved the Muse before and after he avowed himself a Calvinist. However absurd and ridiculous, therefore, Mr. W. may deem the religious principles of his Author, they are evidently not chargeable with those evils which he imputes to them. Nor will his readers thank him for making them so very conspicuous; for turning aside their thoughts from the charms of his verse to points of religious controversy. Milton the *Puritan* has long slept with his fathers, and let him sleep in peace. As a *Poet*, we wish more especially to remember him; and as such he must ever live the pride of the English Muse.

We must not forget to add, that this volume is honoured with some occasional illustrations by Dr. Joseph Warton. With his opinion of the comparative merit of Milton's English Poems, we shall conclude this article, and leave the Latin Poems for a future review:

'If I might venture to place Milton's Works, according to their degrees of Poetic Excellence, it should be perhaps in the following order; *PARADISE LOST*, *COMUS*, *SAMSON AGONISTES*, *LYCIDAS*, *L'ALLEGRO*, *IL PENSEROSO* \*. The three last are in such an

\* Quere, in point of merit, ought not *Il Penseroso* to have been named before *L'Allegro*?

exquisite strain, says Fenton, that though he had left no other monuments of his genius behind him, his name had been immortal.'

[*To be continued.*]

ART. II. *The History of the Lives of Abeillard and Heloisa*; comprising a Period of eighty-four Years, from 1079 to 1163: with their genuine Letters from the Collection of Amboise. The Second Edition\*. By the Rev. Joseph Berington. 4to. 1l. 1s. Robinsons. 1788.

**T**HOUGH the loves of Abeillard and Heloisa have long been famous, and have given birth to one of the most beautiful and pathetic poems in any language, their story may, by some, perhaps, be thought scarcely deserving of an industrious investigation in the page of serious history. It can now, they may suppose, be of little moment, to determine the exact degree of criminality which attended this celebrated amour. Mr. Berington, however, seems to be of a different opinion. Finding, as he apprehends, many particulars in the history of Abeillard and Heloisa misrepresented by biographers, as well as by the poet, he undertakes 'to free from obloquy two characters that have been much aspersed.' He has not, however, confined himself to this single object. He has exhibited Abeillard in the character of a philosopher, as well as in that of a lover. And he has stepped beyond the province of the critical biographer into that of the general historian, by giving some sketches of the great events, respecting policy and religion, which distinguished the period in which his principal characters appeared.

Amboise's edition of Abeillard's works (printed at Paris in 1616), with an apologetic Preface, and Notes on Abeillard's Memoirs of his own Life, by And. Du Chesne; Gervaise's Lives of Abeillard and Heloisa, published at Paris in 1720; and the Life of Abeillard in Moreri's General Dictionary, have furnished our Author with his principal materials. In his arrangement he has chiefly followed Gervaise. From these sources, and from the records of general history, he has drawn together incidents, which he has digested into an entertaining, and, in some respects, an interesting work.

In the narration of the amour between Abeillard and Heloisa, he has shewn much ingenuity and ability. As a specimen of this part of the work, we shall extract his account of what passed between these lovers, at the time when Abeillard, after his mistress had brought him a son, made her a proposal of marriage:

\* The first edition, which was published about two years ago, escaped our notice.

'I am

‘ I am come, said he, (after the first salutations were over, and he had kissed his child, whom Heloisa, with the countenance of an angel, presented to him,) I am come to take you back to Paris, and to marry you.—Heloisa laughed, for she imagined, that he only spoke from gaiety, which was an usual thing with him.—I am serious, continued he: I have seen your uncle; he is reconciled to me, and I have promised to marry you.—If you be serious, replied Heloisa, it becomes me likewise to be so; and I tell you seriously, that I can never consent to be your wife.—The firm tone, in which the last words were spoken, struck Abeillard with surprise.—Your assertion, said he, is peremptory; but I must hear your reasons.—You shall, said she; and then proceeded.

“ If you imagine this step will so far satisfy my uncle, as to appease his anger, Abeillard, you are deceived. I know him well, and he is implacable.—If to save my honour be your object; most evidently you mistake the means. Is it by disgracing you that I must be exalted? What reproaches should I merit from the world, from the church, from the schools of philosophy, were I to draw from them their brightest star? and shall a woman dare to take to herself that man, whom nature meant to be the ornament and the benefactor of the human race? No, Abeillard, I am not yet so shameless.—Then reflect on the state of matrimony itself: with its littlenesses and its cares, how inconsistent is it with the dignity of a wise man! St. Paul earnestly dissuades from it; so do the saints; so do the philosophers of ancient and modern times. Think on their admonitions, and imitate their example.—I will suppose you engaged in this honourable wedlock. What an enviable association; the philosopher and chamber-maids, writing desks and cradles, books and distaffs, pens and spindles! Intent on speculation, when the truths of nature and religion are breaking on your eye; will you bear the sudden cry of children, the lullaby of nurses, or the turbulent bustling of disorderly servants? I speak not of your delicacy, which, at every turn, must be disagreeably offended. In the houses of the rich these inconveniences, I own, can be avoided: with you and me, Abeillard, it must be otherwise.—In the serious pursuits of wisdom, I am well aware, there is no time to lose; worldly occupations are inconsistent with the state. Is philosophy only to have your vacant hours? Believe me, as well totally withdraw from literature, as attempt to proceed in the midst of avocations. Science admits no participation with the cares of life. View the sages of the heathen world, view the philosophising sects among the Jews, and among us view the real Monks of the present day. It was in retirement, in a total seclusion from noisy solicitudes, that these men pretended to give ear to the inspiring voice of wisdom.—May I speak of sobriety and continence, Abeillard? But it does not become me to instruct you. I know, however, how the sages, of whom I speak, did live.—You, moreover, are a churchman, bound to severer duties. Is it in wedlock you mean to practise them? Will you rise from my side to sing the holy praises of the Lord?—The prerogative of the church may perhaps weigh lightly with you; support then the character of a philosopher: if you have no respect for holy things, let common decency check the intemperance of your designs. Socrates, my Abeillard,

lard, was a married man ; and the example of his life has been set up as a beacon, to warn his followers from the fatal rock. The seats of Xantippe are upon faithful record.—The hidden feelings of my soul shall be open to you. Abeillard, it is in you only that all my wishes centre. I look for no wealth, no alliances, no provision. I have no pleasures to gratify ; no will to serve, but your's. In the name of wife there may be something more holy, something more imposing : but I vow to heaven, should Augustus, master of the world, offer me his hand in marriage, and secure to me the uninterrupted controul of the universe, I would deem it more honourable to be called the *mistress* of Abeillard, than the *wife* of Cæsar."

' During this address, Abeillard was silent ; but a conflict of passions, varying his countenance, marked their strong emotions. Heloisa fixed her eyes on his, and waited his reply. A pause of some moments ensued.—My honour is pledged to your uncle, said he at last and it must be done.—If it must, replied Heloisa with a sigh that spoke the reluctance of her soul, it must : " But God grant that the consequences of this fatal step be not as painful, as the joys, which preceded it, have been great !"

' Uttering these words, her eyes were raised towards heaven ; and from the solemn tone, with which they were delivered, it seemed, says Abeillard, as if her mind presaged some disastrous event.'

The result of this conversation was, that the lovers were privately married ; the consequences of which, with respect to Abeillard, are well known. Although the whole narrative is sufficiently interesting, yet, as it would suffer by *mutilation*, we shall make no farther extract from this part of the work, but shall proceed to observe Abeillard in the character of a philosopher. After many disappointments and mortifications, he determined to retire from the world.

' As formerly he had wandered through the forests of Champagne, he had observed a spot, the recollection of which now returned upon his mind. It was a small sequestered vale, surrounded by a wood, not distant from Nogent sur Seine, and a rivulet ran near its side. It did not appear that the foot of any mortal had hitherto disturbed its solitude. To this place Abeillard hastened, and he spent his first night, as did the other tenants of the forest, protected only by the wide branches which spread over his head. Heloisa says, it was, at that time, the receptacle of wild beasts, and the retreat of robbers ; that it had not seen the habitations of men, or known the charms of domestic life.—He had one companion, who was an ecclesiastic.

' Abeillard, delighted with the novelty of his situation, (for when the mind is warmed by a degree of enthusiasm, it can discover beauties in a wilderness,) waited on the owners of the land, and expressed to them his wishes of becoming an inhabitant of their woods. The undertaking was then no unusual thing ; and they very freely gave their consent, and even made him a present of any extent of soil he might chuse to occupy.—The philosopher returned, and had soon measured out the district which could bound his desires.—His next step was to apply to the bishop of Troyes, in whose diocese his new possessions lay, for permission to build a small oratory. This likewise

was

was granted.—Without loss of time, Abeillard then, and his companion, planned the new building, and with the same hands began to erect it. The materials were not distant, nor was great skill required to put them together. They collected some boughs of trees; these they tied with twigs; and the structure rose visibly into form before their eyes.—Having completed what they called their oratory, and solemnly dedicated it to the holy Trinity, to express his disapprobation of the Unitarian system, which his enemies had also imputed to him, they constructed a second building, which was to be their own dwelling. This, it may be presumed, was not more highly finished than the temple they had dedicated to their Maker.

‘ Seldom had Abeillard been more happy than at this busy moment. Free from anxious cares, his mind enjoyed the present object. It was not brilliant indeed; but it occupied him. He had escaped from trouble; the voice of malevolence sounded no longer in his ears; and persecution ceased to oppress him. It was the situation of a weary traveller, who, at the end of his journey, lays down his heavy burden, and feels contented, because the load, which pressed him to the earth, is taken from his shoulders.—Abeillard rose with the sun to adore his Maker; he thanked him for the repose he enjoyed, and he lamented the follies of his life. The day he spent in study, or in conversation with his friend, to whom he recounted the adventures and the perils he had gone through. The water of the brook allayed his thirst, and of the very scanty provisions, which the forests of Champagne could supply, he made his meal. With the birds which sang round him, he retired to rest; and he laid his head down on the turf, careless and undisturbed.—A mind like his could not indeed circumscribe itself within the precincts of his lonely habitation: it would range the ideal world; enter there into active scenes; and sometimes perhaps be pleased with the prospect of future honours and renown. But foresee he could not, that this career of glory was ready to open in the very wilderness, which seemed to have put an eternal bar to the familiar intercourse of mortals.

‘ When it was publicly known, that Abeillard was again an independent man, and had seceded entirely from the world, the lovers of science, and many who had before been his scholars, enquired anxiously for his abode, resolved, could the learned solitary be discovered, to put themselves under his tuition, and once more to draw science from his lips. Their search was soon crowned with success: they found him situated, as I have described, in the forest near Nogent; and they opened their wishes to him.—Abeillard in vain resisted; he saw every avenue to his hermitage filling with young men, and crowds were round him, before he had time to take the advice of friends, or to consult the feelings of his own heart. The step could not at first seem pleasing, unless already the pure delights of solitude had begun to pall upon his mind. With one voice they requested, he would again become their master. He showed them his humble cell, the oratory he had raised, and he pointed to the wilderness, which their eager steps had just penetrated. “ Your proposal, said he to them, is inconsiderate. I can but applaud your thirst after knowledge; and the choice you make of me for an instructor is truly flattering. But you forget yourselves. In a moment, this dreary

dreary spot will teach you, that science, without the conveniences of life, is not worth pursuing."—His remonstrance was to little purpose: when the mind is strongly bent to an object, the view of ordinary difficulties does but animate its exertions.

"If want of conveniences, said they, be the obstacle which stands in our way, we will soon remove it."—An extraordinary and interesting scene now commenced. They looked round them; when, after a short conference, it was determined that, in imitation of Abeillard, they should become their own architects, and provide, in the first place, against the inclemencies of the air. Their master's cell gave the general plan. They tore down branches from the trees, and they twisted the pliant twigs. In a few hours the business was nearly completed.—Abeillard viewed, with infinite satisfaction, the busy scene; his approbation gave fresh life to their exertions; and it was no longer possible he could refuse his assent to a petition, which was pronounced with such unquestionable marks of sincerity.

He came forward: they read consent in his looks: "With tomorrow's sun, said he, I will meet you under yon spreading tree, and with the blessing of heaven on my endeavours, what instructions it may be in my power to give you, you shall freely receive from me." They heard his words with general acclamations.

The wants of nature now called for attention; but when the mind, engrossed with its own thoughts, retires in upon itself, these calls are easily satisfied. They, whom the luxurious tables of Paris could hardly gratify, now sat down to roots, and they found them savoury. The oaten cake had a relish, which they had not experienced in the ortolan. Their beds were made of dry weeds, or of the leaves which had fallen from the trees.—Thus did this new tribe of philosophers prepare themselves for the approach of wisdom: the academic grove was truly seen to rise again, and never had the ancient sages, on whose praises history dwells with wonder, sought for truth with more ardent enquiries.—Abeillard pronounced his first lecture: it was from the foot of the tree I mentioned: his hearers were seated round; for they had made themselves benches of boughs, and had raised the green turf into tables.

I have before remarked how extraordinary was this thirst after knowledge, which, with a degree of enthusiasm, of which we can form no idea, spread itself over the states of Europe. But nothing can mark more strongly the fallen condition of literature. When learned men are common, and learning itself is very generally diffused, not only the means of acquiring it are at hand, but there is also no novelty in the pursuit, calculated to excite peculiar energy and to rouse the passions. In the times I am describing, a learned man was a phenomenon; and who can be surprised that he should have been viewed with wonder? What is rare is highly prized; and what we prize is sought for, sometimes with an eagerness which astonishes cooler minds, and before which obstacles either vanish, or only serve to give an additional spring to exertions.—The scarcity of books, before the invention of printing, was likewise another principal circumstance, which, as it circumscribed the spread of learning, so did it render those, who, surmounting every impediment, attained it, objects of greater admiration.

‘ Before



‘ Before the end of the first year, the number of Abeillard’s scholars exceeded six hundred, situated in a forest, such as I have described, exposed to the inclement seasons, without a single convenience to smoothe the rugged life, or without one amusement, excepting what literary pursuits, scientific conversation, and their own society, could supply.—The subjects they discussed were either philosophical or religious, to which Abeillard added dissertations on the moral and social duties, which he could enliven by the brilliancy of his imagination, and by anecdotes drawn from sacred and profane history. But it matters little, as I have elsewhere observed, what our pursuits be, provided they excite attention, and we place our interest in them.—The compositions indeed of Abeillard I can read with little pleasure; they are jejune, intricate, and inelegant; and to me such would have been his lectures. I could not have inhabited the Champagne forests, nor have travelled in quest of such literary lore; and my European contemporaries will not dissent from me: but this only shews that, with circumstances, our dispositions vary, and that nothing can be more irrational, than to measure by the same standard, the notions and characters of two ages so remote, as this and the twelfth century.

‘ Abeillard, as it may be collected from his memoirs, at their hours of recreation, talked to his scholars of the ancient philosophers; he told them how these sages lived; he recounted the purity of their manners, and the eminence of their virtues: he turned to the sacred volumes, which relate the lives of the sons of the prophets; and here he found men who, near the waters of Jordan, had emulated the perfection of angels. With rapture he dwelt on the more than mortal virtues of the Baptist, and he followed the first converts to Christianity through their exemplary course of self-abasement, of prayer, of recollection, and of temperance. With these splendid epochs he compared the present day. They listened with complacency. In Abeillard they saw the divine Plato: and in themselves that illustrious group of disciples, which had given renown to the academic walks of Athens.’

From these specimens the reader will perceive that Mr. Berington possesses no mean talents for description.

[*To be concluded in our next.*]

ART. III. *An Account of the Pelew Islands, situated in the Western Part of the Pacific Ocean.* Composed from the Journals and Communications of Capt. Henry Wilson, and some of his Officers, who, in August 1783, were there shipwrecked in the *Antelope*, a Packet belonging to the Honourable East India Company. By George Keate, Esq. F. R. S. and S. A. 4to. 11. 1s. Boards. Nicol. 1788.

THE *Antelope* Packet was fitted out in England, by the Court of Directors of the East India Company, in the summer of 1782; and was then generally understood to be going on some secret expedition; but of this, or of its passage out to China, not a syllable appears in the publication before us.

Mr.

Mr. Keate takes her up at her arrival at Macao, or, as he calls it, Macoa, in China, in June 1783. They sailed from Macao on the 20th of July following, directing their course S. E.; but the object of their voyage is not even hinted at. 'Mr. Keate has only assured us, that the Antelope was not particularly sent out to explore undiscovered regions, or prepared to investigate the manners of mankind. The object, therefore, of a voyage, in the track which they were pursuing, is not easily guessed at, unless they were bound to some part of the north-west coast of America, to purchase the skins of the sea-otter, the value of which, in China, had then been lately made known to us, for the first time, by the surviving companions of that celebrated but unfortunate navigator, Captain Cook.

They had, in general, dirty and squally weather, until the 25th, when they made the Bashee Islands, in latitude  $21^{\circ}\frac{1}{4}$  N. and longitude  $121^{\circ}$  or  $122^{\circ}$  E. of Greenwich. The squally weather continued; through which they made their way S. E. until the 10th of August; in the night of which, being in latitude  $7^{\circ} 19'$  N. and longitude  $134^{\circ} 40'$  E. of Greenwich, the man who had the look-out suddenly called out, *Breakers!* But the sound of the word had scarce reached the ears of the officer on deck, before the ship struck, and stuck fast; and in less than an hour bulged, and filled with water up to the lower deck hatch-ways.

Captain Wilson's first orders were, to secure the gun-powder and small arms, and to get on deck the bread, and such other provisions as were liable to be spoiled by the water, and cover them with tarpaulins, &c. to keep them from the rain. As the ship took a heel in filling, there was some reason to fear she might overset; to prevent which, they cut away the mizen-mast, the main and fore top-masts, and lowered the fore and main yards, to ease her. The boats were then hoisted out, and filled with provisions; a compass, and some small arms, with ammunition, and two men, being put into each, with directions to keep them under the lee of the ship, and to be ready to receive their ship-mates, in case the vessel should part by the violence of the wind and waves, as it then blew an exceeding strong gale.

Every thing being now done that prudence could dictate in so trying and distressful a situation, the officers and people assembled on the quarter-deck, that part being highest out of the water, and best sheltered from the rain and sea by the quarter-boards; and waited for day-light, in hopes of seeing land, for as yet they had not been able to discern any. During this dreadful interval, the anxiety and horror of which is much easier to be imagined than described, Capt. W. endeavoured to revive the drooping spirits of his crew, by reminding them, that shipwreck was a misfortune

to which navigators were always liable ; and that although theirs was rendered more difficult and distressing by its happening in an unknown and unfrequented sea, yet he wished to remind them that this consideration should only rouse them to greater activity, in endeavouring to extricate themselves : and, above all, he begged leave to impress on their minds this circumstance, that whenever misfortunes, such as theirs, had happened, they had generally been rendered much more dreadful than they would otherwise have been, by the despair of the crew, and by their disagreement among themselves. To prevent which, he most earnestly requested each of them, separately, not to taste any spirituous liquor, on any account whatever ; and he had the satisfaction to find a ready consent given to this most important advice.

We have been the more circumstantial in our account of this part of their transactions, because we think it displays, in a most remarkable manner, the presence of mind which was preserved, and the prudence that was exerted by Capt. W. in one of the most trying situations to which human nature can be exposed. They shew also, in the most unequivocal manner, the temper and disposition of his officers, and the whole crew, and pronounce their eulogium with ten thousand times the force of any words that could be used.

The dawn discovered to their view a small island, at the distance of about three or four leagues to the southward ; and as the day-light increased, they saw more islands to the eastward. They now began to feel apprehensions on account of the natives, to whose dispositions they were perfect strangers : however, after manning the boats, and loading them in the best manner they were able for the general good, they were dispatched to the small island, under the direction of Mr. Benger, the chief mate, who was earnestly requested to establish, if possible, a friendly intercourse with the natives, if they found any, and carefully to avoid all disagreement with them, unless reduced to it by the most urgent necessity. As soon as the boats were gone, those who were left in the ship began to get the booms over board, and to make a raft for their security, if the ship should go to pieces, which was hourly expected : at the same time they were under the most painful apprehensions for the safety of the boats, on which all depended ; not only on account of the natives, but with regard to the weather also, as it continued to blow very hard. But in the afternoon they were relieved from their fears on this head, by the return of the boats, with the welcome news of their having landed the stores in safety, and left five men to take care of them ; and that there was no appearance of inhabitants being on the island where they landed : that they had found a secure harbour, well sheltered

tered from the weather, and also some fresh water. This good account revived every one, so that they pursued their labour, in completing and loading their raft. Toward evening, this business was accomplished, and they loaded the boats again with such stores as were most likely to suffer from the spray of the sea. Capt. W. ordered all his people into the boats, with which, and the raft, they left their old habitation, with heavy hearts, and much reluctance. The raft was so large, and so heavy laden, that it was not until very late, and after much fatigue and danger, they reached the cove where the first part of the stores had been landed, and where they passed the night in a very uncomfortable manner, on many accounts: for the weather turned out very wet and tempestuous; and though the five men who were left in the morning had laboured hard to clear the place, and in erecting a tent, yet it was too small to accommodate more than half of them, so that they were obliged to take the advantage of it alternately. The turbulence of the weather also quickened their anxiety, for fear the ship should go to pieces before they were able to save out of her such necessities as might be most useful to them. And moreover, though no traces of the natives had been seen while the boats remained on shore in the morning, the men who had been left there had discovered several places, in the course of the day, where there had been fires, with fish-bones and pieces of cocoa-nut shells scattered round them,—indubitable signs of human inhabitants having lately been there: it was therefore absolutely necessary to keep a constant watch, to prevent being surprised by them.

The next day the boats were sent again to the wreck, for such provisions and stores as they could procure out of it; and those who remained on shore were employed in drying their powder, and cleaning and fitting their arms for use, in case of need. As the boats did not return till ten o'clock in the evening, it spread much alarm among those who were on shore, especially as the night came on with very heavy and boisterous weather: nor were their spirits rendered much more tranquil by the arrival of the boats, as they brought with them the melancholy intelligence, that, on account of the badness of the weather, there was little hope that the ship would hold together until the morning, as she began already to part,—the bends and wales being started out of their places. This put an end to the hopes which had been fondly entertained, by most of the people, that when a calm succeeded, the ship might be got afloat, and repaired in such a manner as to enable them to return in her to Macao. A gloom now overspread every countenance, and every one seemed to think himself cut off for ever from the world, and all that he held dear in it. They could not help recollecting that they were

were utter strangers to the manners and dispositions of the inhabitants of the islands on which misfortune had thrown them, and they revolved in their imaginations the hostile scenes which they might possibly have to encounter. These reflections did not contribute to make the night, which turned out more tempestuous than the former, more comfortable.

In the morning it blew exceedingly strong, so that the boats could not go off to the wreck: the men therefore employed themselves in drying their provisions, and forming better tents, from the materials which they had brought from the ship the day before. About eight o'clock in the morning, the people being employed as above, and in clearing the ground from the wood which was behind the tents, and Capt. W. with Tom Rose, a Malay, whom they had taken on board at Macao, being on the beach, collecting the fresh water which dropped from the rocks, they saw two canoes, with men in them, coming round the point into the bay. This gave such alarm, that the people all ran to their arms; however, as there were but few of the natives, Capt. W. desired them to keep out of sight, until they should perceive what reception he met with, but to be prepared for the worst. They soon perceived that the natives had seen the Captain and the Malay as they conversed together, and kept their eyes stedfastly fixed on that part of the shore where the English were. The natives advanced very cautiously toward them, and when they came near enough to be heard, the Captain directed the Malay, to speak to them in his own language; which they did not at first seem to understand; but they stopped their canoes, and soon after one of them asked, in the Malay tongue, who our people were, and whether they were friends or enemies? Rose was directed to reply, that they were Englishmen, who had lost their ship on the reef, but had saved their lives, and were friends. On this they seemed to confer together for a short time, and then stepped out of the canoes into the water, and went toward the shore. Capt. W. instantly waded into the water to meet them, and embracing them in the most friendly manner, led them to the shore, and presented them to his officers, and unfortunate companions. They were eight in number, two of whom, it was afterwards known, were brothers to the Rupack, or King, of the neighbouring islands, and one was a Malay, who had been shipwrecked in a vessel belonging to a Chinese, resident on the island of Ternate, one of the same groupe of islands, and had been kindly treated by the King, who, he said, was a good man; and that his people also were courteous. He told them farther, that a canoe having been out, fishing, had seen the ship's mast; and that the King, being informed of it, sent off these two canoes at four o'clock that morning, to see what was become of the people who had be-

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longed

longed to her; and they knowing of the harbour which the Englishmen were in, had come directly thither.

Capt. W. and his people now going to breakfast, the natives sat down with them, and tasted the tea, but did not seem to like it: they appeared, however, to be better pleased with some sweet biscuits, which our people had brought with them from China; and before they had been with them an hour, they appeared perfectly free, and under no apprehension whatever. They seemed very desirous that one of the English should go with them in their canoes to their King, that he might see what sort of people they were. Every one agreed that it would be right for some person to go; but as difficulties arose concerning who the person should be, the Captain requested his brother, Mr. Matthias Wilson, to go, who readily consented; and about noon one of the canoes left the harbour, having Mr. Wilson with them: the other canoe, with four persons, among whom was Raa Kook, the elder of the King's brothers, and who was also General of his armies, remained with our people, of their own accord, until the canoe returned with Mr. Wilson. The Captain directed his brother to acquaint the King who they were; to relate to him, as well as he could, the nature of their misfortune; to solicit his friendship and protection, and permission to build a vessel to carry them back to their own country. He also sent a present by him to the King, of a small remnant of blue broad cloth, a canister of tea, another of sugar-candy, and a jar of rusk: the last article was added at the particular request of the King's two brothers.

Those who remained behind, observing that our people had much trouble to procure the fresh water which they had occasion for, conducted them across a narrow part of the island, where it was more plentiful; and the road to it being rugged and difficult, they carried Mr. Sharp, a youth of about fifteen years of age, who was sent on this duty, over the most difficult parts, in their arms; and were very careful in assisting, in those places, the men, who brought two jars of water from the well.

The weather remained as bad as ever all the next night; but grew better in the morning; and about 10 o'clock one of the boats went to the wreck. When they got there, they found that some of the natives had been on board; and that they had carried off some iron-work, and other things; and in particular, that they had rummaged the medicine-chest, and tasted several of the medicines, which being probably not very palatable, they had thrown out the contents, and carried off the bottles. This circumstance was made known to Raa Kook by the Captain, not so much by way of complaint, as to express his uneasiness for the consequences which might arise to the natives from their having tasted, or perhaps drank, such a variety of medicines.

medicines. Raa Kook's countenance fully described the indignation he felt at the treacherous behaviour of his countrymen; desiring that if they caught any of them attempting again to plunder the vessel, they would kill them, and he would justify the English to his brother for having done so: and he begged that Capt. W. would entertain no uneasiness whatever on account of what the plunderers might suffer, because it would be entirely owing to their own misconduct.

The same evening, Capt. W. made a proposition to his officers, the boldness and wisdom of which, and the resolution and firmness manifested in its execution, reflect the highest honour on him and them, while the unanimity and cheerfulness displayed by the crew in acceding to it, equally redound to their credit. Every one who knows any thing of seamen, knows that their grog "is the solace and joy of their lives;"—that their grog softens all their hardships, and causes even the horrors of war to pass by them unfelt;—that there is no undertaking so dangerous, or so desperate, that they will not most readily attempt for it, nor scarcely a comfort in life that they will not forego rather than relinquish it. Yet Capt. W. finding them rather noisy when they returned from the wreck (owing to a little strong liquor which the officer who was then on duty had given them, and which coming after long toil, and on an empty stomach, had operated powerfully, rather from these circumstances than from the quantity which they had drank), it alarmed him so much, that he submitted to his officers the propriety of staving (with the consent of the people) every cask of liquor which was in the ship. He knew it was too bold a step to be taken without their consent, and was fully aware of the difficulty of obtaining it; but he trusted to the regard which they had for him, and his influence over them; and he intended to make the people themselves the executioners of his purpose, while they were yet warm with the project. He had the satisfaction to find that his officers immediately acquiesced,—and the next morning he called all the crew together, and told them he had something to propose, in which their future welfare, nay, perhaps, their preservation, was most materially involved. He then submitted to their judgment the measure on which he and his officers had deliberated the evening before; urged the propriety of it in the most forcible terms, as a step which would best authorize the hope of deliverance from their present situation, and of seeing once more their own country, and those who were dear to them;—and he added, that however reluctantly they might yield to the proposition, yet they could not but be satisfied that the understanding of every individual amongst them must, on reflection, perceive that it was a measure absolutely necessary.

sary to be adopted. The moment he concluded, all the sailors, with the utmost unanimity, and to their lasting honour as men, replied, that however they might suffer from being deprived of their accustomed recruit of liquor, yet being sensible, that having easy access to it, they might not at all times use it with discretion, they gave their full assent to the Captain's proposal; and added, that they were ready to go directly to the ship, and stave every cask of liquor on board. This they most conscientiously performed; and so scrupulously did they execute their trust, that there was not a single man among them who would take even a farewell glass of his beloved cordial.

On the 14th, in the morning, Arra Kooker, the other brother of the King, returned to the island where the English were, and brought with him one of the King's sons. He informed Captain W. that his brother was on his way back; but that the canoe he was in had not been able to make such good way against the wind as his had done, which was the reason he was not yet arrived: and he added, that the King gave them free leave to build their vessel, either where they were, or in the island where he lived, and where they would be more immediately under his protection. Soon after Mr. M. Wilson returned, and the account which he gave of his expedition was to the following purport:

“ When the canoe which I went in approached the island where the King lives, a vast concourse of the natives ran out of their houses to see me come on shore. The King's brother took me by the hand, and led me up to the town, where a mat was spread for me, on a square pavement, and I was directed to sit down on it. In a little time the King appeared, and being pointed out to me by his brother, I rose and made my obeisance after the manner of Eastern nations, by lifting my hands to my head, and bending my body forward; but he did not seem to pay any attention to it. I then offered him the presents which my brother had sent by me, and he received them in a very gracious manner. His brother now talked a great deal to him, the purport of which, as I conceived, was to acquaint him with our disaster, and the number of us; after which the King ate some of the sugar-candy, seemed to relish it, and distributed a little of it to several of his chiefs, and then directed all the things to be carried to his own house. This being done, he ordered refreshments to be brought for me: the first consisted of a cocoa-nut shell of warm water, sweetened with molasses: after tasting it, he directed a little boy, who was near him, to climb a cocoa-nut tree, and gather some fresh nuts; he cleared one of them from the husk, and after tasting the milk of it, bad the boy present it to me, making signs for me to drink the milk, and then return the nut to him; and when I had done so,  
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he broke the shell in two, ate a little of the meat, and then returned it to me to eat the rest. A great crowd of the natives had by this time surrounded me, who were curious and eager to examine my clothes and person; but as it began to be dark, the King, his brother, myself, and several others, retired into a large house, where supper was brought in, consisting of yams boiled whole, and others boiled and beaten together, as we sometimes do potatoes; there were likewise some shell-fish, but I could not determine what they were. After supper I was conducted to another house, at some distance from the first, by a female. Here I found at least forty or fifty men and women; and signs were made for me to sit or lie down on a mat, which seemed spread on purpose for me to sleep on: and after all the company had satisfied themselves with viewing me, they went to sleep, and I laid myself down on the mat, and rested my head on a log, which these people use as a pillow, and drew another mat, which also seemed laid for the purpose, over me. I was unable even to slumber, but lay perfectly still; and some considerable time after, when all was quiet, about eight men arose, and made two great fires at each end of the house, which was not divided by partitions; but formed one large habitation. This operation of theirs, I confess, alarmed me very much indeed! I thought of nothing less, than that they were going to roast me, and that they had only laid themselves down, that I might drop asleep, for them to dispatch me in that situation. However, as there was no possibility of escaping the mischief, if any were intended, I collected all my fortitude, and recommended myself to the Supreme Disposer of all events. I lay still, expecting every moment to meet my fate; but, to my great surprise, after sitting a while to warm themselves, I perceived that they all retired again to their mats, and stirred no more till daylight. I then got up, and walked about, surrounded by great numbers of men, women, and children; and, in a little time, was joined by the King's brother, who took me to several houses, in every one of which I was entertained with yams, cocoa-nuts, and sweetmeats. I was afterwards conducted to the King, to whom I signified, by signs, that I wished much to return to my brother: he understood me perfectly, and explained to me, by signs also, that the canoes could not go out, on account of the great wind. I spent the remainder of the day in walking about the island, and observing its produce, which consisted chiefly of yams and cocoa-nuts: the former they cultivate with great care, in large plantations, which are all in swampy watery ground, such as the rice grows in, in India. The cocoa-nuts grow chiefly about their houses, as does also the beetle-nut, which they chew as tobacco."

The favourable account which Mr. Wilfon brought, joined to the message the King had sent to the Captain by his brother and son, put all our people into great spirits; so that they applied to their several avocations with redoubled vigour, and particularly to getting every thing they could from the wreck.

On the 15th, the English were informed that the King was coming; and soon after they saw a great number of canoes turning the point which formed the harbour; but the King stopped as soon as he got within the bay, and directed one squadron of the canoes, which were all armed, to retire to the back of the island; thinking, probably, that so great a number of armed people would create an alarm among the strangers. He then came forward with the rest, in great form, and with much parade, as far as the tide, which was then low, would permit them; and it was signified to Capt. W. by the King's brothers, that he should then go and meet him. Accordingly two of his own people took him on their shoulders, and carried him through the water to the King's canoe, which he was requested to enter; and he and the King, whose name was Abba Thulle, embraced one another. The Captain then related the nature of their misfortune to Abba Thulle, by means of the two Malays, and repeated his request to be permitted to build a vessel to carry them home; and the King again gave his permission for them to build it, either where they were, or at the island where he resided; but recommended the latter, adding, that the island on which they had landed was unhealthy, which was the reason it was not inhabited; and that he apprehended they would be ill when another wind began to blow. The Captain informed him, that they had a person with them whose business it was to cure diseases; and that it would be very inconvenient to them if they removed farther from the wreck of their vessel, because they could not then procure from her such things as they might want, without much trouble and loss of time. To these reasons the King assented; and making signs that he wished to land, the Captain was carried on shore by his people, and Abba Thulle, stepping into the water, followed him. He viewed all the tents, and the stores and arms which they had got on shore, with great attention, as his two brothers had done before. He accepted of such refreshments as they had to give him, as well as the presents which were offered to him; and, toward evening, he went away to the back of the island, with all his attendants, seemingly much gratified with what he had received and seen; but his two brothers, with their attendants, remained with the English.

The next morning they began laying down the blocks and ways for building their intended vessel; and in the afternoon the King again came round to the cove where the English were.

Capt.

Capt. W. and his people had observed a gloom on the faces of the King's two brothers all that morning, and now perceived the same thoughtfulness, or, as they interpreted it, coolness, on that of the King, which gave them much uneasiness, because they could neither tell how they had given offence, nor how to remove it. Capt. W. was again requested to go to the King in his canoe, with which he readily complied; and there, after much apparent struggle within himself, Abba Thulle told him, that he was then at war with some of his neighbours, who had injured him; and that having learnt, from what his brothers had seen, and the Malay had told them, of the effects of their fire-arms, he wished him to lend him four or five of his people, to go with them in a few days to battle against their enemies; not doubting but that they would give them the most decided victory. Capt. W. not knowing what might be the consequence of a refusal, instantly replied, that the English were as his own people; that the enemies of the King were their enemies; and that the people he asked for should be ready when they were wanted. The countenance of the King, his brothers, and all their attendants, instantly brightened up; and it fully appeared to Capt. W. and his people, that the gloom which had been seen on the faces of Abba Thulle and his attendants, had arisen from their fear of asking a favour which it might be inconvenient or disagreeable to their new friends to grant. Abba Thulle then told Capt. W. that they were to fight in four days; that he would call for the people to-morrow, and take them with him to Pelew, the island where he resided; and that he would bring them back as soon after the engagement as possible: in the mean time, he said, he would leave with him the same number of his own people, such as might be trusted; and assured him that all imaginable care should be taken that the men who went to his assistance, should receive no hurt.

The next day, the 17th, the King came for the men; and five stout young fellows begged of their comrades to suffer them to go without casting lots (as every man was eager to go), which was agreed to. The King, his brothers, and son, took each one in his canoe; and the English giving their comrades three cheers at parting, Abba Thulle and all his people, as soon as the meaning of it was explained to them, got up and joined in returning the salute.

Those who were left behind now set themselves earnestly to the construction of their vessel: but the five men not returning until the afternoon of the 25th, and this being so much longer than the time mentioned by Abba Thulle, Capt. W. and his people began to be under very disagreeable apprehensions on their account; and, in order to render themselves more independent on their neighbours for the future, in case any thing bad

should have happened, they raised a barricade round their tents, and got one of the great guns and two swivels from the ship: the former they mounted on its carriage, so as to command the whole entrance into the harbour; and the two swivels were fixed on the stumps of two trees cut down for the purpose, in such a manner, and in such positions, as would permit them to be pointed in every necessary direction; and when these works were completed, they began to think themselves almost independent of Abba Thulle and his people. However, the appearance of their companions, in the afternoon of the 25th, in good health and spirits, and accompanied by their old friend Raa Kook, dispersed their fears, but did not abate their satisfaction at finding themselves enabled to be their own protectors.

The account given by Mr. Cummins, the third mate of the *Antelope*, who was one of the five men that went on this expedition, was in substance as follows:

They lay on the 17th, at night, on a small island, about six leagues to the eastward of the Englishmen's cove, and three or four miles from Pelew, the King's residence, where they were received with great kindness, and treated with much hospitality; and next morning went to Pelew, where they remained until the 21st, the King being not able to get all his canoes together before that time. At break of day, however, on that morning, they all mustered before the King's house, with their arms, which consisted of bamboo darts, from five to eight feet long, and pointed with the wood of the beetle-nut tree, bearded. These they use for close fighting; but they had also short ones, which they threw, by means of a stick of about two feet long, to a great distance. The English embarked in five different canoes, in which they went about ten or twelve leagues still farther to the eastward, calling at several villages which belonged to Abba Thulle, to refresh, and collect reinforcements; and about half past two o'clock they arrived in sight of the enemy. They had now with them a fleet of about 150 canoes, on board of which there were above 1000 men; but of the enemy's force our people could form no very probable conjecture. Before the action, Raa Kook went in his canoe close to the town, and talked to the enemy some time, having one of our men, named Thomas Dutton, with him; but who had orders not to fire until a signal, which had been agreed on, should be given. What the general said being received by the enemy with great indifference, he threw a spear at them (the signal for battle), which was instantly returned by a volley from the enemy, and Dutton fired at the same time. One man fell directly; and this threw them into such confusion, that the people on shore ran away with great precipitation, while those who were in the canoes leaped into the water, and

and made for land as fast as they could: a few more musquets were fired, which dispersed the enemy entirely; and Abba Thulle and his people seemed perfectly satisfied with this mark of their victory, as they never offered to pursue them, nor to make any use of it, but to land, and strip a few cocoa-nut trees of their fruit, and carry off a few yams, and other provision. They immediately returned homeward, the King being highly pleased with his triumph; and stopped at several places in their way, where the women brought out sweet liquor for the people to drink; but it being too far to get home that night, the fleet dispersed up several creeks, about eight o'clock in the evening, and slept there. The next day, feasts were prepared in all the neighbouring houses, and about three o'clock in the afternoon the people re-embarked, and arrived at Pelew the same evening. Here there was nothing but feasting and rejoicing all the next day, and on the following morning the King dismissed the English, with great marks of satisfaction, and high encomiums on their behaviour and valour. He accompanied them to the water-side, and sent two large canoes, laden with yams, and other provisions, to their companions; and the General, Raa Kook, would accompany them back: they, however, got no farther that day than the small island where they lay the first night; for their old friends received them, if possible, with greater hospitality than before, and were eager to express to them, by signs, that they knew how much they had contributed to defeat the King's enemies. The next morning, they suffered the English to depart, and rejoin their ship-mates; and Raa Kook saw them safe to the end of their journey.

The warriors now joined their companions in labouring at their new vessel, which went on with as much expedition as could be expected, when the circumstances and the inconveniences which they laboured under, are considered.

[ *To be concluded in our next.* ]

ART. IV. *Gibbon's Roman History*, continued: Vol. V. See our last, p. 20.

OF historical composition and oeconomy, two different modes have been adopted, each of which is justified by great examples. Among the writers of antiquity, Thucydides, Xenophon\*, and Diodorus Siculus, follow the order of time, and adjust the transactions which they relate, according to the precise dates when they happened. Herodotus and Polybius, on the other hand, regard chiefly the order of events, and relate the

\* This is meant of his Grecian history; for his Institution of Cyrus, and his Expedition of the Ten thousand, are arranged on other principles.

rise,

rise, progress, and conclusion of one important action, before they proceed to other actions, depending at the same period of time. By this means, the thread of the narrative remains unbroken; the attention of the reader is kept awake; his affections are engaged: he sees the dependance of events on each other; and when he has finished his perusal of the work, he can look back with pleasure, recollect the order and connection of the several parts, and contemplate the symmetry and beauty of the whole. To this latter mode of historical composition, the ancient \* critics universally gave the preference; and it is this mode which Mr. Gibbon has followed, with uncommon industry, and singular success. Without regulating his history by the course of the year, or observing the exact order of time, he has not however neglected chronology. In this particular, he is minutely accurate; well knowing that it is the duty of an historian to preserve, distinctly, the date of each event; but that to crowd all events together which happen at the same date, is totally incompatible with that duty, since it must inevitably distract the attention of his reader, and destroy the unity and beauty of his work.

We judged these observations necessary, to obviate an objection, which has been made to this elaborate history, and which must have a considerable influence on the minds of those who, being accustomed to read the histories of particular kingdoms, will imagine that Mr. Gibbon's work is irregular and deserving of censure, in that very particular in which it is most regular, and merits most praise. In the history of particular kingdoms, an author can seldom look beyond the reign, or point of time, to which his narrative relates; but in a history of such extent and compass as that of the Decline and Fall of the Roman Empire, in which the transactions of distant ages and remote countries verge to one point, and conspire to one end †, he is often obliged to look back, and to anticipate, to combine in one view wide intervals of time and space, and to harmonize into one general system a variety of detached and seemingly discordant particulars. This part of the historian's duty, which Mr. Gibbon has fulfilled with equal ingenuity and judgment, is so finely illustrated by a Greek writer, that we cannot forbear exhibiting the passage in a literal translation.

\* See particularly Dionysius of Halicarnassus, in his letter to Pompey; and Lucian on the composition of history.

† Polybius employs the same words in speaking of *his* subject, the "Formation of the Roman greatness." Fortune, he said, had brought the affairs of the world to have, all of them, one single tendency, *μὴν πρὸς ἓνα καὶ τοὺς αὐτοὺς σκοπὸν*.

“ In fine,” says Lucian in the work above cited, “ the historian is to be considered as a Phidias, a Praxiteles, or Alcamenes, or some other of those masters in the plastic arts. For, neither are they the makers of the gold, the silver, the ivory, or other materials on which they work. No; these were furnished by the Elians, Athenians, or Argives. Their business was to bring them into form; to saw the ivory, to shape and polish it, to unite and harmonize the parts, and add the gold in suitable ornaments. This only is their proper art and business, to give to their materials the shape, economy, and composition; and such, exactly, is the true art and skill of the historian.”

In the first chapter of his fifth volume, Mr. G. traces the history of the Byzantine Emperors, from Heraclius to the Latin conquest; and describes the succession of families, the characters of the Greek princes, and the tendency of their reign to accelerate or suspend the downfall of the Eastern empire. At the conclusion, he observes, that ‘ if we compute the number and duration of the reigns, it will be found, that a period of six hundred years is filled by sixty Emperors, including in the Augustan list some female sovereigns; and deducting some usurpers who were never acknowledged in the capital, and some princes who did not live to possess their inheritance. The average proportion will allow ten years for each Emperor, far below the chronological rule of Sir Isaac Newton, who, from the experience of more recent and regular monarchies, has defined about eighteen or twenty years as the term of an ordinary reign. The Byzantine empire was most tranquil and prosperous when it could acquiesce in hereditary succession: five dynasties, the Heraclian, Isaurian, Amorian, Basilian, and Comnenian families enjoyed and transmitted the royal patrimony during their respective series, of five, four, three, six, and four generations; several princes number the years of their reign with those of their infancy; and Constantine the Seventh and his two grandsons occupy the space of an entire century. But in the intervals of the Byzantine dynasties, the succession is rapid and broken, and the name of a successful candidate is speedily erased by a more fortunate competitor. Many were the paths that led to the summit of royalty: the fabric of rebellion was overthrown by the stroke of conspiracy, or undermined by the silent arts of intrigue: the favourites of the soldiers or people, of the senate or clergy, of the women and eunuchs, were alternately clothed with the purple: the means of their elevation were base, and their end was often contemptible or tragic. A Being of the nature of man, endowed with the same faculties, but with a longer measure of existence, would cast down a smile of pity and contempt on the crimes and follies of human ambition, so eager, in a narrow span, to grasp at a precarious and short-lived enjoyment. It is thus that the experience of history exalts and enlarges the horizon of our intellectual view. In a composition of some days, in a perusal of some hours, six hundred years have rolled away, and the duration of a life or reign is contracted to a fleeting moment: the grave is ever beside the throne; the success of a criminal is almost instantly followed by the

the loss of his prize; and our immortal reason survives and disdains the sixty phantoms of Kings who have passed before our eyes, and faintly dwell on our remembrance. The observation, that, in every age and climate, ambition has prevailed with the same commanding energy, may abate the surprise of a philosopher; but while he condemns the vanity, he may search the motive, of this universal desire to obtain and hold the sceptre of dominion. To the greater part of the Byzantine series, we cannot reasonably ascribe the love of fame and of mankind. The virtue alone of John Comnenus was beneficent and pure: the most illustrious of the princes, who precede or follow that respectable name, have trod with some dexterity and vigour the crooked and bloody paths of a selfish policy: in scrutinizing the imperfect characters of Leo the Isaurian, Basil the First, and Alexius Comnenus, of Theophilus, the second Basil, and Manuel Comnenus, our esteem and censure are almost equally balanced; and the remainder of the Imperial crowd could only desire and expect to be forgotten by posterity. Was personal happiness the aim and object of their ambition? I shall not descant on the vulgar topics of the misery of Kings; but I may surely observe, that their condition, of all others, is the most pregnant with fear, and the least susceptible of hope. For these opposite passions, a larger scope was allowed in the revolutions of antiquity, than in the smooth and solid temper of the modern world, which cannot easily repeat either the triumph of Alexander or the fall of Darius. But the peculiar infelicity of the Byzantine princes exposed them to domestic perils, without affording any lively promise of foreign conquest. From the pinnacle of greatness, Andronicus was precipitated by a death more cruel and shameful than that of the vilest malefactor; but the most glorious of his predecessors had much more to dread from their subjects than to hope from their enemies. The army was licentious without spirit, the nation turbulent without freedom: the Barbarians of the East and West pressed on the monarchy, and the loss of the provinces was terminated by the final servitude of the capital.

In the second chapter of this volume, which is the 49th of the work, Mr. G. examines the introduction, worship, and persecution of images, which was immediately followed by the revolt of Rome and Italy from the Eastern empire. The Romans once more attempted to assert their freedom; the Popes aspired at temporal as well as spiritual jurisdiction, and the Lombards threatened the safety and existence of Rome. But the fate of Italy depended on the movements beyond the Alps. Charles Martel, who governed the French monarchy with the humble title of Mayor or Duke, had saved his country, and perhaps Europe, from the yoke of the Saracens. His son Pepin, the heir of his power and virtues, assumed the office of champion of the Roman church; and Charlemagne, the son of Pepin, imitated and surpassed the glorious example of his father. The mutual obligations of the Popes and the Carolingian family, form the important link of ancient and modern, of civil and ecclesiastical history; and Mr. G. has explained them with an accuracy,



curacy, fulness, and perspicuity, which we have not met with in any other writer. The passage being too long for insertion, we shall only mention that the Carlovingian race were invested by the Popes with the dignities of King of France, and of Patrician of Rome. The feeble Childeric, the last descendant of Clovis, was degraded, shaved, and immured in a convent for the remainder of his days. The royal unction of the Kings of Israel was dexterously applied in consecrating the title of Pepin; a German chieftain was transformed into the Lord's Anointed; the Franks were absolved from their ancient oath; and a dire anathema was thundered against them, and their posterity, if they should dare to renew the same freedom of choice, or to elect a King, except in the holy and meritorious race of the Carlovingian princes. In consequence of the dignity of Patrician, these princes were presented with the keys of the shrine of St. Peter, as a pledge and symbol of sovereignty, and with a holy banner, which it was their right and duty to unfurl in defence of the church and city. Charlemagne, having conquered the Lombards, was received by the Romans as a saviour and a master. The people swore allegiance to his person and family; in his name money was coined, and justice was administered; the election of the Popes was examined and confirmed by his authority; and except an original, and self-inherent claim of sovereignty, there was not any prerogative remaining, which the title of Emperor could add to the Patrician of Rome. The Carlovingians were not ungrateful for these obligations. The farms and houses, which formed the ancient patrimony of the church, were extended into the temporal dominion of cities and provinces; 'and the donation of the exarchate to the Pope was the first fruits of the conquest of Pepin.' The splendid gift was granted in supreme and absolute dominion; and the world beheld for the first time a Christian Bishop invested with the wealth and prerogatives of a temporal prince. Not satisfied with this ample jurisdiction, some apostolical scribe composed, before the end of the eighth century, the decretals and the donation of Constantine. The first of the Christian Emperors, according to the legend, being healed of the leprosy by St. Sylvester, the Roman Bishop, declared his resolution of founding a new capital in the East, and resigned to the Popes the free and perpetual sovereignty of Rome, Italy, and the provinces of the West. This fiction was received by the ignorance and credulity of the times, and though universally rejected after the revival of letters, by the contempt of historians and poets, it is still enrolled among the decrees of the Canon law. The Popes themselves, says Mr. G. have indulged a smile at the credulity of the vulgar; but a false and obsolete title still sanctifies their reign; and by the same fortune which has attended the decretals and the Sibylline oracles,

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the edifice has subsisted, after the foundations have been undermined.

In the three following chapters (the 50th, 51st, and 52d), Mr. G. gives an account of the Arabians, or Saracens, whose valour and enthusiasm had so great a share in the destruction of the Eastern empire. This interesting part of his history opens with an animated description of Arabia, with its inhabitants; which is followed by an account of the birth, character, and doctrine of Mahomet, the voluntary or reluctant submission of the Arabs to his authority—his death, and successors. Mr. G. then pursues the victories and conquests of these successors, through Persia, Syria, Egypt, Africa, and Spain; and having described the empire of the Caliphs, in its full extent and greatest splendor, he unfolds the causes which led to its decline and dissolution: their unsuccessful sieges of Constantinople, their invasion of France, and defeat by Charles Martel, the civil wars of the Ommiades and Abbassides, and the luxury of the Caliphs, which at the same time that it proved useless to their private happiness, relaxed the nerves, and terminated the progress, of the Arabian power.

A ray of light beams from the darkness of the tenth century; and Mr. G. availing himself of the labours of Constantine Porphyrogenitus, ventures to describe, in his 53d chapter, the state of the capital and provinces in that age, when the remnant of the empire still exceeded the measure of the largest of the European kingdoms.

The same princes (viz. the Greek Emperors) might assert, with dignity and truth, that of all the monarchs of Christendom they possessed the greatest city, the most ample revenue, the most flourishing and populous state. With the decline and fall of the empire, the cities of the West had decayed and fallen; nor could the ruins of Rome, or the mud walls, wooden hovels, and narrow precincts of Paris and London, prepare the Latin stranger to contemplate the situation and extent of Constantinople, her stately palaces and churches, and the arts and luxury of an innumerable people. Her treasures might attract, but her virgin strength had repelled, and still promised to repel, the audacious invasion of the Persian and Bulgarian, the Arab and the Russian. The provinces were less fortunate and impregnable; and few districts, few cities, could be discovered which had not been violated by some fierce Barbarian, impatient to despoil, because he was hopeless to possess. From the age of Justinian the Eastern empire was sinking below its former level: the powers of destruction were more active than those of improvement; and the calamities of war were embittered by the more permanent evils of civil and ecclesiastical tyranny. The captive who had escaped from the Barbarians was often stripped and imprisoned by the ministers of his sovereign: the Greek superstition relaxed the mind by prayer, and emaciated the body by fasting; and the multitude of convents and festivals diverted many hands and many days from

from the temporal service of mankind. Yet the subjects of the Byzantine empire were still the most dexterous and diligent of nations; their country was blessed by nature with every advantage of soil, climate, and situation; and, in the support and restoration of the arts, their patient and peaceful temper was more useful than the warlike spirit and feudal anarchy of Europe. The provinces that still adhered to the empire were repopled and enriched by the misfortunes of those which were irrevocably lost. From the yoke of the Caliphs, the Catholics of Syria, Egypt, and Africa, retired to the allegiance of their prince, to the society of their brethren: the moveable wealth, which eludes the search of oppression, accompanied and alleviated their exile; and Constantinople received into her bosom the fugitive trade of Alexandria and Tyre. The chiefs of Armenia and Scythia, who fled from hostile or religious persecution, were hospitably entertained: their followers were encouraged to build new cities and to cultivate waste lands; and many spots, both in Europe and Asia, preserved the name, the manners, or at least the memory, of these national colonies. Even the tribes of Barbarians, who had seated themselves in arms on the territory of the empire, were gradually reclaimed to the laws of the church and state; and as long as they were separated from the Greeks, their posterity supplied a race of faithful and obedient soldiers. Did we possess sufficient materials to survey the twenty-nine themes of the Byzantine monarchy, our curiosity might be satisfied with a chosen example: it is fortunate enough that the clearest light should be thrown on the most interesting province; and the name of *PELOPONESUS* will awaken the attention of the classic reader.'

Mr. Gibbon's description of the state of the Peloponesus is too long for insertion; but one paragraph, respecting manufactures, especially that of silk, is so curious, that we cannot refuse it a place:

'But the wealth of the province, and the trust of the revenue, were founded on the fair and plentiful produce of trade and manufactures: and some symptoms of liberal policy may be traced in a law which exempts from all personal taxes the mariners of Peloponesus, and the workmen in parchment and purple. This denomination may be fairly applied or extended to the manufactures of linen, woollen, and more especially of silk: the two former of which had flourished in Greece since the days of Homer; and the last was introduced perhaps as early as the reign of Justinian. These arts, which were exercised at Corinth, Thebes, and Argos, afforded food and occupation to a numerous people: the men, women, and children, were distributed according to their age and strength; and if many of these were domestic slaves, their masters, who directed the work and enjoyed the profit, were of a free and honourable condition. The gifts which a rich and generous matron of Peloponesus presented to the Emperor Basil, her adopted son, were doubtless fabricated in the Grecian looms. Danielis bestowed a carpet of fine wool, of a pattern which imitated the spots of a peacock's tail, of a magnitude to overspread the floor of a new church, erected in the triple name of Christ, of Michael the archangel, and of the prophet Elijah. She gave six hundred pieces of silk and linen, of various use and denomination: the silk was painted with the Tyrian dye, and adorned

adorned by the labours of the needle; and the linen was so exquisitely fine, that an entire piece might be rolled in the hollow of a cane. In his description of the Greek manufactures, an historian of Sicily discriminates their price, according to the weight and quality of the silk, the closeness of the texture, the beauty of the colours, and the taste and materials of the embroidery. A single, or even a double or treble thread was thought sufficient for ordinary sale; but the union of six threads composed a piece of stronger and more costly workmanship. Among the colours, he celebrates, with affectation of eloquence, the fiery blaze of the scarlet, and the softer lustre of the green. The embroidery was raised either in silk or gold: the more simple ornament of stripes or circles was surpassed by the nicer imitation of flowers: the vestments that were fabricated for the palace or the altar often glittered with precious stones; and the figures were delineated in strings of Oriental pearls. Till the twelfth century, Greece alone, of all the countries of Christendom, was possessed of the insect who is taught by nature, and of the workmen who are instructed by art, to prepare this elegant luxury. But the secret had been stolen by the dexterity and diligence of the Arabs: the Caliphs of the East and West scorned to borrow from the unbelievers their furniture and apparel; and two cities of Spain, Almeria and Lisbon, were famous for the manufacture, the use, and perhaps the exportation, of silk. It was first introduced into Sicily by the Normans; and this emigration of trade distinguishes the victory of Roger from the uniform and fruitless hostilities of every age. After the sack of Corinth, Athens, and Thebes, his lieutenant embarked with a captive train of weavers and artificers of both sexes, a trophy glorious to their master, and disgraceful to the Greek Emperor. The King of Sicily was not inensible of the value of the present; and, in the restitution of the prisoners, he excepted only the male and female manufacturers of Thebes and Corinth, who labour, says the Byzantine historian, under a barbarous lord, like the old Eretrians in the service of Darius. A stately edifice, in the palace of Palermo, was erected for the use of this industrious colony; and the art was propagated by their children and disciples to satisfy the encreasing demand of the western world. The decay of the looms of Sicily may be ascribed to the troubles of the island, and the competition of the Italian cities. In the year thirteen hundred and fourteen, Lucca alone, among her sister republics, enjoyed the lucrative monopoly. A domestic revolution dispersed the manufacturers to Florence, Bologna, Venice, Milan, and even the countries beyond the Alps; and thirteen years after this event, the statutes of Modena enjoin the planting of mulberry-trees, and regulate the duties on raw silk. The northern climates are less propitious to the education of the silk-worm; but the industry of France and England is supplied and enriched by the productions of Italy and China.

From manufactures, Mr. G. naturally proceeds to the revenue of the Greek empire, which, if it amounted to seven millions sterling, must have far exceeded the incomes of the richest modern kingdoms, considering the relative values of the precious metals in the 10th and the 18th centuries. He next examines the

the pomp and magnificence of the Emperors, the offices of the palace, the state, and the army, the ceremonial of the court, and the proud superiority which the Greek princes affected over the other potentates of the earth. He then compares the Greeks with the Saracens and the Franks; since, from the age of Charlemagne to that of the Crusades, the world was occupied and disputed by these three rival nations. Their respective military strength, he observes, may be ascertained by a comparison of their courage, their arts and riches, and their obedience to a supreme head, who might call into action all the energies of the state. The Greeks, far inferior to their rivals in the first, were superior to the Franks, and at least equal to the Saracens, in the second and third of these warlike qualifications. The reader will be glad to find an account of the tactics and character of these great nations,—an account so comprehensive and so concise, that it is incapable of abridgment.

The invention of the Greek fire did not, like that of gunpowder, produce a total revolution in the art of war. To these liquid combustibles, the city and empire of Constantine owed their deliverance; and they were employed in sieges and sea-fights with terrible effect. But they were either less improved, or less susceptible of improvement; the engines of antiquity, the catapultæ, balistæ, and battering-rams, were still of most frequent and powerful use in the attack and defence of fortifications; nor was the decision of battles reduced to the quick and heavy fire of a line of infantry, whom it were fruitless to protect with armour against a similar fire of their enemies. Steel and iron were still the common instruments of destruction and safety; and the helmets, cuirasses, and shields, of the tenth century did not, either in form or substance, essentially differ from those which had covered the companions of Alexander or Achilles. But instead of accustoming the modern Greeks, like the legions of old, to the constant and easy use of this salutary weight; their armour was laid aside in light chariots, which followed the march, till, on the approach of an enemy, they resumed with haste and reluctance the unusual incumbrance. Their offensive weapons consisted of swords, battle-axes, and spears; but the Macedonian pike was shortened a fourth of its length, and reduced to the more convenient measure of twelve cubits or feet. The sharpness of the Scythian and Arabian arrows had been severely felt; and the Emperors lament the decay of archery as a cause of the public misfortunes, and recommend, as an advice, and a command, that the military youth, till the age of forty, should assiduously practise the exercise of the bow. The *bands*, or regiments, were usually three hundred strong; and, as a medium between the extremes of four and sixteen, the foot soldiers of Leo and Constantine were formed eight, deep; but the cavalry charged in four ranks from the reasonable consideration, that the weight of the front could not be increased by any pressure of the hindmost horses. If the ranks of the infantry or cavalry were sometimes doubled, this cautious array betrayed a secret distrust of the courage of the troops, whose numbers might swell the appearance of

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the line, but of whom only a chosen band would dare to encounter the spears and swords of the Barbarians. The order of battle must have varied according to the ground, the object, and the adversary; but their ordinary disposition, in two lines and a reserve, presented a succession of hopes and resources most agreeable to the temper as well as the judgment of the Greeks. In case of a repulse, the first line fell back into the intervals of the second; and the reserve breaking into two divisions, wheeled round the flanks to improve the victory or cover the retreat. Whatever authority could enact was accomplished, at least in theory, by the camps and marches, the exercises and evolutions, the edicts and books, of the Byzantine monarch. Whatever art could produce from the the forge, the loom, or the laboratory, was abundantly supplied by the riches of the prince, and the industry of his numerous workmen. But neither authority nor art could frame the most important machine, the soldier himself; and if the *ceremonies* of Constantine always suppose the safe and triumphal return of the Emperor, his *tactics* seldom soar above the means of escaping a defeat and procrastinating the war. Notwithstanding some transient success, the Greeks were sunk in their own esteem and that of their neighbours. A cold hand and a loquacious tongue was the vulgar description of the nation; the author of the tactics was besieged in his capital; and the last of the Barbarians, who trembled at the name of the Saracens, or Franks, could proudly exhibit the medals of gold and silver which they had extorted from the feeble sovereign of Constantinople. What spirit their government and character denied, might have been inspired in some degree by the influence of religion; but the religion of the Greeks could only teach them to suffer and to yield. The Emperor Nicephorus, who restored for a moment the discipline and glory of the Roman name, was desirous of bestowing the honours of martyrdom on the Christians who lost their lives in an holy war against the Infidels. But this political law was defeated by the opposition of the Patriarch, the Bishops, and the principal senators; and they strenuously urged the canons of St. Basil, that all who were polluted by the bloody trade of a soldier, should be separated, during three years, from the communion of the faithful.

These scruples of the Greeks have been compared with the tears of the primitive Moslems when they were held back from battle; and this contrast of base superstition, and high-spirited enthusiasm, unfolds to a philosophic eye the history of the rival nations. The subjects of the last Caliphs had undoubtedly degenerated from the zeal and faith of the companions of the Prophet. Yet their martial creed still represented the Deity as the author of war: the vital though latent spark of fanaticism still glowed in the heart of their religion, and among the Saracens who dwelt on the Christian borders, it was frequently rekindled to a lively and active flame. Their regular force was formed of the valiant slaves who had been educated to guard the person and accompany the standard of their lord; but the Musulman people of Syria and Cilicia, of Africa and Spain, was awakened by the trumpet which proclaimed an holy war against the Infidels. The rich were ambitious of death or victory in the cause of God; the poor were allured by the hopes of plunder, and the old,

the infirm, and the women, assumed their share of meritorious service by sending their substitutes, with arms and horses, into the field. These offensive and defensive arms were similar in strength and temper to those of the Romans, whom they far excelled in the management of the horse and the bow; the massy silver of their belts, their bridles, and their swords, displayed the magnificence of a prosperous nation, and except some black archers of the south, the Arabs disdained the naked bravery of their ancestors. Instead of waggons, they were attended by a long train of camels, mules, and asses; the multitude of these animals, whom they bedecked with flags and streamers, appeared to swell the pomp and magnitude of their host; and the horses of the enemy were often disordered by the uncouth figure and odious smell of the camels of the East. Invincible by their patience of thirst and heat, their spirits were frozen by a winter's cold, and the consciousness of their propensity to sleep exacted the most rigorous precautions against the surprises of the night. Their order of battle was a long square of two deep and solid lines; the first of archers, the second of cavalry. In their engagements by sea and land, they sustained with patient firmness the fury of the attack, and seldom advanced to the charge till they could discern and oppress the lassitude of their foes. But if they were repulsed and broken, they knew not how to rally or renew the combat; and their dismay was heightened by the superstitious prejudice, that God had declared himself on the side of their enemies. The decline and fall of the Caliphs countenanced this fearful opinion; nor were there wanting, among the Mahometans and Christians, some obscure prophecies which prognosticated their alternate defeats. The unity of the Arabian empire was dissolved, but the independent fragments were equal to populous and powerful kingdoms; and in their naval and military armaments, an Emir of Aleppo or Tunis might command no despicable fund of skill and industry and treasure. In their transactions of peace and war with the Saracens, the princes of Constantinople too often felt that these Barbarians had nothing barbarous in their discipline; and that if they were destitute of original genius, they had been endowed with a quick spirit of curiosity and imitation. The model was indeed more perfect than the copy: their ships, and engines, and fortifications, were of a less skilful construction; and they confess, without shame, that the same God who had given a tongue to the Arabians, had more nicely fashioned the hands of the Chinese and the heads of the Greeks.

The common appellation of Franks was applied to the Christians of the Latin church, the barbarous but warlike nations of the West, whose valour and exertions had been inspired and united by the soul of Charlemagne. In the beginning of the 10th century, the family of that conqueror had almost disappeared; the regal title was assumed by ambitious chiefs who divided his monarchy; while the nobles of every province disobeyed their sovereign, oppressed their vassals, and exercised perpetual hostilities against their equals and neighbours. Every peasant was a soldier, and every village a fortification. The powers of the mind and body were hardened by the presence of danger

danger and necessity of resolution. The peaceful occupations of society were abolished or corrupted; and the Bishop, says Mr. Gibbon, who exchanged his mitre for a helmet, was more forcibly urged by the manners of the times than by the obligation of his tenure. In the paragraph describing the manners which resulted from that situation, Mr. G. unites the splendor of Livy with the energy of Tacitus:

‘ The love of freedom and of arms was felt, with conscious pride, by the Franks themselves, and is observed by the Greeks with some degree of amazement and terror. “ The Franks,” says the Emperor Constantine, “ are bold and valiant to the verge of temerity; and their dauntless spirit is supported by the contempt of danger and death. In the field and in close onset, they press to the front, and rush headlong against the enemy, without deigning to compute either his numbers or their own. Their ranks are formed by the firm connections of consanguinity and friendship; and their martial deeds are prompted by the desire of saving or revenging their dearest companions. In their eyes, a retreat is a shameful flight; and flight is indelible infamy.” A nation endowed with such high and intrepid spirit, must have been secure of victory, if these advantages had not been counterbalanced by many weighty defects. The decay of their naval power, left the Greeks and Saracens in possession of the sea, for every purpose of annoyance and supply. In the age which preceded the institution of knighthood, the Franks were rude and unskilful in the service of cavalry; and, in all perilous emergencies, their warriors were so conscious of their ignorance, that they chose to dismount from their horses and fight on foot. Unpractised in the use of pikes, or of missile weapons, they were encumbered by the length of their swords, the weight of their armour, the magnitude of their shields, and, if I may repeat the satire of the meagre Greeks, by their unwieldy intemperance. Their independent spirit disdained the yoke of subordination, and abandoned the standard of their chief, if he attempted to keep the field beyond the term of their stipulation or service. On all sides they were open to the snares of an enemy, less brave, but more artful, than themselves. They might be bribed, for the Barbarians were venal; or surprised in the night, for they neglected the precautions of a close encampment or vigilant centinels. The fatigues of a summer’s campaign exhausted their strength and patience, and they sunk in despair if their voracious appetite was disappointed of a plentiful supply of wine and of food. This general character of the Franks was marked with some national and local shades, which I should ascribe to accident, rather than to climate, but which were visible both to natives and to foreigners. An ambassador of the great Otho declared, in the palace of Constantinople, that the Saxons could dispute with swords better than with pens; and that they preferred inevitable death to the dishonour of turning their backs to an enemy. It was the glory of the nobles of France, that, in their humble dwellings, war and rapine were the only pleasure, the sole occupation, of their lives. They affected to deride the palaces, the banquets, the polished manners, of the Italians, who, in the estimate of the Greeks themselves, had degenerated from the liberty and valour of the ancient Lombards.’



Mr. G. next examines a subject highly interesting to men of letters, and to literature itself; viz. the revival of Greek learning in the 9th century. The Emperor Basil, who lamented the defects of his own education, entrusted to the care of the learned and laborious Photius, his son and successor, Leo the Philosopher; whose reign, and that of his son, Constantine Porphyrogenitus, forms one of the most prosperous æras of the Byzantine literature. The scholars of the present age may still enjoy the benefit of the library of Photius, the philosophical extracts of Stobæus, the historic Lexicon of Suidas, the Chiliads of Tzetzes, and the Commentaries of Eustathius on Homer. The Empress Eudocia, and the Princess Anna Comnena, cultivated the arts of rhetoric and philosophy; and we must envy the generation that could still peruse the History of Theopompus, the Orations of Hypérides, and the Odes of Alcæus and Sappho.

In speaking of literature, Mr. Gibbon is peculiarly on his own ground; and the two concluding paragraphs of his 53d chapter may be considered as models of just criticism, and elegant composition;—such models as do honour to our country, and to our language. But our narrow limits will not allow us to transcribe them.

[ To be continued. ]

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ART. V. *The Mystical Hymns of Orpheus*, translated from the Original Greek: with a preliminary Dissertation on the Life and Theology of Orpheus. By Thomas Taylor. 8vo. 5s. sewed. Payne, &c. 1787.

**A**S every man who deserves, or even endeavours to deserve, well of the republic of letters, is entitled to our good wishes, we lament that Mr. Taylor had not lived before the Trojan war, or filled some lucrative and honourable post in the schools of Alexandria. In the former case, he might have profited by the personal instructions of his master Orpheus, and even played on his lyre, without fearing the fate of Neanthus\*.

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\* Afterwards, when Neanthus, the son of Pittacus the tyrant, found that the lyre drew trees and wild beasts with its harmony, he earnestly desired its possession; and having corrupted the priest privately with money, he took the Orphean lyre, and fixed another similar to it, in the temple. But Neanthus considering that he was not safe in the city in the day time, departed from it by night; having concealed the lyre in his bosom, on which he began to play. But as he was a rude and unlearned youth, he confounded the chords; yet pleasing himself with the sound, and fancying he produced a divine harmony, he considered himself as the blessed successor of Orpheus. However, in the midst of his transports, the neighbouring dogs, roused by the sound, fell upon the unhappy harper and tore him to pieces.

In the latter, he might have explored new regions of intellect with Plotinus, or Proclus, whose society would, probably, have been more congenial to his taste than that of Plato himself. At present, he unfortunately seems to be somewhat out of his element; for there are few, we believe, in these degenerate days, who contemplate the history of Orpheus, or of his philosophy, any otherwise than as a literary curiosity. For our own part, though we would by no means dispute the existence of so celebrated a character, on the authority of Tully's dubious quotation from Aristotle\*, yet Mr. T. must pardon us, if, after his zealous endeavours to initiate us in the mysteries of the Thracian bard, we still retain our Christian prejudices, and even doubt the truth of some anecdotes, which he has confidently related; for instance: 'This alone may be depended on, from general assent, that there formerly lived a person named Orpheus, whose father was Oeagrus, who lived in Thrace, and who was the son of a King, who was the founder of theology among the Greeks; the institutor of their life and morals; the first of prophets, and the prince of poets; himself the offspring of a Muse; who taught the Greeks their sacred rites and mysteries, and from whose wisdom, as from a perpetual and abundant fountain, the divine Muse of Homer, and the philosophy of Pythagoras and Plato, flowed; and, lastly, who by the melody of his lyre, drew rocks, woods, and wild beasts, slept rivers in their course, and even moved the inexorable King of Hell; as every page, and all the writings, of antiquity sufficiently evince.'

It is true, Mr. Taylor's faith seems to waver a little afterward; for he mentions the heretical opinion of Palæphatus, on one of the most extraordinary miracles of Orpheus, certainly without censure, and apparently with approbation.

'With respect to his drawing trees and wild beasts by the melody of his lyre, Palæphatus accounts for it as follows: The mad Bacchanalian nymphs, says he, having violently taken away cattle and other necessities of life, retired for some days into the mountains. When the citizens, having expected their return for a long time, and fearing the worst for their wives and daughters, called Orpheus, and intreated him to invent some method of drawing them from the mountains. But he tuning his lyre, agreeable to the orgies of Bacchus, drew the mad nymphs from their retreats; who descended from the mountains, bearing at first serulæ and branches of every kind of trees. But to the men who were eye-witnesses of these wonders, they appeared at first to bring down the very woods; and from hence gave rise to the fable.'

After enumerating the different persons celebrated under the name of Orpheus, Mr. T. proceeds to his Theology; exchanging, as he says, the obscurity of conjecture for the light of

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\* Orpheum poetam docet Aristoteles nunquam fuisse. De Nat. Deorum, lib. 1.

clear evidence, and the intricate labyrinths of fable, for the delightful, though solitary, paths of truth. The learned reader may easily guess at the nature of Mr. Taylor's clear evidence, when he learns that it is collected intirely from the writings of the later Platonists. That others may know where to seek for illumination on so sublime a subject, we shall transcribe a specimen of Mr. T.'s dissertation, in which he appears in the double character of an Orphic *theogogue*, and the translator of Proclus. After having stated, and attempted to explain, the well-known Orphic, or rather Platonic, division of beings into such as move only, such as are intirely moved, and such as both move and are moved, he proceeds thus :

‘ All things, therefore, depend upon unity, through the medium of intellect and soul. And intellect is of an uniform essence ; but soul of a mental form *νοητόν*, and the body of the world vivific, or vital, *ζωτικόν*. The first cause of all is indeed prior to intellect, but intellect is the first recipient of a divine nature ; and soul is divine, so far as it requires an intellectual medium. But the body which participates a soul of this kind is divine, in as great a degree as the nature of body will admit. For the illustration of intellectual light, pervades from the principle of things, to the extremes ; and is not totally obscured, even when it enters the involutions of matter, and is profoundly merged in its dark and flowing receptacle.

‘ Hence we may with reason conclude, that not only the universe, but each of its eternal parts, is animated, and endued with intellect, and is in its capacity similar to the universe. For each of these parts is a universe, if compared with the multitude it contains, and to which it is allied. There is, therefore, according to the Orphic and Platonic theology, one soul of the universe ; and after this others, which from participating this general soul, dispose the entire parts of the universe into order ; and one intellect which is participated by souls, and one supreme God, who comprehends the world in his infinite nature, and a multitude of other divinities, who distribute intellectual essences, together with their dependent souls, and all the parts of the world, and who are the perpetual sources of its order, union, and consent. For it is not reasonable to suppose that every production of nature should have the power of generating its similar ; but that the universe and primary essences should not more abundantly possess an ability of such like procreation ; since sterility can only belong to the most abject, and not to the most excellent natures.

‘ In consequence of this reasoning, Orpheus filled all things with Gods, subordinate to the demiurgus of the whole, *Δημιουργοί*, every one of which performs the office destined to his divinity, by his superior leader. Hence according to his theology there are two worlds, the intelligible and the sensible. Hence too his three demiurgic principles : Jovial, Dionysiacal, and Adonical, *Διόν, Διονυσιακή, Αδωνιακή*, from whence many orders and differences of Gods proceed,

intelligible\*, intellectual, super-mundane, mundane, celestial, authors of generation. And among these some in the order of guardian, demiurgic, elevating and comprehending Gods; perfecters of works, vivific, immutable, absolute, judicial, purgative, &c. and besides these to each particular divinity, he added a particular multitude of angels, dæmons, and heroes; for, according to Proclus, relating the opinion of Orpheus, and the theologists †, “About every God there is a kindred multitude of angels, heroes, and dæmons. For every God presides over the form of that multitude which receives the divinity.” He likewise considered a difference of sex in these deities, calling some male, and others female; the reason of which distinction Proclus ‡, with his usual elegance and subtilty, thus explains:

“The division of male and female comprehends in itself, all the plenitudes of divine orders. Since the cause of stable power and identity, and the leader *χορηγος* of being, and that which invests all things with the first principle of conversion, is comprehended in the masculine order. But that which generates from itself, all various progressions and partitions, measures of life and prolific powers, is contained in the female division. And on this account Timæus also, converting himself to all the Gods, by this division of generated natures, embraces their universal orders. But a division of this kind is particularly accommodated and proper to the present Theory, because the universe is full of this two-fold kind of Gods. For that we may begin with the extremes, heaven corresponds with earth, in the order and proportion of male to female. Since the motion of the heavens imparts particular properties and powers, to particular things. But on the other hand earth receiving the celestial defluxions, becomes pregnant, and produces plants and animals of every kind. And of the Gods existing in the heavens, some are distinguished by the male division, and others by the female: and the authors of generation, since they are themselves destitute of birth, are some of this order and others of that, for the demiurgic choir is abundant in the universe. There are also many canals as it were of life, some of which exhibit the male and others the female form. But why should I insist on this particular? since from the absolute unities, whether endued with a masculine or a feminine form, various orders of beings flow into the universe.”

With respect to the Hymns, or Initiations, here translated, Mr. T. agrees that they are justly ascribed to Onomacritus, though he seems to think, with Gesner, that this Athenian did not absolutely forge them, but rather altered the dialect of the old Thracian poet, making probably such additions and subtractions as he is said by Herodotus § to have used in other in-

\* *Θεοί Νοητοί, Νοετοί, Ὑπερκόσμοι, Ἐγκόσμοι, Οὐράνιοι, Γενισίουργοί.* Et inter hos, aliz *ταῖς φρεσιντικῶν θεῶν, Δημιουργικῶν, Αἰαγωγῶν, Συναδικῶν, Τελειουργῶν, Ζωογονῶν, Ἀρπῶν, Ἀπολύτων, Κριτικῶν, Καθαριστικῶν, &c.* Eschemb. Epig. p. 58.

† In Timæum, p. 67.

‡ In Tim. p. 290.

§ See Herod. lib. vii. p. 508. with Wesfeling's Note.

stances.

stances. It is not probable, says Mr. T. that they should have been the invention of any writer more modern than Onomacritus; and yet Cudworth \* reasons plausibly, at least, to prove they have been interpolated—a charge which our translator, we suppose, thought beneath his notice. Granting, however, that the Orphic Hymns now extant may be in general attributed to Onomacritus, it is natural to suppose an agreement between them and the Pythagorean theology, as far as any idea of it can be obtained. Upon this principle Mr. T.'s industry has been employed in examining the Denarius Pythagoricus of Meursius. We subjoin the following instances of similarity, collected by Mr. T. not because we think the real or supposed arcana of the Pythagorean or Orphic theology admits of any satisfactory explanation, but to shew that he has spared no pains in what he thinks a useful pursuit :

\* In the first place then, among the various names ascribed to the monad or unity, are those of the following Gods; viz. the Sun, Jupiter, Love, Proteus, Vesta. Now in the hymn to the Sun we find the epithet *αθάνατι Ζεῦ*, O immortal Jove. In that to Love *πυρρόμορος*, or wandering fire, which is likewise found in the hymn to the Sun. In the hymn to Love, that deity is celebrated as having the keys of all things †; viz. of æther, heaven, the deep, the earth, &c. And Proteus is invoked as possessing the keys of the deep ‡. Again, Vesta, in the Orphic hymns, is the same with the mother of the Gods; and the mother of the Gods is celebrated as “always governing rivers, and every sea §;” which perfectly agrees with the appellations given both to Love and Proteus. Again, among the various epithets ascribed to the duad, or number two, are, Phanes, Nature, Justice, Rhea, Diana, Cupid, Venus, Fate, Death, &c. Now Phanes, in the Orphic hymns, is the same with Protogonus; and Nature is called *πρωτογόνια*, or first-born, and *δική*, or Justice, as also *πιπρωμένη*, or Fate. Likewise Rhea is denominated *θύγατηρ πολυμορφῆς Πρωτογονίας*, or daughter of much-formed Protogonus; and in the same hymn the reader will find other epithets, which agree with the appellation given to Nature. Again, both Nature and Diana are called *ακυλοχία*, or swiftly bringing forth; and Love as well as Nature is called *διπλή*, or two-fold. In like manner Rhea and Venus agree, for he says of Venus *πάντα γὰρ ἐκ σῆθις ἰστέ*, for all things are from thee; and of Rhea, *Μήτηρ μὲν τοῖς θεοῖς καὶ τοῖς ἀνθρώποις*, or mother of Gods and mortal men. After which he expressly says that earth and heaven, the sea and the air, proceed from her divinity. Besides this, he celebrates Venus as governing the three Fates; *καὶ κρατίεις τρεσσὼν μοιρῶν*. And lastly, he says of Love, after representing that deity as invested with the keys of all

\* Intellect. Syft. Book i. chap. 4.

† —*πάντων κληῖδα ἔχονταί,*  
*Αἰθέρος, ὕδατος. κ. λ.*

‡ —*πόντου κληῖδας ἔχοντα.*

§ *Σοὶ πῶλε μοῖοι κρατίεσσι αἰὲ καὶ πᾶσα θάλασσα;*

things;

things; thou alone rulest the governments of all these \*; which he likewise affirms of Death in the same words. And thus much for the duad.<sup>2</sup>

In the same manner he proceeds through the remaining numbers, from the triad to the decad; and concludes his dissertation by lamenting that, in an age so barbarous as the present, the Commentary of Proclus on Plato's *Cratylus*, is not likely to be published: he comforts himself, however, with the hope that his own labours will in some measure supply its place, by opening the pure sources of genuine wisdom. To this end, he promises copious and truly philosophic notes, which, together with the translation, we shall now briefly consider.

Notwithstanding Mr. T.'s opinion, that the best effects are to be expected from translations of such works as contain the mysteries of ancient philosophy, we cannot help thinking that this poetical version of the Orphic Hymns is exposed to a manifest dilemma. For scholars, who can read them in the original Greek, will be disposed to decline Mr. T.'s assistance; and the mere English reader will either never peruse the work so kindly provided for him, or peruse it, we fear, with an ungrateful smile. Grave though we be, our own risibility has been provoked, sometimes by the strange appearance which the compound epithets, so natural to the Greek language, assume when literally translated into English †; and sometimes by the wanton adoption of

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\* In the hymn to Love, Μῦθος γὰρ τῶν πάντων οὐκὰς κρατύνεις. And in that to Death οἱ πάντων θνητῶν οὐκὰς κρατύνεις.

† Mr. Taylor was aware of this difficulty, though he seems to claim the merit of subduing it. 'Indeed where languages differ so much as the ancient and modern, the most perfect method, perhaps, of transferring the philosophy from the one language to the other, is by a faithful and animated paraphrase: faithful, with regard to retaining the sense of the author; and animated, with respect to preserving the fire of the original; calling it forth when latent, and expanding it when condensed. Such a one will every where endeavour to improve the light, and fathom the depth of his author; to elucidate what is obscure, and to amplify what in modern language would be unintelligibly concise.

'Thus most of the compound epithets of which the following Hymns chiefly consist, though very beautiful in the Greek language; yet when literally translated into ours, lose all their propriety and force. In their native tongue, as in a prolific soil, they diffuse their sweets with full-blown elegance; but shrink, like the sensitive plant, at the touch of the verbal critic, or the close translator. He who would preserve their philosophical beauties, and exhibit them to others in a different language, must expand their elegance, by the super-vening and enlivening rays of the philosophic fire; and, by the powerful breath of genius, scatter abroad their latent but copious sweets.

'If some sparks of this celestial fire shall appear to have animated the bosom of the translator, he will consider himself as well rewarded for his laborious undertaking.'

other

other expressions equally awkward, and utterly unauthorized by the original. The epithets φιλέθεος, φίλοιςρος, and μακίος, are all translated *fanatic*, which word Mr. T. seems to have used in the sense of the Latin word from which it is derived. *Fanaticus*, we are well aware, means *numine afflatus*; but *fanatic*, we apprehend, is never used in a good sense, by any author of repute\*.

Of the following passages, our Translator seems to have totally mistaken the meaning:

Και Σεμέλην, Βάχχῳ τε συνευαστῆρας ἀπάντας

Ἰνώ, Λευκοθέην τε, Παλαμώνα τ' Ὀλβιοδώτην—

'Bacchus and Semele, the friends of all,

And white Leucothea, of the sea I call,

Palæmon bounteous'— p. 113.

Μίκτος εἶψος ἀφανῶν ἔργων φανερών ἴς βραβεύεις—

'Of unapparent works thou art alone

The Dispensator visible and known'— p. 143.

Ἐνθεε, παύλοκρατωρ, ἱερῶτατε, ἀγλαδίμει—

'O pow'r all-ruling, holy, honour'd light'—ibid.

——— λόγῳ θῆταισι προφήτα—

——— 'Prophet of discourse'— p. 152.

Γυμναζήσα κόρη, φρικώδη θυμὸν ἔχουσα,

Γοργοφόνῃ, φυγολέει, τέχνην μητὲρ πολλοῦ βε,

Ὀρμαστειρά, φίλοις τε κακοῖς, ἀγαθοῖς δὲ φρονησίς.

Ἀρσὴν μὲν καὶ θῆλυς εἶψος, πολεματοκὲς μήτι.

Ἀσιολομορφὲ δ' ἄρκαίνα, φίλενθεε, ἀγλαοτίμει.—

'Gymnastic virgin, of terrific mind,

Dire Gorgon's bane, unmarried, blessed, kind;

Mother of arts, impetuous; understood,

Rage to the wicked, wisdom to the good:

Female and male, the arts of war are thine,

Fanatic, much-form'd dragoness, divine'— p. 157.

Εἴτ' ἐν Κύπρῳ, ἀνάσσα, τροφῇ σιο—

'Or if in Cyprus with thy mother fair'— p. 187.

Ἀθραῦτος το συνέιδος· αἰ θραῦεις γὰρ ἀπάντας

Ὅσσοι μὴ το σὸν ἦλθον ὑπο ζυγόν· ἀλλ' ὑπὲρ αὐτῶ

Πλαστῆντι βριαραῖσι παρεγκλιναντες ἀπληγῶς—

'A stable conscience, and an upright mind;

For men unjust by thee are undermin'd,

Whose souls perverse thy bondage ne'er desire,

But more untam'd decline thy scourges dire'— p. 195.

We must confess, that we have too little taste, or too little knowledge, to discover beauty, or even propriety, in Mr. T.'s translations of the following passages:

Νυμφαί, θυγατέρες μεγάλητορος Ωκεανῶς—

'Nymphs, who from Ocean's stream derive your birth'— p. 181.

\* See pages 131, 133, 148, 152, 155, 182, and 183, of Mr. T.'s translation.

Εἰρήνην, ὑγίαιαν ἀγῶν, ἠδ' ὄλβον ἀμεμφή—

'Add gentle peace, and fair-hair'd health beside,  
And pour abundance in a blameless tide'—p. 142.

— Ζυντῶν σπριγμά—

— 'basis of mankind'—p. 143.

P. 118. 'O mighty first-begotten, hear my pray'r,  
Two-fold, egg-born, and wand'ring thro' the air,  
Bull-roarer'—

155. l. 12. — 'Bacchic King'—

— ἀπροσμάχον εὐχος ἔχουσιν,

Τυμίδιαν, πολυπλάγκτον, αἰδιμον ἀνθρώποισιν—

'Mankind's unconquer'd, endless praise is thine,  
Sepulchral, widely-wand'ring, pow'r divine'—p. 203.

Λυε τι παννέφελον γαστρὶ περὶ ὑγρακλεῦσθ—

'The misty station of the air dissolve'—p. 218.

P. 186. φιλαδρεῖα, an epithet applied by the author of the Hymns to Venus, is weakly and vulgarly translated by Mr. T. — 'to men inclin'd.' The same may be said of λυσίμεριμνε, in p. 152,— 'of care the loos'ner.'

As a favourable specimen, we transcribe the following Hymn to Victory :

'O powerful Victory, by men desir'd,  
With adverse breasts to dreadful fury fir'd,  
Thee I invoke, whose might alone can quell  
Contending rage, and molestation fell :  
'Tis thine in battle to confer the crown,  
The victor's prize, the mark of sweet renown ;  
For thou rul'st all things, Victory divine !  
And glorious strife, and joyful shouts are thine.  
Come, mighty Goddess, and thy suppliant bless,  
With sparkling eye, elated with success ;  
May deeds illustrious thy protection claim,  
And find, led on by thee, immortal Fame.'

The general character of Mr. T.'s Notes is such as might be expected from the author of the dissertation. The following may perhaps afford some amusement to our Readers :

'Rhea, according to the Orphic and Platonic theology, is one of the zoogonic or vivific principles of the universe ; having a maternal rank among the universal paternal orders, *i. e.* between Saturn and Jupiter. Hence she calls forth the causes latent in Saturn to the procreation of the universe ; and definitely unfolds all the genera of the Gods. So that she is filled from Saturn, with an intelligible and prolific power, which she imparts to Jupiter the demiurgus of the universe ; filling his essence with a vivific abundance. Since this Goddess then is a medium between the two intellectual parents of the universe, Saturn and Jupiter, the former of which collects intellectual multitude into one, but the other scatters and divides it ; Hence says Proclus, in Theol. Plat. p. 266. this Goddess produces in herself the demiurgic causes of the universe ; but imparts her diffusive power abundantly to secondary natures. On this account  
Plato



Plato assimilates her prolific abundance to the flowing of waters; signifying nothing more by the word *flowing*, than that fontal power, by which she singularly contains the divisible rivers of life. And, p. 267. Proclus informs us, that this Goddess, according to Orpheus, when considered as united to Saturn by the most exalted part of her essence, is called Rhea: but considered as producing Jupiter, and, together with Jove, unfolding the universal and particular orders of the Gods, she is called Ceres.

The definition of memory in the note on page 214. we seriously recommend to the Oxford lexicographer; to whose literary pursuits we wish success as much superior to that of *poor* Johnson, as the confidence with which he speaks of his own labours convinces us that he merits—'Memory, according to the Platonic philosophy, is that power, by which the soul is enabled to profer in some future period, some former energy: and the energy of this power is reminiscence.'—We shall close this article by transcribing a part of Mr. T.'s concluding note, in which he drops the character of the translator, the critic, and the philosopher, and assumes that of an orator, but with what success we leave to our Reader to determine:

'You then,' says he to the liberal and philosophical part of his readers, 'you then, as the votaries of truth, will, I doubt not, unite with me in most earnest wishes, that every valuable work on the Platonic philosophy was well translated into our native tongue; that we might no longer be subject to the toil of learning the ancient languages. The mischief, indeed, resulting from the study of words is almost too apparent to need any illustration: as the understanding is generally contracted, its vigour exhausted, and the genius fettered to verbal criticism, and grammatical trifles. Hence an opinion is gradually formed, that the Greek philosophy can alone be understood in the Greek tongue: and thus the books containing the wisdom of antiquity, are for the most part deposited in the hands of men, incapable of comprehending their contents. While an opinion so sordid prevails, amidst all our refinements in arts, and increasing mass of experiments, we must remain with respect to philosophy in a state of barbarous ignorance. We may flourish, indeed, as a commercial people; and stretch the rod of empire over nations as yet unknown. The waters of Thames, heavy laden with the wealth of merchandize, and sonorous with the din of trade, may devolve abundance in a golden tide; but we must remember that the Dæmon of commerce is at the same time advancing with giant strides, to trample on the most liberal pursuits, and is preparing, with his extended savage arm, to crush the votaries of truth, and depopulate the divine retreats of philosophy. Rise then, ye liberal few, and vindicate the dignity of ancient wisdom. Bring truth from her silent and sacred concealments, and vigorously repel the growing empire of barbaric taste; which bids fair to extinguish the celestial fire of philosophy in the frigid embraces of philology, and to bury the divine light of mind in the sordid gloom of sense. But if your labours should prove abortive; if the period is yet at a distance, when truth shall once more establish her kingdom; when another stream, like that of Ilissus, shall

shall become tuneful with the music of philosophy; and other cities, like those of Athens and Alexandria, be filled with the sacred haunts of philosophers: there yet remains an inheritance for the lovers of wisdom in the regions of intellect, those fortunate islands of truth, where all is tranquil and serene, beyond the power of chance and the reach of change. Let us then fly from hence, my friends, to those delightful realms: for there, while connected with body, we may find a retreat from the storms and tempests of a corporeal life. Let us build for ourselves the raft of virtue, and departing from this region of sense, like Ulysses from the charms of Calypso, direct our course by the light of ideas, those bright intellectual stars, through the dark ocean of a material nature, until we arrive at our father's land. For there having divested ourselves of the torn garments of mortality, as much as our union with body will permit, we may resume our natural appearance; and may each of us, at length, recover the ruined empire of his soul.'

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ART. VI. *Concerning the Beautiful*: or, a paraphrased Translation from the Greek of Plotinus, Ennead I. Book VI. By Thomas Taylor. 8vo. 1s. 6d. Payne, &c. 1787.

**A**FTER saying so much (our Readers perhaps will think too much) of Mr. Taylor's translation of the Hymns of Orpheus, we need only add, that the present work seems dictated by the same enthusiastic admiration of the Platonic school. We have carefully compared it with the original, and cannot refuse our testimony to its *general* fidelity, and our approbation of *some* passages, in which the sense of an author, whose style is harsh, and whose language is obscure, is skilfully preserved, in a paraphrase, at once perspicuous and sublime. This praise ought to convince Mr. Taylor, that we are neither insensible to the real value of his author's work, nor blind to the merits of the translation. And yet, we cannot absolutely condemn the present age for bestowing on natural and experimental philosophy some part of that attention which Mr. T. would confine exclusively to the writings of the later Platonists. We have our doubts whether Plotinus *were united four times by an ineffable energy to the Divinity*, though the Translator maintains that this *will be credited by every one who has properly explored the profundity of his mind*. There may be *destructive clefts and chinks in our souls, introduced by their departure from the light of good, and their lapse into corporeal nature*; and we seriously regard the writings of Plotinus as the productions of a vigorous mind, and active imagination, employed in the contemplation of abstract ideas: and yet we have some scruples about *supplicating the irradiations of wisdom, and following him as our divine guide to the beatific vision of the beautiful itself*. Indeed, we cannot forbear laughing at the singularity of the following address, though the irritability of our risible muscles may

may expose us to the philosophical excommunication which it contains :

‘ But before I take my leave of Plotinus, I cannot refrain from addressing a few words to the Platonical part of my readers. If such, then, is the wisdom contained in the works of this philosopher, as we may conclude from the present specimen, is it fit so divine a treasure should be concealed in shameful oblivion ? With respect to true philosophy, you must be sensible, that all modern sects are in a state of barbarous ignorance : for Materialism, and its attendant Sensuality, have darkened the eyes of the *many*, with the mists of error ; and are continually strengthening their corporeal tie. And can any thing more effectually dissipate this increasing gloom than discourses composed by so sublime a genius, pregnant with the most profound conceptions, and every where full of intellectual light ? Can any thing so thoroughly destroy the phantom of false enthusiasm, as establishing the real object of the true ? Let us then boldly enlist ourselves under the banners of Plotinus, and, by his assistance, vigorously repel the encroachments of error, plunge her dominions into the abyss of forgetfulness, and disperse the darkness of her baneful night. For, indeed, there never was a period which required so much philosophic exertion, or such vehement contention from the lovers of Truth. On all sides, nothing of philosophy remains but the name, and this is become the subject of the vilest prostitution : since it is not only engrossed by the Naturalist, Chemist, and Anatomist, but is usurped by the Mechanic, in every trifling invention, and made subservient to the lucre of traffic and merchandize. There cannot surely be a greater proof of the degeneracy of the times than so unparralleled a degradation, and so barbarous a perversion of terms. For, the word philosophy, which implies the love of wisdom, is now become the ornament of folly. In the times of its inventor, and for many succeeding ages, it was expressive of modesty and worth ; in our days, it is the badge of impudence and vain pretensions. It was formerly the symbol of the profound and contemplative genius ; it is now the mark of the superficial and unthinking practitioner. It was once revered by Kings, and clothed in the robes of nobility ; it is now (according to its true acceptation) abandoned and despised, and ridiculed by the vilest Plebeian. Permit me, then, my friends, to address you in the words of Achilles to Hector :

Rouse, then, your forces, this important hour,  
Collect your strength, and call forth all your pow’r.

Since, to adopt the animated language of Neptune to the Greeks,

— on dastards, dead to fame,  
I waste no anger, for they feel no shame ;  
But you, the pride, the flower of all our host,  
My heart weeps blood, to see your glory lost.

Nor deem the exhortation impertinent, and the danger groundless ;

For lo ! the fated time, th’ appointed shore ;  
Hark ! the gates burst, the brazen barriers roar.

Impetuous ignorance is thundering at the bulwarks of philosophy, and her sacred retreats are in danger of being demolished, through our feeble resistance. Rise, then, my friends, and the victory will

be

be ours. The foe is indeed numerous, but, at the same time, feeble : and the weapons of truth, in the hands of vigorous union, descend with irresistible force, and are fatal wherever they fall.'

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ART. VII. *Mathematical Essays on several Subjects* : containing new Improvements and Discoveries. By the Rev. John Hellins. 4to. 7s. 6d. sewed. Davis. 1788.

THE Public are here presented with a collection of Essays, written, as the Author says, 'to amuse solitude, and with the hopes of producing something which might be useful to the community.' That the *first intention* is fully answered there is no room to doubt, because no amusement can furnish more rational pleasure, or afford greater satisfaction to a contemplative mind, than speculative mathematics. But this pleasure can only be known by those who have tasted it ; and perhaps it may, like a precious jewel, be held in greater estimation by its possessors, because of the difficulty of obtaining it. Nor is there more reason to doubt that the *second* is also fulfilled, because the diffusion of knowledge must, in the end, become beneficial to the Public.

Essay I. *On the computation of Logarithms*, was published in the 70th volume of the Philosophical Transactions ; for an account of which, see Review, vol. lxiv. p. 440.

The second is on the same subject, and contains a variety of theorems for computing logarithms, with a method of constructing a table of Briggs's logarithms. Had such theorems been wanting, and had no tables been already in the hands of the Public, this essay would have been of great use to the mathematical world ; but although its extensive utility is not very apparent, yet it displays great ingenuity and invention, and may afford considerable assistance to those who are now engaged in making logarithmic tables. The investigation of the theorems here given is too long for insertion in this article, but we are persuaded that it will afford pleasure to all lovers of algebra ; and the theorems themselves, without the investigation, would perhaps be unsatisfactory to the mathematical reader.

With respect to Mr. Hellins's method of constructing a table of Briggs's logarithms to fourteen places of decimals, it begins with finding the hyperbolic or Napier's logarithm of ten, and thence the modulus 0.434&c. The first, second, third, &c. differences of the larger logarithms are computed from the preceding theorems for that purpose ; and the whole table is filled up by different means, which, were we to enumerate them separately, would increase the size of this article beyond our narrow limits.

Essay III. and IV. are *On the reduction of Equations that have two equal Roots*. One of these essays was published in the Philosophical

sophical Transactions for 1782, an account of which was given in the 69th volume of our Review, p. 457; where the merits of this paper were particularly examined. The other, which is now first published, contains, beside theorems for finding the equal roots, several useful theorems for discovering whether a given equation has two equal roots.

At the end of these Essays, the Author says, that they are two sections of a new system of algebra, planned and begun several years ago, in which he intended to treat distinctly of equations that have two, as well as those that have three equal roots; and to apply those equations to such uses as he has not been able to find in any other book. That they *may* be applied to several uses, which have never yet been mentioned, there is not the least doubt; for, in practice, cases continually occur which require various modes of treatment; yet it must be acknowledged, that equations, with equal roots, are uncommon, and the method of finding the equal roots is often, especially in high equations, a laborious operation, independent of the trouble of determining whether the given equation have equal roots, or not.

Essay V. is *On the Correction of Fluents found by Descending Series*. The introductory sentence to this Essay is as follows; 'Although the finding of fluents by descending series has been often mentioned by the writers on fluxions, yet that method does not appear to have been brought into use in the solution of problems, even by those late and celebrated writers, *Emerson* and *Simpson*, who, in their treatises of fluxions, have given no instances of the actual use of such series.' When we first read this paragraph, we thought we had recollected to have seen the descending series used for finding fluents; and turning to the 29th and 30th examples to Prop. 10th of the 1st section of Emerson's Fluxions, we met, in each, with two methods for finding the fluents of a fluxionary equation; one by the ascending, and another by the descending series; and the 27th example is expressly given for finding the fluent by a descending series.

Mr. Hellins observes that the values of the fluents given by the ascending and descending series are not equal; that Sir Isaac Newton had mentioned this difference, but that he had not noticed it to be constant; and that Mr. Euler had observed the difference to be constant, but that the method, which he used for determining it, would not give the quantity sought 'very accurately.' These particulars being premised, Mr. Hellins proceeds to the solution of some problems, in which the difference here mentioned is pointed out, and computed. His first case is

'to find  $x$ , the correct fluent of  $x\sqrt{a+x}$ , where  $x$  and  $z$  begin together.' To illustrate his position, he gives the value of  $z$  in finite terms,  $= \frac{2}{3}a + x \cdot \sqrt{a+x} - \frac{2}{3}a\sqrt{a}$ , in an ascending series,

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series,

series,  $= x \sqrt{a} \times : 1 + \frac{x}{2 \cdot 2 \cdot a} - \frac{x^2}{2 \cdot 4 \cdot 3 \cdot a^2} + \frac{3 \cdot x^3}{2 \cdot 4 \cdot 6 \cdot 4 \cdot a^3} \&c.;$

and in a descending series,  $= \sqrt{x} \times : \frac{2}{3} x + a + \frac{a^2}{4 \cdot x} - \frac{a^3}{4 \cdot 6 \cdot x^2}$

&c. He then shews that the correction  $\frac{2}{3} a \sqrt{a}$ , to be applied to the fluent in finite terms, found by the usual method, is the difference between the two series:—that the ascending series gives the true fluent; and that the descending series is too great by that constant difference. The method of finding the correction is also given; but it is somewhat laborious; in cases, however, where the ascending series diverges, or converges very slowly, this method of computing the value of the fluent, by the descending series, is the only one that can be advantageously used, and, on that account, is highly valuable. A typographical error occurs near the end of this essay, at p. 112, line 4, viz.

$$\frac{aa}{4}, \text{ for } \frac{aa}{64}.$$

Essay VI. *On the Transformation of certain Series to others of swifter Convergence*, contains some curious inventions, of which a calculator will avail himself with advantage. The series to which Mr. Hellins has applied this method of transformation are those usually employed for computing hyperbolical logarithms and circular arcs. It will indeed apply to others, and it may also be infinitely varied.

The last Essay is an investigation of *the Force of oscillating Bodies on their Centers of Suspension*. The propositions here given do not admit of any abridgment. They are purely geometrical, and cannot fail of pleasing the mathematical mechanic, by whom indeed they can only be understood.

It appears from this enumeration of the contents of Mr. Hellins's volume of *Essays*, that he has applied himself to some of the more abstruse parts of mathematics; and that his proficiency in these studies is by no means inconsiderable. The tracts of which we have just given an account are all of them useful, and we do not doubt their being well received by all who are judges of their merit. We shall wait with impatience the publication of a second volume, in which we are promised some new theorems for extracting the square and cube roots, a method of finding products and quotients to eleven or twelve places of figures, by means of logarithmic tables only to seven places; and several improvements in algebra and fluxions.

ART.

ART. VIII. *Memoir of a Map of the Countries comprehended between the Black Sea and the Caspian; with an Account of the Caucasian Nations, and Vocabularies of their Languages.* By G. Ellis, Esq. 4to. 9s. Boards. Edwards. 1788.

**C**ATHARINE the Second of Russia, whose encouragement of the arts and sciences has been great, and whose aggrandisement of her empire has been rapid, having completed the lines extending from the Caspian Sea to that of Asoph, Lat.  $43^{\circ} 45'$  (which lines were thrown up as barriers against the incursions of her barbarian neighbours, the inhabitants of the country known by the general name of Circassia), sent, as we are informed by our Author, a gentleman of the name of Guldenstaedt, to Mount Caucasus, with orders to traverse those wild regions, in various directions, to trace the rivers to their sources, to take astronomical observations, to examine the natural history of the country, and to collect vocabularies of all the dialects that he might meet with; which might be afterward referred to their respective languages, so as to form a general classification of all the nations comprehended between the Euxine and Caspian.

‘It is hoped,’ says Mr. Ellis in his preface, ‘that the map now offered to the Public, will be found to be much fuller and more accurate than any which has yet been published. It is still, however, very imperfect; and many errors will doubtless be discovered in it, when the countries that it represents shall have been completely and accurately surveyed. To such a map it seemed necessary to annex a few pages of narration, and I flatter myself that I shall not be thought to have trespassed too much on the reader’s patience. What I have offered is principally drawn from the first volume of Mr. Guldenstaedt’s Travels,—from various papers inserted in the St. Petersburg Journal—from Dr. Reineg’s Description of Georgia, published in a periodical work by Professor Pallas—from the materials contained in Muller’s *Samlang Russische Geschichte*, and from some manuscript relations which it is needless to particularize.’

With respect to the accuracy with which the several places are laid down in the present large and splendid map, it cannot be expected that we should hazard any opinion. The country is little known to Europeans, the Russians excepted; and from ancient writers, nothing satisfactory is to be gathered concerning its geography, in any of its parts. Were we, however, to judge from the *fulness* of Mr. Ellis’s draught, we should imagine (the situation of the towns, &c. admitted as right) that scarcely any thing remained to be done.

But leaving this matter to be determined by the researches of geographers, we proceed to consider that part of the present Memoir which brings us acquainted with the people occupying this particular tract of land; *i. e.* the several provinces lying be-

tween the Euxine and the Caspian seas. 'It appears' (continues Mr. E.), 'that there are in this district of country at least seven distinct nations, each speaking a separate language \*, viz. 1. The Tartars. 2. The Abkhas. 3. The Circassians. 4. The Oss, or Osseri. 5. The Kisti. 6. The Lesguis. 7. The Georgians.'

As the Circassians of the Cabardas, properly so denominated, are held as *principal* among these nations, we will extract some few particulars respecting them for the information and entertainment of our Readers.

The Cabardian Circassians, though disunited from the rest of their countrymen, are still the most powerful people of the northern side of Caucasus, and this superiority has introduced among their neighbours such a general imitation of their manners, that from a description of these we shall acquire a general idea of all the rest: besides which, the singularity of many of their customs, and their resemblance to those of the most ancient inhabitants of these countries, renders them an object of particular curiosity.

The Circassians are divided into three classes: 1. The Princes. 2. The Nobles (called Ufdens). And 3. The Vassals, or people. A certain number of the people is allotted to each princely family.—No Prince can be a landholder: he has no other property than his arms, his horses, his slaves, and the tribute he may be able to extort from the neighbouring nations. The person not only of the Chief, but of every prince, is sacred; and this extraordinary privilege extends even to the princes of the Crimea. This is, however, the only distinction of birth when unaccompanied by personal merit. The greatest honour a prince can acquire is that of being the first of the nation to charge the enemy. The present possessor of this privilege is said to have acquired it by an action of strange temerity: he undertook, with three comrades, to cut his way through a Russian column, and succeeded: his companions lost their lives in this brilliant but useless enterprize. The princes are not to be distinguished in time of peace from the nobles, or even the peasants; their food and dress are the same, and their houses little better.

The Ufdens, or nobles, are chosen by the princes from the inferior class. They are the officers of the prince, and executors of the laws, and are employed in the general assemblies of the nation to gain the assent of the people to the measures proposed by the princes.

The people, as well as the Ufdens, are proprietors of lands. By an odd kind of contradiction, the princes claim, and sometimes attempt to exercise the right of seizing the whole property of their vassals; but, at the same time, the vassal has a right of transferring his allegiance to any other prince, whenever he thinks himself aggrieved: by this privilege the princes are compelled to gain the affections of their vassals, on whose readiness to follow them into the

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\* Rather dialects of one and the same language. But this we shall briefly examine at the close of our article.

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field, all their hopes of greatness and wealth must absolutely depend.——

‘ The Circassians have few manufactures. The points of their arrows are the only articles of iron which they work up themselves. They make, indeed, some very fine cloths, and felt for cloaks, which is uncommonly light and durable ; and to these we may add, a few articles of leather, embroidered housings for horses, &c. Their coats of mail, which are very beautiful, are brought from Persia, and their fire-arms from Kubescha. Their agriculture produces barely what is sufficient for their own subsistence : sheep and horses are the principal articles of their commerce, particularly the latter, which sell at a very high price ; but notwithstanding this, the balance of trade would be considerably against them, were it not for the slaves which they make in their predatory excursions. The art of conducting these expeditions is therefore the most valuable talent of a Circassian prince, and the great object of a long and painful education.

‘ At the birth of a prince, some Usden, or sometimes a prince of another family, is chosen by the father as his future preceptor. At a year old he is presented, at the same time, with some playthings and arms : if he appears to prefer the latter, the event is celebrated in the family by great rejoicings. At seven (or, according to others, at twelve) years of age he leaves his father's house for that of his preceptor. By him he is taught to ride, to use his arms, and to steal, and conceal his thefts. The word thief is a term of the utmost reproach among them, because it implies detection. He is afterwards led to more considerable and dangerous robberies, and does not return to his father's house, until his cunning, his address, and his strength are supposed to be perfect. The preceptor is recompensed for his trouble by nine-tenths of the booty made by his pupil while under his tuition. It is said that this mode of education is persevered in with a view to prevent the bad effects of paternal indulgence. The custom is, I believe, peculiar to the Circassians, but the object of education is the same among all the mountaineers of Caucasus, who universally subsist by robbery, for which reason the accounts of their ferocity appear to have been greatly exaggerated. Wars have been frequently undertaken with no other view but that of plunder, by nations who call themselves highly civilized, and such wars have not been considered as an impeachment of their humanity. In answer to the complaints of travellers, the princes of these little tribes might urge that the secrecy of their retreats is to them highly important ; that they have, in common with all sovereigns, a right to punish spies and enemies ; that to pillage or enslave such merchants as travel through their country without their permission, is not more cruel than to condemn the contraband dealers to death or to the galleys ; and while they receive with disinterested hospitality and kindness such as court their protection, they might declaim in their turn against the methodical extortions of European custom-houses.—

‘ The Circassian women participate in the general character of the nation ; they take pride in the courage of their husbands, and reproach them severely when defeated. They polish and take care of the armour of the men. Widows tear their hair, and disfigure themselves with scars, in testimony of their grief. The men had formerly

the same custom, but are now grown more tranquil, under the loss of their wives and relations. The habitation of a Circassian is composed of two huts, because the wife and husband are not supposed to live together. One of these huts is allotted to the husband, and to the reception of strangers; the other to the wife and family: the court which separates them is surrounded by pallisades or stakes. At meals the whole family is assembled; so that here, as among the Tartars, each village is reckoned at a certain number of kettles. Their food is extremely simple, consisting only of a little meat, some paste made of millet, and a kind of beer, composed of the same grain fermented.—

‘The foregoing description of the Circassians, as far as relates to the free spirit of their government, their general modes of life, and many of their particular customs, is equally applicable to all the mountaineers of Caucasus, and probably to every uncivilized nation upon earth. But two of their customs seem peculiar to themselves. The one, by which the husbands are prohibited, under pain of infamy, from publicly conversing with their wives, so that the two sexes are divided as it were into two distinct communities;—the other, by which the education of all male children is entrusted to strangers in preference to the parents, the females only being brought up by their mothers. It is not easy to conceive from what distant nations these strange regulations can be derived; and if we suppose them to have existed in an early period in Mount Caucasus, they may perhaps account in some measure for the fabulous description of the Amazons and Gargarenses, who are placed by ancient geographers in the country now occupied by the Circassians \*.’

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\* ‘The most wonderful parts of the ancient story are, the mysterious commerce of the Amazons with their temporary husbands, the Gargarenses—their mode of disposing of their male children (killing them)—and the amputation performed on the breasts of the females, which last circumstance was probably invented by the Greek Etymologists, in order to explain the name of the nation. Perhaps it might not be more absurd to derive that name from the Circassian word *Maza*, the Moon, which is reported to have been the favourite deity of the mountaineers of Caucasus, than from the Greek word *Μαζα*, which signifies a woman’s breast.’ ELLIS.

—The description of the Amazons, as given by the ancient writers, is plainly allegorical. The *amputation of one of the breasts* was meant to signify that the female only was nourished by the mothers—The *killing of the boys*, that they committed them entirely to the care of strangers.

—Diodorus Siculus has given an account of a nation of Amazons in Africa. It is therefore highly probable that these are the females originally distinguished by that appellation; and who having followed the armies of the Ptolemies, in their expeditions into Asia, settled in the mountains of Caucasus, retaining their primitive name. History, it may be observed, informs us, that *Æa*, the metropolis of Colchis, received a colony from Egypt so early as the time of Sesostris. But if this opinion, that the name of *Amazon* proceeded immediately

The vocabularies which Mr. Ellis has presented to us of the *languages*, as he calls them, or, as we rather chuse to term them, the *dialects* of the Caucasian nations (since, from the similarity of several of the words, they appear to have but one particular root), are curious, and will furnish an agreeable entertainment to the etymologist. We will select from two of these vocabularies a few of the words which are evidently analogous to the Circassian expression, and afterward consider the language of these people as it may be derived from a Celtic or Gomerian source :

<i>Circassians.</i>	<i>Abkhas.</i>	<i>Lezgus.</i>
Father—Yada.	Father—Yaba.	Father—Dada.
Mother—Yana.	Mother—Yan.	Mother—Nana.
Heart—Goo.	Heart—Goo.	
Moon—Maza.	Moon—Mazia.	Moon—Mayee.
Beard—Jaky.	Beard—Jakay.	Beard—Rheky.

The above will be sufficient to prove that the aforesaid people, though dwelling in separate communities, use not an entirely separate language ; but rather, as we have already observed, dialects of one original and particular tongue. This tongue we believe to have been the Celtic ; and this, as the matter is untouched by Mr. Ellis, we will, briefly, endeavour to prove. It is agreed then by most of the inquirers into the origin and formation of languages—at the head of whom we may place the indefatigable M. Pelloutier—that the Celts, as they were the primitive people of Europe, so were they necessarily the establishers of a language which was afterward common to the several nations inhabiting that quarter of the globe, and likewise to many in Asia. To give force to the position advanced by us—that some remains of the Celtic are to be met with in the mountains of Caucasus, as it is known they are to be found in those of Wales—and to confirm the opinion of the said M. Pelloutier and others respecting the languages of Europe as being generally of Celtic extract,—we will lay before our Readers some particular words from Mr. Ellis's vocabularies, by which they will perceive the affinity of those words to the genuine Celtic expression, as well as to its derivatives, the Saxon, Greek, Latin, and French : at the same time desiring it may be remembered, that as the ortho-

immediately from Africa, be rejected, we may surely be permitted to hazard a conjecture as to its origin with the people of Caucasus. In the vocabulary of the Cabardian Circassians then, we find, that *Maxa* is the moon, and *Sana* a mother. Hence, in all-probability, *Amazons*, or they who, considering the Moon as the governing deity and parent of all, were led to worship it, as we have already seen. The women too might be thus distinguished, in exclusion of the men, on account of their pretended skill in divination, and of which historians have particularly spoken. As to the *military* reputation of the Amazons, we have nothing to say.

graphy of ancient words is frequently arbitrary, we must, in determining on the analogy of languages, be directed principally, if not entirely, by sound:

Father, Tad, or Tader, <i>Celt.</i>	Yada, <i>Circass.</i>	Dada, <i>Lezg.</i>
God, Dhue, <i>Celt.</i>	Khoo, <i>Circass.</i>	Dieu, <i>French.</i>
Day, Dæg, <i>Sax.</i>	Deh, <i>Circass.</i>	
Earth, Ge, <i>Greek.</i>	Ch, <i>Circass.</i>	
Star, Stella, <i>Latin.</i>	Stella, <i>Circass.</i>	
Name, Nom, <i>French.</i>	Nom, <i>Circass.</i>	
Husband, Mari, <i>French.</i>	Kmary, <i>Circass.</i>	

We observe that many of the Circassian or Caucasian words are nearly the same as those of the uncivilized inhabitants of America. To point them out in a particular manner, and by a necessary deduction to account for the peopling of the western world, would lead us into a disquisition much too elaborate for our periodical pages. Such, however, is the fact; and they who incline to the opinion of Hornius, and others, who have maintained that America was originally peopled by colonies from Asia,—particularly from Scythia or Tartary,—have here an additional argument in their favour.

ART. 1X. *The Aggrandisement and national Perfection of Great Britain*; an humble Proposal, comprehending, under one simple and practical Undertaking, without laying additional Burdens on the Subject, the Means of paying off the *Public Debt* of Great Britain, within the Space of 30 Years; of perfecting the Police of the Kingdom; of promoting public and private Happiness; of accomplishing the national Improvements; of rendering Provisions plentiful; of bringing forward the great mental Powers and moral Disposition of Man, so as effectually to promote the public Welfare; and secure the Stability of the Empire on a permanent, solid Basis. Including the practical Art of ameliorating Land, to the greatest Advantage. By George Edwards, Esq. M. D. 4to. 2 Vols. 11. 5s. Boards. Debrett. 1787.

**D**R. Edwards appears to be a person of a truly patriotic and benevolent turn of mind, and to have been induced to lay this work before the Public, on the best of motives,—the promotion of the most valuable interests of the community to which he belongs. For his good intentions, therefore, he is justly entitled to the thanks of his country: as every author is, who exerts his abilities on public-spirited principles, rather than with a view, merely, to the private advantage which may accrue to himself, from the sale of a book.

With regard to the Doctor's merit as a writer, we are sorry to find ourselves obliged to be less liberal of our commendation. In justice to the Public we must remark, that his mode of composition is singular, desultory, and tedious; and that he

frequently embarrasses his readers, by seeming to contradict himself, and even by retracting \*, in one part of his work, what he had advanced in another : so that we are not always certain of being in possession of his most mature sentiments. Yet if his candour sometimes manifests itself at the expence of his consistency, he, nevertheless, merits commendation for his honesty ; and he has an old proverb in his favour, that *second thoughts are best*.

But, notwithstanding any instances of our Author's giving way to unsteadiness, or fluctuation in point of opinion, and notwithstanding a variety of seemingly wild starts of imagination †, he throws out many important hints, and useful observations, moral, political, agricultural, &c. and had he contented himself with giving us his thoughts on the several subjects which his very extensive plan [if *plan* it may be called] embraces, in a moderate compass, like *Graville's maxims* ‡, without attempting a systematic arrangement, such a publication would, probably, have met with better acceptance, from the generality of readers, than the two quarto volumes before us seem likely to obtain, in their present form.

We have hinted at some appearances of self-contradiction, or inconsistency, in this writer ; and we shall here briefly notice one instance, of this kind, which, at first reading, struck us as a very remarkable one : the extract will likewise serve as a specimen of his manner of expressing his conceptions :

‘ France has, in the strongest manner, strengthened with Spain, by having granted this [*that*] nation, on the termination of the last war, the amplest spoils of the possessions taken from the kingdom of Great Britain. It was intended Spain should have had a still greater booty :

\* With respect to his strictures on the *present practice of the law*, in this kingdom, he has, most unreservedly, retracted them, in his prefatory advertisement.

† Such, for instance, as the following Antigallican sally : ‘ France, of late, has made John Bull roar not a little, by dispossessing him of his Thirteen Colonies. He has therefore began to be afraid of his old enemy, not without good reason, for she has brought a great load of misery and debt upon him ; beside having robbed him the last war, of an infinite number of pastures over sea, where he was wont to feed his cattle. He has at last entered into a commercial treaty with France, to prevent any future bickerings ; and has agreed to buy her cambrics, wines, silks, and whatever she can spare, even her frogs ; and in return to let her have any of the commodities of Britain, such as his best oak wood, nay, his favourite beef and beer.’—Surely, Sir ! we have no occasion to purchase *frogs* of our neighbours : indeed, we have not heard of *their* being yet introduced, in this country, to the tables of even the warmest admirers of French dishes, and foreign cookery.

‡ See Review, vol. xiv. p. 488,

Jamaica,

Jamaica, if it had fallen before the combined fleets in the West Indies, as well as Gibraltar, were to be ceded to Spain; and they are still promised. Fortunately for this nation, neither of them were wrested from it; and perhaps Providence more particularly interfered to preserve Gibraltar, for the future safety of the empire.' Vol. i. p. 14.

What is precisely our Author's idea with respect to the future safety of our empire, is not to us quite clear; but the manner in which he has expressed himself, does not seem to correspond, perfectly, with the following passage, in another part of the same volume:

'We do not hear of any attempts made by Government, to prevent or dissolve the confederacy, that at this time actually exists, or is certain in a short time to take place between France, Spain, the United Provinces of Holland, and the United States of America. They may be right to postpone at this time such attempts; it may be wise and politic, not to interpose at present, until the ardours of their mutual regards, and friendships, have somewhat abated. However, the utility, and real necessity of weakening, or annihilating, so formidable a combination, must be admitted by all men; and that a friendly connexion with any one of them, converted into a durable attachment, would be of the first importance to the kingdom.

'In my opinion, at a proper time, Spain should, before the others, be courted to form so desirable an alliance; with Spain, a confederacy would be most advantageous to this country. The means of forming it, are fortunately in our hands; by Gibraltar being ours, which, on proper conditions, we should by all means cede to Spain, for this purpose. The main question to be agitated on this subject, is that of the utility of this fortress to Great Britain. I apprehend it is of no utility, that can stand in competition with that, which would ensue, from ceding it to Spain; at least I cannot find (and I have enquired much) what the use of Gibraltar is to this nation, which ought in any degree to bar such cession. For the common uses assigned, I regard as too nugatory to mention. I think it a fortunate circumstance that Gibraltar is so unnecessary and costly an appendage of the empire: for, in my opinion, it should be relinquished almost at any rate, to separate Spain from her confederacy with France; and put it out of the power of France to keep this kingdom so constantly embroiled in a succession of wars. While this impregnable fortress remains in our hands, Spain must be a perpetual inveterate enemy.'—

In transcribing this passage, we think we have happily discovered our Author's meaning in the first paragraph, where he speaks of the importance of Gibraltar to this nation, and of the interposition of 'Providence' in our favour, by preserving that fortress to us, 'for the future safety of the empire.' He does not, now, to us, appear so plainly to have contradicted himself, if he only meant to intimate the importance of our retaining the possession of Gibraltar, till a favourable opportunity should offer, of our relinquishing that place, for a proper equivalent. Nor do we

we in the least differ from Dr. Edwards, with respect to his politics, on this particular point.

In brief, whatever imperfections may be found in Dr. E.'s performance, we must observe, in behalf of his modesty, and becoming diffidence of himself, that he does not pretend to give it to the world as faultless. Let us, therefore, repeat, in this conclusion of our short account of a greatly diversified work, our testimony to the apparent rectitude of his design, and his laudable desire to promote the welfare of his country, by the publication of his thoughts on the interesting topics on which he has bestowed his best attention. Whatever may be deemed of him as a writer, we cannot but consider him as a worthy man, who has dedicated his time and labour to the general good of mankind, and to the increase of the prosperity of this nation, in particular.

ART. X. *Bell's Edition of Shakspeare*; or, *The Dramatic Writings of Will. Shakspeare*, with the Prolegomena, and the Notes of all the various Commentators; printed complete from the best Editions of Sam. Johnson and Geo. Steevens. In Twenty Volumes. 12mo. 6l. bound. Bell. 1788.

BY men of cold and phlegmatic constitutions, it may be thought that the rage for Shakespeare has been carried to excess; and that editions have multiplied so fast, that the Public may now be said to be, not only encumbered, but distracted; with variety. The critic of taste, however, who has the honour of letters and of his country at heart, will not subscribe to a proposition so frigid and spiritless. The genius of Shakespeare deserves all the homage that has been offered by a grateful posterity:—but this is not the place for the panegyric of that extraordinary man, who, in many of his plays, intermixed indeed with scenes of heterogeneous matter, has left to his countrymen the true model of dramatic dialogue; a model, which has not yet been in any degree *rivalled*, and always poorly *imitated*. The glory of Shakespeare has been maintained in its proper lustre by his commentators only: some of whom were men who, by their own productions, were sure of extending their names to after-times. In this class may be reckoned Rowe, Pope, Warburton, and Johnson. The rest may have done some good by their labours, but, as Dr. Bentley expressed it, *they ride to posterity on the back of an ancient*. In the next rank to the commentators, stand the booksellers, who have spared neither money nor attention to decorate the name of Shakespeare by splendid editions of his works. It has been said, that while he was by these means advanced to the pinnacle of fame, the Greek and Roman classics have been too much neglected, and that a complete and

superb edition of those great writers has never been published in England. Their time, we hope, is to come: a noble edition of Cicero has lately issued from the Oxford press\*, and in the present age it is more than probable that the example will be followed. For the attention shewn to Shakespeare, during a great number of years, there was an immediate and pressing demand. To say nothing of the emendations which the text required, Voltaire called aloud on every Englishman to vindicate the memory of a genius, who did honour to their country. By decrying, distorting, and misrepresenting the productions of the great English bard, Voltaire had the presumption to hope that, in the opinion of all Europe, he should be able to exalt Corneille, Racine, and himself. We took the alarm at home, and every new edition of Shakespeare was a full and decisive answer to envy, malice, and detraction. Voltaire continued to traduce and vilify: we held up the works of our bard, and thereby the detractor stood refuted. The French nation have, at length, opened their eyes: the truth is now diffused among them, and Shakespeare stands as a Colossus, while the most that can be done by Voltaire, and indeed the very best of our modern writers at home, is to creep under his feet. More perhaps cannot now be expected. Quintilian has observed, that where a great genius has reached the summit of the sublime, to surpass him is impossible; and to equal him, too much to be expected. A falling off is more likely to be the consequence.

To the number of those, who have contributed to the reputation of our immortal bard, Mr. Bell may now be added. His edition has been well received by the Public, and it deserves all encouragement. The whole is beautifully printed: the type is elegant, and does honour to him, who had the spirit to undertake so expensive a work. The Editor has called in the best artists to his assistance, and the number and elegance of the engravings which he has given, are fine embellishments of the work. He has printed from that text which was, at the time of his undertaking, thought to be the best. Mr. Reed's edition was not then published: an account of it may be seen in our Review, vol. lxxv. p. 81. and 161.

We cannot aver that we have perused every play in the present edition, but what we have seen deserves applause; and the whole has the reputation of being correct. We have now a set of these charming dramas, not only fit for the library, but for a pocket-companion. The size of the work, and the type, make it convenient in all places; and, therefore, he who has Bell's Shakespeare, has *amicus omnium horarum*. The purchaser has this farther advantage, that he may arrange the plays into vo-

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\* See Review, vol. lxxii. p. 56.



lumes in what order he pleases :—this was judiciously contrived. The works of the great Poet may be bound up separately, and the Notes and Commentary on each play may be collected in another set of volumes, and so placed as to correspond with the series of the plays. He may then read the text, and let himself be carried away by the current of the poet's imagination, without that frequent interruption of notes, which is apt to distract the mind, and weaken the impression made by the Author.

The reader will observe that we have written the name of our bard in the most received and accustomed manner. Mr. Bell has thought proper to depart from the established form: he writes SHAKSPERE; but whatever authority he may have for it, there is, we believe, equal authority for the old accustomed way; and we are not fond of useless innovations. If this be an objection, it is, however, a slight one: and it is the only one in our power to make. The Editor is justly entitled to the applause we have given him; and we congratulate the elegant arts, on the success of that spirit of enterprise, which, by exciting emulation, cannot fail of rendering great service to the literature of this country.

ART. XI. *Liberality; or, the Decayed Macaroni.* A Sentimental Piece. 4to. 1s. Doddsley, &c. 1788.

THE character of that species of fop, called *Macaroni*, has never, to the best of our recollection, been defined. If we take our idea of him from this poem, he is a motly mixture of the beau, the buck, the gamester: in a word, the *fashionable profligate*: a contemptible, as well as a detestable composition.

This is an admirable piece of satire. If it is not an *ANSTRY*, it is, at least, of equal value with most of the productions of the Bath Muse: and no writer, of the present day, will be afraid of its being ascribed to him.

The hero of the tale is drawn in *broken-down* circumstances, and reduced to solicit a subscription for his future support. He relates the marked events of his worthless life; and in this detail consists the satire on his despicable tribe. Take the following stanzas, by way of specimen:

VI.

‘ When I first came to *years of discretion*,  
I took a round sum from the stocks,  
Just to keep up a decent succession  
Of race-horses, women, and cocks:

VII.

Good company always my aim,  
*Comme il faut* were my cellars and table:  
And freely I ask’d to the same  
Ev’ry Jockey that came to my stable:

VIII. No

## VIII.

No stripling of fortune I noted  
 With a passion for carding and dice,  
 But to him I my friendship devoted,  
 And gave him the best of advice:

## IX.

“ To look upon money as trash,  
 Not play like a pitiful elf,  
 But turn all his acres to cash,  
 And sport it as free as myself.”

## X.

And as Faro was always my joy,  
 I set up a bank of my own,  
 Just to enter a hobbedehoy,  
 And give him a smack of the *tôn*:

## XI.

In the morning I took him a-hunting,  
 At dinner well-plied with champaign,  
 At tea gave a lecture on punting;  
 At midnight, on throwing a main:

## XII.

His friends too with bumpers I cheer'd,  
 And in truth should have deem'd it a sin  
 To have made, when a *stranger* appear'd,  
 Any scruple of *taking him in*.

## XIII.

As I always was kind, and soft-hearted,  
 I took a rich maiden to wife;  
 And though in a week we were parted,  
 I gave her a pension for life:

## XIV.

My free and humane disposition  
 (Thank Heaven) I ever have shewn  
 To all in a helpless condition,  
 Whose fortunes I'd first made my own:

## XV.

To \*\*\*\*\* with whom long ago,  
 My friendship in childhood begun,  
 I presented a handsome *rouleau*,  
 When his *ALL* I had luckily won.

## XVI.

My friends were much pleas'd with the action,  
 But *charm'd* when I open'd my door  
 To his wife, whom he lov'd to distraction,  
 But could not support any more.'

A *vignette*, not ill engraved, gives us the miserable figure of this wretch. Whether the poet, or the painter, may have had any *individual* in view, as the original of the picture, we know not.—On the whole, we look upon the object, not as a particular macaroni, singled out for the example's sake, but rather as a general character:

“ As Knight of the shire, to represent 'em all.”

ART.

ART. XII. *Poems*: Consisting chiefly of original Pieces. By the Rev. John Whitehouse, of St. John's College, Cambridge. 8vo. 3s. 6d. Boards. Robinsons. 1787.

THIS volume contains *Elegies, Odes, Sonnets, and Inscriptions*. The elegies are in the style of Tibullus, or rather in that of his imitator, Hammond—

' Unblest is he, and born in evil hour,  
Whom tyrant-love with iron sceptre sways:  
Who lull'd supine within his syren bow'r,  
Forgets the meed of honourable praise:  
Who pines in youth, while on his sickly cheek,  
Blasted by love the drooping roses die;  
Whose heart, to ev'ry manly effort weak,  
Melts in the soft expression of a sigh.  
Science or fame in vain their charms display,  
In vain convivial, social hours invite:  
In moody indolence he wastes the day,  
And restless tosses all the live-long night.'

Mr. Whitehouse's imagination, though it be not remarkably lively and fervid, "*Acer spiritus ac vis*," is yet by no means unpoetical. The 'Verses written near the Ruins of a Nunnery' have considerable beauty, as will be seen by the following extract:

' Amidst these desolated aisles, where now  
Springs the rank weed, and tangling briars molest,  
The fainted Sisters from their cloister'd cells  
Assembled, at the stated hour of prayer  
Chanting their orisons: and th' evening bell  
Swinging with constant toll *from the mossy tow'r*,  
Summon'd them frequent 'mid the taper'd choir  
To hold late vespers; from th' embowed roof,  
Solemn and slow, the pealing organ roll'd  
The manly bass, to voices loud and clear  
Answering at intervals; round the rude walls  
Now clings the ivy pale, and props awhile  
Some mould'ring column; in each arched nook  
Where legendary saints stood carv'd in stone,  
And quaint Madonas on their bosom wore  
A holy cross,—now wreathes full many a shrub  
Its dusky branches, emulous to shade  
The falling shrine. E'en there where painting breath'd  
High o'er the altar, each expressive form  
Starting to life, and moving o'er the piece,  
At Titian's magic touch, or, Raphael, thine;  
Now sits gaunt Ruin, grinning o'er the wreck  
His ruthless arm has made: while Genius rolls  
His fiery eyes around, that blaze at times  
Like meteors in a storm; the winds of night,  
In hollow accents murmur to his sighs.

—Here

\* \* \* \*

—— Here shall come

Calm Contemplation from her sunless grot  
 To meet the favour'd youth, whom scenes like these  
 Can please; who views with eye inquisitive  
 These rude memorials of ancient times.  
 Long o'er these stones the flow'ring weed shall spread  
 Its colour'd folds, and long the thistle shake  
 Its white beard to the winds; the wintry storm,  
 Oft through these cloister'd cells and arches dim  
 Shall howl amain; and oft the summer gale  
 Wave the high grass that tops the ruin'd wall,  
 Ere he who loves the Muses shall forego  
 These simple beauties and unboastful charms,  
 For Folly's tinsel glitter, though her lyre  
 To Music's softest blandishments be strung  
 In hall or bower;—these o'er the soul shall shed  
 A placid calm, as when the rising Moon  
 O'er the smooth lake reflects her silver beam.'

Mr. Whitehouse, however, is not at all times attentive to the  
 harmony of his numbers:—for example,

'Retur'd and fought th' ocean's utmost verge.'

\* \* \* \*

'Passing each flow'r that scents th' amorous gale.'

He seems to remember the remark of the poet, that

"Oft the ear the open vowels tire;"

and therefore has recourse to *elision*; but as the flow of the verse  
 is necessarily interrupted by it, the practice is discontinued by  
 our better poets. The defect, indeed, is trifling, and we really  
 wish that there was nothing more material to be objected to him;  
 but justice obliges us to acknowledge that he sometimes runs into  
 error and absurdity,—of which we will produce an instance or  
 two:

— 'bidd'st the soul-commending lyro  
 Some such magic numbers chuse  
 As love and tenderness inspire,  
 Till the sorrow soothing strain  
 On the rapt ear with nectar'd sweetness fall.'

A sound may be said to fall upon the ear with *sweetness*; but it  
 is wholly impossible that it should fall with *nectar'd sweetness*.  
 The Poet has unwarily confounded the sweetness or melodious-  
 ness of sound, with the sweetness which is perceivable by the pa-  
 late,—by the sense which we denominate *taste*. We know, in-  
 deed, that the like incongruous metaphor is frequently found in  
 poetry, but we have not the less objection to it on that account:

'Naiad, that lov'st to pour thy azure wave  
 In soft mæanders thro' yon shadowy cave;  
 Whose woods faint-murmuring o'er the rocky steep,  
 O'er all the place a solemn stillness keep'—

But

But if the woods are 'faint-murmuring,' how can they keep a 'solemn stillness?' *Faint-murmuring* is *sound*; and *stillness* is privation, or absence, of all sound.

'Dear Goddess of each amiable Muse.'

This is the beginning of an address to Simplicity. But what it is to be the *Goddess of an amiable Muse*, we do not know.

—'slant hillock gay,

With which erst Flora deck'd in trim array.'

The second line is faulty in its construction. 'Erst' appears as though it were an epithet. It might be written thus:

Which Flora erst bedeck'd in trim array.

There are other inaccuracies in Mr. W.'s poems. We likewise track him in the walks of Akenfide, Warton, Shenstone, &c. &c. He is, however, a man of abilities; but let him study to be correct: correctness (since the days of Pope) is a quality expected in every one who aspires to the name of *Poet*.

ART. XIII. *Remarks on the most important Military Operations of the English Forces, on the Western Side of the Peninsula of Hindoostan, in 1783 and 1784; in which the Conduct of the Army under the Command of Brigadier General Mathews is vindicated, from the illiberal Misrepresentations contained in a late Narrative, signed JOHN CHARLES SHEEN, and published by Order of the Court of Directors of the East India Company. By a British Officer.* 8vo. 2s. Robson and Co. &c. 1788.

WHEN a writer presents a state of facts or events to the Public, and pledges himself for their authenticity, he has a right to a degree of credit, proportionate to the character and rank which he holds in society. On this principle, we paid due regard to the narratives of Capt. Oakes and Lieut. Sheen, and mentioned them accordingly, in our 72d volume, p. 379. These gentlemen, however, are here animadverted on, by a writer who pretends to better information, but who has withheld the sanction his name, and contented himself with 'telling us that he is 'A British Officer;' and with signing the initials J. M. to his Dedication 'To the Officers in the Service of the King, and of the East India Company, employed during the late War on the Western Side of India;'—with whom he says, he had the honour to share in their toils, and to be an eye-witness of their services.

We wish that J. M. had given us his name at length, as it might have added great weight to his representations, and precluded the objection of those who pay little regard to anonymous accounts; and who, beside, may deem it an infraction of the laws of literary war, thus, in disguise as it were, or under a masque, to enter the lists against the man who appears in *pro-pria persona*.

REV. Aug. 1788.

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The Remarker premises, that his intention in writing these letters, 'is not to exculpate General Mathews from imputed guilt, but to clear his officers and soldiers from the imputations with which they have been indiscriminately aspersed, as if it were not possible for them to be otherwise than guilty under him.—Admitting him, therefore, in all respects, to be as culpable as represented,—guilty of cruelties and peculation,—it must be unjust to make it a necessary consequence, that the officers of the army under his command were equally criminal: for in direct contradiction of all the malicious representations to their prejudice in the public prints, I can in conscience positively declare, that there never was an army in any quarter of the globe less inclined to cruelty and oppression; nor one which had exhibited stronger proofs of unwearied zeal, honour, and humanity, than that employed on the western side of India, during the last war.'

The narrative of Capt. Oakes comes first under this author's notice. As we cannot descend to the enumeration of particular facts, we shall here only observe, in brief, that our 'British Officer' considers the charges of licentiousness, rapine, and cruelty, brought against the officers who served under General Mathews, as totally groundless, and slanderous in the highest degree.

With respect to Lieut. Sheen's narrative, the Remarker is equally strenuous in contradicting that part of it which repeats and enforces the above-mentioned charges against the British soldiers; and, in return, he is occasionally very free in his glances at the credit of the Lieutenant's testimony, and even against the Lieutenant himself; frequently aiming at him a random shot from the battery of Ridicule—a battery which most controversialists are ever forward to open on their opponents.

We hope, for the credit of the British name and nation, that we have here a more fair and just account of the conduct of the unfortunate General M. and his troops, than that which had before been given. The Author does not undertake the General's vindication in every point, but only where tyranny and oppression have been laid to his charge; and we regret with him, that no *general and impartial* history of the military operations of the British forces in Hindoostan, has been published under the sanction of any respectable authority, though, as he observes, the subject 'is of the highest magnitude, and deserves to be recorded in the most circumstantial manner.' As to some *particular* papers, including Lieut. Sheen's narrative, the Remarker considers them as having been published under the Company's authority, and as adapted rather to strengthen than to remove those 'illiberal aspersions' which have gained too much credit 'with the uninformed part of mankind.'

The tract now before us is well calculated to do justice to the injured reputation of our troops, and to give the Public more satisfactory information than had before been obtained, concerning

ing the principal events which are here brought under review. The relations, with respect to many of the circumstances, are highly interesting, and the traits of Tippoo Saib's character will increase the abhorrence and detestation, in which that Eastern tyrant has long been held by the friends of HUMANITY in every part of the globe to which the report of his horrid barbarities hath extended.

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ART. XIV. *Elements of Natural History, and of Chemistry*: being the Second Edition of the Elementary Lectures on those Sciences, first published in 1782, and now greatly enlarged and improved, by the Author M. de Fourcroy, Doctor of the Faculty of Medicine at Paris, of the Royal Academy of Sciences, &c. &c. Translated into English. With occasional Notes, and an historical Preface, by the Translator. 8vo. 4 Vols. 11. 4s. Boards. Robinsons. 1788.

WE expressed our hearty approbation of the first edition of M. de Fourcroy's work \*, regretting only that the office of translating it had been undertaken by a person, who was unequal to the task. The present publication is, as the title-page expresses, very much improved throughout, and *enlarged* from two volumes to four; the discoveries made since the former went to the press (in 1781) having required many corrections and additions. The translation is executed with fidelity and propriety, and we think we can recognise in it the same masterly hand, to which the English philosophers have already been indebted for several valuable productions of the continent.

The Translator's notes are few, but judicious. There is one very curious, and of considerable length [in vol. i. p. 108—115.], containing a series of propositions, drawn up in the geometrical form, on the theory of heat;—not its *chemical* theory, but that of its communication, quantity, and the different capacities of bodies for containing it; which are objects of mathematical demonstration, and must obtain equally, whatever its nature may be. From these propositions, a rule is deduced, for investigating (from the ratio of the capacities of the same body in its solid and fluid states, and the number of degrees that the fluid would increase in temperature by the heat which simply melts the solid) the number of degrees between the temperature of the solid just melting, and the natural zero, or absolute privation of heat; and from experiments on water and ice, the zero is determined to be 1300 degrees of Fahrenheit's scale, below the freezing point of water.

The Translator has given, in his Preface, a concise historical account of some of the principal changes which the chemical

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\* See Monthly Review, vol. lxxiii. p. 329.

sciences has, of late years, undergone. A fair and impartial statement of these points, which we believe this to be, is now the more necessary, as 'it is certain' (to use his own words) 'that the want of a speedy and faithful communication of philosophical discoveries between Great Britain and the continent, together with the unprincipled conduct of such persons as are daily employed in endeavouring to appropriate to themselves the discoveries of others, have produced many historical mistakes: and on the other hand, among the variety of new theories of chemistry offered to the Public, few have been exhibited with a proper discrimination between hypothesis and matter of fact.'

Of the above-mentioned want of speedy and faithful communication between us and our neighbours, we observe a striking instance in the present work, vol. i. p. 152. 'An instrument capable of indicating with exactness the high degrees of heat' (M. de Fourcroy says) 'would be an acquisition of great value and importance. We are assured that such an instrument has been constructed in England. It consists of a very acute angled cone, on which a ring of the same matter is occasionally placed. The contraction of the dimensions of the cone by heat causes the ring to sink to a position nearer the base, according to its intensity. This ingenious instrument is yet unknown in France.'

This strange misrepresentation of Mr. Wedgwood's thermometer is corrected by the Translator in a note; but we could hardly have believed that such a chemist as M. de Fourcroy should be so ill informed respecting an invention (of which he so well understood the importance, and felt the want), that was described at large in the *Philosophical Transactions* so long ago as the year 1782\*, and connected with the common thermometer, so as to form one regular scale of heat from the freezing of mercury, up to the strongest fires of our furnaces, in 1784†.

With regard to the different theories which have lately divided the philosophical world, the Author, in the first volume, embraces the phlogistian, as explained and modified by Macquer; but many important facts which arose in the progress of the work, induced him to change his opinion, and to adopt the principles of Lavoisier. As these facts could not be inserted in the places which they ought properly to have occupied, he has prefixed a connected view of them, with all the others that relate to the same subject, so far as they are known, under the title of 'A short Account of the Nature and Properties of Elastic Fluids;' stating, clearly and distinctly, the system of Lavoisier, in its full extent. We shall here just observe, that some other important facts have arisen since the time of M. de Fourcroy's publication, which, had they been then known, ingenious and

\* See Review, vol. lxi. p. 386.

† ——— vol. lxxii. p. 250.



alluring as his theory certainly is, would probably have still prevented his becoming a proselyte to it : we shall soon have occasion to lay these facts before our Readers, in the course of our monthly labours.

Those parts of the work which relate to Natural History are much improved and enlarged, as well as the directly chemical parts. The two sciences indeed are in many places so closely connected, that they cannot be entirely separated : of the subjects of the mineral kingdom, in particular, no useful or perfect arrangement can be made but from their chemical properties ; and accordingly the mineralogic systems of Kirwan and Bucquet, founded on those properties, are introduced very consistently with the general plan of the work. We cannot say so much of M. Daubenton's, which is here displayed *con amore*, and which is built upon external configuration, texture, hardness, transparency, and other similar circumstances, that are rather adventitious than essential to the respective subjects, and afford moreover, in many instances, not very perfect discriminations. Still less do we approve of introducing the classification of animals, as established by Linné, Daubenton, Brisson, Gouan, and other Naturalists ; for though it is only from the figure, and from the number and disposition of the different parts, that any methodical arrangements, or discriminations, of animals can be taken, yet we conceive that systems of this kind do not very well accord with a system of chemistry : to us, at least, they appear to form rather an heterogeneous assemblage. And beside, when two branches of Natural History (Mineralogy, and Zoology in all its subdivisions) are so minutely treated, we can perceive no good reason why the other great branch, Botany, should have been excluded.

But whatever little incongruities there may be in this respect, the work upon the whole has great merit, and we recommend it as a very valuable system both of the practical and scientific chemistry of the present time.

Before we conclude, we must take the liberty of observing to the translator, that some literal inaccuracies have escaped him, which a little attention in revising the sheets from the press might have corrected. There occurs to us at present only one that materially affects the sense, or can much embarrass the reader : it is in a note of his own, vol. iii. p. 407. ' Platina' (he says) when purified from iron by repeated coction in spirit of salt, solution in aqua regia, and precipitation of the iron by aqua regia, may be fused with a strong heat.' This last aqua regia is obviously either a mistake of the transcriber or compositor, or one of those inadvertencies *quas humana parum cavit natura* : but what should the word be ? We suppose *Prussian lixivium*.

## MONTHLY CATALOGUE,

For AUGUST, 1788.

## POETRY.

Art. 15. *An Epistle from Pindar to his pretended Cousin Peter*: In which are many curious and original Anecdotes of the *Pseudo Pindar*; with an Appendix, containing Peter's celebrated Song of "O the Roast Pork of Old Truro," being one of the earliest of his satirical Productions. 4to. 2s. 6d. Bew. 1788.

THE style of the old Theban bard is greatly altered, and he has abated much of his spirit, since he took to writing in English. —To whatever cause it may be owing, it somehow happens, that all Peter Pindar's antagonists are *out of luck*, as the phrase goes. We should be glad, however, for once, to see him meet with his match. —Pindar (the *English* Pindar, whose performance is now before us) has dressed up some stories about Peter's having once had an hostile operation performed on his nose, when he was an apothecary in Cornwall; of his fiddling; and of his preaching in Jamaica, where he was Chaplain to Governor Trelawney; of his ill success in pharmacy; and of his being reduced to wear stockings without feet. Some of these anecdotes are illustrated by satirical engravings; —but where is the *Muse of Fun*? Peter's Muse, we mean, "to set the table in a roar." Such *jober lays* as these will never gain the laugh against "the pleasant scoundrel," —as Johnson once called a member of our corps\*, whose humour the Doctor would have resisted, on a particular occasion, but he was forced to give way to a burst of risibility, and growling approbation.

Art. 16. *Peter provided for without a Pension*. A Poem. With Notes, critical and explanatory. By Carnaby Currycomb, Esq. 4to. 2s. Bew. 1788.

Here, indeed, Peter Pindar is *match'd*, but not in the way spoken of in the preceding article. The man is married; and the Devil is the match-maker. This was one way of 'providing for him, without a pension;' for we hear nothing of the lady's fortune. —"And who is the lady?" —No other than the celebrated *Mrs. Margaret Nicholson*. —There is humour in the courtship. The fair maniac is shy, at first, and repulses her lover with a 'slap on the chops;' —but she relents, on Peter's representing to her, that

' ————— from their *so innocent* embrace  
*Young Pindars* shall spring forth, a *hopeful* race.  
*Assassins* born and bred, whose hands shall forge  
*Poems* and *knives* to stab each *future* George.'

There is energy, invention, and variety in this poem; the author of which may be considered as the most formidable of Peter's antagonists, though, on the whole, we think him rather too serious for

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\* Since deceased. He was well known in Norfolk, by the name of the *Philosopher of Massingham*.

the occasion. The great point, in this contest, would be, to carry the *laugh* against the Cornish poet; for, surely, his opponents give him the greater consequence, by being so *angry* with him,—which, however culpable he may appear in the eyes of a good and loyal subject, should, if possible, be avoided.

Art. 17. *Poems on several Occasions*, never before published. By James Woodhouse. With an Address to the Public. 4to. 3s. sewed. Sold by the Author, No. 10, Lower Brook-street.

Mr. Woodhouse, who, as we have before remarked\*, is not a poet of the very lowest order, is displeased at the ridicule which has recently been thrown on his sovereign, and he thus invokes his countrymen in support of the royal cause:

‘ Is there nō champion in the lists of fame,  
Who dare stand forth to guard a sovereign’s name?  
Who dare take up the glove, return the stone,  
Presumption has dropp’d down, and pride has thrown?  
No hero, mail’d with wealth, with honour casqu’d,  
Who dare disdain disguise; appear unmask’d  
With warlike weapons, boldly to oppose  
A King’s false friends, or hosts of ambush’d foes?’

As Mr. W. possesses a respectable private character, and as it is ever our wish to contribute as much as may be in our power to the relief of indigent merit, we will transcribe a page or two of his pre-fatory address to the Public:

‘ Possessed of little, and encumbered with much, my duty forcibly urges me to some trial, to retrieve my circumstances, and subsist my family. My present attempt appeared the most plausible for repelling those wants that must inevitably, without an effort, soon sink myself, and them, to ruin and wretchedness. It is a little like attempting to make discoveries in an unknown sea, without a compass, and without a crew; without proper provision, and without a pilot. My own weak and wavering abilities are but poor directors; so that I am left to depend on the kind and generous volunteers in society who may humbly condescend to engage in my service (some of whom Providence has already procured me), and the Author of that Providence, the Parent and Governor of the universe; who never fails to supply the place of a pilot to all who implicitly confide in his protection and guidance; and, though I should be wrecked in the expedition, yet will he not fail to conduct me, finally, to an haven of repose, beyond the reach of all future calamity. My views are virtuous, and my endeavours shall be upright; and I shall wait with patience, and hope, for the indulgence and encouragement of all those whose humane hearts that gracious and good Providence shall influence in my favour; and to whom, next to the first Mover, I shall look up, as a constant debtor: still endeavouring to deserve their countenance and support, by all the means that duty and deference shall suggest. It may be asked why I attempt a business so foreign to all my former experience. Without inclination nothing essential is ever achieved: the want of that inclination prevented me

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\* See Rev. vol. xxxv. p. 78.

making any great proficiency in my original employment\*; and eighteen years of inattention to that employment, in a state of servitude, have lessened those abilities, as well as diminished that distinctness of sight, which are necessary to complete execution, without making an adequate compensation for such essential sacrifices. Being pressed into the service, I have procured no pension; and, though not entirely disabled in body, I have received some wounds which will not be readily cured. I had conceived myself possessed of some attainments in the agricultural art (an art the most congenial to the human constitution); but the opinion of one, whose opinion may, perhaps, have some weight with the world, has precluded me from that resource. A repetition of servitude still remains; but I have given so little satisfaction to others, and have found so small comfort and advantage to myself, in that condition, that I neither hope, or wish, or feel, much encouragement to make another trial.'

Art. 18. *Poems on various Subjects*, by Charlotte Eliz. Sanders, 12mo. 3s. sewed. Wilkie. 1787.

Miss Sanders, in her Preface to this collection of poems, says—'Urged by the solicitations of many friends, I have ventured to offer to the Public these trifling productions of my youthful Muse. When their errors meet the pervading eye of Criticism, may they prove too simple to provoke its frown: or if found entirely uninteresting, may they be permitted to pass uncensured to the regions of oblivion.'

These performances are in truth so very *simple*, so *entirely uninteresting*, that we shall certainly comply with the lady's request. We will not attempt to arrest them in their progress to the shades.

" —The gates are open night and day:  
Down hill the path,—a smooth and easy way."

VIRG. *Æneid*. Book 6.

Art. 19. *Miscellaneous Pieces, Original and Collected*. By a Clergyman of Northamptonshire, late of Trinity College, Cambridge. 12mo. 2s. 6d. sewed. Nicoll. 1787.

This clergyman (who talks of being sometimes assisted in his writings by a friend) is a maker of verses, but not a poet.

Art. 20. *The Cock-pit; a Poem*. By Charles Fletcher, M. D. Author of *A Maritime State considered*, &c. 4to. 2s. sewed. Murray, &c. 1787.

The country Squire who sends for this poem, in consequence of seeing it advertised in his *Evening Post*, will be sorely disappointed. Instead of a feast for his imagination, by a poetic display of the bloody conflicts between those gallant *soldier-birds* whom he delights in prompting to slaughter each other, with "barbarous civil war," he finds himself, *presto!* on ship-board, and is carried down into the surgery:—*that* is the cock-pit here described; and disagreeable, indeed, are the circumstances!

We have, likewise, in this performance, a great variety of other particulars, relative to maritime situations, beside those that relate more immediately to the *cock-pit department*; though we supposed, at

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\* A shoemaker,—if we remember right,

the first glance over Dr. F.'s performance, that his chief object was to impress the reader's mind with the peculiar hardships that fall to the share of a Navy-surgeon. He had, himself, been three years in that line.

Many useful observations are also interspersed, on such points as are most likely to strike the curious observer, in the course of a voyage. Various scenes, natural appearances, and incidental situations, are well described; particularly the distress and danger of a ship, in a violent storm: and, throughout the whole, the poetry, if it has no claim to the praise of elegance, seems not ill adapted to the subject, and to the rugged element on which, perhaps, the work was composed. In a word, not wishing to regard a production of this peculiar cast, with too much critical attention, we have been considerably entertained, as well as informed, by the perusal of it.—For the Author's "*Maritime State considered, as to the Health of Seamen, &c.*" see Rev. Dec. 1787, p. 497.

Art. 21. *Euphrosyné*, an Ode to Beauty: addressed to Mrs. Crouch. By Sylvester Otway. 4to. 1s. Faulder, &c. 1788.

If there is a 'Poet's Corner' in the great temple of THE SUB-LIME, in Moorfields, this writer (should he continue in the glorious career in which he sets out) will certainly be entitled to a conspicuous seat in it. We may apply to him his own motto,

"Can any mortal mixture of earth's mold  
Breathe such divine enchanting ravishment?"

COMUS.

Art. 22. *Philosophic Venus*: an Ethic Epistle. Addressed to a young Nobleman. With Notes and Illustrations. 8vo. 1s. Ridgeway. 1788.

This piece of poetic libertinism was first published in 1775: See Rev. vol. lii. p. 552.

Art. 23. *The Lyric Works of Horace*, translated into English Verse: to which are added, a Number of original Poems. By a Native of America. 8vo. 2 Vols. 5s. sewed. Philadelphia printed; and sold by Dilly in London. 1786.

This article involves us in some difficulty. To praise the publication before us, would be gross violation of conscience; and if we honestly express our opinion, and treat this Transatlantic versifier as we really think he deserves, he will be ready to exclaim—"Did I not prophecy that, as an American, I must expect little quarter from the Reviewers of England?"—*Dedication*, p. v.—A pl—on all such prophecyings! Here, boy! put this book on the lower shelf there, in the corner, among the *respites*, next to the *condemn'd hole*.

## D R A M A T I C.

Art. 24. *A Quarter of an Hour before Dinner*; or Quality Binding. A Dramatic Entertainment of one Act; as performed at the Theatre Royal in the Haymarket. 8vo. 1s. Lowndes. 1788.

The unknown author, in his prefatory advertisement, congratulates the Public, on their 'being able to bear with a single ACT of plain, common life, that endeavoured to speak to the heart, rather than

than the fancy.' It is seldom that any literary effort which is well-aimed at the human heart, fails of success.—If we may judge of the *representation* from the satisfaction that hath been afforded us in the perusal of this little piece, *it could not fail*. Its object is to satirize the affectation of associating with those of superior rank, and to shew the folly of depending on the specious professions and civilities of the Great. This plan is executed in an easy, natural, and agreeable manner.

## SLAVE TRADE.

Art. 25. *An Address to the Inhabitants, in general, of Great Britain and Ireland*; relating to a few of the Consequences which must naturally result from the Abolition of the Slave Trade. 8vo. 1s. Liverpool printed, and sold by Evans, &c. in London. 1788.

The Author contends, that the consequences of an abolition of our African trade for slaves, would be most ruinous to this country. His arguments are arranged under the three following heads:

1. 'The slave trade *lawful*, according to the different states of nations over the face of the earth.'
2. 'The situation of the Negroes *bestured* by their changing African masters for those in the West Indies.'
3. 'The trade *useful* to society in general, and to this country in particular.' For his statement of facts, and his reasoning on these beaten subjects, we refer to the pamphlet at large.

## BIOGRAPHY.

Art. 26. *Authentic Memoirs, and a Sketch of the real Character, of the late Right Honourable Richard Rigby*. 8vo. 1s. Debrett. 1788.

These Memoirs were originally published in the daily papers, soon after Mr. Rigby's death; and, in all probability, they are authentic.

## NOVELS.

Art. 27. *The American Hunter, a Tale*. From Incidents which happened during the War with America. To which is annexed, a Somersetshire Story. 12mo. 2s. 6d. sewed. Kearsley. 1788.

The first of these tales is said, in the introduction, to be intended to awaken an attention to conscience in young persons, to counteract a hardness of heart. It is called, we scarcely know why, the *American Hunter*, and contains a narrative of the miserable deaths of a lady and her two children, in the woods of America, in consequence of being deserted by a faithless husband: who is afterward very properly consigned to poetical justice. It is a pathetic story that interests the humane reader in the sufferings of injured innocence, without the aid of unnatural and surprizing adventures; but it would have read much better, had the author totally omitted his occasional machinery of good and evil geniusses, which encumber the narrative, only to recal us from sympathizing with the unfortunate, to a recollection that the whole is fiction.

The Somersetshire story is of a less melancholy complexion; being a narrative of the distresses of a young lady, who having accidentally been the occasion of burning her father's house, ran away to shun  
parental

parental resentment; when she was supposed to have perished in the flames. Her adventures in search of laborious subsistence, are natural enough, until she married a young farmer, with whom she had lived as a servant. The most unlikely part of the story is, that neither she, from natural affection, nor her rustic mate from views of interest, ever relieved the concern of her family with the information of her welfare.

The writer understands human nature well, and in a little episode concerning a beautiful, a good, but unfortunate gypsy girl, has insinuated some reflections that will, as usual in such cases, be lost on those for whose use they are intended. Those of her sex in any degree removed from the lower ranks of life, reject with disdain any sentiments that thwart their exalted ideas of their own deserts, and interrupt their golden expectations.

The style of these tales is easy, but the language grossly incorrect; and a page and a half of *errata*, though they proclaim a shameful number, do not contain all the typographical errors in this small volume: these circumstances persuade us that it is the production of some writer not familiar with the press.

Art. 28. *The Inquisitor; or invisible Rambler.* By Mrs. Rowson. 12mo. 3 Vols. 7s. 6d. sewed. Robinsons. 1788.

Mr. Inquisitor is presented by his guardian genius with a ring; which ring, when placed on his finger, is to render him invisible. Thus, like the Asmodeus of Le Sage, the writer has an opportunity of viewing the secret transactions of mankind, and of commenting on them accordingly—that is to say, as good or evil manners may be found to prevail.

There is nothing of novelty in the idea, nor any thing particularly striking in the execution of the work. It may, however, be perused with profit by our youthful friends, as in some of the stories here presented to us, the duplicity and dishonesty so frequently to be found in the world, are exhibited with a tolerable degree of skill. The Authoress is evidently in possession of a feeling heart. But *style*, and the various graces of composition, are yet to come.

Art. 29. *Rosa de Montmorien.* By Miss Ann Hilditch. 12mo. 2 Vols. 5s. sewed. Lane. 1787.

Rosa de Montmorien is a lively and agreeable lass. Let her not, however, imagine that she is a *goddess*, because we allow her to be in possession of some personal charms. There is a degree of beauty both in the physical and the moral world, which may be intitled to a favourable report, though not to particular and absolute praise. In other words, the story of this novel is trifling; and, from a bad arrangement of the incidents, it is somewhat obscure.—But the language is often pretty, and might, with a little attention, have been rendered correct. Miss H. will one day, we think, present us with a better work.

Art. 30. *The Widow of Kent; or the History of Mrs. Rowley.* 12mo. 2 Vols. 5s. sewed. Noble. 1788.

Mrs. Rowley, with several children, and in narrow circumstances, is left a widow, at an early age. She is deprived of her little property

perty by the machinations of a villain, and her daughters are reduced to a state of servitude. The manner in which she conducts herself amid the severest trials of fortune, are such as elevate her character above the crowd; and shew that *strength of mind*—a quality by many supposed to be peculiar to man—is yet to be found in the female form.

This novel may be perused with advantage by every woman in the situation of our heroine; deprived

——“Of every stay, save innocence and Heaven;”

but whose virtue is at length rewarded with temporal happiness.

Art. 31. *The Victim of Deception.* 12mo. 2 Vols. 5s. sewed. Lane. 1788.

This novel appears to be of French extraction. The story is briefly as follows: A young and beautiful female becomes enamoured of a man of libertine principles, and *very delicately* invites him to her bed. The gentleman, as will be readily imagined, complies; and then abandons her to the sorrows of remorse. How far he is to be justified in his conduct, or whether the lady can properly be termed the *Victim of Deception*, we must leave to the determination of casuists. With respect to the merits of the work, we must remark—that the passions are represented by our author in such warm and glowing colours, that the woman who rises from the study of his pages with an unheated imagination, may safely sit down to the perusal of *Therese Philosophe*.

Art. 32. *The Half-pay Officer; or Memoirs of Charles Chancery.* 12mo. 3 Vols. 7s. 6d. sewed. Robinsons. 1788.

Though not remarkable for variety of incidents, or strength of character, yet, on account of its truly moral tendency, the manly sentiments it breathes, and the agreeable manner in which it is written, this performance is entitled to a considerable share of praise. The situation of the half-pay officer is here delineated by the pen of compassion.—‘The feelings of the soldier (says the Author) who is obliged to barter his sword for his support, must be poignant indeed. I would you were the only one who has felt that necessity!—But, alas! I fear too many brave fellows, whose services merited a happier fate, now pine in circumstances which their sword can never retrieve.’ We fear so too, and sincerely commiserate their ills. But where are we to look for the class, the particular body of men, who are wholly exempt from calamity and pain?

#### EDUCATION, &c.

Art. 33. *Select Stories for the Instruction and Entertainment of Children*, from the French of M. Berquin. Embellished with four Copper-plates. 12mo. 3s. bound. Stockdale, &c. 1787.

Considered as an whole, *L'Ami des Enfants* of M. Berquin has been universally admired; a selection from it, therefore, as we have before observed in a former article, will be agreeable to those who do not chuse to purchase it entire. This volume is introduced by a preface written by the editor, in which are several just observations; and it is dedicated to Mr. Raikes of Gloucester, who is well known



as the great patron\* of Sunday Schools. The Editor adds, that he thinks M. Berquin's work is well calculated for that valuable institution, but we think that most of those who have read the 'Children's Friend,' will join us in being of a different opinion; for M. Berquin intended his work chiefly for children of a rank that will never be met with in a Sunday school. Some of his '*Petites Pièces*,' indeed, relate to those of a lower class, and might not, perhaps, be thought improper for this purpose; if no other objections are urged.

The stories here selected, are taken from that translation of the entire work, which was published in four volumes by Mr. Stockdale, and noticed in our Review for June last, p. 537.

Art. 34. *The Parental Monitor*. 12mo. 2 Vols. 5s. sewed. Lane. 1788.

"Delightful task! to rear the tender thought,  
To teach the young idea how to shoot,  
To pour the fresh instruction o'er the mind," &c.

The writer of these volumes (Mrs. Elizabeth Bonhote) appears to have felt the full force of the above-quoted observations of the gentle, natural, and elegant Thomson. The introductory part of the work contains an address to her children, in which the maternal character is seen in its proper colours: bright and vivid, but simple and unadorned with foreign ornament. The instructions she lays down for them in their progress through the rugged and perilous stages of life are excellent, and are farther enforced by apt and judicious selections from the most admired British writers both in prose and verse. In a word, the fair Authoress has eminently succeeded in what she proposed to herself, 'to endeavour—by the force of example—to guard youth from error, and by so doing, shield old age from many of its agonizing sorrows: to caution the thoughtless, humble the vain, and reform the vicious.'—We hope her publication will meet with that encouragement from the world to which it is entitled, as well from its principle as from its intrinsic merit.

Art. 35. *The Children's Miscellany*. 8vo. 3s. Boards. Stockdale. 1788.

The Editor's Preface to this Collection inform us that,

'Some gentlemen of fortune and literary abilities had once conceived the scheme of contributing to the entertainment and instruction of the rising generation, by a selection of the most interesting and improving histories from different authors.'—'After they had made some progress in the execution of this scheme, they were compelled by accidents which it is unnecessary to relate, to abandon their design. But, though the modesty of the authors would rather have led them to suppress what they could not engage to finish, the Editor, to whom their papers were entrusted, has judged them too valuable to be entirely suppressed.'

The volume commences with 'the history of Little Jack,' which, we are informed, is the production of the ingenious Mr. Day. It is

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\* We say *patron*, because *some people* have lately disputed his claim to being called the *founder*.

entertaining and instructive, and fully demonstrates the truth of the Author's position, that it is of very little consequence, under what circumstances of birth or fortune a man comes into the world, provided he behaves well, and discharges his duty when he is in it.—Various amusing stories follow, interspersed with the natural history of the elephant, lion, rhinoceros, &c. and the book concludes with 'the history of Philip Quarll,' of which we need say nothing, as most of our readers will perhaps remember their having read it, when they were young. It is here introduced by a short preface likewise written by Mr. Day, which is replete with good sense, and sound observations, characteristic of the Author.

**Art. 36.** *The History of Little Jack.* By the Author of Sandford and Merton. 12mo. 1s. bound. Stockdale. 1788.

This instructive little history is published separate from the above mentioned 'Children's Miscellany,' to accommodate its admirers, at a low price. It is embellished with twenty-two neat wooden cuts.

**Art. 37.** *The Sunday Scholar's Manual, Part I.* By Mrs. Trimmer. 12mo. 1s. bound, or 10s. per Dozen. Longman, &c. 1788.

**Art. 38.** *The Sunday School Catechist; consisting of familiar Lectures. With Questions for the Use of Visitors and Teachers.* By the same. 12mo. 2s. bound. Longman, &c.

The indefatigable Authoress has published these two little tracts at the same time, because, as she observes, each corresponds with the other, and either, alone, would be incomplete.

In her preface, she says, 'I have given to my work the title of the *school* catechist, because I would not be regarded as invading the province of the clergy. It has long been considered as a part of the business of schools to prepare catechumens for the examination of their respective ministers. The *school* catechist pretends to nothing more. It is not my design to supersede the works, or to exalt myself to a level with persons of acknowledged eminence, who in this or former ages have condescended to write lectures, catechisms, &c. for the poor; on the contrary, my wish is to render their valuable tracts more profitable by opening the minds of the illiterate sufficiently to enable them to improve by writings which have no fault, but that of being above the comprehension of those whose understandings have had no previous culture. In pursuing the proposed plan, it will be my endeavour to conduct the scholars step by step, to such a degree of Christian knowledge as may furnish them with solid principles for the cheerful performance of the duties of their humble station; enable them to understand all that it materially concerns them to know of the *sacred writings*; and excite and keep alive in their minds the hope of obtaining an eternal inheritance. I have attempted to prove in a familiar manner, the certainty of divine revelation—the truth and authenticity of the holy scriptures. In the second part of this work, it will be my endeavour to make the scholars acquainted with the general scope of the scriptures of the Old Testament, and in a third, to enable them to study the *New Testament* to advantage. I shall make the lessons as general as I can, consistently with my own fixed principles; for it is my desire not only to avoid giving offence to Christians of different persuasions, but

but to promote, as far as possible, that harmony which at present unites them in the same good work.' Such liberality of sentiment cannot fail of recommending these performances to all, in general, who are concerned in the education of children; and to those in particular who wish to promote the important institution of Sunday schools.

## P O L I T I C A L.

Art. 39. *Two Pair of Portraits*, presented to all the unbiassed Electors of Great Britain; and especially to the Electors of Westminster. By John Horne Tooke, an Elector of Westminster. 8vo, 1s. Johnson. 1788.

In the first pair of portraits here exhibited (in *contrast*, not as *companions*, or by way of *parallel*), we are presented with the late Lords Holland and Chatham; who had each been *Paymaster of the forces*, but with very different effect to *themselves*. The one—'refusing all perquisites, and *retiring voluntarily*, no richer than he entered;—in the settlement of his accounts neither delay, nor distrust, nor dispute, nor arrear. The *OTHER*, making every possible emolument, and *reluctantly removed*, immensely rich,—his accounts not to this moment settled,' &c. This is a small specimen of the manner in which the principles and practices of the *ORIGINALS* are here set in opposition.—We need not anticipate the political spectator in his remarks on these performances.

In the second pair of portraits, we view the two sons of the above-named *pair* of Lords, Mr. Fox, and Mr. Pitt; and here the contrast is equally strong and remarkable. The drawing seems to be very accurate, and the characters and colouring are well supported by our recollection of facts which are fresh in every one's memory; and to which the artist has taken effectual care to refer us.—But when we remind our readers that Mr. Horne Tooke is the painter—(he who so lately, and so strenuously, distinguished himself in the Westminster election, and in the interest of Lord Hood) need we say more? Yes—we will copy the witty *conclusion*.

After having sufficiently engaged us in the contemplation of the two *SATANS*, *Senior* and *Junior*, and in the comparison of them with two *ANGELS OF LIGHT*,—the following questions are fairly put:

'The Author now begs leave to propose *two* [every thing here is in *pairs*] questions to his readers; which all men, he conceives, will, in their closets, answer in the same words: you have here been presented with four portraits (merely an assemblage of known indisputable facts). *Quest. 1.* Which two of them will you chuse to hang up in your cabinets—the *PITTS*, or the *FOXES*? *Quest. 2.* Where, on your consciences, should the other two be hanged?'

Art. 40. *A Letter to the Right Hon. William Pitt*, Chancellor of the Exchequer, on the Reform of the internal Government of the Royal Boroughs of Scotland. By Robert Graham, Esq: President of the Delegates from the Burgesses, &c. With an Appendix. 8vo. 1s. 6d. Murray. 1788.

Published by appointment of the London Committee for conducting an application to Parliament, in order to procure a reform of the internal government of the royal boroughs of Scotland;

land; for which measure there appears to be a great and urgent necessity. The Letter is well written, and strongly enforces the plan for restoring to the burghesses their ancient liberty and privilege of choosing their own magistrates, common council, &c. for the management of the property, revenues, and affairs, and to superintend and direct the police, of the boroughs. This right, it appears, has been long usurped; and a new system of borough government has taken place; the old councils being permitted to chuse their successors; and thus a power of *self-election* is universally exercised, to the great injury of the burghesses, whose right of appointing their own officers, and power of control over their management, have been annihilated. Hence, as was natural to expect, the police of the boroughs has been neglected; their revenues have been misapplied; enormous and unnecessary debts contracted; the public property profusely squandered, or alienated to the *self-created* counsellors, their friends and connexions; and what is still worse, the spirits of the injured town's-people, affected with the languor and dejection which naturally accompany a deprivation of freedom, were, for a long time, incapable of any vigorous exertions of industry, or commercial enterprise. It is, surely, high time that such abuses should be corrected; and therefore, from our well-known regard to the rights and liberties of our countrymen, whether situated north or south of the Tweed, we cordially wish success to the burghesses of Scotland, in their laudable endeavours to recover their violated privileges.

Art. 41. *The Guardian of Public Credit.* Containing important Observations on the Nature of our public Debt; and a Proof of the Certainty of its Liquidation, &c. &c. 8vo. 2s. 6d. Debreit. 1788.

'It was not,' says the Author in his Preface, 'originally my intention to have troubled the Public with this work, I had therefore submitted it to the opinion of gentlemen in office, hoping they would have been much pleased with the appearance of an opportunity of having it in their power, to relieve a suffering, though loyal people.— In this however I was mistaken, there not having been the least notice taken of my applications.'

As Ministry did not 'take the least notice' of the Author's communications, he addresses the Public, and proposes a plan for the discharge of the national debt. He shews that an annuity of one million sterling, in the 4 per Cents, at 75, will, in 48 years, amount to 299,288,775*l.* 9*s.* 7*d.*; but the difficulty consists in raising the annual million. He proposes a reduction of the present stock to sterling, and to pay interest at 4 per Cent. The annual interest of the debt would then be 6,619,249*l.* 14*s.* 0*¼d.* which, subtracted from 8,073,265*l.* 19*s.* 11*d.* our present expenditure in interest, leaves 1,454,016*l.* 5*s.* 11*d.* for the annual saving. This annuity will, in 43 years, at 4 per Cent. amount to 2,662,802*l.* 0*s.* 1*d.* more than the national debt.

This is all very plausible; but, 1<sup>st</sup>. The Author calculates the amount of annuities different from any computation that we have before seen, making the interest payable half-yearly, and the annuity yearly; and in this calculation, he makes the interest for half a year half of the interest for a whole year, which is not allowable  
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in compound interest. 2d, There is a great uncertainty in the time required, on account of the fluctuation of the stocks, which can never be prevented in a commercial country.

After this plan for discharging the national debt (which is in fact no more than *consolidating the funds*, and *reducing the rate of interest to 4 per Cent.*), the Author offers several observations on lotteries, taxes, our gold coin, and salt; he also passes some strictures on the mode of conducting the funds. The letters which the Author wrote to the Ministers are interspersed through the work.

Art. 42. *A Short Statement of the Services of those Naval Officers who were overlooked in the last Promotion of Admirals*: with Observations on the Question agitated in Parliament regarding that Measure. With an Appendix, containing the Speeches of Mr. Baskin, Mr. Pitt, Sir George Howard, Mr. Fox, Sir Peter Parker, Mr. Dundas, Sir John Miller, Mr. Loveden, Sir Richard Hill, Mr. Sheridan, Mr. Edwards, Capt. Macbride, Mr. Powis, Sir Edmund Affleck, &c. 8vo. 2s. 6d. Stockdale. 1788.

The parliamentary arguments urged on both sides, in the course of this very delicate discussion, which could scarcely be conducted without severely wounding the feelings of individuals, and injuring, instead of aiding, the naval service; have already been sufficiently circulated, and had better be forgotten. Since the rule of promotion by seniority, is disavowed by *both* parties, the only points to be settled are, how discretion is to be exercised, and where it is to be placed? These are points that will be explained away; the contending parties will grow tired of the subject; they will catch up something fresh,—and leave the flags as they found them.

### NAVAL.

Art. 43. *An Essay on Signals*. By an Officer of the British Navy. 12mo. 6s. Boards. Hooper. 1788.

The Author of this Essay informs his readers, that he has, 'in the course of many years service, had frequent opportunities of remarking the egregious mistakes and dangerous disappointments that resulted from the imperfection of signals.' He was therefore induced to attempt making improvements on the general method. To assist him in the undertaking, he professes 'to have carefully examined and compared all that the industry and ingenuity of others have furnished; and after the most diligent application he at length formed the system here offered to the Public.'

It is impossible to give a description of the method here recommended, as it chiefly depends on the different arrangement of two, three, or more flags of different colours, in different order. It seems to possess three very necessary and important advantages, *viz.* simplicity, clearness, and variety; the last article indeed is, if we may use the expression, almost infinite, and at the same time so regular that the signals can be changed with the greatest ease, and without the least confusion.

To landmen, this book will be an entertaining curiosity. To seamen, especially those belonging to the navy-royal, it may be not only curious, but very useful.

REV. AUG. 1788.

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MEDICAL.

## M E D I C A L.

Art. 44. *An extraordinary Case of lacerated Vagina, at the full Period of Gestation, &c.* By William Goldson, Member of the Corporation of Surgeons. 8vo. 1s. 6d. Murray. 1787.

The case which Mr. Goldson here relates, was a laceration of the vagina early in parturition. The circumstances attending it were clearly marked during the few days which the patient survived the accident, and were confirmed by dissection after her death.

The author's judicious remarks on the case, throw new light on this part of midwifery, and tend to shew, that many cases deemed irremediable, from being considered as ruptures of the uterus, were only lacerations of the vagina, and capable of effectual assistance from art.

Art. 45. *An Enquiry into the Nature, Causes, and Cure, of the Consumption of the Lungs*; with some Observations on a late Publication on the same Subject. By Michael Ryan, M. D. Member of the Antiquarian Society at Edinburgh. 8vo. 3s. 6d. sewed. Elliot. 1787.

Dr. Ryan first describes the disease, then investigates its causes, and, lastly, treats of the method of cure. In the descriptive part, nothing extraordinary occurs. The author thinks that the hectic fever is produced by the absorption of the purulent matter, and not by irritation. He adds some remarks on the methods of distinguishing *pus* and *mucus*.

The causes of the phthisis employ much of the Author's attention; he enumerates the opinions of many preceding writers on the subject; refuting some of them, and approving others. He seems \* to think that no phthisis can exist without an ulcer in the lungs, but that the ulceration may be brought on by a variety of causes.

The method of cure is adapted to the opinion that the disease is owing to ulcers, or, at least, to abscesses. In those species of phthisis which proceed from tubercles, or from obstructions, which is the case, we believe, in at least nineteen out of twenty consumptions, Dr. Ryan thinks the most eligible method would be 'the removal of the tubercles and obstructions, by remedies endued with a deobstruent power;' as, however, we are not possessed of medicines powerful enough to answer this purpose, little can be expected from following that indication. The principal intentions of the physician, our Author says, in this case, should be, to prevent the inflammation, and consequent suppuration, of the tubercles; to correct the cachexy which frequently accompanies this species of tumor, and obviate, by a suitable diet, the effects of the hectic fever. In the case of a mere topical inflammation, and a simple purulent ulcer, he directs the practitioner's attention to the local disorder, and recommends, first, to abate the inflammation, which always supports the fever and the purulent discharge; and, next, to guard against the emaciation of the body, by a well-conducted regimen. Such is the outline of Dr. Ryan's practice. Without entering into a

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\* We say *seems*, because the Author is, sometimes, a little obscure.

detail of the particular means which he uses for attaining these purposes, we refer our medical readers to the book itself; which contains much good advice, and passes many just censures on erroneous practice.

An Appendix, consisting of about 50 pages, is employed in refuting some of the opinions advanced by Dr. Reid, of whose works an account was given in Rev. vol. lxxviii. p. 331.

Art. 46. *A short Description of Pymont*, with Observations on the Use of its Waters. Abridged from the German of Dr. Marcard, and revised by the Author. 8vo. 1s. 6d. Johnson. 1788.

This pamphlet contains a short description of the celebrated spring, and its environs. For an account of the analysis of the water, the reader is referred to the large work of Dr. Marcard. The Editor gives some general directions for drinking the waters with advantage: and he enumerates the diseases in which it is found beneficial. The most material information which the reader will collect from a perusal of these pages, is the manner of living at the wells, the expences of board and lodging, &c. An account is added of the different roads from England to Pymont.—We have been agreeably amused in the perusal of the descriptive part of this tract.

Art. 47. *Remarks upon the Causes which produce Diseases among new-raised Troops upon long Voyages*, &c. &c. 8vo. 1s. 6d. Egerton. 1788.

Many books have been written on the diseases to which Europeans are subject in warm climates, and several modes have been suggested for preserving the health of seamen and transports in long voyages: these treatises, the Author of the present performance thinks, are entirely adapted to medical practice, and theoretical reasonings about the methods of cure after the diseases have appeared; and are calculated more for the surgeon than the officer: he therefore points out the errors which arise from the present mode of transporting our troops to warm climates—from their clothing—their food—their duty while on board, and the attention which their officers shew them. The Author treats separately on each of these heads, and with judgment shews the truth of his opinions.

As a proof of the consequence of preserving the health of the transports, the Author states, at the end of his pamphlet, the expence which government is at for a private foldier (who is raised to serve in India), before he arrives at his destination, to be 86l. 11s. Moderate as the estimate seems to be, it is doubtless incumbent on the state (independent of moral obligations) to adopt any measures which seem likely to preserve the lives of our soldiers employed in this service.

Art. 48. *An Essay on the Treatment of Consumptions*; in which the Causes and Symptoms are considered, and a new Mode of Treatment proposed. By Rd. Charlés, Surgeon at Winchester. 8vo. 1s. Herdsfield. 1787.

Mr. Charles considers consumptions as arising ‘from obstructions in the small vessels and glands, either in the lungs, which are the

common seat of the disease, or in the glands of the various parts contained in the lower belly; such as the liver, mesentery, &c.' He thinks also, 'that inflammation, varying in degree, attends these obstructions;' and that 'a portion of the coagulable lymph (the most viscid fluid in the human frame when altered from its natural state) is thrown out, and principally occasions the further obstruction and tumefaction near the parts inflamed.' Having thus given his theory of the disease, which, in our opinion, wants more demonstration for its support than the Author has laid before his readers, he proceeds: 'If a saponaceous fluid capable of dissolving this extreme viscosity of the coagulable lymph, and penetrating the inmost recesses of the obstructed glands: if such a fluid is readily absorbed, and, when received into the circulation, appears to produce those changes which reason would point out to be proper, we have just cause to expect the best effects from its use. Such in several cases have been the properties of the following liniment: *R Liguaminis salis diuretici, saponis mollis, āā ʒi. Essentiæ limonum ʒi. M.*'

The method of applying the liniment in cases where the lungs are principally affected, is as follows: 'Let a tea-spoon-ful be slowly rubbed on the sides, between the breasts, and over the stomach, with a warm hand, morning and evening, while the patient is in bed;—after it has been used a few days, increase the quantity to two or three teaspoonfuls.' If the complaint originates from obstructions in the abdomen, the Author applies the liniment nearest to the part affected.

Such is the substance of the present publication: should future experience, added to that of the Author, confirm the success of this method of treating consumptions, the practice of physic will gain considerable improvement. That the liniment will be received into the circulation by the absorbing vessels is beyond a doubt; and it will, probably, also attenuate the viscosity, and remove obstructions: but will it be received, or rather can it find an *immediate passage* into the glands of the lungs, through the *skin, muscles and pleura*? The being carried by the absorbents immediately to the glands, before it is mixed with the blood, is a circumstance which, in the Author's opinion, is of great weight. The thought is doubtless ingenious; and experience, which in practice is preferable to theoretical speculations, will, we hope, determine the efficacy of this mode of curing an obstinate and destructive disease.

The immediate conveyance of a remedy to obstructed glands by means of the cutaneous absorbents, deserves attention. It may serve as a basis for the foundation of a rational practice in many cases, which have hitherto been the *opprobria* of medicine.

Art. 49. *An Essay on the Bite of a mad Dog*; with Observations on John Hunter's Treatment of the Case of Master R—. And also, a Recital of the successful Treatment of two Cases. By Jesse Foot, Surgeon. 8vo. 2s. Becket. 1788.

Mr. Foot enumerates the several remedies that have been offered to the world for curing the canine madness, none of which, he thinks, are to be confided in, either as prophylactics or specifics. He recommends, as the only sure prevention of the disease, the excision



cision of the wounded part; and recites two cases from which it appears that the patients were bitten by dogs evidently mad—that the wounded part was cut out—and that neither of the patients had the least symptom of madness.

The case of Master R —, as here related, was treated unsuccessfully, with caustic, by a celebrated anatomist.

Art. 50. *Tabulæ Nomina Medicamentorum Pharmacopœiæ Londinensis, Anno 1746, editæ, alibi que promulgatorum, quæ ejusdem Editione Anno 1788, tamen Nominibus novis insignita, retinentur vel accipiuntur, ostendentes; et, vice versa, &c.* A Sheet, Royal Folio. 1s. Evans. 1788.

Art. 51. *The Medical Memento*, containing the *Materia Medica*, and the Alterations of the Names made in the Chymical Preparations, agreeable to the New Pharmacopœia of the Royal College of Physicians, London. Small 8vo. 1s. Darton. 1788.

These tables may be convenient for those persons who have not the New Pharmacopœia, or Dr. Healde's translation of it, being compiled from the indices of these books.

Art. 52. *A Treatise on the Intermitting Febris*, commonly called the Ague and Fever. To which is added, a radical and approved Cure. By S. Thompson, Surgeon. 8vo. 1s. Wade. Calculated to recommend the Author's nostrum.

Art. 53. *Medical Remarks on Natural, Spontaneous, and Artificial Evacuation*. By John Anderson, M. D. The 2d Edition. 8vo. 3s. sewed. Murray. 1788.

In this second edition of his valuable performance, Dr. Anderson has added many cases which corroborate the doctrines that he advanced in the first; for an account of which, see our Review for August 1787, p. 172.

Art. 54. *Essays on the Hepatitis and Spasmodic Affections in India*; founded on Observations made whilst on Service with his Majesty's Troops in different Parts of that Country. By Thomas Girdlestone, M. D. 8vo. 2s. Murray. 1788.

The Author of this performance, having frequently seen the diseases which he describes, thought he could not render a more material service to people going to the East Indies, than by publishing his remarks, and the method of cure which he found successful.

He divides hepatitis into three stages, and describes the phenomena in each, viz. the *chronic, inflammatory, and suppurative*. From the enumeration of the symptoms, the disease appears to be an obstruction, slowly formed, in the liver, which terminates in inflammation, and subsequent suppuration. This circumstance supports that doctrine which supposes all inflammation to be preceded by obstruction.

Dr. Girdlestone thinks the remote causes of the disease are to be found among those particular circumstances to which the army was exposed, viz. a hot climate, injuries of the cranium from the sun's rays, abuse of spirits, passions of the mind, violent exercise, bad water, want of vegetables, great repletion after long fasting, and

abuse of mercury. Each of these he considers separately, and shews how they may affect the liver and the biliary secretions.

With respect to the proximate cause, the Author wishes not to be dogmatical on a point of so much uncertainty: his conjectures, however, are ingenious, and shew that he has not studied pathology in vain.

No part of pathology is so difficult as the determinating with precision the diagnostic symptoms. The pain in the shoulder and side is (as the Author observes) a certain characteristic, when it exists, but he acknowledges that it is by no means constant: he, therefore, thinks, that the presence of the disease can only be ascertained by attending to the whole of the phenomena taken together.

In the cure, the author chiefly relies on mercury: for the method of administering it, and the regimen necessary to be observed, we must refer the reader to the pamphlet, where he will find many judicious practical rules concerning several affections of the liver and bowels.

In treating the spasmodic diseases which are endemial to hot countries, Dr. Girdlestone differs not much from other writers on the subject. The remote causes of spasms, he thinks, are damps from the earth, not using capsicum in sufficient quantities, bad arrack, and coffee made of stramonium. These circumstances being peculiar to the East Indies, are judiciously pointed out by the Author. Cold, however, or damps, are the most common causes; and the cure which Dr. G. directs, consists in the use of the warm bath, wrapping the patient in warm, and frequently heated, blankets, and a liberal use of opium, in a liquid form, joined with a strong and active cordial, in small, and frequently repeated, doses.

Art. 55. *Chemical Observations on Sugar.* By Edward Rigby. 8vo. 2s. Johnson. 1788.

A chemical investigation of the constituent principles of sugar was never satisfactorily accomplished until Bergman, with his usual accuracy, gave a complete analysis of this substance. The result of his experiments, joined with those of Scheele, was, that sugar consists of a peculiar acid and phlogiston.

Mr. Rigby enquires, in the present performance, whether any of the facts and phenomena observable in the natural production of sugar, and the changes produced on this substance by other chemical operations, agree with the analysis which the Swedish chemists have given. He divides his work into three parts; in the first of which he considers the production, or composition, of sugar by natural processes; in the second, he describes the manner in which it is decomposed by art, especially by the most general operation to which it is subjected, viz. fermentation; and, in the third, he treats of its revivification by the artificial reunion of its constituent parts.

After establishing the fact, that sugar is produced only from vegetables, Mr. Rigby enters into an ingenious examination, how a peculiar acid and phlogiston are united in the process of vegetation. He supposes sugar, or saccharine substances, to be the only objects capable

capable of being fermented; he then shews that, during the operation of fermentation, the phlogiston, being separated from the acid, unites with the water of the solution, and that the compound will, in that case, be wine, or vinous or ardent spirit. If the process be continued with an increased degree of heat, the phlogiston will be evaporated, and the acid only will remain in the water of the solution. This is doubtless ingenious, and leads to the following conclusion, that the acid of sugar, of tartar, and of vinegar, are the same acid, under different modifications.

Having thus determined the constituent parts of sugar, the Author shews how sugar may be, and actually is, produced by combining phlogiston with the acid. Thus sugar of lead is, he thinks, the union of the phlogiston of lead with the acid of vinegar. This is doubtful. The other instances which Mr. Rigby produces seem more satisfactory, viz. the dulcification of four wines, by impregnating them with sulphur, and the preparing malt, by impregnating it with the fumes of coake or charcoal.

Mr. Rigby is aware that various experiments are yet wanting to complete the theory which he has here offered. It must, however, be acknowledged, that he has given an account of fermentation that merits the attention of the chemist, and promises to lead us into a wide field, hitherto unexplored by the inquisitive philosopher, wherein many valuable discoveries may be made, tending both to elucidate the subject, and become beneficial to mankind, by facilitating several operations which depend on the process of fermentation.

#### MISCELLANEOUS.

Art. 56. *An impartial Account of the Dispute between Sir Thomas Beevor, Bart. and John Money, Esq;* late Major in the 9th Regiment of Foot. With Observations. 4to. 1s. Kirkman and Co. No. 79, Fleet-street. 1788.

Relates to a personal disagreement between Sir Thomas Beevor and Major Money, which originated in the contest during the late election for Norwich. The Editor of this publication appears to be the friend of Sir Thomas; but we cannot pretend to judge how far his account is strictly impartial: nor does the subject appear to us entitled to much enquiry. However, with regard to the public importance of any private altercation, the bystander should bear in mind, that a man's feelings, in his own cause, will, sometimes, very naturally, make that appear to him a MOUNTAIN, which, to others, seems only a mole-hill.

Art. 57. *Pleasing Reflections on Life and Manners;* with Essays, Characters, and Poems moral and entertaining. Principally selected from fugitive Publications, 12mo. 3s. Hooper. 1788.

Miscellaneous collections, of this kind, are become very numerous; but as they generally consist of moral pieces, they are, to say the least of them, *innocent*, as well as entertaining. The multiplication, therefore, of such complements, is of no disservice to society. The pocket volume now before us, is calculated for the instruction, as well as the amusement, of young people, of both sexes. The Editor is Mr. Wright, whose former publications, of

a similar nature, we have noticed, as intended to subserve the good purposes of religion and virtue.

Art. 58. *The Appeal of an injured Wife against a cruel Husband.* Written by Mrs. Farrer. 8vo. 2s. Stalker. 1788.

It cannot be supposed that we should give our readers an *analysis* of this publication, nor presume to doubt, or vouch for, the authenticity of the horrid facts which it relates. We need only inform them that Mrs. F. is the "wedded wife" of Capt. Farrer [well known as the *Protector* of Lady Strathmore when she was forcibly carried off by Mr. Bowes]—that she accuses him of using her in the basest and most inhuman manner—of being Lady S.—'s paramour, &c. &c. and that an affidavit is prefixed, of the truth of her narrative:—which is dedicated to Lady S. From this dedication, we shall transcribe the first and the last paragraph.

'I cannot adopt the common-place flattery of dedications in addressing a work to you, the contents of which would make the most servile adulation silent, instead of pleasing your vanity.—This detail of my miseries will wring your heart, if it be made of "penetrable stuff;" and if there be but *one* nerve of sensibility in it, will awaken that nerve to *anguish*.—

'I remain a depressed and miserable being, struggling with calamities of which *you* are the *principal* cause and origin; I shall add no more,—but leave the reader to bestow his pity, and deal forth his execration, on the objects who respectively deserve the one or the other.  
M. Farrer.'

Art. 59. *Additions and Corrections* to the former Editions of Dr. Robertson's History of America. 8vo. 6d. Cadell. 1788.

Our readers may, perhaps, remember, that, some time ago, we gave an account of Clavigero's History of Mexico\*; in which work, the author threw out various reflections, tending, in several instances, to impeach the credit of Dr. Robertson's History of America. This attack, it appears, induced our learned historian to revise his work, and to enquire into the truth of the charges brought against it by the Historian of New Spain; and this he appears to have done with a becoming attention to the importance of the facts that are controverted, and to the common interests of truth. In many of the disputed passages, he has fully answered the Abbé Clavigero, and vindicated himself; in others, he has candidly submitted to correction, and thereby given additional value to his own work.—The *additions* refer to the octavo edition, printed in 1783; the purchasers of which are obliged to the bookseller for this separate publication of the improvements.

#### THEOLOGY.

Art. 60. *Sacred Biography: or the History of the Patriarchs.* Being a Course of Lectures delivered at the Scots Church, London Wall; by Henry Hunter, D. D. Vol. IV. 8vo. 6s. Boards. Murray. 1788.

Dr. Hunter here carries forward his plan of lectures on the history of the Old Testament, in the same declamatory style, in which

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\* Vid. Appendix to Review, vol. lxxvi. p. 633.

the former volumes were written; but gives his fancy a still freer scope, when he finds himself on the fairy ground of types and emblems. He speaks of it as probable, that the Grecians borrowed their style of architecture from the Hebrew model. The variegated ceiling of the holy place he understands to have been a representation of the impenetrable recesses of the eternal mind; the quadrangular figure of the altar, and the equality of its sides, an emblem of the impartial extension of divine goodness to the four quarters of the world; and its materials of Shittim wood and pure gold, a figure of the twofold nature of Christ.

These pretty fancies might, for aught we know, have had a powerful effect in preaching; but we very much question whether, in reading, they will have any other effect than to raise a smile. There is a point of condescension to vulgar conceptions, below which no writer of real ability should ever suffer himself to pass.

Art. 61. *Six Chapters of the Gospel according to St. Luke*, from the 10th to the 15th inclusive; with the long Words divided into Syllables, at the Head of each Chapter, after the Method of Mr. Brown's Family Testament: with a Morning and Evening Prayer, taken from Dr. Adams's Pastoral Advice before Confirmation. 12mo. 2d. or 1s. 6d. per Dozen. Johnson. 1788.  
Useful for Sunday schools.

Art. 62. *Two Essays on Justification*, and the Influence of the Holy Spirit. By W. Ludlam, B. D. Rector of Cockfield, Suffolk, and formerly Fellow of St. John's, Cambridge. 8vo. 1s. 6d. Davies. 1788.

For an account of some theological essays\*, formerly published by this worthy writer, we refer to our Review for January 1786, p. 15. Mr. Ludlam, both in that tract, and in the present publication, justly reprehends the mistaken and injurious use, which has been made, by some writers and teachers, of the metaphorical language of scripture; and he also opposes the explications and pretensions of those who lay claim to the *teaching of the spirit*, or a kind of *divine inspiration*. He still appears, as in his former publications, to be a man of genuine piety and good sense; and while he pleads for the use of our understanding, in religious inquiries, he reasons like a firm friend to Christianity and virtue. We are sorry to add, that the learned world was deprived of this excellent man, soon after the publication of the present tract, a few months ago—He was eminent as a philosopher, mathematician, mechanic; and, to crown all, a candid and rational divine†.

Art. 63. *The Young Christian's Introduction to the Knowledge of his God and Saviour Jesus Christ*. By J. Hodson, M. D. 12mo. 6d. Deighton, &c. 1788.

The Author undertakes to explain the doctrine of the Trinity 'in an easy and familiar manner,' for the use of Sunday schools.

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\* On scripture metaphors, &c.

† We have heard that in his very advanced age, he shewed some partiality toward the Methodists; but we question the truth of the report.

If the *children* can comprehend his notions, they will have the advantage of those who are of *riper years*.

**Art. 64.** *Sermons on Public Occasions, and Tracts on Religious Subjects.* By R. Watfon, D. D. F. R. S. Lord Bishop of Landaff, and Reg. Prof. of Divinity at Cambridge. 8vo. 6s. Boards. Elmsley. 1788.

The articles in this Volume are :

I. *A sermon preached at Cambridge assizes, March 9, 1769 ; for an account of which, see Review, vol. xl. p. 352.*

II. *A sermon preached before the Governors of Addenbrook's Hospital, Cambridge, July 1, 1774.* This sermon hath not before appeared in print. The text is Gal. vi. 10. *As we have therefore an opportunity, let us do good unto all ;* from which words the persuasive preacher almost compels his hearers to contribute their mite for the relief of their poor sick brethren.

III. *The Principles of the Revolution vindicated ; a sermon preached before the University of Cambridge, May 29, 1776.* This admirable discourse met with our fullest approbation on its first appearance in print (see Review, vol. lv. p. 80.), and was the cause of a controversy, in which the adherents to the Stuart family made a despicable attempt to overturn the arguments of the worthy preacher. See Review, vol. lv. p. 317. two articles ; and p. 478.

IV. *A sermon preached before the University of Cambridge, on the anniversary of his Majesty's Accession to the Throne, October 25, 1776.* For an account of this excellent constitutional discourse, see Review, vol. lvi. p. 80.

V. *A sermon preached before the University of Cambridge, on the day appointed for a General Fast, Feb. 4, 1780.* Of this first-rate pulpit production, see our account, with large extracts, Review, vol. lxii. p. 329.

VI. *A sermon preached before the Lords, Jan. 30, 1784.* We have already bestowed, in our 70th vol. p. 166. a just tribute of praise on this discourse, which is indeed worthy the philosopher and politician.

VII. *A sermon preached in the parish church of St. Bride's, London, before the Lord Mayor, &c. on Monday in Easter week, 1786.* This sermon, which is now first published, is unlike the generality of discourses on charitable institutions, being void of those common-place ideas, and worn-out expressions, which commonly fill the Easter Monday city sermons. The text is John, xiii. 35.

VIII. *A discourse delivered to the Archdeaconry of Ely, May 1780.* This learned charge was noticed in our Review, vol. lxiii. p. 371. It is now reprinted with considerable additions.

IX. An apology for Christianity, in a series of letters addressed to Edward Gibbon, Esq. see Review, vol. lv. p. 453.

X. *A letter to his grace the Archbishop of Canterbury ;* see Review, vol. lxviii. p. 431.

In August 1786, the Bishop received a letter, signed by two clergymen, together with a printed one, giving an account of an intended meeting of the curates in Lancashire, to consider of some mode of applying for a relief of their distresses, requesting his assistance in supporting their cause. The worthy prelate's answer to this letter

closes the present volume. He politely excuses himself from interfering in the affairs of the curates of the county of *Lancaster*, and gives very sufficient and satisfactory reasons for his conduct on that occasion. In his letter to the Archbishop, he declared, that the matters contained in it should never be brought forward by him, unless a general approbation of the proposed plans should in some degree insure their establishment. His wish was, that the attempt to relieve the inferior clergy, might originate from another body of men.

His Lordship is aware that the political principles contained in this volume of tracts, may not be acceptable to all parties. Many of them, he says, 'were not originally written, nor are they now republished, with a view of pleasing or displeasing any party, but from a conviction, that they are wholly consonant to that system of civil government, which it would be the interest of freemen every where to submit to; and intirely repugnant to that, which it is the unhappiness of slaves, in many countries, to endure.'

This character of the Bishop's volume of tracts so entirely agrees with our own opinion of its merit, that we have adopted it as the best general account which we could give of his Lordship's collection.

*Art. 65. A Short Account of the Doctrines and Practices of the Church of Rome*, divested of all Controversy, and humbly recommended to the Perusal of all good Catholics as well as Protestants. 8vo. p. 74s. Dublin, printed for Watfon. 1788.

This is a brief, familiar, and, in all probability, a just representation of the distinguishing tenets of the church of Rome; at least, the Author, in his introduction, and in several other parts of his performance, appeals to Mr. O'Leary for the truth of what he writes. 'If in any particular I am mistaken, I doubt not, but Mr. O'Leary, a gentleman of great learning and known moderation, will set me right.'

If, as we have been credibly informed, this is the performance of a clergyman of eighty-eight years of age\*, it may be considered as a rare exertion of a vigorous understanding, at a time of life when few of the sons of men who attain such an advanced age, possess either mental or bodily powers, capable of much exertion.

\* The Reverend Daniel Beaufort.

## SINGLE SERMONS.

I. Preached before the Lords Spiritual and Temporal, in the Abbey Church of Westminster, on Wednesday, January 30, 1788, being the Anniversary of King Charles's Martyrdom. By Samuel, Lord Bishop of Gloucester. 4to. 1s. Cadell. 1788.

Those political prejudices and passions, which the religious observance of the 30th of January was designed to perpetuate, are now so much erased from the minds of the people, that multitudes, and among these some of the firmest friends of our national establishment, begin to be offended with what formerly gave no offence, but rather pleasure, *viz.* hearing passages of Scripture, which can only refer to the immaculate Saviour of the world, applied to an earthly prince,

prince, whom his warmest advocates cannot pronounce *faultless*, and of whom his own son, Charles II. on being reproved for swearing, did bear this testimony: "Your martyr swore more than ever I did." The members of the House of Commons did certainly express the sense of the majority of their constituents, by passing this day over unobserved; but the Lords spiritual and temporal, for reasons we will not attempt to investigate, did not choose to let the royal martyr go without his accustomed honours. Nor can we re-pine at their observance of the day, since it has given birth to a very elegant and well composed discourse. But the sentiments it contains will not justify the conduct of Charles, nor prove his death a martyrdom. Our learned Bishop, from the words, *Let every soul be subject to the higher powers*, does not undertake to maintain, as some have formerly done, that it is the duty of the subject to submit to the will of the sovereign in all cases whatsoever; nor on the phrase, *the ordinance of God*, does he attempt to set up superstitious ideas of the regal character; but very candidly confesses, that 'cases may happen, in which the powers usurped by the magistrate may be so exorbitant, so contrary to the trust reposed in him by the people, and, if submitted to, so ruinous to all their dearest rights and privileges, that the bond of civil society may by this means become not barely loosened, but dissolved. Such a case, we all know, happened to ourselves, now near a century ago; which occasioned that memorable era of our history we call the Revolution. The avowed designs of the king were in direct contradiction to the established laws, and abhorrent from the spirit and principles of our constitution: the antiquated claim to a dispensing power, which had hung like the rusty armour in some trophy'd hall, as an harmless ensign of former glory, was taken down and furnished again for use; and that prerogative, which some of his ancestors had principally employed for an ornament of speech, or as the decoration of an harangue, he was preparing to exert in sober sadness against his people: the yoke that was meant to be thrown upon our necks was popery and arbitrary power: and by the signal goodness of Providence, a remedy was at hand, and within our reach, to which we could, and to which we did, with success, thank God! apply, to remove the calamities which then oppressed us. When we labour again under the like malady, the like methods may again be lawfully used for our recovery.'

The Sermon opens in a manner which may induce the reader to expect a different doctrine; and we think Dr. Hallifax has not so fully explained the Apostle's argument, as to set in a clear light the conclusion, though a true one, which he draws from it, 'that it was altogether besides the Apostle's intention to state and ascertain what are the bounds and limits of civil authority, on the one hand, or of civil subjection, on the other.' For a more complete discussion of this subject, we refer our readers to Mr. Paley's Moral and Political Philosophy, b. 6. c. 4. which treats expressly *Of the Duties of civil Obedience, as stated in the Christian Scriptures.*

After taking a review of the causes and consequences which preceded and followed the event of *the day*, our Right Reverend Author deduces from it the following instructions: 1st, The folly of  
refining



refining too much, and endeavouring to attain an imaginary perfection in any human institution, whether of government or religion. 2dly, The necessity of an establishment. 3dly, The use and equity of a test-law, by way of security to the church established \*. 4thly, The proneness of human nature to run into extremes of doctrine. And, lastly, that the history of the day should teach us to watch, with a jealous eye, the unruly workings of that spirit (improperly called the spirit of reformation), which, under pretence of preventing and correcting abuses in our religious polity, and, never satisfied with things settled, would, too probably, were the visionary schemes proposed attempted to be realized, be followed with the most ruinous effects.

Objections might be made to several things advanced under these heads of instruction; but few will be disposed to controvert the observations with which the Sermon concludes:

‘Liberty itself cannot be supported without authority; nor can authority be maintained without subjection to law. *Every kingdom divided against itself is brought to desolation* †: it is either overturned at once by the invasion of a neighbouring power, ever on the watch to take advantage of its confusions; or else, after long languishing under public want and private luxury, dies away, like rivers that are lost in the sands. The knowledge of such events, held out to our contemplation in the faithful monuments of past ages, should stimulate us, as we value the blessings of our free constitution, to cultivate in ourselves and others, that duty and affection to our Sovereign, that reverence and respect for magistracy, that sobriety of deportment, and above all that virtuous simplicity of manners, which distinguished the manly character of our forefathers. And then the civil and religious distractions, which have formerly weakened us at home, and rendered us contemptible abroad, will return no more; and amity and concord being at length restored, and our angry passions subdued by the correcting influence of religion, we may aspire, with well-grounded affiance, to the continued protection of that Almighty Being, in whose hand all events, whether natural or civil, become proper instruments of reward or punishment to his rational subjects, who with one nod controuls and pacifies the tumults both of the physical and moral world, and *stilleth*, with equal ease, *the raging of the sea, and the madness of the people* ‡.’

II. *The Advantages of Knowledge, illustrated and recommended*, April 30, 1788, at the Meeting-house in the Old Jewry—to the Supporters of a New Academical Institution among Protestant Dissenters. By A. Rees, D. D. F. R. S. 8vo. 1s. Cadell.

No one can be better qualified for illustrating and recommending the advantage of knowledge than Dr. Rees, who (as Johnson would

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\* A hint this to the Dissenters, that they must look up to other Lords, for the repeal of the *test-act*, than the Lords Spiritual. But they, perhaps, will say, even allowing the necessity of a test (for which there is no more reason here than in Ireland or Scotland), ought this test to be the sacrament? ought this to be forced on every Deist? ought this to be made (as one expresses it) *a picklock to a place*?  
 † Matth. xii. 25. ‡ Psalm lxxv. 7.

term it), by the completion of his new edition of Chambers's Cyclopædia, has made a *Lord Anson's voyage of universal science*. A sermon on such a subject, from such a writer, will be deemed worthy of attention; nor will the perusal of it disappoint the reader. It abounds with judicious observations, clothed in nervous language. What he has here advanced on *the importance of knowledge, in general, and of religious knowledge, in particular*, claims the most serious consideration of all parents, guardians, and those entrusted with the education of youth. As the NEW ACADEMICAL INSTITUTION among Protestant Dissenters (to recommend which is the chief object of this discourse) is principally intended for the education of persons designed for civil life; the learned preacher makes it his chief object to state the benefits of knowledge in this point of view. We are particularly pleased with that part of his discourse where he represents the necessity of mental improvement, to enable the successful and opulent trader to retire from the hurry of business, to the calm scenes of rural life. Retirement soon becomes a gloomy solitude to the illiterate. While there is novelty in the scene, the uneducated citizen, retiring from trade to some sequestered villa,

——otium et oppidi  
Laudat rura sui——

but when the charm of novelty is over, and he is obliged to draw upon himself for amusement, he will exclaim with the lady in Pope's Satire, *O odious, odious trees!* and

——mox reficit rates  
Quassas, indocilis segnitiam pati.

The Doctor observes, 'that at a period, when the judgment is approaching to maturity, and before it has contracted any improper bias and prejudices, it is of great importance to direct and aid it in forming just sentiments of the *principles, obligations, and evidences* of religion.' We most heartily subscribe to this, and we were a little surprized (seeing that the noble seminary, over which he is appointed to preside, is in a great measure intended for the education of gentlemen's sons) to find Dr. Rees omitting to enforce the necessity of this, as the only antidote against the common effects of *foreign travel*. The omission of this, is a lamentable defect in the common education of our young nobility and gentry, and we wish this new academical institution may be a means of remedying it. As the fashion of the present time is, our youth are sent abroad to associate with the disciples of Voltaire, on the continent; and being unable to *give a reason of the hope that is in them*, are soon converted into sceptics and libertines; but had they been led to form *just* sentiments of the *eternal principles of religion and morality*, they would not confound the errors of popery with the doctrines of Christianity; nor conclude, as our travelled men of fashion generally do, that because the former are ridiculous, the latter must be false.

Toward the conclusion of the sermon, some strictures are naturally introduced, on the conduct of our universities, in requiring all who come to receive the benefits and honours of a university education to subscribe the 39 Articles. To insist on subscription to a system of doctrine previous to the possibility of examining it, must strike every person

person as a glaring impropriety. It has, however, been so for a long time; and this, perhaps, is the only argument which can be offered for its continuance; but then, is not this like the reasoning of the old farmer against turnpike roads: *Our forefathers went through the dirt, and why should not we?*

III. Preached at Christ Church, Middlesex, for the Benefit of the Humane Society\*, March 30; and at the Parish-church of Wandsworth, April 27, 1788. By the Rev. Robert Pool Finch, D. D. Prebendary of Westminster, and Rector of St. John the Evangelist in that City. 8vo. 2s. Dilly, &c.

An eloquent and well-adapted discourse; to which the learned preacher has prefixed an address to the Reader, containing a particular eulogium on *this* charity; and very properly taking notice, that although in Germany, at Venice, at Paris, and in some other places not only of Europe but America, similar institutions have happily taken place; yet, he adds, that it may be said, without a boast, that the fullest display both of skill and success, has been made in England: 'where such a systematic course of medical study, still in improving progress, is established, as is entitled to the highest praise, and should excite the emulous encouragement of all ranks of people.'

The *appendix* contains some select accounts of recovery, in various cases of suspended animation; with the methods of treating such cases, whether from drowning, suffocation by damps, hanging, fits, intense cold, noxious vapours, or strokes of lightning. Also lists of directors, contributors, assistants, &c. &c.

IV. Occasioned by the Death of the late Rev. Michael Pope, who departed this Life February 10, 1788, in the 79th Year of his Age. With an Address delivered at his Interment, by Thomas Jarvis. 8vo. 1s. Buckland,

The character here given of the worthy Mr. Pope, who was long and well known in our metropolis, is just, and not overcharged: The address at the grave is what such orations, in general, should be,—not so much a panegyric on the deceased, as a pathetic application to the audience,—calculated to excite such proper reflections in the mind, as tend to a suitable conduct in life.

## CORRESPONDENCE.

OUR Roman Catholic Correspondent, P. C——1, who sometimes talks to us about *religious prejudices* in a style which almost makes us conclude, that he deems those of his own persuasion *alone* free from them, has sent us the following remark on the death-bed declaration of F. Courayer, "that he died a member of the church of Rome †;" which we insert as a proof of our possessing that libe-

\* Is it not rather inaccurate to say 'for the benefit of the Humane Society? Would it not be proper, in future, to substitute the word *Institution*?

† See Rev. for January last, p. 37.

rality and candour which this Correspondent expects from us. The following is an extract of his letter :

‘ The intention of this address, is only to rectify, what I rather chuse to think a mistake, than the effect of a malevolent spirit. P. Courayer, dying with the sentiments ascribed to him, *did not* die a Catholic— *could not* die a Catholic, with any other opinion of the person of Christ, than what St. Athanasius has recorded to be the *avowed belief of the faithful from the origin of Christianity to his own time; and which continues to be the belief to this day; and must continue, of necessity, in virtue of the promise, and under the immediate direction, of Jesus Christ, to the end of the world.*

‘ Let this address, also, inform you, and, by your means, the uninformed reader, that a *member* of that church is distinguished by his *cross*, by the commanded *signal* of the Lord, by the testimony he bears to *all* its doctrines; and that that qualification does no more depend on his own bare *ipse dixit*, than Rousseau’s calling himself a Protestant, or Voltaire a Catholic, entitles either of these infidels to the name of Christian; which neither of them renounced formally, but either ridiculed or reasoned against the principles of Christianity. For, as by our sinful departure from the grace of God, we are no longer protected by its distinctive influence; so, by a departure from the prescriptive rules of the Catholic church, the *fallen* member is no longer acknowledged. But, if the benighted *only* mistook his way, and did not forsake it through perverseness, or a fondness for novelty or deviation; with the anxious solicitude of a regretful parent for the apparent loss of a strayed child, she consigns him to the mercy of her all-wise Director, who alone knows the springs that govern the actions of his creatures, and the rewards due to their efforts; but, in nowise, is she *warranted to ensure* that crown of glory, which awaits the faithful servants of the Lord, through the preparation of his church upon earth.’

We have inserted the above stricture, partly to oblige our Correspondent, but more especially from our regard to the sacred cause of truth (a cause infinitely superior to the party interests of any church on earth), if that cause can be any way affected by the subject of his letter. For the rest, we abide by our declaration against all theological controversy with this writer: See Rev. for May last, p. 448.

\* \* Mr. Samwell’s Letter, and *Adolescens*, with some others, are under consideration.

### ERRATA in the last Appendix.

- P. 577, l. 2, for ‘cool,’ r. *calm*; and in the next line, for ‘calm,’  
r. *cool*.  
588, l. 11 from bottom, dele ‘an.’  
654, l. 32, for ‘*dédaignant*,’ r. *dédaignant*.  
In the Index, Article *Selinus*, for ‘rains,’ r. *ruins*.



# THE MONTHLY REVIEW,

For SEPTEMBER, 1788.

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ART. I. *Capt. Wilson's Account of the Pelew Islands*, concluded :  
See our last Month's Review.

WHILE the vessel was building, Capt. Wilson, his son, the surgeon, and another person, at the pressing instance of Abba Thulle, paid a visit to him at Pelew, where they resided several days, and were treated with all the respect and hospitality that the King, the General, and all others, could devise. They had, in this visit, considerable opportunities of seeing and studying the disposition and manners of the inhabitants, and came away highly prepossessed in their favour: indeed the account here given of them greatly exceeds that of any other Indian nation that we have seen or read of; and the civility and hospitality of the natives of the Society and Friendly Islands, in the Pacific Ocean, as described by Capt. Cook and his companions, are cast at a great distance. We much fear, that if our voyagers had been cast on some parts of the coasts of their own country, they would have received far less friendly treatment than they appear to have met with from the inhabitants of the Pelew Islands.

This visit terminated, however, in another request from Abba Thulle to the Captain, for ten of his men, with their arms, to accompany him in another expedition against the natives of the same island, as their victory had not produced the effects he wished for; and to this the Captain again consented.

On the 4th of September Capt. W. and his party returned to Oroolong, the island on which the English were; and had the satisfaction to find the building of the vessel considerably advanced. In the afternoon of the 8th, the King came to claim the Captain's promised reinforcement of ten men; and seeing now the swivel guns and the six pounder mounted, and being informed of their effects, was not easily denied the use of one of them in his intended expedition against the people of Artingall; but the quantity of powder which it would expend was an insuperable objection to complying with his request, and

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he left them the next day, seemingly but little satisfied with obtaining only the ten men. Those who remained behind continued to work on the vessel with unremitting diligence; and on the 15th, canoes arrived with the ten men who had been sent with Abba Thulle. One of the canoes, in which were two of the English, was overset in returning, and they narrowly escaped with their lives. They informed Capt. W. that they arrived at Pelew the night after they left Oroolong; and that Abba Thulle seemed desirous of proceeding to Artingall directly; but, as it was rainy weather, they objected to it on account of their arms being wet: that voyage was therefore put off to the next day; the evening of which proving fair, the King assembled his Rupacks, and canoes, to the number of 200, on board of which considerably more than 1000 people embarked; and they arrived off Artingall a little before break of day the next morning. Here they brought-to until sun-rise, and then sent a light canoe with four men in it, to enquire whether the enemy would submit to the terms which Abba Thulle had proposed, by way of atonement for the injuries of which he complained; and if not, to defy them to battle: it being a maxim with the natives of Pelew, never to attack an enemy in the dark, or by surprise. All the men who went in this canoe had the long white feathers of the tail of a tropic bird stuck upright in their hair: the persons who wear those feathers being regarded in the same light by the natives of these islands, as a flag of truce is by us. The people returned with a flat refusal; on which the King immediately gave the signal for battle. While this was doing, the enemy assembled in their canoes close under the land, and blew their conch-shells in defiance, but did not seem inclined to quit the shore. The King, seeing their unwillingness to come to an engagement, directed one part of his canoes to conceal themselves behind a point of land, and, after exchanging a few distant spears with the enemy, made a feint as if he ran away, setting the example in his own canoe, and all the rest of his own squadron following him. This had the desired effect; the enemy pursued them immediately, on which the squadron that lay concealed rushed out, and put themselves between them and the land; and as soon as the King saw his stratagem had taken effect, he turned about, and attacked them in front, while the other squadron assailed them in the rear. The spears were directed with mutual animosity, and the English kept up a continual fire, which not only did great execution, but puzzled and distracted the enemy, who could not conceive why their men fell without receiving any apparent blow. They therefore betook themselves to flight, but were greatly obstructed by the canoes who had formed in their rear. Most of them, however, made their way to the shore, six canoes only, on board of which were

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nine wounded men, being taken. All these, in despite of whatever could be urged against it by the English, were soon dispatched by the victors: the head of one of them, who was a Rupack, was carried to Pelew, and fixed up in triumph, before the King's house, on a bamboo. The victors paraded along the coast, blowing their conch-shells for some time, and then left it, and returned home, where great rejoicings were made for the victory.

Thomas Rose, the Malay, who belonged to our people, staid behind the rest at the request of Abba Thulle; but on the 22d, he also returned, with a large present of yams and molasses, and was directed to acquaint Capt. W. that the King had been prevented from returning him thanks for the services his men had done him in the late engagement, by the great number of those who had come from other islands to congratulate him on his victory, and who could not be prevented from going with him, were he to pass over to Oroolong while they were at Pelew; and the number of them was so great, that he feared they would not only incommode the English in the works which they were carrying on, but would also be more than the island would supply with fresh water.

We cannot help remarking that there appears to be a degree of consideration, and what is more, of delicacy, in the conduct of Abba Thulle, which we could not expect to find in an unlettered Indian; and which is not, indeed, always to be met with amongst the most civilized nations. In the midst of his care not to distress his friends the English, by bringing with him a crowd of people to visit them, whose curiosity would impede a work on which he knew the strangers were intent, his delicacy was alarmed lest they should impute the tardiness of his acknowledgements to his forgetfulness of those obligations which he felt himself under.

On the 28th, in the evening, Raa Kook arrived at Oroolong with an application for fifteen men, and one of the swivel guns, to go on a third expedition against Artingall, as the two former had not produced in the people of that island those marks of submission which he now seemed bent on exacting from them; and we are almost sorry to say that, after requiring an explanation of some matters which had lately happened, not quite to the satisfaction of the English, Capt. W. and his officers consented to send the swivel, and *ten* men.

After supper, the General informed Mr. Sharp [the Surgeon] that his son had been wounded in the foot by a spear, in the last battle; that the point of the spear, which was barbed, was broken off, and left in the wound, and could not be extracted by them: and he requested him to go to Pelew, and extract it. Mr. Sharp told him he could not go then, as three of their best men were ill; but as the part was very much inflamed and swelled, he directed him to use fomentation, to abate

those symptoms; and he would see him as soon as possible. About noon, the next day, Raa Kook embarked for Pelew, with the swivel and ten men.

On the 2d of October, the three men being much better, Capt. W. desired the Surgeon to take his instruments, and go in the jolly-boat to Pelew, and see if he could be of any service to Raa Kook's son. When he arrived at that place, he found the people returned from Artingall, who informed him that the battle had been more obstinate and bloody than either of the two former, and that much execution had been done by means of the swivel, which they had contrived to fix in a canoe; but the joy that attended this victory had been greatly lessened by the death of Raa Kook's son, and another Chief. The foot of the former having been greatly reduced by the fomentation, they had been able to force the point of the spear through the bottom of the foot, and by that mode had extracted it; and the young man finding himself able to stand, and to throw a spear, though he could not walk, would not be prevailed on to refrain from going in the expedition against Artingall, where he was killed by a spear.

Though Mr. Sharp told Raa Kook, as soon as he saw him, the purport of his journey to Pelew, the latter took no notice of his son's death, but led him to the place where the King and Rupacks were sitting with the English; but after they had taken some refreshment, he came up to him and the boatswain, who was always a great favourite of his, and desired them to follow him. He led them to the sea-shore, and they found there a large canoe, in which they embarked, with the General and twenty-one other Rupacks; and soon found that they directed their course toward the small island which lies between Pelew and Oroolong. On landing there, he took them a little way up the country, to a place where there was a square pavement, inclosed by four or five houses, seemingly uninhabited; as no people were seen moving about, and the grass was growing between the stones of the pavement. After they had seated themselves, Raa Kook dispatched one of his attendants on a message, who was absent near an hour; during which time, all the natives remained very grave and silent; and Mr. Sharp and the boatswain were, as yet, totally ignorant of the purport of their invitation to the place. When the messenger returned, they all arose, and the General conducted them to a town, which was about half a mile distant from the place where they had waited. Here they arrived at another square pavement inclosed with houses, where many people were sitting, who all arose very respectfully, when the General and his company appeared. In the middle of the square, were great quantities of yams and cocoanuts, in piles, with sweet drink and sherbet; and as soon as the General



neral and his friends were seated, the attendants began to serve out the provisions, first to him and his companions, and afterwards to those round about. But our people observed that, contrary to the custom at all other entertainments which they had seen, the nuts were all old: however, they took away the old ones which had been set before the two Englishmen, and put young nuts in their places. During this repast, the most profound silence was observed; and when it was nearly ended, there was heard, at some distance, the lamentation of women. Raa Kook touched Mr. Sharp on the sleeve, without speaking, and made signs that he and the boatswain should go and see what it was that occasioned this distress. They arose and went directly toward the part whence these sounds of sorrow seemed to proceed; and soon saw a great number of women following a dead body, which was tied up in a mat, and laid on a kind of bier, formed of bamboos, and carried on the shoulders of four men; and no other males were attending. Mr. Sharp was now satisfied that this must be the funeral of Raa Kook's son, but could not conceive why it had been conducted so silently, and why not a word or hint of the matter had been imparted to them. They arrived at the place of burial just as they were ready to lay the body in the grave which had been prepared for it. The corpse was deposited without any ceremony, and the men who had carried it began, immediately, to throw the earth over it, and fill up the grave, with their hands and feet, whilst the women knelt down, and, with loud cries, seemed as if they would tear it up again, and as if resolved not to be separated from the beloved object which death had snatched from them. A heavy shower, which just then happened, drove our countrymen, together with some of the natives, away to the first shelter they could obtain; and after it cleared up, they returned to Raa Kook and the Rupacks, who they found had also taken shelter in an adjoining house.

The weather turning out tempestuous, they did not return to Pelew that night, but lay where they were; and next morning, before they set out, Raa Kook took Mr. Sharp and the boatswain to a house in the neighbourhood of the place where his son had been interred the preceding evening. There was only one old woman in the house; who, on receiving some order from the General, went out, and returned with two old cocoa-nuts, a bundle of betle-nut with the leaves, and some red ochre. He took up one of the cocoa-nuts, and crossing it transversely with the ochre, placed it on the ground by his side; and after sitting pensive awhile, he repeated some words, which, by his gestures, our people took to be a prayer, and then did the same by the other cocoa-nut. He afterward crossed the bundle of betle-nut, and then sitting pensively over it, he

called the old woman, delivered it and the cocoa-nuts to her, with directions; and Mr. Sharp observed she carried them toward the place where the young man was buried; but notwithstanding their curiosity was very strong to have seen the end of this ceremony, their respect for the General's sorrow, and the fear of giving him offence, restrained them from gratifying it by following her. They soon after returned to Pelew, and thence to Oroolong; the General accompanying them thither.

On the 8th of October, Capt. W. set out with Raa Kook on a visit to Abba Thulle. When they arrived at Pelew, they found he was gone to another island, called Emungs, which is very large, and lies about ten or twelve leagues to the northward of Pelew; but he had left his eldest son to entertain them, and conduct them to him. Our people supposed this island to be subject to another Rupack, from several circumstances; and yet there were some reasons for concluding that he was not of equal rank with Abba Thulle. Here was great feasting, with entertainments of singing and dancing; and Capt. W. was loaded with presents, which he had reason to suppose they esteemed costly. On the 12th, they returned to Pelew, where they arrived about 10 o'clock in the evening. Next morning Abba Thulle made a fourth request to the Captain for his men to go once more to battle with him, to which he consented, on condition that he found them all well on his return to Oroolong; for which place he set out with Raa Kook that morning, and arrived about 4 o'clock in the afternoon. On the 16th, a canoe arrived at Oroolong to inform Raa Kook that the people of Artingall, tired of war, had sent ambassadors to sue for peace, Abba Thulle himself arrived on the 17th with eight or nine women, and many attendants, all of whom testified great surprise at the works which they saw carrying on. The King with his retinue left them on the 21st, but not without reminding Capt. W. of his promise of sending him the men and arms.

On the 27th, he returned with Raa Kook for the men; and our people now learned that the expedition they were going on was against Pelelew, an island which lies to the southward of Pelew and Oroolong. On the 31st some of the English returned, and the rest soon after, and informed Capt. W. there had been no battle, the Pelelew people having asked for peace. The King of Pelelew returned with Abba Thulle, and both paid a visit to the English at Oroolong.

The vessel being now almost completed, Abba Thulle requested that Capt. W. would not leave the island without acquainting him, because he wished to send two men with him to England; they made but a short stay, and returned to Pelew.

On the 9th of November, about 7 in the morning, they successfully launched their new vessel, which, at the request of  
Abba

Abba Thulle, who was present, with his brothers, on the occasion, they called the Oroolong, after the island on which it was built. On the 10th Abba Thulle sent to request Capt. W.'s attendance at the watering place, on the other side of the island; and being arrived, he told the Captain that it was his intention to confer on him the honour of a Rupack of the first rank; and having received the Captain's acknowledgements for this intended honour, the King and all the Rupacks retired under the shade of some large trees, and Capt. W. was requested to sit down at a little distance: then Raa Kook receiving a hoop made of the bone of some animal, and which is the badge of the order, from the King, put it on Capt. Wilson's arm. But before he did this, he was very particular in determining which hand Capt. W. chiefly used, and when he had done so, he rasped the inside of the hoop away, until, by the assistance of several of the Rupacks, he could just force it over the Captain's hand and wrist. During all this time, a most profound silence was observed, both by the Rupacks who assisted in the ceremony, and the people who attended as spectators; but Abba Thulle did not refrain from speaking, but frequently suggested in what manner they might facilitate the operation of passing the bone over the hand. After it was effected, Abba Thulle addressed the Captain with great solemnity, and told him, *That the bone must be rubbed bright every day, and carefully preserved as a testimony of the rank which he held among them; that this mark of dignity must, on every occasion, be defended valiantly, nor be suffered to be torn from his arm but with the loss of his life.* The ceremony being ended, all the Rupacks congratulated Capt. W. on being admitted into their order, and the people paid their respects to him.—And why, ye who may be supposed to know the value by being in possession of it, should not the Order of the Bone be as honourable as that of the Garter?

In the evening, they put all the tents and other stores on board from the Cove; which being done, they sailed out of the harbour, and anchored off the well of fresh water which was on the other side of the island. Raa Kook and Arra Kooker went round with them, but the King chose to walk across the island. As soon as they had anchored, Capt. W. went on shore to the King, who now introduced to him his second son, by name Lee Boo, a youth of about seventeen or eighteen years of age, whom he wished to send to England with him; and, as he expressed it, that he might be made an Englishman, and be, by that means, enabled to benefit his country on his return. The account here given of this young man, and of his behaviour while he lived, is a pleasing one indeed! We are sorry to add, that he died of the small pox, about five months after he arrived in England.

On the 12th of November the *Oroolong* sailed for China; Abba Thulle accompanied them until they were near the reef, when he took his last farewell of his son, and a most tender and affecting one of Captain W. and his people. But what was this to the parting with their first, their fast, and constant friend Raa Kook! who would stay on board until he saw them safe over the reef; and when that was passed, he remained silent and pensive for some time, so that the vessel had got a considerable way before he could prevail on himself to leave them. And when, at length, he was obliged to do it, he was unable to speak, but pointed to his heart, as much as to say, here it is I feel the pain of bidding you farewell. He addressed his nephew, Lee Boo, by name, and spoke a few words to him, but being unable to proceed, he hastened into the boat which waited along side for him, and, as it dropped a-stern, gave them a last and most affectionate look.

This excellent man appeared to be turned of forty years of age, was of a middling stature, rather inclined to be luffy. His countenance was expressive of much sensibility and good nature. He was firm and determined, yet full of humanity. Steady and persevering in whatever he undertook; he gave his orders with great mildness, but would be obeyed; and the people appeared to serve him with ardour and affection. He was not of so serious a cast as the King; nor had he that turn for humour and mimicry which his brother Arra Kooker had. He possessed an eager spirit of enquiry, and an ardent desire to examine the causes and reasons of every effect which he saw produced; he had a mind strong and active; was wonderfully quick in comprehending whatever was described to him, and possessed so nice a sense of honour, that he was always much hurt when the natives, by any of their little thefts, had violated, as he thought, the laws of hospitality, which he held sacred, and was impatient until he had made them restore what they had taken away. He beheld all duplicity with indignation; and publicly treated the Malay with contempt, notwithstanding he was a great favourite of the King, because he thought he had been guilty of it. Such is the character of this great and good man; both of which he must have been, in a very high degree, if a just regard was paid to truth by those who drew it.

On the 25th they passed the Bashee islands, and on the 30th arrived safe at Macao, without any occurrence happening, worthy of notice.

The book concludes with a general idea of the Pelew islands, their extent and progress, the manners and customs of the inhabitants, particularly their mode of living, their religion, marriages, funerals, &c. &c. but having given so long a narrative, as we have done, of this well-written and entertaining publication,

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we must refer our Readers to the work itself for farther information, and doubt not but they will find themselves highly gratified by the perusal of it. It is decorated by a number of maps, charts, views, portraits of the natives, and figures of weapons, implements, furniture, and ornaments, from drawings taken on the spot, or from the things themselves which were brought home by Capt. Wilson.

We are rather apprehensive that some people will blame the Captain for entering so readily into the quarrels of the natives. Indeed we think, ourselves, that it ought to have been avoided, if it could have been done with safety, and without occasioning quarrels between the natives and the English. Of this, however, we are by no means proper judges: those only are such who were on the spot; because many little circumstances may have been seen, and felt likewise, by them at the time, which would have great weight then, but which do not strike us in the narrative. Many others must undoubtedly have elapsed their memory when the transactions of the voyage were to be recorded; and many, important at the time when they happened, may afterward have appeared too minute and trifling to be handed to the Public: and if there were any substantial grounds for supposing that a refusal would have brought on a quarrel between the natives and the English, we must confess that we, for our part, think Capt. Wilson perfectly justified in acting as he did. For beside the greater risk of having more of his own men killed in the latter case than in the former, and an almost total certainty of their being all cut off if they were overcome, the havoc which must have been made among the natives before either party could have been mastered, would, most probably, have been prodigiously greater than that which was occasioned by their assisting the natives of Pelew against those of Artingall. On the other hand, those who adopt the ideas which are entertained of the natives of the Pelew Islands by the writer of the narrative, will not be easily persuaded that there was any cause for apprehensions of this kind; but will be ready to attribute the easiness with which this assistance was obtained, to that horrid disposition with which Dr. Forster and some others (we sincerely hope, without cause) have endeavoured to stigmatize seamen, viz. the taking a pleasure in dipping their hands in the blood of their fellow creatures. On this account, and this only, we sincerely regret that Capt. Wilson ever consented to aid the King of Pelew against his enemies; for we are so far from thinking that the assistance of the English occasioned more blood to be spilt, that we question whether it might not lessen the carnage, by shortening the contest between the two nations. Nor are we unwilling to acknowledge that the argument which may be drawn from the character of the natives of the Pelew Isles against Capt. W.

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as it stands in his own publication, does not weigh so much with us as might be expected; because, granting the justness of that character in its fullest extent, the Captain could not be so thoroughly apprized of it at the time when he granted the assistance, as he was when the narrative was drawn up; and he might think that he had cause for suspicion then, which he has since found to be groundless. Beside, there is nothing uncharitable in supposing that the behaviour of these people may have risen in his estimation since he left them, from his reasoning on the events as they turned out: and, possibly too, the portraiture of the Pelew islanders has not suffered by the pencil of Mr. Keate. Not only the general character of that gentleman, which is philanthropy itself, but the very face of the publication, seems to intimate a partiality for the subject. And who, that is capable of making the observation, does not see, daily, in what various points of view the dispositions of different relators will place the same transactions, without entertaining the least design of misrepresenting it; nay, even the fluctuating temper of the same man, at different times, will cause him to put constructions on the same action, or the same words, as opposite as can well be imagined. Mr. Keate's own narrative informs us that several of the people saw the actions of the natives, at the time, in a very different light from that in which he has exhibited them; and we know that some had not altered their opinions of them, even after they arrived in England, notwithstanding the favourable termination of the business, but were inclined to attribute more to the great care and circumspection of the English, than to the good intentions of the natives. It is, moreover, obvious, that with the best intentions, it is almost impossible for one man to convey precisely the ideas of another; and for this reason we would rather peruse a mere common journal (provided it was written daily, as the transactions occurred, and on the spot, by an intelligent person) than the most elegant composition, drawn up by one who was not present at the transactions which he records. Who, now, looks on the narrative of Lord Anson's Voyage, as drawn up by Robins (under the name of *Walter*), otherwise than as a most elegantly written romance, in which the leading circumstances only are to be depended on? And it is well known that Capt. Cook was greatly dissatisfied with the account of his first voyage as drawn up by Dr. Hawkesworth; and that he constantly declared that many of the transactions in which he was concerned, were incorrectly stated: and yet we are far from supposing that either of these compilers was guilty of wilful misrepresentation; but we fear they were more attentive to the introduction of fine thoughts, and elegant language, than to express the ideas of their authors with correctness and precision.

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Let it not be imagined that the foregoing general observation on works of this kind is intended to glance, in the smallest degree, toward Mr. Keate's execution of the task of preparing Capt. W.'s papers for the press. We have not the smallest doubt of his fidelity, or his judgment. We respect his abilities as a writer, and his character as a man; and we think his readers are truly obliged to him for the information and entertainment afforded them, by a work, highly interesting in its subject, and pleasing, with respect to the form and dress in which it is presented to the Public.

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ART. II. *The Transactions of the Royal Irish Academy, for 1787.* 4to. 16s. Boards. Elmsley. 1788.

**H**AD we no other proofs of the advancing state of science and literature in Europe, the numerous institutions for the promotion of universal knowledge, that have been formed within this century, clearly shew that almost all its civilized nations are inspired with a desire of cultivating the arts, and diffusing a general taste for polite literature.

From the short Preface which is given with this volume we learn, that as early as the year 1683, a society was formed in Dublin, similar to the Royal Society in London. Of this institution much might have been expected, had the distracted state of the kingdom, at that time, been propitious to the cultivation of philosophy, and the pursuits of the learned.

About the beginning of the present century, the plan being resumed, the Earl of Pembroke, then Lord Lieutenant, presided in a philosophical society established in Dublin College. In the year 1740, a Physico-Historical Society was instituted, of which two volumes of minutes are still extant; and under the patronage of this society, the ingenious Mr. Smith published his histories of Waterford and Cork\*. That gentleman was engaged to write the history of other counties in Ireland; but this Society soon declined, and Mr. Smith published his History of Kerry in 1756 †, after they had discontinued their meetings. In 1772, the ancient state of Ireland re-attracted the attention of the Dublin Society, who appointed a Committee for the express purpose of investigating Irish Antiquities. The meetings of this Committee, however, ceased in about two years; but the zeal of a few of its members has since produced some valuable works. About the year 1782, another Society was established, consisting of an indefinite number of gentlemen, most of them belonging to the University; who, at weekly meetings, read essays in turn. Anxious to make their labours

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\* See Rev. vol. v. p. 257. 265,

† See Rev. vol. xvii. p. 506.  
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redound to the honour and advantage of their country, they formed a more extensive plan, and, admitting such additional names only as might add dignity to their new institution, they became the founders of the ROYAL IRISH ACADEMY: an Institution in which the advancement of science is united with the history of mankind, and of polite literature; and which, by embracing all objects of rational enquiry, makes provision for the capricious variations of literary pursuits.

The present volume is divided into three parts, comprehending SCIENCE, POLITE LITERATURE, and ANTIQUITIES.

The SCIENTIFIC PAPERS, in this the Society's first publication, are,

*1. Account of the Observatory belonging to Trinity College, Dublin.*

By the Rev. H. Usher, D.D. M.R.I.A. \* and F.R.S.

The late Dr. Francis Andrews, Provost of the College, bequeathed a considerable sum of money toward building an observatory, and furnishing it with proper instruments; this sum was to arise from an accumulation of a part of his property, to commence on a contingency in his family: as soon as this happened, the College, with a distinguished liberality, and a true zeal for the promotion of science, determined not to lose time by waiting for the accumulation; but, in order to hasten the execution of the plan, advanced, from their own funds, a greater sum than the original bequest. They elected Dr. Usher, Professor, and committed to him the superintendence of the building, with the choice and arrangement of the instruments.

The present memoir contains a minute description of this Observatory, with its ground-plan and elevation; but the most valuable parts of it are those in which the learned Professor delivers his reasons for the peculiar structure and situation of the building. Stability, and a convenient disposition of the instruments, form, in buildings appropriated to astronomical observations, the architect's great object; and in these respects, the Observatory here described, though by no means deficient in ornament and architectural elegance, is greatly superior to many others in Europe. As any description would be imperfect without the plan, we shall only abridge the account of its situation. It stands on a high ground, about four miles N. W. of Dublin. The foundation is a solid lime-stone rock, of several miles extent, which, near the Observatory, rises to within six inches of the surface, and so hard as to require blasting with gunpowder for the ordinary uses of the farmer. The soil is composed of loam, and a species of calcareous gravel, that is highly absorbent. The horizon is remarkably extensive, without the smallest interruption on any side, except on the south, where

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\* We suppose, Member of the Royal Irish Academy.



the Wicklow mountains, distant about 15 miles, rise nearly a degree and a half. From E. to S. E. the sea is visible, at the distance of about 12 miles, a circumstance that in some particular cases is not without its use; and the light-house, which is five miles from the land, will afford excellent opportunities for making observations on the terrestrial refractions both by day and night;—a subject hitherto little investigated, but which we hope, from the manner in which Dr. Usher mentions this circumstance, will be minutely attended to by him. In particular states of the atmosphere, especially on the approach of severe weather, the Welsh mountains are distinctly visible, particularly that ridge of hills which runs S. W. to point Braich-y-pwll, and bounds Caernarvon Bay in that direction.

The principal instruments are, a transit one, of 4 feet axis, and 6 feet focal length, having an aperture of  $4\frac{1}{2}$  inches, with three different magnifying powers, up to 600.—An entire Circle of 10 feet diameter, on a vertical axis, for measuring meridional altitudes.—An Equatorial, the circles of which are five feet diameter.—An achromatic telescope on a polar axis, and carried by an heliostatic movement; with others of less note, for occasional observations.

In an Observatory so well situated, built with every necessary convenience, and furnished with such excellent instruments, Dr. Usher cannot fail of improving that science for the advancement of which he appears to be well qualified.

*Account of Parhelia seen at Cookstown, Sept. 24, 1783.* By the Rev. James A. Hamilton, D. D. M. R. I. A.

As Dr. Hamilton was preparing to observe the passage of the Sun over the meridian, before the first limb touched the centre wire, he found it to be obscured by a dark cloud about 10 deg. in diameter. Going to the door of the Transit room, to see if it was likely to pass off the Sun's disk, he observed the following phenomena. From the western edge of the cloud issued a luminous arc, parallel to the horizon, perfectly well defined, and extending exactly to the northern meridian; it was about 30 minutes broad, white, and with a blunted termination. On it were two parhelia. That nearest to the sun, 26 degrees distant, displayed the prismatic colours; the remote one, at 90 degrees distance from the true Sun, was white; they were both ill defined. While Dr. H. was measuring the distances of these parhelia, he observed a prismatic circle to surround the Sun immediately within the prismatic parhelion, and another coloured parhelion appeared on the east of the Sun, at the same distance, the luminous almicanter still remaining perfect. In about 10 or 12 minutes, some whitish clouds came on, and obscured these uncommon phenomena. The wind was a light breeze at S. S. W.

Bar. 29.6, rising. Therm. 55°. A drawing of the hemisphere is subjoined to the account.

*Observations on the Lunar Eclipse, March 18, 1783.* By the Rev. H. Usher, D.D.

Beside accounts of observations on the eclipse, Dr. Usher, in this Paper, determines the longitude of his Observatory, which is  $0^h 24' 57''.9$  west of Greenwich. This we think is a typographical error, and that it should be 57.6 instead of 57.9; for Dr. Usher says, the longitude, determined by one of Mr. Arnold's time-keepers, 'was  $0^h 24' 58''.2$  differing only six tenths of a second from what I made it by observation.'

*A Synthetical Demonstration of the Rule for the Quadrature of simple Curves, in the Analysis per Equationes terminorum numero infinitas.* By the Rev. M. Young, D.D.

This demonstration of Newton's first rule for the quadrature of simple curves, is founded on the principles of prime and ultimate ratios.

*Description of a new portable Barometer.* By the Rev. Arthur M'Guire.

This is an ingenious contrivance, but the machine is not a little complicated. Experience must determine whether it is more convenient or more accurate than those now in use.

*Observations on Pemphigus.* By Stephen Dickson, M.D. Fellow of the College of Physicians, and one of the King's Professors of Physic in the City of Dublin, M. R. I. A. &c.

The disease here described does not frequently occur, and Dr. Dickson, who has given a journal of a case with great minuteness, appears to have formed a just notion of its nature, and the method of cure.

*On the Extraction of the Cubic and other Roots.* By ———

This is merely an application of Newton's binomial theorem, by which any root may be approximated.

*The History of an Ovarium, wherein were found Teeth, Hair, and Bones.* By James Cleghorn, M. B.

The case here recorded is not without parallels, which, indeed, Dr. Cleghorn has recited. He then proceeds to describe the particulars observable on dissection, which being merely anatomical, and similar to others recorded by former writers, can afford little instruction or information.

\* \* The Papers on Polite Literature and Antiquities shall be the subjects of future articles.

ART. III. *Berington's History of the Lives of Abeillard and Heloise*, concluded: See our last Month's Review.

**I**N the character of a general historian, whatever applause we may think due to our Author's abilities, we cannot allow him the merit of impartiality: for we are of opinion, that his attachment to the Roman See has, in several instances, misled his judgment. The manner in which he has glossed over the character and conduct of one of the most haughty and ambitious tyrants that ever wore the triple mitre, fully justifies this censure:

' Hildebrand, the famous Gregory the Seventh, then wore the triple crown. He had been educated at Cluni, a French monastery of high renown, in the severity of monastic discipline; had then risen to the first dignities in the church; and during the pontificates of five successive Popes, had been honoured with their confidence in the discharge of the most arduous business.—It is well known what a torrent of vice had then spread itself over the face of Christendom: to stem this, in vain had every effort been made, which honest virtue and Christian zeal could suggest. Hildebrand, with the keen sensibility of a virtuous mind, had long viewed the fallen state of religion, and he ascended the Papal throne, with the unanimous approbation of all orders of the Roman church, big with vast designs of reformation. "We chuse Hildebrand for the true vicar of Christ, (they are the words used at his election,) a man of much learning, of great piety, of prudence, justice, fortitude, and religion. He is modest, abstemious, and chaste; regular in the discipline of his family, hospitable to the poor, and from his tender years nursed in the bosom of our holy church: to him we give those powers of supremacy, which Peter once received from the mouth of God."

' The source of the evils, he lamented, lay, it was evident, in the general corruption of manners, in the unbounded sway of passion, and in the abuse of power. With an intrepidity of soul, that perhaps was never equalled, he dared singly to oppose this multitudinous enemy, and he called the sovereigns of Europe to his tribunal. The motives which led him on, and the habits of stern virtue, which had steered his character, excluded almost the possibility of suspicion, that he himself perhaps was arrogating a power, which belonged not to him, and from the abuse of which even greater evils might ensue, than those he aimed to suppress. Minds of the widest comprehension may be sometimes so engrossed by a single object, as to be insensible to the most obvious deductions, which reason in vain holds up before them. But the misconceptions of Gregory were those of a great man, and his errors were, in part, the errors of the age.

' To effectuate more completely the schemes he had in view, he conceived the bold design of making himself sole monarch of the earth. The concerns of Europe, whether ecclesiastical or civil, would then be brought within his own cognizance; he should distribute favours, as merit might seem to call for them; and he would dispose of crowns, which, too often, he observed, fell upon the

the heads of the unworthy, or of men who knew not the proper use of power.

' Enthroned in the chair of the humble fisherman, Gregory put his hand to the work. The simoniacal disposal of church livings was a crying sin, which called aloud for redress, and he hesitated not to aim the first blow at the very root of the disorder, though it lay in the rapacious breast of power, and in the courts of Princes.'

Mr. Berington proceeds to enumerate the most remarkable instances of the domination which Gregory assumed over the potentates of Europe, and particularly relates the extraordinary occurrences which passed between him and the Emperor Henry IV. and thus concludes :

' Such was Gregory the Seventh. It has been his lot, as it has been that of all great men, to be admired by some, and to be censured by others. These reflect not that he lived in the eleventh century, when the manners of the age, and the ideas of men, were so different from those of the present day. We generally measure the conduct of others at a very unfair standard.—The notions of Gregory were, some of them, I confess, even then novel ; but they were principally grounded on a newly-discovered collection of decrees, to which the weak criticism of the times gave great authenticity. The high powers he exercised were not disputed in their principle ; he was even urged to the use of them, as contending factions judged they might be serviceable to their views.

' If we contemplate Gregory with the same eyes, with which we look on an Alexander or on a Cæsar, I think, we may be disposed to raise him far above the level of those mighty conquerors. With them he aimed at universal empire, but with views far more meritorious than theirs. His great ambition was to extirpate vice from the earth, and over its surface to extend the benign influence of that religion, which himself practised and revered. Before a mind, swelling with this noble project, was it not natural, that Princes and sceptred Kings should sink into insignificance ? He would treat them as impediments, which lay in the way of his designs. Gregory, at the head of armies, would have called after him the admiration of posterity : we view him in another light, because habituated to appreciate what are called great qualities, by the conquest of kingdoms and the overthrow of armies, we have not eyes for other talents, or for achievements formed in another order of things.'

This artful attempt to apologize for that insolent ambition, which aspired at universal despotism, both civil and ecclesiastical, is a sufficient proof that Mr. B. is not the new character in the republic of letters which he wishes to be thought—' a Roman Catholic writer, attached to his religion, but unshackled in his thoughts, and free in his expressions.'

He discovers no common share of credulity, in the following marvellous relation :

' The ordeal trials, by boiling water, or red-hot iron, were now in great use. In vain had councils by their canons, and Popes by their decrees, attempted to suppress them. The superstitious obstinacy of the

the age could not be controuled. Yet, if we can at all rely on accounts, which come down to us with all the air of authenticity, it must be owned that the event of these trials was sometimes truly wonderful. In 1067, were great dissensions in Florence between the Bishop and the people. They accused him of having obtained their see by simoniacal practices. The Monks of a neighbouring convent supported the accusation. The Bishop denied the charge. In this state of indecision, which no ordinary process could then terminate, the Monks offered to verify their accusation by the trial of fire. The bold challenge was applauded by the people, and they assembled round the convent. Two piles of wood were raised, ten feet long, five feet wide, and four feet high. A space of six feet separated the piles, which was also covered with combustible materials. A young Monk, named Peter, came forward. He had been chosen for the awful ceremony, and he was habited in his priestly vestments. By order of his Abbot he then advanced to the altar, and began the service of the day. The people, silent and in dread expectation, waited round the altar. Towards the close of the sacrifice, four Monks came down to set fire to the piles. They carried in their hands twelve lighted torches. In an instant the piles were in a blaze. Peter, having finished the service, advanced towards the fires, bearing a cross in his hand, and singing with the choir as he advanced. Silence being made, the conditions of the trial were read to the people. They applauded with loud acclamations, and called on heaven to support its own cause.

‘ By this time the piles were nearly reduced to glowing embers ; when Peter, standing at a small distance, pronounced, with a firm voice, the following prayer : “ Lord Jesus,” said he, “ if Peter of Pavia has usurped by simony the see of Florence, succour me, I beseech thee, in this tremendous trial, and save me from this fire, as thou didst preserve the three children in the burning furnace.” So saying, he embraced his brethren ; and the people were asked, how long they chose he should remain in the fire ? Let him but pass slowly through it, said they.—He fixed his eyes on the cross, and with a gay countenance, slowly entered the burning passage. His feet were bare. For a time he was invisible in the smoke ; but he soon appeared on the other side, safe and uninjured. The flame seemed gently to move his hair, and his linen garments floated lightly on the current : but not even the hairs on his legs were singed. The people crowded round him ; fell at his feet, and called him their deliverer and the friend of heaven.—The Bishop confessed his guilt, and was deposed.

‘ The account is abridged from the letter which the clergy and people of Florence wrote to the Pope on the occasion ; and its truth is attested by the historians of the age. Peter was afterwards made a Cardinal and Bishop of Albano. He acquired the name of *Ignes*.

‘ I could mention many similar events, but none so splendid as this. Our philosophers, versed in the chymistry of nature, will account for the phenomenon. To me it seems, that heaven, propitious to the good intentions and simplicity of the age, might sometimes perhaps thus visibly announce itself, to excite a just horror of crimes, which by their frequency had ceased to be regarded. I cannot,

not, at least, subscribe to that fastidious criticism, which rejects every fact as fabulous, that does not square with the measure of modern maxims and theories.

The two preceding passages will not lead our Readers to give this writer much credit for enlarged views and liberal sentiments. We must, however, before we take leave of his work, do him the justice to quote the following observations on the subject of toleration :

‘ The persecutions, to which his [Abeillard’s] doctrinal ideas exposed him, give a strong portrait of the times ; but it is a portrait, I fear, which, with some little variation, may be made to represent almost every æra of human existence. Yet we are struck when we see Abeillard before the Council of Soissons, treated with such unmerited severity, and we feel comfort in the reflection, that we do not live in so intolerant an age. Comfort we may feel ; but he, I think, who with some attention has observed the real character even of the present times, will be ready to acknowledge that, if they are less intolerant, it is not because either their principles or their passions are different, but because they dare not, or are ashamed, to profess them. The philosophy of a few, the Christian moderation of others, the religious indifference of many, and the modish vices of more, have gained so much on the bigotry, the superstition, the false zeal, the fanaticism of the multitude, that he who dares to be intolerant is laughed at, and he who would persecute is ridiculed.

‘ Yet what are the points which, in the times I am describing, could so warm the breasts of churchmen, and which, in 1786, would perhaps communicate to the same order of men an equal portion of holy fire, were the impediments removed, which I have mentioned ? View them abstractedly, as they are generally considered, and it will be found that they regard not the important worship of our Maker, nor the great interests of religion, nor the good of society, nor moral worth, nor our own improvement in virtue, justice, and piety. It has been said, with some semblance of truth, that the holy founder of the Christian system, therefore expressed certain doctrines in ambiguous or mysterious language, that men who, he knew, from variety of character, could never adopt unity in belief, might not indeed be free to think as they pleased, (for his language is sufficiently perspicuous,) but that, when they differed from one another, they might find indulgence. If such was his intention, how much have we striven to counteract the wise arrangement ? We have quarrelled, and have persecuted, and have tormented one another, with as much presumption, and with the same stubborn acrimony, even when we owned the matters in litigation were impenetrable to human reason, as if they had been self-evident principles, or the most obvious maxims in common life.

‘ And what is it that can rouse this preternatural zeal ? When our interest is engaged, or the business comes home to our own feelings, then, I conceive, we may be ardent, we may rush into opposition, or into faction : but when the object is as remote as earth from heaven ; when it constitutes, perhaps, a part of those essential attributes, which the Deity has pleased to conceal from us, in the dark

abyss of his own infinitude; when he has not constituted us his delegates, to represent his person, or to vindicate his rights: why are we arrogantly to erect a tribunal, and call our equals before it? He who made us what we are, would very willingly, I presume, dispense with the forwardness of our zeal, and be more satisfied, that we lived as men, in the improvement of our own natures, and left the things above us to that administration, the wisdom and beneficence of which are best adapted to the important work.'

Though we cannot say that we clearly understand the whole of this passage (particularly what is said concerning an intention, in the holy founder of the Christian system, to conceal certain doctrines under ambiguous or mysterious language, which language is, nevertheless, sufficiently perspicuous), we heartily accede to the general sentiment, and concur with Mr. Berington in reprobating that acrimonious spirit which theological disputants too commonly discover.

In the Advertisement prefixed to this second edition of his work, the Author announces this volume as an introduction to the history of the period from the time of Abeillard to the beginning of the sixteenth century, comprehending 350 years. He proposes to complete the whole in two additional volumes, which are to be published separately.

ART. IV. *The Microcosm*, a periodical Work, by Gregory Griffin, of the College of Eton. 8vo. 7s. Boards. Robinsons. 1787.

**M**R. Gregory Griffin, like his predecessor the *Spectator*, and many others of that family, is a Being, possessing a compound personality;—in other words, the *Microcosm* is for the most part the joint production of some ingenious young men of Eton College. With great modesty they speak of themselves as 'puny authorlings who are sucking the milk of science;' had they, however, kept their own counsel, we should have concluded, from these specimens, that they were persons who had been long feeding on its *strong meat*. Hard indeed must they have tugged at the breast of their *Alma Mater*, rapid must have been their growth, and proud will she be to call them her children. By way of motto, their work is introduced with this question, *Quid vetat et nosmet?* which we have ventured thus to translate, *Why might not young men write a periodical Paper?* So far from our having any objection, we should lament were there any statute of prohibition against them in the republic of letters. With pleasure we proclaim them entering the lists, confident that some experienced knights would find it no slight achievement to break a lance with them.

It must be confessed, that to offer observations on human life and manners has generally been considered as a province be-  
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longing to age and grey experience; but we are induced by this work to suppose that age and experience have been too presumptuous in expecting that so very extensive a field should be abandoned to their frigid and slow cultivation. While Miss Caroline Herschel (See Phil. Trans. vol. lxxvii. part i.) is looking at the fiery tails of comets through her brother's telescope, why might not the sons of genius and science be allowed to trace, with the telescope of moral and critical observation, the wild flights, the fiery passions, and eccentric vanities and follies of mankind? It is always, to us, an high gratification to behold the blossom of early genius, and contemplate its promising growth and vigorous expansion; nor should we deem ourselves at all worthy of that confidence with which our judgment is honoured, were we, by any harsh and ill-natured criticisms, to repress its laudable efforts. Mr. Griffin may be assured, that 'the higher powers (by which we conclude he means real critics and the true friends of learning) will not look with a discouraging eye upon his attempt, nor frown on him for having dared, at an early age, to tread in the steps of those heroes of wit and literature who have preceded him as writers of periodical papers.' It is true that the field which he has chosen to enter has so often been gleaned, that there is little of any real value left to be picked up. Sensible of this, he does not profess novelty, or aim at absolute originality. His mode of treating subjects is in the usual way of periodical essayists. The papers are, in general, agreeably written; the language, for the most part, is good; many of them, more especially those signed B, possess considerable humour, and there are none without some merit. We were much pleased with the burlesque critique on the *poem, The Queen of Hearts, she made some tarts, &c.* and with many judicious observations, and little pleasantries, scattered up and down in the *Microcosm*, which we have not room particularly to point out; but we think he has failed in drawing some characters, particularly those of Narcissus and Octavius (the *Diary* of the one, and the *Letter* of the other, are both out of nature); and he should have left *dreaming of dreams* to old men, for this juvenile essayist is too much awake to *dream well*. We must notice likewise the reflection on the London booksellers, who are said to *pay for learning and potatoes with the same remorseless stupidity*. This does not come with a good grace from the mouth of an *authorling*, as he cannot be supposed to speak from experience. One who was much connected with them has given them a very different character: "A substantial bookseller," said Johnson, "is the best Mærenas."

As to this many-headed gentleman's intention in writing the *Microcosm*, it will be fairest, and perhaps best, to let him give his own explanation:



‘ My design (says he) is to amuse, and as far as I am able, to instruct. Trifling I shall endeavour as much as it is in my power to avoid; and the least tendency to immorality or profaneness, I absolutely, and in the strongest terms, reprobate and disavow. Does any one ask from whence am I to collect the materials for such an undertaking? from whence can I have acquired a fund of knowledge, language, or observation, sufficient to pursue this arduous plan? My materials are copious; the whole range, the inexhaustible fund of topics, which every event in life, every passion, every object present, lie before me; add to these, the stores which history, reading, and morality, or the offspring of a Muse just struggling into notice, can supply, combined with the topics of the moment, or those which our peculiar situation can afford, together with the hints, which those, who think the correspondence of the Microcosm worth their attention, may casually contribute; survey all these, and can I hesitate a moment, can I complain of a dearth of matter, or call my subject a barren one?

*Quicquid agunt pueri; nostri farrago libelli.*

——— *with faithful hints portrays*

*The various passions youth's warm soul displays.*—

‘ Not that I mean to exclude every thing of the light or humorous kind. The mind must sometimes be relieved from the severity of its stricter studies, and descending from the sublimer heights of speculative thought, deign to bend to inferior objects, and participate in less refined gratifications.

‘ I consider the scene before me as a MICROCOSM, a world in miniature, where all the passions which agitate the great original, are faithfully portrayed on a smaller scale; in which the endless variety of character, the different lights and shades, which the appetites, or peculiar situations throw us into, begin to discriminate, and expand themselves. The curious observer may here remark in the bud the different casts and turns of genius, which will in future strongly characterize the leading features of the mind. He may see the embryo Statesman, who hereafter may wield and direct at pleasure the mighty and complex system of European politics, now employing the whole extent of his abilities to circumvent his companions at their plays, or adjusting the important differences, which may arise between the contending heroes of his little circle; or a General, the future terror of France and Spain, now the dread only of his equals, and the undisputed Lord and President of the boxing-ring. The Grays and Wallers of the rising generation here tune their little lyres; and he, who hereafter may sing the glories of Britain, must first celebrate at Eton the smaller glories of his College.’

There is not much poetry in the Microcosm; but as it may be expected that we should give a specimen of Mr. Gregory Griffin's verse, as well as of his prose, we here present our Readers with the little poem, entitled, *Ars Mentendi*, or *The Art of Lying* \* :

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\* By Lord Henry Spencer.

P 3

‘ When

‘ When sordid man by justice unrestrain’d  
 Rang’d the wild woods, and food by plunder gain’d;  
 Yet unenlighten’d by mild reason’s ray,  
 Coarse Nature rul’d with undisputed sway.  
 But when some sage’s great aspiring mind  
 By bonds of mutual interest link’d mankind,  
 Then Art restrain’d her sister’s wide domain,  
 And claim’d, with Nature, a divided reign.  
 Yet still distrustful of her own success,  
 She sought to please by wearing Nature’s dress.

‘ So *that* great art, whose principles and use,  
 Employ the pen of my unworthy Muse,  
 Tho’ great itself, in these degenerate days  
 Is forced to shine with adscititious rays,  
 Nor ever can a lasting sceptre wield,  
 Unless in robes of purest truth conceal’d.

‘ Hear then, whoever the arduous task will try,  
 Who wish with sense, with skill, with taste to *lie*;  
 Ye patriots, plotting ministers disgrace,  
 Ye ministers who fear — a loss of place;  
 Ye tradesmen, who with writs the sop entrap,  
 Ye sops, who strive those tradesmen to escape;  
 Ye reverend Jews, enrich’d by Christian spoil,  
 Ye parsons, who for benefices toil;  
 No longer hope by open war to win,  
 Cease, cease, ye fools, to lie “*thro’ thick and thin*.”  
 “ But know this truth, enough for rogues to know,”  
 Lies ne’er can please the man who thinks them so.

‘ Would you by flattery seek the road to wealth?  
 Push not too hard, but slide it in by stealth.  
 Mark well your cully’s temper and pursuit,  
 And fit to every leg the pliant boot.  
 Tell not the spendthrift that he hoards with sense,  
 Tell not the miser that he scorps expence.  
 Nor praise the learning of a dunce profess,  
 Nor swear a sloven’s elegantly dress.  
 Thus, if by chance, in harmless sport and play,  
 You coolly talk a character away;  
 Or boldly a flat perjurer appear,  
 Nor gallows dread, nor lacerated ear,  
 Still let your lies to truth *near neighbours* be,  
 And still with probability agree.  
 So shall you govern with unbounded reign,  
 Nor longer cringe, and toil, and *lie* in vain;  
 While Truth laments her empire quite o’erthrown,  
 And by a form usurp’d so like her *own*.’

That we should review a collection of *Essays*, by way of analysis, cannot be expected of us, nor, considering the limits of our journal, that we should copy the table of contents. We cannot however resist our inclination to transcribe Mr. Griffin’s *Will*, in which, in a method somewhat new, the several Authors of

of this collection have each their portion assigned them.—The Will is contained in No. 40 (the last), in which are also his *Dying words*:

‘The melancholy event predicted in a late Number has taken place.—GREGORY GRIFFIN is no more.

‘About five minutes three seconds after nine o’clock on *Monday* evening, his friends were alarmed by a hasty summons to his bedside. The good gentleman seemed to be perfectly sensible that the moment of his dissolution drew near.

‘It has been *usually customary* with the biographers of eminent men, when drawing towards the conclusion of their Hero’s existence, to make the world acquainted with every little symptom attending his exit. But the effects of a Cathartic, or the operations of an Emetic, have been too minutely investigated, and too frequently discussed, to be any longer intersting; and the various circumstances of this kind which marked the termination of Mr. GRIFFIN’s existence, would be of as little consequence to the literary, as medical world. These therefore we shall omit mentioning.

“My friends!” (said he, as we stood round him, raising himself a little on his left elbow, while the bookseller’s boy placed a pillow under his head,—*We knew there was but one way, for his nose was as sharp as a pen*)—“my friends,” said he, “I could not quit *this world* satisfactorily to my own conscience, without acknowledging my obligations to you. I die, it is true, at an age, when I might, without presumption, have hoped for the enjoyment of a protracted existence. But I have long foreseen this event, and am happy to be prepared to meet it. It is a great consolation to me, that I leave you behind me, the defenders of my conduct, in that official character, which I have during my life-time supported. It has been my endeavour to blend the instruction of my fellow-citizens with their entertainment; to temper my censure with lenity; and to laugh away their follies, rather than to scourge their vices. If, in any one of these points, my success has been equal to my wishes; the end of my existence is fully answered.

“It has indeed so happened, that, contrary to my expectations, my name has found its way beyond the limits of our little republic. Even there, cast as I was on the *wide world*, I have met with such a reception, as to convince me, that the tendency of my plan has been warmly approved; however inadequate may have appeared its execution. And if by these means, I may have added one more citizen to our commonwealth, or contributed to diffuse a patriotic love of *Eton* among its present members, then indeed shall I be proud to congratulate myself on the success of my endeavours.—But I feel my strength going from me.”—The Publisher pulled out his pocket-handkerchief—“Adieu!”—the Publisher applied his pocket-handkerchief to his eyes. “To your care I entrust my will,—you will find, I have not forgotten you, my friends;—you will execute my commissions with fidelity.”—“Mr. GRIFFIN is dead,” said the bookseller.—“Sure enough,” said the bookseller’s boy.—The printer’s devil blubbered.—It was too much—We were forced to retire, to give vent to our feelings—and open the will.—A copy of it we now lay before the Public.

• **THE LAST WILL and TESTAMENT of GREGORY GRIFFIN, Esq.**

*" Vicesimo tertio die JULII, anno regni GEORGII Tertii, Magnæ Britanniae, Franciæ, et Hiberniæ Regis, Fidei Defensoris, &c. vicesimo septimo; Domini, millesimo septingentesimo octogesimo septimo.*

" I, GREGORY GRIFFIN, of the College of ETON, in the County of BUCKS, being weak in body, but sound in understanding, on this twenty-third instant of this July present, in the twenty-seventh year of the reign of his Majesty GEORGE the Third, of Great Britain, France, and Ireland, King, Defender of the Faith, &c. in the year of our Lord one thousand seven hundred and eighty-seven, do hereby commit my body to the press, from whence it came; my spirit to the comprehension of my readers.

" Of my Wordly Effects, consisting chiefly of Essays, Poems, Letters, &c. &c.

" IMPRIMIS, I do give and bequeath the whole of the aforesaid Essays, Poems, Letters, &c. &c. to my much-beloved Friends J. SMITH, G. CANNING, R. SMITH, and J. FRERE; to be among them divided as shall be hereafter by me appointed; excepting only such legacies, as shall be hereafter by me assigned to other my worthy and approved friends.

" And I do further constitute and appoint the aforesaid, my much beloved friends; the Executors and Administrators of this my last Will and Testament, to divide my Effects, according to the form appointed therein.

" ITEM. I DO GIVE AND BEQUEATH to Mr. JOHN SMITH, late of the College of Eton, now of KING's College, CAMBRIDGE, all my Papers, Essays, &c. &c. which bear the Signature of A.

" ITEM. To Mr. GEORGE CANNING, now of the College of ETON, I DO GIVE AND BEQUEATH all my Papers, Essays, &c. &c. signed with B.

" ITEM. To Mr. ROBERT SMITH, now of the College of ETON aforesaid, I DO ASSIGN all my Papers, &c. &c. (as aforesaid) signed C.

" ITEM. I DO MAKE OVER to Mr. JOHN FRERE, now of the aforesaid College of Eton, all my Papers, &c. (as before-mentioned) marked D.

" ITEM. To Mr. JOSEPH MELLISH, of TRINITY College, CAMBRIDGE, in token of my respect and esteem, I DO ASSIGN the Paper bearing the signature of M.

" ITEM. To Mr. B. WAY, I DO BEQUEATH the Letter signed MUSIDORUS; to Mr. LITTLEHALES the Letter of CÆMETERIUS; to LORD H. SPENCER the Letter and Poem of IRONICULUS, with the Letter of Σοφὸς ἡδονοπαγὺς.

" The rest of my Papers, &c. &c. here undisposed of, I DO HEREBY ENJOIN my EXECUTORS, to make over to such of my CORRESPONDENTS as shall severally make good their claims thereunto; DECLARING moreover, that all such PAPERS as do not bear any of the aforesaid signatures, A. B. C. or D. are not to be considered as the property of my EXECUTORS.

" Dated

“ Dated this Twenty-third Day of *July* present, in the Year, &c.  
 &c. 1787.

Signed GREGORY GRIFFIN.

Witnesses  
 J. SMITH,  
 G. CANNING,  
 R. SMITH,  
 J. FRERE.’

The *Microcosm*, as the name imports, is professedly written for the *Little World*, but we may venture to affirm that many of the Papers in it will be perused with pleasure in the *Great World*; and we flatter ourselves with the hope of much amusement in future from the ingenuity and learning of Gentlemen, who have begun their career of science with so much reputation.

ART. V. *Principles of Military Movements*, chiefly applied to Infantry. Illustrated by Manœuvres of the Prussian Troops, and by an Outline of the British Campaigns in Germany during the War of 1757. Together with an Appendix containing a practical Abstract of the Whole. By Colonel David Dundas. 4to. 1 l. 1 s. Boards. Cadell. 1788.

A N elementary treatise on tactics, deduced from clear principles, and expressed in perspicuous language, has long been considered as a *desideratum* in English literature \*. We entertained hopes, on perusing the title and preface of the present work, that it might have served to supply this defect; but we are forced to acknowledge, that although Col. Dundas's performance contains many good observations, yet in what we chiefly expected from it, our hopes are disappointed. To those, however, who are previously acquainted with the language of war, and the manœuvres of armies in the field, the work before us will afford entertainment and instruction; and will perhaps suggest, to persons in power, the necessity of some military alterations and arrangements, which, without endangering our liberties, would conduce to the defence of our empire. The great point at which the Author aims, will appear from the following passage, which is judiciously imagined and nervously expressed :

‘ Permanent and detailed *regulations* for the conduct of every military individual, in every possible situation, obviously useful in all services, are particularly necessary in the BRITISH. Such regulations prepare the materials, wind up the springs, and give unity and energy to the whole machine : without such, chance and caprice di-

\* The French have not been deficient in productions of this kind; for which, consult our *General Index*, in the MILITARY Class; particularly under the word *Tactics*.

rect,

rest, negligence and confusion follow, and the operations of so Tartar-like an army, can only be attended with ruin and disgrace.

• It is our misfortune to have had no line of conduct laid down: the good order of regiments has less depended on the rules of the service, than on the accidental efforts of individuals, and on the fashion of the day, equally as that changing: where zeal or science were wanting, the consequences have been too often apparent.

• Hence our very thin and extended order to make more show—an affected extreme of quickness on all occasions—the running of one movement into another, without those necessary pauses which tend to show their propriety, and justness of execution—the system of central dressing, filing, and forming on almost all occasions—the single person attempting to direct the battalion and its parts, in every situation, in order to beget a false and improper precision—the forming and breaking on the move, the easier to conceal and cover lost distances and accidental lines, which otherwise would be apparent—the several methods of wheeling established—the different and false compositions of columns, which each battalion at pleasure adopts—the chance movement of the line in front, regulated by no fixed principle.

• Unaccustomed to form or move on determined points (the necessity of which is not so immediately striking in the management of a single battalion), a given position is taken up with no degree of precision—filing, which was formerly little known or practised in the infantry, is now general and often misapplied where division-marching should take place—the hurry practised by individual regiments, becomes improper and impossible when acting in conjunction with others; confusion and inaccuracy follow; and time is consumed in endeavouring in vain to correct those errors, which original method would prevent from ever arising.

• Our ranks are so thin, our files so open, and such intervals permitted between companies of the same battalion when in line; that all idea of solidity seems lost.—We have begun at the wrong end, and have endeavoured to deduce the useful movements of the line, from the showy and review ones of the battalion. We have established as general rules, what ought to be regarded only as exceptions—we have started from parade, as our primary order, instead of considering it as only secondary to that of attack—our conclusions have been false, as our *data* were defective.

• Nor do these irregularities operate only in the field, and in great bodies. They equally take place in the internal composition and management of our battalions; each has its singular mode of discipline, unknown to the other, and often as opposite as those of two distinct services.—A detachment or guard, is as heterogeneous a body as an army, and the command of it on a small scale, is attended with the same difficulty. The whole forms a scene of intricacy, which no individual can be sufficiently master of, and which nothing but the substitution of one over-ruling and universal method can ever dissolve.

In order to introduce uniformity into the military system of this country, Colonel Dundas proposes the example of the nation

tion best acquainted with the art of war, and most distinguished for his military success. Taking the Prussians for his model, he examines the field service of troops, under all the proper heads.

In explaining these operations, which are illustrated by 25 copper-plates, the Author continually makes use of the abbreviated technical language, employed by officers in the field, which, though useful on that occasion (because words of command, provided they be understood, cannot be too short and prompt), is yet extremely unfit for explaining military movements, and the principles on which they are founded. This observation applies to every treatise on Tactics, which we have seen in the English language, and renders such performances far less agreeable and instructive than the works of Guischart, Mauvillon, and other French and German writers on the same subject; not excepting the King of Prussia himself, the great inventor, as well as explainer, of the military art among the moderns. These learned foreigners universally describe the manœuvres and operations of war in peripatetic and precise, but common language. They lay down the general principle, show the object to be attained, and point out the readiest way of attaining it. Our English writers, on the contrary, are continually involved in the peculiar phraseology of their profession; a phraseology, mixed, imperfect, and rude: without regularity, and without precision. Beside this defect, it must be acknowledged that our military treatises, deduced from crude rules of practice, want that spirit of generalization, which forms the principal charm of a book; and our officers, though better educated than any in Europe in whatever relates not to their profession, yet when they come to speak of the military art, commonly do it in such a manner, in words so appropriate and professional, that strangers would imagine they were unacquainted with every other study or pursuit, and so much wedded to partial rules of practice, as to be regardless of the principles on which all rules must be founded.

The outline of the British campaigns in Germany, by which the Author has chosen to illustrate his military movements, contains nothing but a dry itinerary of the contending armies, without sufficiently elucidating the reasons of their respective motions, and deducing clearly and fully the consequences which resulted from them. This episode, indeed, is so little connected with the principal subject, that it might be introduced with as much propriety into any military or historical work whatever, as into the present publication.

Notwithstanding these strictures, which justice has extorted from us, Colonel Dundas's work is entitled to a distinguished place

place among the military treatises produced in this country\*. He justly holds forth the Prussian discipline as a model, particularly in the operations of cavalry; but his admiration of the late King carries him too far when he observes, 'that no certain principles were yet established, and the slow regularity introduced into the cavalry, tended to cramp the spirit, instead of adding to the vigour of the body; every thing seemed calculated for resistance only; a squadron was thought hardly capable of a trot; for a line it was supposed impossible; ranks and files were so crowded, that the least violent movement put them in confusion: it remained a lifeless and inactive mass, till put in motion by the wonderful talents of the KING OF PRUSSIA.

'He saw that the great business of the cavalry, is the offensive, rather than the defensive; giving the attack, rather than receiving it; that the velocity of its movements, and quick change of place, must ensure the most decided advantage over an enemy, inferior in either, and while it inspires the one body, in the same proportion tends to intimidate the other.

'He has shown the facility of moving great bodies of cavalry from one point to another.

'From experience, he has proved the possibility of a full line arriving upon the enemy with rapidity and order; and in the impulse of the charge has shown, that the spur tends as much to overset the opposite enemy, as does the sword which should complete that defeat.

'Sensible, that the great intervals betwixt squadrons when in line, only tended to make them irresolute, and to swerve in advancing upon the enemy, under pretence of taking them in flank; he formed his first line of cavalry in a full line, and insisting on the rapidity of the charge, obliged them to the direct attack upon the opposite enemy. Behind that line he had his bodies of reserve to support; to repair any loss; or improve any advantage gained.

'The superior advantages of the PRUSSIAN system, has obliged most of the nations of Europe to adopt it, and to endeavour to improve upon it.'

\* In the inferior parts of this work, excellent as, in general, it is, there are a few articles, to which we have some objection. One of them is *the side-step*, which has been tried in our service, and exploded, as an awkward movement,—militating against that uncontroversial maxim, that a soldier should always see before him,—otherwise, in uneven ground, he will be liable to fall. Beside, ground may be more quickly taken, either to the right or the left, by facing and marching by files.

*Opening the ranks backward* is still more liable to the same objection; and the intention may be much better answered by the front and centre ranks taking their proper number of paces to the front, or by the centre and rear ranks facing to the right about.

The *division of the battalion* adopted by Col. Dundas seems to differ unnecessarily from the established practice. Beside, our companies never come strong enough into the field, particularly in time of service, to admit of a platoon being divided into two bodies.

The



The genius of the King of Prussia did not invent, but his discernment adopted, the equestrian manœuvres which had been long practised by the most enlightened nations of antiquity, and which, till revived by him, had been neglected since the darkness and ignorance which overspread Europe during the middle ages. The *βίαιη ἐμβολή*, or violent impression, of the cavalry, so often mentioned by Arrian, and other Greek writers, and the decisive effects produced by it in many engagements which determined the fate of kingdoms, proves that the service of cavalry had been reduced to its true principles before the age of Alexander the Great. In this, as well as in other particulars, the merit of the King of Prussia consisted in adopting the practice invented by nations almost constantly engaged in war; the principles respecting cavalry remain the same in every age; but the invention of gunpowder made an important change in the service of infantry. The King of Prussia perceived this difference, and, with equal skill and perseverance, modified the Grecian manœuvres, and adapted them to the nature of our offensive arms, though originally contrived for others of a totally different kind.

It is with pleasure that we have announced, to our military readers, this useful and scientific treatise; which, in our opinion, notwithstanding its defects, will rank very high, as we have already observed, among the best books on the subject, that have been written in the English language.

ART. VI. *Mr. Gibbon's Roman History*, concluded.

THE sixth volume of Mr. Gibbon's work comprehends fourteen chapters, of which the first four contain the history of the Crusades. These singular expeditions are related with great elegance and vigour, but without the least spark of that enthusiasm, by which they were inspired. With the philosophical balance in his hand, our Historian weighs precisely the motives of the Crusaders, and appreciates the merit, or rather arraigns the flagrant injustice, of that romantic and fanatical enterprise.

So familiar, and as it were so natural to man, is the practice of violence, that our indulgence allows the slightest provocation, the most disputable right, as a sufficient ground of national hostility. But the name and nature of an *holy war* demands a more rigorous scrutiny; nor can we hastily believe, that the servants of the Prince of Peace would unsheathe the sword of destruction, unless the motive were pure, the quarrel legitimate, and the necessity inevitable. The policy of an action may be determined from the tardy lessons of experience; but, before we act, our conscience should be satisfied of the justice and propriety of our enterprise. In the age of the Crusades, the Christians, both of the East and West, were persuaded of their lawfulness and merit; their arguments are clouded by the perpetual abuse of scripture and rhetoric; but they seem to insist on the  
right

right of natural and religious defence, their peculiar title to the Holy Land, and the impiety of their Pagan and Mahometan foes. I. The right of a just defence may fairly include our civil and spiritual allies: it depends on the existence of danger; and that danger must be estimated by the two-fold consideration of the malice, and the power, of our enemies. A pernicious tenet has been imputed to the Mahometans, the duty of *extirpating* all other religions by the sword. This charge of ignorance and bigotry is refuted by the Koran, by the history of the Musulman conquerors, and by their public and legal toleration of the Christian worship. But it cannot be denied, that the Oriental churches are depressed under their iron yoke; that, in peace and war, they assert a divine and indefeasible claim of universal empire; and that, in their orthodox creed, the unbelieving nations are continually threatened with the loss of religion or liberty. In the eleventh century, the victorious arms of the Turks presented a real and urgent apprehension of these losses. They had subdued in less than thirty years the kingdoms of Asia, as far as Jerusalem and the Hellespont; and the Greek empire tottered on the verge of destruction. Besides an honest sympathy for their brethren, the Latins had a right and interest in the support of Constantinople, the most important barrier of the West; and the privilege of defence must reach to prevent, as well as to repel, an impending assault. But this salutary purpose might have been accomplished by a moderate succour; and our calmer reason must disclaim the innumerable hosts and remote operations, which overwhelmed Asia and depopulated Europe. II. Palestine could add nothing to the strength or safety of the Latins; and fanaticism alone could pretend to justify the conquest of that distant and narrow province. The Christians affirmed that their inalienable title to the promised land had been sealed by the blood of their divine Saviour: it was their right and duty to rescue their inheritance from the unjust possessors, who profaned his sepulchre, and oppressed the pilgrimage of his disciples. Vainly would it be alleged that the pre-eminence of Jerusalem, and the sanctity of Palestine, have been abolished with the Mosaic law; that the God of the Christians is not a local Deity, and that the recovery of Bethlem or Calvary, his cradle or his tomb, will not atone for the violation of the moral precepts of the gospel. Such arguments glance aside from the leaden shield of superstition; and the religious mind will not easily relinquish its hold on the sacred ground of mystery and miracle. III. But the holy wars which have been waged in every climate of the globe, from Egypt to Livonia, and from Peru to Hindostan, require the support of some more general and flexible tenet. It has been often supposed, and sometimes affirmed, that a difference of religion is a worthy cause of hostility; that obstinate unbelievers may be slain or subdued by the champions of the cross; and that grace is the sole fountain of dominion as well as of mercy. Above four hundred years before the first crusade, the eastern and western provinces of the Roman empire had been acquired about the same time, and in the same manner, by the Barbarians of Germany and Arabia. Time and treaties had legitimated the conquests of the *Christian* Franks; but in the eyes of their subjects and neighbours, the Mahometan princes were still tyrants and usurpers, who,

who, by the arms of war or rebellion, might be lawfully driven from their unlawful possession.'

The origin and preparations of the Crusades, together with the character and circumstances of the Latin princes, as well as of their warlike followers, are described at great length; because such particulars tend to illustrate the condition of the times; but the military operations, which were repeated in seven successive expeditions, and in the course of two centuries, exhibit continually the same causes producing similar effects, and are therefore related with brevity; not displayed in separate pictures, but grouped as it were into one general composition.

With regard to the effects of these extraordinary expeditions, which form the principal transactions of the twelfth and thirteenth centuries, the opinion of Mr. Gibbon is the more worthy of attention, because he differs materially from most writers on this subject, and particularly from his friend Dr. Robertson\*.

'After this narrative of the expeditions of the Latins to Palestine and Constantinople, I cannot dismiss the subject without revolving the general consequences on the countries that were the scene, and on the nations that were the actors, of these memorable crusades. As soon as the arms of the Franks were withdrawn, the impression, though not the memory, was erased in the Mahometan realms of Egypt and Syria. The faithful disciples of the prophet were never tempted by a prophane desire to study the laws or language of the idolators; nor did the simplicity of their primitive manners receive the slightest alteration from their intercourse in peace and war with the unknown strangers of the West. The Greeks, who thought themselves proud, but who were only vain, shewed a disposition somewhat less inflexible. In the efforts for the recovery of their empire, they emulated the valour, discipline, and tactics, of their antagonists. The modern literature of the West they might justly despise; but its free spirit would instruct them in the rights of man; and some institutions of public and private life were adopted from the French. The correspondence of Constantinople and Italy diffused the knowledge of the Latin tongue; and several of the fathers and classics were at length honoured with a Greek version. But the national and religious prejudices of the Orientals were inflamed by persecution; and the reign of the Latins confirmed the separation of the two churches.

'If we compare, at the æra of the crusades, the Latins of Europe with the Greeks and Arabians, their respective degrees of knowledge, industry, and art, our rude ancestors must be content with the third rank in the scale of nations. Their successive improvement and present superiority may be ascribed to a peculiar energy of character, to an active and imitative spirit, unknown to their more polished rivals, who at that time were in a stationary or retrograde

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\* See the *History of the Reign of Charles V.* vol. i. p. 30 & seq. 370 edit.

state. With such a disposition, the Latins should have derived the most early and essential benefits from a series of events which opened to their eyes the prospect of the world, and introduced them to a long and frequent intercourse with the more cultivated regions of the East. The first and most obvious progress was in trade and manufactures, in the arts which are strongly prompted by the thirst of wealth, the calls of necessity, and the gratification of the sense or vanity. Among the crowd of unthinking fanatics, a captive or a pilgrim might sometimes observe the superior refinements of Cairo and Constantinople: the first importer of wind-mills was the benefactor of nations; and if such blessings are enjoyed without any grateful remembrance, history has condescended to notice the more apparent luxuries of silk and sugar, which were transported into Italy from Greece and Egypt. But the intellectual wants of the Latins were more slowly felt and supplied; the ardour of studious curiosity was awakened in Europe by different causes and more recent events; and, in the age of the crusades, they viewed with careless indifference the literature of the Greeks and Arabians. Some rudiments of mathematical and medicinal knowledge might be imparted in practice and in figures; necessity might produce some interpreters for the grosser business of merchants and soldiers; but the commerce of the Orientals had not diffused the study and knowledge of their languages in the schools of Europe. If a similar principle of religion repulsed the idiom of the Koran, it should have excited their patience and curiosity to understand the original text of the Gospel; and the same grammar would have unfolded the sense of Plato and the beauties of Homer. Yet in a reign of sixty years the Latins of Constantinople disdained the speech and learning of their subjects; and the manuscripts were the only treasures which the natives might enjoy without rapine or envy. Aristotle was indeed the oracle of the Western universities; but it was a barbarous Aristotle; and, instead of ascending to the fountain-head, his Latin votaries humbly accepted a corrupt and remote version from the Jews and Moors of Andalusia. The principle of the Crusades was a savage fanaticism; and the most important effects were analogous to the cause. Each pilgrim was ambitious to return with his sacred spoils, the relics of Greece and Palestine; and each relic was preceded and followed by a train of miracles and visions. The belief of the Catholics was corrupted by new legends, their practice by new superstitions; and the establishment of the inquisition, the mendicant orders of Monks and Friars, the last abuse of indulgences, and the final progress of idolatry, flowed from the baleful fountain of the holy war. The active spirit of the Latins preyed on the vitals of their reason and religion; and if the ninth and tenth centuries were the times of darkness, the thirteenth and fourteenth were the age of absurdity and fable.

‘ In the profession of Christianity, in the cultivation of a fertile land, the northern conquerors of the Roman empire insensibly mingled with the provincials, and rekindled the embers of the arts of antiquity. Their settlements about the age of Charlemagne had acquired some degree of order and stability, when they were overwhelmed by new swarms of invaders, the Normans, Saracens, and Hungarians,

Hungarians, who replunged the western countries of Europe into their former state of anarchy and barbarism. About the eleventh century, the second tempest had subsided by the expulsion or conversion of the enemies of Christendom: the tide of civilization, which had so long ebbed, began to flow with a steady and accelerated course; and a fairer prospect was opened to the hopes and efforts of the rising generations. Great was the increase, and rapid the progress, during the two hundred years of the Crusades; and some philosophers have applauded the propitious influence of these holy wars, which appear to me to have checked rather than forwarded the maturity of Europe. The lives and labours of millions, which were buried in the East, would have been more profitably employed in the improvement of their native country; the accumulated stock of industry and wealth would have overflowed in navigation and trade; and the Latins would have been enriched and enlightened by a pure and friendly correspondence with the climates of the East. In one respect I can indeed perceive the accidental operation of the Crusades, not so much in producing a benefit as in removing an evil. The larger portion of the inhabitants of Europe was chained to the soil, without freedom, or property, or knowledge; and the two orders of ecclesiastics and nobles, whose numbers were comparatively small, alone deserved the name of citizens and men. This oppressive system was supported by the arts of the clergy and the swords of the barons. The authority of the priests operated in the darkest ages as a salutary antidote: they prevented the total extinction of letters, mitigated the fierceness of the times, sheltered the poor and defenceless, and preserved or revived the peace and order of civil society. But the independence, rapine, and discord, of the feudal lords were unmixed with any semblance of good; and every hope of industry and improvement was crushed by the iron weight of the martial aristocracy. Among the causes that undermined that Gothic edifice, a conspicuous place must be allowed to the Crusades. The estates of the barons were dissipated, and their race was often extinguished, in these costly and perilous expeditions. Their poverty extorted from their pride those charters of freedom which unlocked the fetters of the slave, secured the farm of the peasant and the shop of the artificer, and gradually restored a substance and a soul to the most numerous and useful part of the community. The conflagration which destroyed the tall and barren trees of the forest gave air and scope to the vegetation of the smaller and nutritive plants of the soil.

Constantinople was recovered by the Greeks, in the year 1261; an event to which the abilities of Theodore Lascaris and John Ducas Vatatzes had, in some measure, paved the way. Under these princes, 'the plough was restored to its ancient security and honour; and the nobles were taught to seek a sure and independent revenue from their estates, instead of adorning their splendid beggary by the oppression of the people, or, what is almost the same, by the favours of the court.' But this prosperity was not lasting. In his 63d chapter, Mr. Gibbon describes the civil wars, and internal disorders, which ruined the

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power of Constantinople, and its dependencies; and in the five following, he relates the origin, progress, and aggrandisement of the Tartars and Turks; by the last of whom, under Mahomet the Second, the crescent at length prevailed over the cross, and was erected, in the year 1453, on the dome of St. Sophia. This revolution might naturally terminate his work; but as ancient Rome was the main object of his history, he has added three chapters more; the first containing an account of that imperial city, from the twelfth century, and particularly explaining the temporal dominion of the Popes; the second exhibiting the last struggles of Roman liberty, and the final settlement of the Ecclesiastical state; and the third, which is the 71st and concluding chapter, affording a prospect of the ruins of Rome in the fifteenth century, and tracing the causes of its decay. He refers these causes to four principal sources, I. The injuries of nature, earthquakes, fires, and inundations. II. The hostile attacks of the Barbarians and Christians. III. The use and abuse of the materials. And, IV. The domestic quarrels of the Romans.

In the extensive review of nations, here presented to the mortal eye, the separate parts of the various narrative are intimately connected with the whole, and with each other, by their relation to one important event, the destruction of the Roman empire in the East. But, to an inattentive reader, this connection will not always appear; and he will be apt to imagine that our Author has improperly dilated his history by the introduction of foreign and superfluous matter. To expose the frivolity of this objection, we shall mention a fact from Mathew Paris, p. 396. "In the year 1238, the inhabitants of Sweden were prevented by their fear of the Tartars from sending, as usual, their ships to the herring-fishery on the coast of England; in consequence of which, herrings were so plentiful that year, that forty or fifty of them sold for a shilling." Whimsical therefore as it seems, it is nevertheless true, that the orders of a Mogul Khan, who reigned on the borders of China, lowered the price of herrings in the English market. But the orders of the Tartars, the Saracens, and the Turks, produced more important effects; and in the movements of those barbarous and remote nations, we are to trace the decline and fall of the Eastern empire, and the immediate consequences of that event to the nations of the West. In explaining the most interesting and the most permanent of those consequences, the revival of letters, our Historian writes like a man who feels the dignity of his subject, and his observations on this useful yet neglected theme, are worth whole volumes of negotiations and battles.

In their lowest servitude and depression, the subjects of the Byzantine throne were still possessed of a golden key that could unlock the treasures of antiquity; of a musical and prolific language, that gives

gives a soul to the objects of sense, and a body to the abstractions of philosophy. Since the barriers of the monarchy, and even of the capital, had been trampled under foot, the various Barbarians had doubtless corrupted the form and substance of the national dialect; and ample glossaries have been composed, to interpret a multitude of words, of Arabic, Turkish, Slavonian, Latin, or French origin. But a purer idiom was spoken in the court and taught in the college; and the flourishing state of the language is described, and perhaps embellished, by a learned Italian, who, by a long residence and noble marriage, was naturalized at Constantinople about thirty years before the Turkish conquest. "The vulgar speech," says Philelphus, "has been depraved by the people, and infected by the multitude of strangers and merchants, who every day flock to the city and mingle with the inhabitants. It is from the disciples of such a school that the Latin language received the versions of Aristotle and Plato; so obscure in sense, and in spirit so poor. But the Greeks who have escaped the contagion, are those whom *we* follow; and they alone are worthy of our imitation. In familiar discourse, they still speak the tongue of Aristophanes and Euripides, of the historians and philosophers of Athens; and the style of their writings is still more elaborate and correct. The persons who, by their birth and offices, are attached to the Byzantine court, are those who maintain, with the least alloy, the ancient standard of elegance and purity; and the native graces of language most conspicuously shine among the noble matrons, who are excluded from all intercourse with foreigners. With foreigners do I say? They live retired and sequestered from the eyes of their fellow-citizens. Seldom are they seen in the streets; and when they leave their houses, it is in the dusk of evening, on visits to the churches and their nearest kindred. On these occasions, they are on horseback, covered with a veil, and encompassed by their parents, their husbands, or their servants."

Among the Greeks, a numerous and opulent clergy was dedicated to the service of religion: their Monks and Bishops have ever been distinguished by the gravity and austerity of their manners; nor were they diverted, like the Latin priests, by the pursuits and pleasures of a secular, and even military, life. After a large deduction for the time and talents that were lost in the devotion, the laziness, and the discord, of the church and cloyster, the more inquisitive and ambitious minds would explore the sacred and profane erudition of their native language. The ecclesiastics presided over the education of youth; the schools of philosophy and eloquence were perpetuated till the fall of the empire; and it may be affirmed that more books, and more knowledge, were included within the walls of Constantinople than could be dispersed over the extensive countries of the West. But an important distinction has been already noticed: the Greeks were stationary or retrograde, while the Latins were advancing with a rapid and progressive motion. The nations were excited by the spirit of independence and emulation; and even the little world of the Italian states contained more people and industry than the decreasing circle of the Byzantine empire. In Europe, the lower ranks of society were relieved from the yoke of feudal servitude;

and freedom is the first step to curiosity and knowledge. The use, however rude and corrupt, of the Latin tongue had been preserved by superstition; the universities, from Bologna to Oxford, were peopled with thousands of scholars; and their misguided ardour might be directed to more liberal and manly studies. In the resurrection of science, Italy was the first that cast away her shroud; and the eloquent Petrarch, by his lessons and his example, may justly be applauded as the first harbinger of day. A purer style of composition, a more generous and rational strain of sentiment, flowed from the study and imitation of the writers of ancient Rome; and the disciples of Cicero and Virgil approached, with reverence and love, the sanctuary of their Grecian masters. In the sack of Constantinople, the French, and even the Venetians, had despised and destroyed the works of Lyfippus and Homer: the monuments of art may be annihilated by a single blow; but the immortal mind is renewed and multiplied by the copies of the pen; and such copies it was the ambition of Petrarch and his friends to possess and understand. The arms of the Turks undoubtedly pressed the flight of the Muses; yet we may tremble at the thought, that Greece might have been overwhelmed, with her schools and libraries, before Europe had emerged from the deluge of barbarism; that the seeds of science might have been scattered by the winds, before the Italian soil was prepared for their cultivation.'

In the year 1360, Leo Pilatus was appointed Greek Professor at Florence, on the recommendation of the celebrated Boccace, the father of the Tuscan prose, who derives his reputation with posterity, from the Decameron, an hundred novels of love and pleasantry, but who is entitled to the more serious praise of restoring in Italy the study of the Greek tongue. Boccace, whose congenial mind panted for the treasures of taste and knowledge, lodged the stranger in his house, prevailed on the republic of Florence to allow him an annual stipend, and devoted his leisure to the first Greek Professor who taught in the Western schools. From the explanation of Leo, Boccace composed and transcribed a literal prose version of the Iliad and Odyssey, which satisfied the thirst of his friend Petrarch, and which perhaps, in the succeeding century, was clandestinely used by Laurentius Valla, the Latin interpreter. From his narrative, the same Boccace collected his materials for his treatise on the genealogy of the heathen Gods, a work (in that age) of stupendous erudition. The inconstancy of Leo, who at the end of three years relinquished an honourable and beneficial station, deprived Italy of the advantage of his lessons. In returning to that country, the vessel in which he sailed was, at the entrance of the Adriatic, endangered by a tempest; and the unfortunate teacher, who, like Ulysses, had fastened himself to the mast, was struck dead by a flash of lightning. 'The humane Petrarch dropped a tear on his disaster; but he was most anxious to learn, whether some  
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copy of Euripides or Sophocles might not be saved from the hands of the mariners.'

Leo was succeeded by Chrysoloras, who had been sent by the Emperor Manuel to implore the compassion of the Western princes. After visiting the courts of France and England, he repaired to Florence, and the Envoy was invited to assume the office of a Professor. His school was frequented by a crowd of disciples of every rank and age; and one of these, in a general history, has described his motives and his success:

"At that time," says Leonard Aretin\*, "I was a student of the civil law; but my soul was inflamed with the love of letters; and I bestowed some application on the sciences of logic and rhetoric. On the arrival of Manuel, I hesitated whether I should desert my legal studies, or relinquish this golden opportunity; and thus, in the ardour of youth, I communed with my own mind—Wilt thou be wanting to thyself and thy fortune? Wilt thou refuse to be introduced to a familiar converse with Homer, Plato, and Demosthenes? with those poets, philosophers, and orators, of whom such wonders are related, and who are celebrated by every age as the great masters of human science? Of professors and scholars in civil law, a sufficient supply will always be found in our universities; but a teacher, and such a teacher, of the Greek language, if he once be suffered to escape, may never afterwards be retrieved. Convinced by these reasons, I gave myself to Chrysoloras: and so strong was my passion, that the lessons which I had imbibed in the day were the constant subject of my nightly dreams." At the same time and place, the Latin classics were explained by John of Ravenna, the domestic pupil of Petrarch: the Italians, who illustrated their age and country, were formed in this double school; and Florence became the fruitful seminary of Greek and Roman erudition. The presence of the Emperor recalled Chrysoloras from the college to the court; but he afterwards taught at Pavia and Rome with equal industry and applause. The remainder of his life, about fifteen years, was divided between Italy and Constantinople, between embassies and lessons. In the noble office of enlightening a foreign nation, the grammarian was not unmindful of a more sacred duty to his prince and country; and Emanuel Chrysoloras died at Constance on a public mission from the Emperor to the Council.'

The Author proceeds to mention Cardinal Bessarion, whose ecclesiastical honours diffused a splendor and pre-eminence over his literary merit and service; his palace was a school; and as the titular Patriarch of Constantinople, he was respected as the

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\* 'The name of *Aretinus* has been assumed by five or six natives of *Arezzo* in Tuscany, of whom the most famous and the most worth-les lived in the 16th century. *Leonardus Brunus Aretinus*, the disciple of Chrysoloras, was a linguist, an orator, and an historian, the Secretary of four successive Popes, and the Chancellor of the republic of Florence, where he died A. D. 1444, at the age of seventy-five (*Fabric. Bibliot. medii Ævi*, tom. i. p. 190, &c. *Tiraboschi*, tom. vii. p. 33—38.).'

chief and protector of his nation. Favoured by the Cardinal, Theodore Gaza, George of Trebizond, John Argyropylus, taught their native language in the schools of Florence and of Rome. The eloquence, politeness, and imperial descent of John Lascaris recommended him to the French monarchs; and in the same cities he was alternately employed to teach and to negotiate. By these masters, the sense, though not the spirit, of the Greek classics, was interpreted to the Latin world. The beauties of style evaporate in a version; but the judgment of Theodore Gaza selected the more solid works of Aristotle and Theophrastus, and their natural histories of animals and plants opened a rich fund of genuine and experimental science.

The literary merits of the Greeks were seconded and surpassed by the ardour of the Latins. The ambition of republics and princes vied with each other in the encouragement and reward of literature.

The fame of Nicholas the fifth has not been adequate to his merits. From a plebeian origin, he raised himself by his virtue and learning: the character of the man prevailed over the interest of the pope; and he sharpened those weapons which were soon pointed against the Roman church. He had been the friend of the most eminent scholars of the age: he became their patron; and such was the humility of his manners, that the change was scarcely discernible either to them or to himself. If he pressed the acceptance of a liberal gift, it was not as the measure of desert, but as the proof of benevolence; and when modest merit declined his bounty, "accept it," would he say with a consciousness of his own worth; "you will not always have a Nicholas among ye." The influence of the holy see pervaded Christendom; and he exerted that influence in the search, not of benefices, but of books. From the ruins of the Byzantine libraries, from the darkest monasteries of Germany and Britain, he collected the dusty manuscripts of the writers of antiquity; and wherever the original could not be removed, a faithful copy was transcribed and transmitted for his use. The Vatican, the old repository for bulls and legends, for superstition and forgery, was daily replenished with more precious furniture; and such was the industry of Nicholas, that in a reign of eight years, he formed a library of five thousand volumes. To his munificence, the Latin world was indebted for the versions of Xenophon, Diodorus, Polybius, Thucydides, Herodotus, and Appian; of Strabo's geography, of the Iliad, of the most valuable works of Plato and Aristotle, of Ptolemy and Theophrastus, and of the fathers of the Greek church. The example of the Roman pontiff was preceded or imitated by a Florentine merchant, who governed the republic without arms and without a title. Cosmo of Medicis was the father of a line of princes, whose name and age are almost synonymous with the restoration of learning: his credit was ennobled into fame; his riches were dedicated to the service of mankind; he corresponded at once with Cairo and London: and a cargo of Indian spices and Greek books was often imported in the same vessel. The genius and education  
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of his grandson Lorenzo rendered him, not only a patron, but a judge and candidate, in the literary race. In his palace, distress was entitled to relief, and merit to reward: his leisure hours were delightfully spent in the Platonic academy: he encouraged the emulation of Demetrius Chalcondyles and Angelo Politian; and his active missionary Janus Lascaris returned from the East with a treasure of two hundred manuscripts, fourscore of which are as yet unknown in the libraries of Europe. The rest of Italy was animated by a similar spirit, and the progress of the nation repaid the liberality of her princes. The Latins held the exclusive property of their own literature: and these disciples of Greece were soon capable of transmitting and improving the lessons which they had imbibed. After a short succession of foreign teachers, the tide of emigration subsided; but the language of Constantinople was spread beyond the Alps; and the natives of France, Germany, and England, imparted to their country the sacred fire which they had kindled in the schools of Florence and Rome. In the productions of the mind, as in those of the soil, the gifts of nature are excelled by industry and skill: the Greek authors, forgotten on the banks of the Ilissus, have been illustrated on those of the Elbe and the Thames: and Bessarion or Gaza might have envied the superior science of the Barbarians, the accuracy of Budæus, the taste of Erasmus, the copiousness of Stephens, the erudition of Scaliger, the discernment of Reiske, or of Bentley. On the side of the Latins, the discovery of printing was a casual advantage: but this useful art has been applied by Aldus, and his innumerable successors, to perpetuate and multiply the works of antiquity. A single manuscript imported from Greece is revived in ten thousand copies; and each copy is fairer than the original. In this form, Homer and Plato would peruse with more satisfaction their own writings: and their scholiasts must resign the prize to the labours of our western editors.

Before the revival of classic literature, the Barbarians in Europe were immersed in ignorance, and their vulgar tongues were marked with the rudeness and poverty of their manners. The students of the more perfect idioms of Rome and Greece, were introduced to a new world of light and science; to the society of the free and polished nations of antiquity; and to a familiar converse with those immortal men who spoke the sublime language of eloquence and reason. Such an intercourse must tend to refine the taste, and to elevate the genius, of the moderns: and yet, from the first experiment, it might appear that the study of the ancients had given fetters, rather than wings, to the human mind. However laudable, the spirit of imitation is of a servile cast; and the first disciples of the Greeks and Romans were a colony of strangers in the midst of their age and country. The minute and laborious diligence which explored the antiquities of remote times, might have improved or adorned the present state of society: the critic and metaphysician were the slaves of Aristotle; the poets, historians, and orators, were proud to repeat the thoughts and words of the Augustan age; the works of nature were observed with the eyes of Pliny and Theophrastus; and some Pagan votaries professed a secret devotion to the gods of Homer and Plato. The Italians were oppressed by the

strength and number of their ancient auxiliaries : the century after the deaths of Petrarch and Boccace was filled with a crowd of Latin imitators, who decently repose on our shelves ; but in that æra of learning, it will not be easy to discern a real discovery of science, a work of invention or eloquence, in the popular language of the country. But as soon as it had been deeply saturated with the celestial dew, the soil was quickened into vegetation and life ; the modern idioms were refined : the classics of Athens and Rome inspired a pure taste and a generous emulation ; and in Italy, as afterwards in France and England, the pleasing reign of poetry and fiction was succeeded by the light of speculative and experimental philosophy. Genius may anticipate the season of maturity ; but in the education of a people, as in that of an individual, memory must be exercised, before the powers of reason and fancy can be expanded ; nor may the artist hope to equal or surpass, till he has learned to imitate, the works of his predecessors.'

It is with pleasure that we have dwelt on this part of Mr. Gibbon's work, the history of letters, which is far more interesting and agreeable than "the history of blood."

We now proceed, according to our promise, to point out the characteristic beauties and defects of this extraordinary production of industry and elegance, which deservedly excites unusual attention both at home and abroad. On this copious subject, we shall comprize our observations under three heads ; I. THE ORIGINAL MATERIALS. II. ARRANGEMENT. III. STYLE.

The value of the *materials* can only be estimated by those who have explored the rubbish of the middle ages, a period of a thousand years, between the taking of Rome and the conquest of Constantinople ; and which, though it produced a total revolution in the affairs of the world, has not been illustrated by a single writer deserving the title of a classic. The desire of giving full satisfaction to the Public has induced Mr. Gibbon to read such books as no other consideration could probably have prevailed on him to open. The catalogue of the works which he has perused or consulted, would fill a moderate volume. Their most striking passages adorn the bottom of his page, in the form of Notes ; and the reader, while he is conducted through the labyrinth by the steady light of criticism, enjoys the advantage, at least the pleasure, of domestic and contemporary witnesses. Yet it is deeply to be regretted that some of those materials, in passing through the intellectual crucible of Mr. Gibbon, undergo a very unfavourable transmutation. Clear, comprehensive, and impartial, on every other subject, in all that concerns Christianity he discovers the bitterness of an adversary, alternately employing the sophistry of the sceptic, or the sneer of the satirist. This we regret, not for the sake of Christianity or the Public, because we are firmly of opinion that neither of them can receive any material or permanent injury from the arguments, or sarcasms,

casms, of infidels; but we regret it for the sake of Mr. Gibbon, and for the sake of his friends, who may be swayed by his example, and biased by his authority; and we lament that, in a work which in other parts breathes the liberal and manly spirit of Greece and Rome, the Author should descend to employ against the religion of his country, and its professors, the oblique and insidious artifices of the Gallic school, and of Voltaire, its superficial master. In one passage, he hints, disrespectfully, 'that Christianity is the only religion in which the God is the victim;' in another he invidiously remarks, 'that the God of Mahomet reigned without *an equal*, and without a son!' and in a third, laying aside the mask, he boldly arraigns the whole body of the clergy:

'The influence of two sister prostitutes, Marozia and Theodora, was founded on their wealth and beauty, their political and amorous intrigues: the most strenuous of their lovers were rewarded with the Roman mitre, and their reign may have suggested to the darker ages the fable of a female pope. The bastard son, the grandson and the great-grandson of Marozia, a rare genealogy, were seated in the chair of St. Peter, and it was at the age of nineteen years that the second of these became the head of the Latin church. His youth and manhood were of a suitable complexion; and the nations of pilgrims could bear testimony to the charges that were urged against him in a Roman synod, and in the presence of Otho the great. As John XII. had renounced the dress and decencies of his profession, the *soldier* may not perhaps be dishonoured by the wine which he drank, the blood that he spilt, the flames that he kindled, or the licentious pursuits of gaming and hunting. His open simony might be the consequence of distress: and his blasphemous invocation of Jupiter and Venus, if it be true, could not possibly be serious. But we read with some surprise, that the worthy grandson of Marozia lived in public adultery with the matrons of Rome; that the Lateran palace was turned into a school for prostitution, and that his rapes of virgins and widows had deterred the female pilgrims from visiting the tomb of St. Peter, lest, in the devout act, they should be violated by his successor. The protestants have dwelt with malicious pleasure on these characters of anti-christ; but to a philosophic eye, the vices of the clergy are far less dangerous than their virtues.'

This passage, which puts us in mind of the verse in Cato,

"Curse on his virtues, they've undone his country,"

betrays the genuine sentiments of Mr. G. which he most commonly endeavours to conceal, under a thin disguise of hypocritical respect. Yet, in justice to him, we must acknowledge that he seldom loses an opportunity of extolling the amiable system of morality inculcated in the Gospel.—Its purity is the frequent subject of his panegyric; while, with the inconsistency natural to a man whose opinions are warped by authors far inferior to himself in learning, he too often disgraces his page with ludicrous and obscene notes. In the translations of the passages  
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which he cites, or to which he refers, Mr. Gibbon is sometimes biassed by a more laudable partiality, than his antipathy to Revelation. Chalcondyles, in describing the countries and cities of the West in the year 1402, mentions London, Λονδινη . . . προεχουσα των εν τη νησω ταυτη πασων πολειων, ολω τε και τη αλλη ευδαιμονια υδεμια; των προς εσπεραν λειπομενη. viz. *London, surpassing all other cities in the island, is inferior in wealth and splendor to no one city in the West*; which Mr. G. paraphrases in the following words: 'In populousness and power, in riches and luxury, London, the metropolis of the isle, may claim a pre-eminence over all the cities of the West.'

Secondly, In the *arrangement* of his work, Mr. Gibbon has not always observed the exact chronological order. According to Cicero's definition (*De Orator. l. ii. c. 15.*), he has considered it as his duty not only to relate events, but to explain their causes; and in explaining those causes, he has been chiefly attentive to their mutual connection and dependence. For this reason, there is sometimes an obscurity in his narrative, which, for the most part, vanishes on a second perusal; and a learned reader will readily comprehend the difficulty of arranging, with lucid order, such a variety of matter, collected from sources the most remote; and instead of reproaching Mr. G. with obscurities of this kind, which sometimes occur, will rather admire his dexterity in allowing them to occur so seldom. On this subject, we presume to advise the reader to examine occasionally the contents of the several volumes, in which the transactions related in the work are stated with great brevity, and accurately distinguished by their dates. By this method he will gain a clear and complete idea of the narrative, and be enabled to perceive the Author's reasons for deviating from the precise order of time, a minute attention to which has disfigured many valuable histories. In geography, which, as well as chronology, has been called the eye of history, but which is often dim, or otherwise defective, Mr. G. is equally copious and accurate; and almost every page of his work is enlivened by the beauty of geographical description, in which he has few equals, and no superior. In this particular we have met with one, and but one considerable error, which we shall mention. 'At the mouth of the Adriatic gulf, the shores of Italy and Epirus incline towards each other. The space between Brundisium and Durazzo, the Roman passage, is no more than one hundred miles; at the last station of Otranto, it is contracted to fifty; and this narrow distance had suggested to Pyrrhus and Pompey the sublime or extravagant idea of a bridge.' But we can assure Mr. G. and our Readers, that the distance, instead of fifty, is not thirty miles; a circumstance that must have occasioned a great difference indeed, in the construction of the projected bridge.

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On the subject of geography, we cannot omit recommending to the perusal of our Readers, Mr. Gibbon's admirable description of Arabia (vol. v. p. 170, & seqq.), in which, however, we disapprove the expressions, 'The sides of the triangle are gradually enlarged;' and, 'The entire surface of the peninsula exceeds in a four-fold proportion that of Germany or France.' For the first we would substitute these words; 'Toward the base, the surface of the triangle widens.' In the second passage, the phraseology is uncouth, and the thought ambiguous; for the surface of Germany is considerably larger than that of France, exceeding it precisely by one sixth; so that if Germany be divided into six equal parts, five of these parts will be exactly equal to the surface of France.

We now proceed, Thirdly, to consider the *style* of our Historian; a subject on which much has been said, and much has been written, and concerning which each individual will decide according to the company that he keeps, and the books that he reads; and of which, therefore, similar judgments cannot be expected, since the principles of judging are not the same. To those who have confined their studies chiefly to their vernacular idiom, or who seldom carry their literary researches beyond the limits of the English tongue, Mr. Gibbon's composition and imagery, though in general they will excite and captivate attention, must often appear uncouth and affected, and sometimes prove obscure and unintelligible. To those, on the other hand, whose minds have been early invigorated by the converse of Greece and Rome, and whose congenial feelings have led them to maintain an habitual intercourse with their first and best instructors, the elegant artifice of elaborate composition, which perplexes superficial vanity, and bewilders vulgar ignorance, will appear with brighter and more alluring charms, when arrayed in an English garb. To such advantages should the critics add a familiar acquaintance with the more refined languages of modern Europe, and have culled the flowers of France, and imbibed the perfumes of Italy, they will be still more delighted with an author who pours from his horn of plenty the treasures of distant ages, and remote countries; whose images are borrowed sometimes from the Gothic tournaments, and sometimes from the games of Greece; and whose fancy has been ennobled by the sublimity of Homer, and enriched by the luxuriance of Ariosto.

It forms no inconsiderable prejudice in favour of Mr. Gibbon's style, that it has so long excited, and so long detained, criticism. Had it possessed no other characteristic but that of singularity, it must naturally, as soon as the first gloss of novelty was worn off, have been regarded with inattention, and its merits or defects must have gradually sunk into oblivion. But  
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on each successive publication, the style has been the perpetual, and still louder theme, and as highly extolled by his partizans, as decried by his detractors. For the sake, therefore, of those among our Readers who are less conversant in matters of philology, we shall consider it more particularly under the twofold objection: 1. Artificial and pompous; 2. Obscure and incorrect.

That it is *artificial*, no one will deny, who knows that grammar is an *art*, that rhetoric is an *art*, and that composition, particularly the historical, is a very complicated *art*, requiring the knowledge of these, and many other requisites. But that Mr. Gibbon's style is *artificial* in a degree beyond what the genius of the English language admits, is a position that we cannot allow. Though richer in its imagery, it is less intricate in its structure, than the composition of Sir Walter Raleigh, and other writers of the age of Queen Elizabeth, which have been considered, with some propriety, as the standards of genuine English turn of sentiment and expression, with respect to compositions of this kind. After that period (with some exception in favour of Clarendon, the follower of Raleigh), an inundation of barbarisms overflowed the land; the jargon of foreign harlots, of scribbling ladies, and of lords equally effeminate, formed the model for servile imitation; and the dignity and purity of our tongue were alike profaned by the wits and flatterers of a corrupt court. The genius of Dryden, which raised his head above the stream, was unable to stem its force: the impetuous torrent carried him along; and while one part of his works do honour to the man, the far greater portion attest the depraved taste of the age.

The reign of Queen Anne was a continual conflict of parties. Ingenious men prostituted their talents to the service of faction, and employed their pens in transient and temporary composition, which would have been speedily condemned to obscurity, had they not furnished the arguments, and formed the language, of still subsisting parties; arguments and language which have been re-echoed ever since that reign, without addition and without improvement. Such a busy and turbulent period, when letters, as an engine of policy, opened the road to preferment, was extremely unfavourable to the writers of history, which, as Cicero (*De Orator*. l. ii.) observes, requires long, prepared, and uninterrupted leisure. The literary industry of the times, when free from the purposes of party, evaporated in agreeable verses and sprightly miscellanies. Its highest effort was the periodical essay, which being dignified by men of uncommon genius and distinguished virtue, has been long regarded as the best specimen of English purity. Yet the language, even of Addison, is too feeble and familiar, and descends too often into colloquial idioms, to be admitted as a model for any species of history, much less for that which, describing the revolutions of the



the greatest empire of the world, aspires to emulate the majesty of the subject in the loftiness of its composition. This was the noble ambition of the historians of Greece and Rome, from the elegant Herodotus and the elaborate Thucydides, to the flowery Livy, and the ardent though sententious Tacitus. The generous flame, kindled in the free nations of antiquity, was caught by the republics of modern Italy; it has blazed forth in England during the present age; and, while the eye of philology was dim, and the wing of poetry flagged, the pen of history has maintained and increased the literary fame of our country.

That Mr. Gibbon's style is often *obscure*, and frequently *incorrect*, we allow; but it is in the same sense, and for similar reasons, that the style of Tacitus or Plato sometimes labours under these defects. A writer, ambitious always to please, must sometimes offend; and the ungrateful reader forgets ten obligations, and remembers one disappointment. By an attentive observer, Mr. G.'s obscurity and incorrectness will be traced to two sources; I. His love of variety, which engages him, in order to avoid the frequent repetition of the same names of persons and of things, to employ too lavishly the figure called circumlocution. In the perplexity of doubt, the reader, we acknowledge, is sometimes tempted to exclaim with Swift, "I much prefer the plain Billingsgate way of calling names, which would save much time that is lost, and prevent much obscurity that is occasioned by round-about circumlocution." II. His studied attention to unvaried elegance, which has induced him frequently to employ turns of expression, which, however forcible, beautiful, and harmonious they may appear, are not sufficiently justified by the practice of English classics, nor sufficiently conformable to the genius, or rather the caprice, of the English language. For the sake sometimes of analogy, but more frequently of elevation or harmony, he rejects the common expression, which naturally presented itself, and substitutes one more excellent perhaps, but less intelligible, because less familiar. Of these obscurities and defects, which are numerous in so vast a work, we forbear the invidious task of culling examples, which would be exaggerating deformity, and accumulating in a narrow span the widely-scattered blemishes of six ponderous quartos. For any useful purpose, it is sufficient to point out the sources whence these imperfections flow;—imperfections that, after all, but faintly disfigure a work, at which (though philosophers have approved it, and Europe admired it) collegians have sneered, and critics have snarled, but which the serious Christian alone is justly entitled to treat with indignation.

ART. VII. *A Voyage to the River Sierra Leone, on the Coast of Africa*; containing an Account of the Trade and Productions of the Country, and of the Civil and Religious Customs and Manners of the People. By John Matthews, Lieutenant in the Royal Navy; during his Residence in that Country, in the Years 1785, 1786, and 1787. With an additional Letter on the Subject of the African Slave Trade. Also a Chart of Part of the Coast of Africa, from Cape St. Ann, to the River Rionoonas; with a View of the Island Bananas. 8vo. 4s. Boards. White and Son, &c. 1788.

**A**FRICA is a part of the world with which the other parts have little acquaintance; and travellers, before the present century, had more prejudices and less knowledge, than the generality of those who now gratify the public with their observations on remote places and things. For this reason, and more especially as the public attention has been directed that way by some friends of humanity, who wish to relieve the country from the misery of furnishing slaves for our West Indian islands, the information contained in this volume comes to us with double recommendation.

On the event of the peace, lieutenant Matthews engaged in the African trade; and though this publication has no pretension to the title of *a Voyage*, it contains a very intelligent description of such objects as came under the Author's notice on the coast of Africa. He gives several entertaining articles of natural history, and some that might be converted to profitable uses; among other things, he controverts the abbé Raynal's account of the poisonous quality of manioc, or cassada, and his alleged cause of the black colour of the natives of Africa: but the subject which most interested our curiosity, was the Author's sentiments on the present popular endeavours for the abolition of negroe slavery; in reference to which he observes,

‘ It does not appear that the intercourse which has so long subsisted between the Africans and Europeans has made any material change in their customs or manners, except giving them a relish for society, and the enjoyment of what they consider as the luxuries of life, European manufactures. I have endeavoured to discover the causes of their wars, and whether the accusation so often made, — that the natives of Africa were excited to make war upon each other by the Europeans who traded with them — was, or was not, founded in fact. And this, I am free to declare, never was the case in any instance which fell under my observation: and from every account I could collect it never had been the case.

‘ When I first arrived at the Isles de Lofs, I found an almost general war raged throughout the extent to which we traded. The Suzeés, aided by the Mandingo slaves who had revolted from their masters, were at war with the Bagoes and Mandingoes; and the people of Sherbro’ were at war with each other. The origin of the war between the Suzeés and Bagoes, and their allies, arose from a  
Bagoes

Bagoe man killing a native of a Suzeé town, where he at that time resided: he fled from their resentment among his countrymen, who refused to deliver him up to the friends of the person he had killed, agreeable to the laws of the country. The war in Sherbro' arose from a quarrel between two chiefs, and involved the whole country in their dispute. After fixing my establishment at Sierra-Leone, I made a trip into Sherbro', in a mediatorial capacity, to endeavour to terminate their disputes. I visited both the principals in person, and sent to the allies of both parties. Reciprocal presents passed between us; but such was the mutual jealousy and distrust of each party, that I never could prevail on them to meet each other on board my vessel, though they separately visited me. I had however the satisfaction to lay the foundation of a truce, which has continued ever since.'

Still the question remains, how are the negroe slaves procured? What our author produces on this head is as follows:

'The modes of dealing and procuring slaves are in most places extremely different; but, as I cannot pretend to describe them all, I shall confine myself to a description of the method of trade of these parts only.

'When the adventurer arrives upon the coast with a suitable cargo—which for this place consists of European and Indian cotton and linen goods, silk handkerchiefs, taffaties, coarse blue and red woollen cloths, scarlet cloth in grain, coarse and fine hats, worsted caps, guns, powder, shot, sabres, lead bars, iron bars, pewter basons, copper kettles and pans, iron pots, hardware of various kinds, earthen and glass ware, hair and gilt leather trunks, beads of various kinds, silver and gold rings and ornaments, paper, coarse and fine check, and linen ruffled shirts and caps, British and foreign spirits and tobacco—he dispatches his boats, properly equipped, to the different rivers. On their arrival at the place of trade they immediately apply to the head man of the town, inform him of their business, and request his protection; desiring he will either be himself their landlord, or appoint a respectable person, who becomes security for the person and goods of the stranger, and also for the recovery of all money lent, provided it is done with his knowledge and approbation. This business finished, and proper presents made (for nothing is done without), they proceed to trade either by lending their goods to the natives, who carry them up into the country, or by waiting till trade is brought to them.—The former is the most expeditious way, when they fall into good hands; but the latter is always the safest.

'When the country people come down themselves to trade with the whites, they are obliged to apply to the inhabitants of the villages where the factories are kept, to serve as brokers and interpreters.

'When a slave is brought to be sold he is first carefully examined, to see that there is no blemish or defect in him; if approved, you then agree upon the price at so many bars, and give the dealer so many shints or stones to count with; the goods are then delivered to him piece by piece, for which he returns so many stones for each, agreeable to its denominated value; and they always take care to begin with those articles which they judge most essentially necessary.

\* Exclusive of this method of dealing directly with the natives, transient ships, or those who only come for a small number, generally barter with the white traders resident on the coast, or with the factories established there, who take their whole cargo at once, and deliver them slaves, camwood, ivory, &c. according to their agreement, in a certain time.

\* From the great number of slaves which are annually exported, and which, from this place and the parts adjacent, including Sherbro' and the Riomoonas, amounts to about three thousand annually, one would be led to imagine the country would, in time, be depopulated; instead of which no diminution of their numbers is perceived; and, from every account we have been able to acquire from the natives themselves, who travel into the interior country, it is extraordinarily populous: but how such a number of slaves are procured, is a circumstance which I believe no European was ever fully acquainted with.

\* The best information I have been able to collect is, that great numbers are prisoners taken in war, and are brought down, fifty or a hundred together, by the black slave merchants; that many are sold for witchcraft, and other real, or imputed, crimes; and are purchased in the country with European goods and salt; which is an article so highly valued, and so eagerly sought after by the natives, that they will part with their wives and children, and every thing dear to them, to obtain it, when they have not slaves to dispose of; and it always makes a part of the merchandice for the purchase of slaves in the interior country.'

Again,

\* A description of the method of procuring slaves in the part of Africa where I resided, I have, in some measure, anticipated in my former letters from Sierra-Leone, which were written at a time when I had no idea of a design to abolish that trade being formed, or I should have applied myself with greater industry to have acquired a more particular knowledge of the manners and customs of the natives of the interior countries; I shall however endeavour to combat such assertions as are made use of by the advocates for the abolition of this commerce, as my own knowledge and information may suggest. That slaves are often captives taken in war, is a position I readily accede to; but that those wars are undertaken merely for the purpose of procuring slaves, is by no means the case; for it is necessary to observe, the king, or chief of a tribe, has not power to make war upon any other tribe without the consent and approbation of the principal people of his nation; and it can scarcely be conceived that such consent could be obtained to a measure that would draw down upon them the resentment of the neighbouring states. Neither is it (as is alledged) in any instance which has occurred to my observation or inquiries, by the instigation of the European traders; for, whenever the people on the sea-coast are at war, it puts an entire stop to trade; and I always found it my interest, as well as my inclination, to reconcile their differences, and to preserve peace.—*But surely no person can seriously imagine that the Africans are without passions, or that their dispositions are so placid, as to be unmoved by anger or resentment, and excited to action*  
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by avarice alone. In my former letters I have described the causes of the wars that subsisted in the countries about Sierra-Leone when I arrived there; and I believe I may with confidence assert, that such causes are generally the origin of their quarrels.

'In answer to the charge of kidnapping slaves, I can only say that I never heard of such a practice, nor do I know a word in their language expressive of such a custom ever having had existence.'

The author then states and considers the interesting question that meets the utmost wishes of our associators.

'Let us suppose that the slave trade was abolished by every nation in Europe, would it abolish it in Africa, or would it in any measure add to the happiness of the natives of that country? That it would not abolish it in Africa is an incontrovertible truth to those who are at all acquainted with the state of the interior country, or the commerce that is there carried on.

'The troops of the emperor of Morocco are composed of black slaves purchased in the more southern parts of Africa; and it is not unlikely that other despotic princes, both in the south and east parts, may compose their armies in the same manner; and I am credibly informed that in the northern and eastern parts of Africa the slave trade is carried on in large caravans of two or three thousand slaves and people travelling together, and are dispersed over every part of Turkey, Persia, and Arabia: but, independent of the numbers exported out of the country, either from the western or other parts of the continent, by the Arab or by the European, there is an internal traffic amongst the natives.

'Slaves are the medium, instead of coin, for the purchase of every necessary, and the supplying of every want; and every article is estimated by its proportion to the value of a slave.'

We have extracted these arguments in the author's own language, that, on so interesting a subject, we might stand clear of any suspicion of warping them by abridgment.

He concludes with some general observations on the slave trade, which seem to merit attention; and which lead him finally, to this conclusion:—that the trade carried on by the Europeans, with the natives of Africa, for slaves, 'is probably permitted by Providence, as a means of preserving the lives of many thousands who would otherwise be put to death, and are thus made useful members of society.'

On the whole, we farther recommend this book, on account of the entertainment and information which it affords in respect of the manners and customs of the people, as well as of the natural history of the country.

ART. VIII. *Emmeline, the Orphan of the Castle*. By Charlotte Smith. 12mo. 4 Vols. 12s. Boards. Cadell. 1788.

NOVEL-writing having for its object a delineation of the manners and characters of men, is, necessarily, a difficult task; yet it is a province in which the tyro in literature is ever eager to try

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his skill. He views, perhaps, the production of some distinguished genius with astonishment and delight: then hastily and rapturously exclaiming with Corregio, *Ed io anche son pittore!* he presently commences a writer of novels. But, alas! he has mistaken inclination for ability; he has forgotten the precept of an eminent poet—totally forgotten that he is to

“ Admire superior sense, and doubt his own.”

Hence the many trifling, the many wretched productions in the line in question, which have recently come before us: for though—to continue the allusion we set out with—a painter may have produced the foam he found it difficult to represent, by throwing his pencil in anger at the picture he was about to finish; yet it is not by accident, it is not by a casual dash of the *pen*, that a literary work is to be perfected, and fitted for the eye of the world. It must be the result of attention, of a long and laborious study.

Thus much premised, our sentiments thus made known, the censure we have so frequently passed on the modern novelist will scarcely be considered as *severe*. But we have here a task very different to that in which we have been lately engaged.

Mrs. Smith, the ingenious, and (knowing her only by her writings) we will venture to add the *amiable* authoress of the present performance—since almost every page of it breathes the purest and most benevolent affections—has long since distinguished herself in the poetical character\*. Having wandered for some time in woods and wilds with the tuneful Maids, she now steps forth with courage into the haunts and resorts of men. Possessing a nice and accurate judgment, her drawing is elegant and correct. All is graceful and pleasing to the sight: all, in short, is simple, femininely beautiful and chaste. Let it not be urged, in objection to this, that grandeur and sublimity are the surer indications of genius; and that in the walks of nature, the greatest objects are the most deserving of our particular regard. To many, indeed, the wild but magnificent scenery of Salvator Rosa is much less pleasing than the calm, the regular compositions of Claude Lorraine. But a difference in taste will distinguish the connoisseur, as well as the professional artist.

To follow the agreeable Biographer of Emmeline through the course of her work, or to attend to the order and disposition of its several parts, as the incidents are various and many, would employ by far too great a portion of our time. We must therefore content ourselves with observing, in general terms,—that the whole is conducted with a considerable degree of art; that the characters are natural, and well discriminated: that the

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\* See Rev. vol. lxi. p. 368, &c. &c.

fable is uncommonly interesting; and that the moral is forcible and just.

The following animated picture of virtue and merit "waiting on superfluous folly," will serve as evidence of the Author's *susceptibility* and sense of wrong. Mrs. Stafford, one of the principal personages of the history, is supposed to speak:

'It is to you, my Emmeline, I could perhaps learn to be indebted, without being humbled; for you have an heart which receives, while it confers an obligation. But think what it is for one, born with a right to affluence, and educated in its expectation, with feelings keen from nature, and made yet keener by refinement, to be compelled, as I have been, to solicit favours, pecuniary favours, from persons who have no feeling at all;—from the shifting, paltry-spirited James Crofts, forbearance from the claims of debts; from the callous-hearted and selfish politician, his father, pity and assistance; from Rochely, who has no ideas but of getting or saving money, to ask the loan of it, and to bear with humility a rude refusal. I have endured the brutal unkindness of hardened avarice, the dirty chicane of law, exercised by the most contemptible of beings; and have been forced to attempt softening the tradesman and the mechanic, and to suffer every degree of humiliation which the insolence of sudden prosperity, or the insensible coolness of the determined money-dealer, could inflict. Actual poverty, I think, I could have better borne.

"I should have found in some place of my soul  
A drop of patience."

But ineffectual attempts to ward it off by such degradation I can no longer submit to.—While Mr. Stafford, for whose love I encountered it all, is not only unaffected by the poignant mortifications which torture me, but receives my efforts to serve him, if successful, only as a duty—if unsuccessful, he considers my failure as a fault, and loads me with reproach, with invective, with contempt. Others have in their husbands protectors and friends; mine not only throws on me the burthen of affairs which he has himself embroiled, but adds to their weight by cruelty and oppression. Such complicated and incurable misery must overwhelm me; and then—what will become of my children?"

These volumes contain some few pieces of poetry, remarkable for their melancholy and plaintive air. Our Readers will be pleased, we think, with the following *sonnet*:

'Far on the sands, the low, retiring tide,  
In distant murmurs hardly seems to flow,  
And o'er the world of waters, blue and wide,  
The sighing summer wind forgets to blow.  
As sinks the day-star in the rosy west,  
The silent wave, with rich reflection glows;  
Alas! can tranquil Nature give me rest,  
Or scenes of beauty soothe me to repose?

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Can the soft lustre of the sleeping main,  
 Yon radiant heaven, or all creation's charms,  
 "Erase the written troubles of the brain,"  
 Which Memory tortures, and which guilt alarms?  
 Or bid a bosom transient quiet prove,  
 That bleeds with vain remorse, and unextinguish'd love!

We shall pass over the little errors in point of language, which have struck us in the perusal of this performance. They are but as freckles on a beautiful face;—freckles, however, which we cannot but wish away.

ART. IX. PHILOSOPHICAL TRANSACTIONS of the Royal Society of London. Vol. LXXVIII. For the Year 1788. Part I. 4to. 8s. sewed. Davis. 1788.

THE Philosophical Transactions are justly considered as the barometer of science in England. Their contents are, for the most part, either new discoveries in natural history, improvements in the various branches of philosophy, or the application of scientific principles to the useful arts. The pursuits which engaged the attention of the learned at the end of the last century were chiefly confined to the new philosophy which was then introduced by Newton. Philosophers of the present times have been much employed in the investigation of the properties of the lately discovered elastic fluids, and in the improvement of philosophical chemistry. A taste for the Newtonian philosophy, however, is still to be found among us; for the only mathematical paper in the First Part of the present volume treats on a subject which hath been deemed the foundation of the present doctrine of the motions of the heavenly bodies; *viz.*

*The Doctrine of Centripetal Forces.* By Edward Waring, M. D. Prof. Math. Cantab.

It is divided into thirteen propositions. Those of them which are the most useful, have been demonstrated with great simplicity by Sir Isaac Newton, and others, on different principles. Dr. Waring proceeds analytically. In the first proposition he proves that the area described by a body moving round any centre of force in a given time, is a given quantity; and that in unequal times, the areas are proportional to the times; that the sagitta is ultimately as the force when the time is given, but when the time is not given, that it is as the force into the square of the time. The second proposition is a problem to find the relation between the distance of a planet from the centre of force, and the perpendicular on the tangent from the centre; the relation between these lines being given in another curve, and the forces and velocities in both curves being equal at equal distances. The third contains two problems in the doctrine of curves; to find the relation between the two lines



lines above-mentioned (*viz.* the distance of any point from the centre of force, and the perpendicular on the tangent), from an equation expressing the relation between the abscissa and ordinate of the curve; and the contrary, to find the relation between the latter, having the relation between the former expressed in a given equation. The solution by Dr. Waring is extremely laborious and complex, and we have tried in vain to simplify it. Its chief excellency consists in its universality; for it applies to *all* curves. The relation between these lines in any particular curve may indeed be more easily found by other methods; but then the operation must be different in different curves. The fourth proposition is, to find the forces  $F$  and  $F'$  tending to the centres  $S$  and  $S'$ , when the velocity in any point, and the forces  $F''$ ,  $F'''$ , &c. to the given centres,  $S''$ ,  $S'''$ , &c. are given. The fifth is to find the velocity in any point of a given curve when the forces  $F$ ,  $F'$ ,  $F''$ , &c. to the given centres  $S$ ,  $S'$ ,  $S''$ , &c. are given. The sixth is, to find  $F$  in a given curve, when  $F'$ ,  $F''$ , &c. are given. The seventh shews how to find the curve described when the force to the centre, the velocity, and direction of the moving body, are given. The eighth relates to the forces in different parts of curves, compared with those of a falling body in different parts of a given line. The ninth and tenth respect the resistance of bodies moving in a medium. The remaining three propositions are on the motions of bodies round moveable centres, and acted on by different forces in different directions. Here the reader will meet with investigations and demonstrations which require no small share of penetration in order to be understood.

Having specified the contents of the present Memoir, which hath taken up much of our time in the perusal, our Readers might expect that we should enter into an examination of each proposition: this, however, cannot be expected in a Review; the want of the figures, the few readers to whom it would afford entertainment, and above all, the difficulty of abridging what is already too concise, are all obstacles to such an attempt. We must therefore refer those of our Readers, who wish to entertain themselves with perusing this abstruse paper, to the volume in which it is contained, informing them by the way, that they will sometimes meet with typographical errors that may occasion difficulties of considerable magnitude. Page 96 line 4 from bottom,  $\sqrt{x \pm x^2} + \sqrt{u \pm y^2}$ ) occurs for  $\sqrt{(x \pm x)^2 + u \pm y^2}$ . In many places the fluxional quantities want the point, which is of little consequence to adepts, but it may confound the novice, especially where the omission occurs twice in the same expression, and in the same line.

## M E D I C A L.

*The Croonian Lecture on Muscular Motion.* By George Fordyce, M. D. F. R. S.

Muscular motion having been so often considered, Dr. Fordyce begins his lecture with apologizing to his learned audience, if he should repeat what others have said on the subject before him, or should advance what might be deemed trite, or even puerile. He offers some observations on motion in general, and on the inactivity of matter; and considers motion either as communicated or original. If a body at rest be impinged by a moving body, the impinging body will impart some of its motion to the body at rest; and the motion thus imparted by an impulse he calls communicated motion. We shall use the Doctor's own words. 'If two simple particles of matter, of any species, not farther distant from one another than the sun is from the earth, were both at perfect rest, these two particles would instantly begin to move toward one another, if no other particle of matter whatever existed. Motions produced in this way I call original motions.'

Why the distance between the bodies is limited, we know not, nor do we apprehend the Author can justify any limitation: 'If no other particle of matter whatever existed,' and if the force of gravitation be, as stated by Newton, reciprocally as the square of the distance, the bodies would act on each other at any distance.

Dr. Fordyce proceeds: 'Many observations shew, that muscular motion is not a communicated, and therefore an original one.' To support this assertion, much reasoning is adduced. As to the opinions of those physiologists, who attributed muscular motion to some agency of the nerves, our Author 'leaves them as mere chimeras of the brain,' p. 26.

The Doctor must surely have made some mistake in this bold declaration. Does not daily experience evince, that if a nerve be either cut through, or even compressed, those muscles to which it sends ramifications lose all power of action?

Pursuing his reasoning *a priori*, he says, in the same page, 'It follows, that it is not necessary for any motion or communication to pass through any other matter, in order to bring the muscular fibres into action.'

Having, as he thinks, totally destroyed all former hypotheses, Dr. Fordyce delivers his own. He supposes that 'all the original power exerted by any of the moving parts consists in a power of particles coming nearer one another;' and as the power in two or more particles of matter, of coming nearer to one another, has been called by the general term *attraction*, the  
peculiar

peculiar attraction which brings the parts of the muscles nearer to each other, he calls 'the attraction of life.' Of this attraction there are two species, one that is constant in the living animal, by which the particles are nearer to each other than in the dead animal, and which constitutes the tone: the second is, when a moving part, for a short time, has its particles brought nearer one another than they are from their tone. If it continues only a few seconds, it is called action; but if for a longer time, it is called spasm. He does not enlarge on tone and spasm, but calls the attention of his audience to the consideration of that action, which is produced by applications to some part of the body at a distance from the moving part. He supposes, that when any stimulus or application whatever is made in any part, such application, without having any operation on the intermediate parts, gives a power of greater attraction to the particles of the moving part. He illustrates this, by supposing that there is a machine moving by various powers, either original or communicated; and that in this machine are two magnets, which by their attractive power have come to a given distance from each other, but have been prevented from coming nearer by some power endeavouring to draw them back: A much stronger magnet applied to a part of the machine, in a certain manner, so as not to touch either of the two already there, nor to affect any other part, may increase their power of attraction, so as to make them overcome the resistance, and come nearer to one another. By this illustration, however, he says that he does 'not mean to insinuate, in the smallest degree, that the powers of the body at all depend on, or have any thing to do with, magnetism.' He then produces several instances in which external applications produce motion in distant parts of the living body; and, after a short historical detail of the discoveries in anatomy and physiology, he considers the motions of the fluids in their respective vessels. In this part of his discourse, he offers some observations on topical bleeding. In certain cases, a small quantity of blood, taken from the cuticular vessels in the affected side of a pleuritic patient, has been found to cure the disease much more easily and speedily than a large quantity from the arm. 'The act of flowing out of the blood,' he says, 'from the vessels of the skin of the breast, has an immediate action on the action of the moving parts of the pleura, and carries off the inflammation independent of the circulation or any of its laws.' We regret that the learned Lecturer has not described the *moving parts of the pleura*, and in what manner an inflammation can be *carried off, independent of the circulation*.

He concludes his lecture with attempting to shew, 'that all the knowledge of the properties of the fluids, which has been acquired by modern and accurate experiments, hardly con-

tributes any thing to the knowledge of applying medicines for the cure of diseases ; and the study of the laws of the attraction of life, or what has been called muscular motion, is of considerable importance.'

### NATURAL HISTORY, &c.

*An Account of a Mass of Native Iron, found in South America.*  
By Michael Rubin de Celis.

At Otumpa, a place in South America, in latitude  $27^{\circ} 28'$  S. (long.?) a mass of native iron, three yards long, and two yards and a half broad, was found in a bed of pure clay and ashes. The Author supposes it the production of a volcano.

*Some Observations on the Heat of Wells and Springs in Jamaica; and on the Temperature of the Earth below the Surface in different Climates.* By John Hunter, M. D.

Dr. Hunter, after making some prefatory remarks on the temperature of the atmosphere, and of the earth's surface under particular circumstances, says, ' For obtaining the temperature of the earth, the best observations are probably to be collected from wells of a considerable depth, and in which there is not much water ;' that is, we suppose, thermometrical observations, made in deep wells containing little water, are the best means of ascertaining the temperature of the earth. From what the Doctor advances in support of this opinion, it seems to be an accurate method of determining the temperature. The observations here recorded give the temperature of the earth in Jamaica, 80 degrees of Fahrenheit's thermometer, which is found to be also the mean temperature of the atmosphere there.

*Some Observations on the Irritability of Vegetables.* By James Edward Smith, M. D. &c.

Here we have an account of some experiments made on the Barberrry, by which it appears, that the filaments of its flowers possess a considerable degree of irritability. The fact was known before, but the particulars of it were never, to our knowledge at least, so well or so minutely described as by the author of the present paper. In the natural state of the expanded flower, the *Stamina* lie on the petals, under the concave tips of which the *Antheræ* shelter themselves, and in this situation they remain perfectly rigid ; but on touching the inside of the *Filament* near its base, with a fine bristle or blunt pointed needle, the *Stamen* instantly incurvates itself, the *Anthera* embraces the *Stigma*, and sheds its *Pollen*. A curious enquiry here presents itself. Why is the inside of the base of the filament the only part which, being touched, produces the effect above described ? In what manner is the incurvation produced, or what change takes place in the internal structure of the filament, so as to cause it to alter its rigid

rigid position, and remain afterward crooked? Attentive microscopic observations may perhaps explain this phenomenon, which, if satisfactorily known, may probably throw much light on vegetable physiology; a subject hitherto little understood, although it has been much cultivated by some of the greatest naturalists of the last and present century.

# METEOROLOGY.

*A Table of the mean Heat of every Month, for ten Years, in London.* By William Heberden, M. D. &c.

This table extends from 1763 to 1772 inclusively; the observations were made 8 A. M. and 2 P. M.

*A Meteorological Journal kept at the Apartments of the Royal Society.*

The Journal, which is for 1787, contains seven columns.

1. The thermometer without; 2. Within; 3. Barometer; 4. Rain; 5. Direction of the wind; 6. Force of wind; and, 7. The weather. An abstract of the whole is given at the end of the Journal. The greatest height of the thermometer without was  $83\frac{1}{2}$ , the least 27, and the mean of the whole year 51. Greatest height of the barometer 30.64, least 28.67, mean of the whole year 29.80. Depth of rain 16.971 inches.

No account is given of the electricity of the atmosphere, nor of the thunder, nor of the aurora borealis; the two last phenomena were very remarkable in the course of last year.

••• *The PHILOSOPHICAL PAPERS in a future Article.*

ART. X. *Discourses on Scripture Mysteries*, preached at St. Mary's, Oxford, before the University, 1787, at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Salisbury; with Notes Illustrative and Critical. By William Hawkins, M. A. &c. 8vo. 5s. Boards. Rivingtons. 1787.

IT may reasonably be questioned, whether institutions established for the express purpose of fanning the flames of theological controversy, be equal proofs of the wisdom as of the zeal of their founders. The world has for so many ages experienced the mischievous effects of these disputes, and seen so little reason to expect that they will ever be brought to an amicable decision, that, if it were not for the unseasonable violence of a few zealots, we might hope to see the time, when all parties would agree to retire from the field of disputation, and meet on the common ground of general principles. But while annual premiums are given to champions on one side, voluntary knights-errant will not be wanting, to accept the challenge, on the other.

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The champion of the present year, in the Bampton-field, thinks himself particularly fortunate, in having 'chosen more advantageous ground than many of his fellow-soldiers in this warfare,' and boasts of having conducted the fight, in the spirit of candour and impartiality, without any undue warmth, or unwarrantable resentment. We are much mistaken, if the world will be of the same opinion. He certainly could not have chosen a subject less promising for the display of ability, or more perfectly exhausted, than the doctrine of the Trinity: and we do not perceive that he has been so happy, as to convert the difficulty of the undertaking into an occasion of triumph. When he has condescended to make use of old weapons, he has discovered no extraordinary skill or address in handling them: and his new arms are too slight to do much execution. One circumstance, however, there is, in favour of our combatant: he possesses *the better part of valour*, DISCRETION; for we observe, that he chuses to fight with the dead, rather than the living.

We shall lay before our readers two or three specimens of the new arguments which Mr. Hawkins has produced in defence of the doctrine of the Trinity, and which he seems to think perfectly conclusive.

'The *sin against the Holy Ghost* is pronounced by our blessed Lord himself to be of all sins the most damnable. *I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come* \*. Now without staying to inquire here into the precise nature of this sin, or how far it may be absolutely incapable of remission, or in what sense our Saviour's audience understood him, or he meant to be understood, it will be sufficient for our purpose to remark, that the doctrine of the Holy Trinity in general, and particularly of the personal existence, and coequal divinity of the *Holy Ghost* with that of the *Father*, and of the *Son*, is plainly and truly though covertly comprehended in the above texts, and in their parallels in the other Evangelists. For otherwise we shall be unavoidably driven into the following absurd and execrable conclusions, viz. that the highest degree of impiety and profaneness against God the *Father* is a mere venial sin; and that a blasphemy, or a sin, a sin, humanly speaking at least, without hope, or possibility of pardon, may be committed against a Being less than the Supreme God; and even against a kind of spiritual chimera, a motion, a virtue, a quality, or an operation.

'Again. *As touching brotherly love*, says St. Paul, *ye need not that I write unto you; for ye yourselves are taught of God to love one another* †. Now that by him who in this place is absolutely styled God, we are to understand *Jesus Christ*, I have little or no difficulty to pronounce, for the two following reasons; first, because, though

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\* Matt. xii. 31.

† 1 Thes. iv. 9.

we may very properly be said to be *taught of God*, when we are instructed by the mouth, or by the preaching of his prophets, or apostles, or others commissioned by him, yet the doctrine of universal love and charity was more immediately and peculiarly the doctrine of our blessed Saviour: *A new commandment, says he, I give unto you, that ye love one another;—by this shall all men know that ye are my disciples, if ye have love one to another\**; *this is my commandment, that ye love one another†*: and secondly, because the Apostle seems to regard this great duty as a principle recently taught, and particularly enforced by the precept and example of our Divine Master.

‘Again. *He that hath seen me hath seen the Father†*, says our Lord, and *he that seeth me, seeth him that sent me*. Now in what sense are these declarations true? Not in the literal; for the Father could not be visible in the human person of the Son; because God is a Spirit, and no man hath seen God at any time; *whom no man hath seen or can see§*: and by necessary consequence our Saviour hereby in effect asserts, that, notwithstanding his appearance in the flesh, he himself really and truly partook of the Divine nature; that, according to his own expression, the Father dwelt in him; or, in the language of the Apostle, in him dwelt all the fulness of the Godhead bodily, or substantially.

‘Again. In the Gospels St. John the Baptist is called *the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths strait||*: but in the evangelical prophet the style is at once more explicit and more majestic; *prepare ye, says he, the way of the Lord, make strait in the desert a high-way for our God¶*. In the course of the same sublime chapter Jerusalem is called upon to *lift up her voice with strength, to lift it up and say unto the cities of Judah, Behold your God*. And then the prophecy proceeds in the following words. *Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd, &c.* Now, unless it can be demonstrated, that these passages do not refer, ultimately at least, to the coming, and to the person of the Messiah, he is manifestly here announced under the different characters of a good shepherd, a righteous judge, and the Lord God. Besides, if there is no such reference, the several apostolical citations from the prophet are most impertinently ridiculous.

‘Once more. The first and second persons of the blessed Trinity are expressly distinguished, and respectively characterised as equal, in a passage wherein the Apostle occasionally asserts the unity of essence in the Godhead. *We know, says he, that there is none other God but one; for though there be that are called Gods, to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him\*\**. It may be pretended, indeed, that the terms under which the Son is here characterised are not of equal weight and significance with those

\* John xiii. 34.

§ 1 Tim. vi. 16.

\*\* 1 Cor. viii. 4, &c.

† John xiv. 9.

|| Matt. iii. 3.

† John i. 18.

¶ Isa. xl. 3.

which are descriptive of the *Father*; but I will take upon me to aver, that the same might have been pretended, had these terms been transposed, and the passage had run thus; *to us there is but one God, the Father, by whom are all things, and we by him; and one Lord Jesus Christ, of whom are all things, and we in him.* And in many places the three divine Persons are severally specified and referred to, as jointly concurring in the wonderful scheme of man's redemption; particularly in the following. St. Peter inscribes his first epistle to the *strangers scattered through Pontus, Galatia, &c. elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ*: and St. John salutes the churches of Asia with wishing them *grace and peace from him which is, which was, and which is to come, and from the seven spirits which are before his throne, and from Jesus Christ* \*. I am sensible indeed that by the *seven spirits*, just mentioned, interpreters do not universally understand the *Holy Ghost*; but this at least, I cannot help remarking, may be offered in favour of the sense in which I have taken the expression, that it is a sense of which the words are full as capable as of any other whatever; and that by the present construction a very considerable difficulty is removed which clogs a different interpretation. For admitting the *Holy Ghost* to be signified by the *seven spirits*, there will be nothing singular or unprecedented in this inversion of the order of Persons in the *Trinity*; but why *angels*, according to the sense of some commentators, should be mentioned before *Jesus Christ* (who is higher than the angels even in many of our adversaries' conceptions), seems accountable only by forced and unnatural explanations.

This explication of the seven spirits is somewhat singular, as it increases the difficulty attending the doctrine of the *Trinity*, by making *one* of the persons *seven* spirits.

In another place, Mr. H. proves the doctrine of the *Trinity* from the term *The Lord's Day*; and calls in the authority of the Koran (what no one ever yet doubted), that this doctrine was held by Christians, at the time of Mahomet, in the seventh century.

\* In confirmation of what has been offered, I desire to add one or two more facts, which, if I mistake not, have more weight in them than is commonly apprehended; as, for instance, the appointment of the *Lord's day*; and the style or title *Κυριακα τα οικια* by which churches were in the primitive times distinguished. For can we do less in common reason than worship him with the *supreme God*, and as the *supreme God*, to whose particular honour one day in the week is for ever to be *kept holy*; on whose particular account the most sacred observances of religion were transferred from the *seventh* day of the week to the *first*; and whose peculiar house is now the only *house of prayer for all people*?

\* I shall conclude this discourse with reminding you of a circumstance, if possible, still more decisive: I mean the *Unitarian* doctrine



which is so copiously, and so emphatically inculcated in the *Koran* of *Mahomet* \*. Of the person of *Jesus Christ*, in his prophetic character, this arch impostor speaks in terms the most respectable, 'God,' says he, 'gave miracles to *Jesus*, the son of *Mary*, and strengthened him with the Holy Spirit, &c. *Jesus* said in the cradle, verily I am the servant of God. This was *Jesus* the son of *Mary*, the word of truth, &c. Verily God promiseth thee a son, named *John*, (says the angel *Gabriel* to *Zecharia*, according to the *Koran*,) who shall bear witness to the Word, which cometh from God, an honourable person, chaste, and one of the righteous prophets.' To do honour to the author of Christianity in this capacity, *Mahomet* positively asserts, that 'they (the *Jews*) slew him not, neither crucified him; but that he was represented by one in his likeness. They did not really kill him,' says he, 'but God took him up unto himself.'

'But with respect to our Lord's Divinity, or equality with the Father, you have, among a thousand parallel ones, the sentiments following. 'They (viz. the Christians) say, God hath begotten children; God forbid. It is not meet for God that he should have any son; God forbid. Blessed be he that hath revealed the *Forkan*, (*Koran*,) to whom belongeth the kingdom of heaven and earth; who hath begotten no issue, and hath no partner in his kingdom, &c. Yet have they taken other Gods besides him, which have created nothing, but are themselves created, &c. *Jesus* is no other than a servant whom we favoured with the gift of prophecy, &c. When *Jesus* came with evident miracles, he said, now am I come unto you with wisdom, and to explain unto you part of those things concerning which ye disagree; wherefore fear God, and obey me. Verily God is my Lord, and your Lord; wherefore worship him. He is God, besides whom there is no God, &c. Far be God exalted above the idols which they associate with him. The 112th ch. of the *Koran* is entitled *the declaration of God's Unity*, and the whole runs thus: Say God is one God; the eternal God; he begetteth not, neither is he begotten; and there is not any like unto him. In the 6th ch. is the following question: How should he have issue, since he hath no consort?'

'That these carnal sentiments, this gross language, (the language of infidels and scoffers every day,) is directly levelled, not at a *new* or *strange* thing; not at a peculiar tenet of a few enthusiasts; or a particular sect of Christians; but at the leading article, the fundamental principle of our religion, may be affirmed in utter defiance of the united powers of effrontery and equivocation. The doctrine of the Trinity was most indisputably the standing doctrine of the Christian church at the time this false prophet broached his imposture, in the beginning of the seventh century. All these considerations combined, demolish in a moment the several sorts of infidelity, in early corruptions, in Monastic superstition, in Gothic barbarism, Scholastic subtilty, and Papal innovation.'

We shall next give a few examples of the candour of the Author's censures.

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\* See *passim*.

Beside the general charges of audacity, dissimulation, concealment and infidelity, which Mr. H. on every occasion liberally bestows on heretics, he employs an entire Discourse in accusing individual writers of presumption, perverseness, and prevarication; on no better ground than that they have presumed to put a construction on controverted passages of Scripture, which is inconsistent with the Trinitarian hypothesis. Among other severe censures which we meet with in this Discourse, and in the notes, are the following. Dr. Clarke is said to have been guilty of *fine* artifice in his paraphrase of St. John's introduction to his Gospel.—‘We find instances,’ says our Author, ‘of perverse interpretation in the work of a specious Writer, Mr. Taylor \*, who smothers himself in a dust of his own raising!’

Mr. Locke is charged with cavilling, capriciousness, and quibbling, and with taking refuge in pitiful evasions. Dr. Sykes he speaks of, as capable of all the effrontery of quackery, and as using more art than honesty.

Mr. Hawkins is not entitled to higher praise for the candour of his sentiments, than for the propriety and elegance of his language. ‘Human wisdom,’ says he, ‘has fatigued itself to no purpose in the *ventilation* of these subjects.’—‘Squeamish gentlemen, who know not how to digest the wholesome doctrine of the Gospel, expect us to swallow with greediness a kind of spiritual nostrum, prepared by human imagination.’—‘Dr. Sykes, with all the effrontery of quackery, would make us believe his dose may be taken without any sort of inconvenience.’—‘This passage [Rom. ix. 5.] is a rankling thorn in the eyes of unbelievers, which Dr. C. wished to extract with the poultice of a devised ambiguity.’ Nostrum! dose! poultice!—Can the Author fetch his metaphors only from the apothecary's shop?—‘In controversy, it is neither unusual, nor is it bad policy, to cry *f——l* first.’—Shall a Bampton Lecturer condescend to use words, which he does not chuse to print at length?

But, that we may not tire our readers, we will only add one farther remark: Mr. Hawkins has, we observe, written almost an entire volume to establish a single point, without taking the precaution to inform his readers, what that point is. Toward the close of the work, indeed, the reader is told incidentally, and by way of note, that by a *Trinity*, we ought in reason to understand, a *Trinity of three efficient, living, intelligent persons, the sovereign CAUSES and RULERS of all things*: But, what will logicians say to a definition, in which the term to be defined is introduced? or what will even sound Athanasians say, to the doctrine of three Causes and Rulers of all things? Dr. Croft

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\* N. B. Mr. Hawkins means Doctor John Taylor, the Author of *An Hebrew Concordance, a Key to the Romans*, and other valuable pieces.  
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himself, the last Bampton Lecturer, acknowledges, that to speak of the persons in the Trinity 'collectively, as three Gods and three Lords, has an *air* of Polytheism.'—Mr. H. would have proceeded much more *prudently*, had he adhered to his own maxim: 'We cannot be too cautious, too reserved, or too general, in our doctrine, from the pulpit or the press, respecting the holy Trinity.'—The truth is, as Dr. Balguy has judiciously observed, "We cannot believe the truth of a proposition, unless we understand its meaning:—words not understood are no objects of faith:—many doctrines are unjustly censured for falsehood, when they are only void of meaning."

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ART. XI. *The Life of Baron Frederic Trenck*; containing his Adventures; his cruel and excessive Sufferings, during Ten Years Imprisonment, at the Fortress of Magdeburg, by Command of the late King of Prussia; also, Anecdotes, Historical, Political, and Personal. Translated from the German, by Thomas Holcroft. 12mo. 3 Vols. 12s. sewed. Robinsons. 1788.

**M**AN, considered in his social capacity, is an object at once both amiable and interesting. Prone, perhaps, to acts of the highest benevolence and kindness, yet born with appetites and passions unknown to any other of the animal creation, he feels, when restricted in the exercise of his particular propensities (whatever the nature of those propensities may happen to be), that his situation is inferior to the condition of the brute. *Consciousness* is, in such a case, his greatest evil.

The Gentleman, whose Memoirs we are now to consider, is a signal and striking example of the truth of the preceding remark. Formed, both by nature and education, for great and distinguished actions, but wholly unable to subdue or even check a turbulent and insolent spirit, he was deprived, by the hand of power, of the liberty he ardently loved:—chains and a dungeon were his doom. Thus, by imprudent conduct, did he pull down vengeance on his own head; and thus were his endowments and excellencies rendered useless to the world and to himself! To such a man, indeed, *Consideration* will probably come, as she does to most. But alas! she is then unable to *do him good* \*.

In perusing that part of our Author's narrative which comprehends the many years passed by him in prison, we naturally commiserate his sufferings, *as men*, while *as citizens* we are obliged to acknowledge that the sentence, by which he was subjected to them, appears not to have been wholly unjust. That Frederic the Second,

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\* 'Consideration like an angel came,  
And whipp'd the offending Adam out of him.'

SHAKESPEARE.

of Prussia, a man distinguished by the elegance and refinement of his manners: a Monarch, who, in possessing arbitrary power, had openly attacked the political principles of the generally censured Machiavel † (though by the way we have always considered the performance in question, '*The Prince*,' as partly ironical), and who in making this public attack was consequently defending the rights of mankind against the invasion of the despot and the tyrant—That such a man should wantonly and inhumanly (that is, on account of slight and trivial offences) imprison the object of his immediate regard; the soldier whom, as we gather from the Baron himself, he had in early life distinguished by particular rewards and employments; is highly improbable indeed ‡ !. But let us attend to particular circumstances.

The Baron in his dedication to the '*Ghost of Frederic*.'—which dedication is omitted by Mr. Holcroft in his translation—has the following energetic expression: 'I will not disguise facts, nor relate untruths.—If I do, may posterity call me a liar, and the present world deem me a villain.' We give him full and entire credit for his veracity in almost every essential point. It is indeed from his openness and candour that we are enabled to determine on his peculiar character, and that we are induced boldly to pronounce him in the wrong.

In the first place, then, he had won over to himself the affection of the Princess A——; and this, in the opinion of the Prussian Monarch, was undoubtedly a capital crime: and in the second, he was charged with holding a correspondence with the Pandour Trenck, a commander in the Austrian service, and consequently an enemy to the King. Now, as the Baron acknowledges that Frederic was led to conclude him a traitor, from

† See the '*Anti Machiavel*,' ou '*Examen du Prince de Machiavel*,' of the King of Prussia: a work replete with sentiments the most liberal, manly, and just. In proof of this we beg leave to cite a single passage from it. 'Combien n'est point déplorable la situation des peuples; lorsqu'ils ont tout à craindre de l'abus du pouvoir souverain, lorsque leurs biens sont en proie à l'avarice du Prince, leur liberté à ses caprices, leur repos à son ambition, leur sûreté à sa perfidie, et leur vie à ses cruautés? C'est là le tableau tragique d'un Etat où regneroit un Prince, comme Machiavel prétend le former.'

‡ Witness the remark of Frederic to the French ambassador, on the Baron's returning from a foraging party with considerable spoil: 'C'est le matadore de ma jeunesse.' We do not, however, perceive the force of *matadore*, and have little doubt but that the expression made use of by the King was *matamore* de ma jeunesse. i. e. *The Hector*: the defender of my youth. The French explain *matamore* by *faux brave*.

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the misrepresentations of a man of the name of Jaschinsky, who was constantly about the Royal Person, and who had forged a letter from the aforesaid Pandour to our Author, inviting him to join his forces, declaring that he would 'receive him with open arms, like his friend and son.'—As this, we observe, was really the case, it is surely not a little extraordinary that Baron Trenck should attack his sovereign with vehemence and passion : nay, that he should in one page rail against him as the pattern of injustice, and in another vindicate him intirely from the charge. That such are the inconsistencies exhibited in his narrative, the following passages are selected to prove :

'It had been written from Vienna to Berlin, that the King must beware of Trenck, for that he would be at Dantzic at the time when the King was to visit his camp in Prussia. What thing more vile, what contrivance more abominable could the wickedest wretch on earth find to banish a man his country, that he might securely enjoy the property of which the other had been robbed ! That this was done, I have living witnesses in his Highness Prince Ferdinand of Brunswic, and the Berlin ministry, from whose mouths I learned this artifice of villany. It is the more necessary to establish this truth, because that no one can comprehend why the *Great Frederic* should have proceeded against me in a manner so cruel as, when it comes to be related, must raise the indignation of the just, and move hearts of iron to commiserate.' . . . 'Frederic the Great, who by the breath of his power, entailed misery upon me, who gave me sufficient cause to speak truth undisguisedly, will, certainly, in his now enlightened state, behold the moderate manner in which I have justified myself, with very different eyes to what he would, had he, while on earth, perused it with all the perversity of despotic obstinacy, and clouded by the prejudices of human weakness.'

So much for the *injustice* and *oppression* of which our Author so bitterly complains, in the progress of his history. But now let us attend to his *reasoning* on the conduct of the King.

'I wrote to the King (Baron T. was at that time a prisoner in the fortrefs of Glatz), and sent him a true state of my case : sent indubitable proofs of my innocence, and supplicated justice, but received no answer.

'In this the Monarch may be justified, at least in my apprehension. A wicked man had maliciously and falsely accused me : Colonel Jaschinsky had made him suspect me for a traitor, and it was impossible he should read my heart. The first act of injustice had been hastily committed. I had been condemned unheard, unjudged, and the injustice that had been done me was known too late ; Frederic the Great found he was not infallible. Pardon I could not ask, for I had committed no offence\* ; and the King would not, probably, own, by a reverse of conduct, that he had been guilty of injustice.

\* It must be remembered, that Frederic, at this time, supposed him to be in correspondence with the Austrian Trenck.

R&V. Sept. 1788.

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My resolution increased his obstinacy; but, in the discussion of the cause, our power was very unequal.

‘The Monarch once really loved me; he meant my punishment should only be temporary, and as a trial of my fidelity. That I had only been condemned to a year’s imprisonment, had never been told me, and was a fact I did not learn till long after.

‘Major Doo, who, as I have said, was the creature of Fouquet\*, a mean and covetous man, knowing I had money, had always acted the part of a protector, as he pretended, to me, and continually told me I was condemned for life. He perpetually turned the conversation on the great credit of his General with the King, and his own great credit with the General. For the present of a horse, on which I rode to Glatz, he gave me the freedom of walking about the fortrefs; and for another, worth an hundred ducats, I rescued Ensign Reitz from death, who had been betrayed when endeavouring to effect our escape. I have been assured, that, on that very day on which I snatched his (Major D.’s) sword from his side, desperately passed through the garrison, and leaped the walls of the rampart, he was expressly come to tell me, after some prefatory threats, that by his General’s intercession, my punishment was only to be a year’s imprisonment, and that consequently I should be released in a few days.

‘How vile were means like these, to wrest money from the unfortunate! The King, after this my mad flight, certainly was never informed of the Major’s base cunning: he could only be told that, rather than wait a few days, I had chosen, in this desperate manner, to make my escape and go over to the enemy. Thus deceived, and strengthened in his suspicions, must he not imagine my desire to forsake my country and go over to the enemy was unbounded? How could he do otherwise than imprison a subject who thus endeavoured to injure him and aid his foes? Thus by the calumnies of wicked men, did my cruel destiny daily become more severe, and at length render the deceived Monarch irreconcilable and cruel.’

‘Thus have we brought the Reader acquainted with the circumstances which had induced, or, as we perhaps should rather say, *compelled* the Northern Hero to imprison the Baron Trenck. To the petitions which were presented in his favour, the King had uniformly answered—‘He must not be released.’—‘He is a dangerous man.’ That our Author was naturally haughty and vindictive, he repeatedly informs us, in the course of his work. How far he might be *dangerous* we cannot pretend to say, but he was certainly *troublesome* in no trifling degree. What, for instance, can more fully mark his irritable disposition, than the following passage in his dedication to the shade of Frederic?—‘I had no army to defend my rights, or your Majesty knows I would have led it on.’ Such was no doubt his language to the Monarch when living:—and the words, ‘your Majesty

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\* Governor of the citadel of Glatz.

*known,*

*knows*, &c. confirms us in the opinion \*. That there is a necessity for confining the contumacious and refractory man, we have a recent example among ourselves. The Writer is much dissatisfied at not having been brought to trial for his 'imaginary crimes.' It is by no means our intention to employ a single argument in favour of despotism, but in a case like that before us, we know not why a formal process should have been instituted against the offender. The King was openly insulted by one of his Officers. Could he then, to talk in the language of the Baron himself, *do otherwise than imprison such insulter* †?

The severities inflicted on the Baron, in the castle of Magdeburg, were certainly very great. We have some little doubt, however, whether these *severities* proceeded from the actual

\* In corroboration of what we have advanced respecting the unhappy temper of Baron T. we will state the address of General Krusmarck to him when in prison, together with the answer which was given to it.

—“ Had you curbed this fervour of yours: had you asked pardon of the King, perhaps you would have been in very different circumstances; but he who has committed an offence in which he obstinately persists, endeavouring only to obtain freedom by seducing men from their duty, deserves no better fate.” — ‘*The Philosopher will always be able to brave and despise the Tyrant.*’ Is this the language of reason and philosophy? Were these the proper means by which to obtain a release from imprisonment? We are really sorry to observe it, but the Baron appears in almost every action of his life to have erred from the violence of his passions. He says of his production, entitled, *The Macedonian Hero*—‘ This is a poem that, by the daringness with which it is written, might, indeed, well draw down the vengeance of tyranny.’—He tells us also, in another place,—‘ I visited Professor Gellert at Leipzig, shewed him my manuscripts, and asked his advice concerning what branch of literature he thought it was probable I might best succeed in. He most approved my Fables and Tales, but blamed the excessive freedom with which I spoke, in my political writings. I neglected his advice, and many ensuing calamities were the consequence.’ Again, in speaking of his marriage,—‘ Marshal Laudohn knew my mistress, and promoted the match. He and my friend Professor Gellert, both advised me to take this mode of calming passions that often inspired projects too vast, and that, seeking tranquillity, I should fly the commerce of the great.’ Every incident which he has related, in short, is a proof that he was thoroughly an untractable man. It was once the intention of the Court of Vienna to confine him as being *insane*.

† This imprisonment, as appears by the foregoing extract, was intended to be of short duration. It was properly a *military arrest*; and should have been endured with the temper becoming a man.

orders of the King. Our Author had, confessedly, many enemies, and it is natural to suppose, that they rejoiced at having him in their power. The *chains* and *mortifications* might therefore have originated with them. Let it be remembered too, in extenuation, or justification of the proceedings of the great Frederic, that Baron Trenck, at the time of his being committed a prisoner to the fortress of Magdeburg, was actually a captain in the service of the Empress Queen. He went over to the enemies of his country, and yet he is continually talking of his *honour*. Absurd! The honour of a soldier can only be compared with that of a woman.—It must be free from the smallest blemish, the most inconsiderable spot or stain. But he will answer, that he was particularly aggrieved. Admitting, for argument, that it were really so, he should then have remained entirely neutral.—But to engage himself to fight against his King and country! Such a crime must naturally have appeared unpardonable, in the eyes of any prince or potentate on the face of the earth.

We have not leisure to enter into a detail of the various grievances set forth by Baron T. in the course of his narrative, any more than to give an account of his actual miseries when in confinement, and of his very many endeavours to effect his escape. For these, as well as for the several anecdotes, ‘political and *personal*,’ which are scattered through his pages, we must refer our Readers to the work. But whatever opinion may be entertained of the Writer as a man, his history will furnish an agreeable and instructive lesson to the world. The impetuous and the daring will be taught to bridle their inclinations. They will learn too, that the man who offends his Sovereign—the Sovereign, especially, who is showering favours on him—and who, after having offended, pertinaciously refuses to ask that pardon which the Monarch may be ready to grant him, is, whatever wretchedness he shall have entailed on himself, less an object of pity than——. But we forbear; the Baron has received his punishment, and it is not our desire to add to his pain. With respect to the preceding remarks, we have been influenced by nothing but a strict and inviolable regard to *truth*,—or what, as such, presents itself to our judgment.

Notwithstanding the remarks we have made on the Baron’s conduct, it is but justice to acknowledge, that in perusing his Memoirs, we found ourselves much interested, and entertained, by many of his details and anecdotes. He is, certainly, a very extraordinary man, and a most intrepid officer.

ART.



ART. XII. *Recollection of some Particulars in the Life of the late William Shenstone, Esq. in a Series of Letters from an intimate Friend of his to — —, Esq. F.R.S. 8vo. 3s. sewed. Doddsley. 1788.*

“THE man of eminence (says the celebrated *Montaigne*) will at all times command our attention: even his domestic occupations, his petty habits, will be contemplated by us with pleasure.” The observation is certainly just; and the present ingenious Writer has evidently entertained the same idea with respect to Mr. Shenstone. In our opinion, however, he comes not *fully* under such description.—As a *poet*, his little peculiarities are seldom interesting to us; yet, as the *creator* of the *Leasowes*, we generally follow him with satisfaction and delight.—To the amenities of the place we must give large and unqualified praise.

The Gentleman\* who now presents us with some particulars in the life of Mr. S. carried on an occasional correspondence with him for the space of thirty years. He was consequently well acquainted with his manners, character, &c. and has here delineated them with a skilful hand. *Vellem in amicitia sc erraremus* is the motto to this performance. Much is undoubtedly allowable on the score of friendship: yet still we must repeat with the Philosopher—*Plato we love, and Socrates we love, but TRUTH we love in preference to either.* We do not mean by this to insinuate that the *Recollector* has at any time misrepresented facts, but only that we fear he has frequently exaggerated on the subject of Mr. S.’s poetry†. When, for example, he speaks of his favourite as *a man*, we readily give him credit for every circumstance that he has advanced in his praise; but when he places him, as *a writer*, on a level with Mr. Gray‡, we think we perceive a want of knowledge of the *poetical character*. It may farther be remarked, that there is not a single instance in which the comparison will hold. The former is remarkable for *simplicity*, the latter for *sublimity* in his expression.

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\* The Rev. Mr. Graves, Author of the *Spiritual Quixote*, *Euphrosyne*, *Peter of Pomfret*, &c.

† Of this, indeed, he appears himself to be somewhat sensible, since, in another place, he has observed—‘My friendship for Mr. Shenstone may probably have made me partial to his abilities. I must shelter myself under my motto from Horace,

‘In friendship I would wish to be

Accused of partiality.’

But this is an apology which *impartiality* can never admit; as far as it regards the literary qualities of one’s friend.

‡ ‘Mr. Shenstone might dispute the prize of genius with Mr. Gray, though he is far surpassed by him in learning.’

In a word, the *mens divinator*, the fire of genius, is frequently to be seen in Gray, but not a spark of it in Shenstone; and as to our being able to "track him in the snow of the Ancients," as Dryden has so elegantly observed of Ben Jonson, the examples are extremely rare. If, therefore, we rank the late proprietor of the Leasowes a little above the Dorsets and Hallifaxes of former days (the "mob of Gentlemen who wrote with ease,") and next below, in point of merit, to the natural and elegant Prior, his *dearest friends*, we hope, will be contented.

This publication is principally occasioned by the observations of Dr. Johnson on the life and writings of Mr. S——. With the extract of a page or two, in reply to those observations, we shall close our remarks.

'I think (says Mr. Graves) I have a right to question the Doctor's intelligence on some few occasions, and even the justice of some of his remarks.' He has said of Mr. Shenstone, "His mind was not comprehensive, nor his curiosity active: he had no value for those parts of knowledge which he had not himself cultivated."——'Now, in answer to this, I can only oppose my own opinion, who knew Mr. Shenstone intimately, to that of Dr. Johnson, who confessedly was a stranger to him.—I will venture to say then, that no one had a quicker *comprehension* of any subject to which he applied his *mind*; and no one had a mind more capable of *comprehending* a variety of subjects, though, from various circumstances, he might not have cultivated or furnished it with learning and knowledge to the extent of which it was capable. Few people wrote better upon business when the occasion required it. In politics I am convinced he would have made no inconsiderable figure, if he *had* had a sufficient motive for applying his mind to political studies; as, I think, might appear from the letters written during the rebellion in 1745, and from others which I received about the year 1762, on the state of public affairs at that critical period.

'As to his *curiosity*, it was so active in his youth, that, on whatever interesting subject he was employed, no regard to health or exercise, nor even to the hours of refreshment, could divert his attention. This irregular indulgence of his curiosity, indeed, was one cause perhaps of that languid state of health, under which he afterwards laboured, and which brought on, by degrees, an habitual indolence and inactivity, rather prejudicial to his future progress; and which prevented his acquiring that extensive knowledge, and penetrating so far into the deeper recesses of learning and science, as his *mind* was naturally capable of doing.—Neither did Mr. Shenstone undervalue any branch of science, and had *some* knowledge of most. He knew something of matematics, and all the liberal sciences taught in  
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the university: he was well read in history and travels; but polite literature was his principal study, and classical learning his forte.—In short, I will conclude with Dr. Johnson's own words, though with a slight, but what I think, a necessary alteration:—"Had Mr. Shenstone's mind been better stored with knowledge, he certainly would have been *great*; with his present store, he is universally allowed to be *agreeable*."

This alteration should not be termed *slight*. It departs too far from the sentiments of Johnson, as the Reader will perceive by the following transcript:—"Had his mind been better stored with knowledge, whether he could have been *great*, I know not: he could certainly have been *agreeable*."

## MONTHLY CATALOGUE, For SEPTEMBER, 1788.

### HISTORY.

Art. 13. *Universal History*, commencing with the Creation, and ending 536 years before the Christian *Æra*. In Letters from a Father to a Son. By Francis Dobbs, Esq. Vol. I. 12mo. 3s. sewed. Kearsley. 1787.

THIS writer, speaking of his work, observes, that 'it can be of little use to men of literature, unless I should fortunately throw some new lights on the order of Providence, and the vast design of this terrestrial creation.' But, he adds, 'to those whose occupations do not admit of deep researches, I trust, it will give a general view of the world, that they have not at present the means of obtaining: and I flatter myself the youth of both sexes will find, in the following sheets, amusement blended with instruction.'

We think that the above is on the whole a just account of the present performance. Those who peruse it with attention (and *attention* works of this kind particularly require) will no doubt find it beneficial. The author makes use of Sir Isaac Newton's chronology; and perhaps, on a subject so intricate, he could not have chosen a better guide; and as he has in no instance ventured to depart from it, he hopes to escape the censure of the learned. Three farther volumes are to carry up the history of the world to the time of the death of Christ: after which it is intended to pursue it to the present day.—Mr. Dobbs has taken considerable pains (as the phrase is) with this epitome; and we hope he will meet with encouragement in the prosecution of his design.

### NATURAL HISTORY.

Art. 14. *The Natural History of Birds*; containing a Variety of Facts selected from several Writers, and intended for the Amusement and Instruction of Children. With Copper-plates. Part I. 12mo. 1s. 6d. Johnson.

It is certainly right to draw the early attention of children to the more conspicuous objects of nature. The present performance seems

well calculated for this end. The two first orders of birds are described in a plain and intelligible style; the substance is chiefly taken from Buffon, though the Linnéan order is preferred.—Only the first part of this work is yet published.

## GEOGRAPHY.

- Art. 15. *A Short and Easy Introduction to the Science of Geography.* Designed for the Use of Schools. By Thomas Keith. 12mo. 1s. 6d. bound. Law. 1787.

This little publication, though not materially different from other introductions to geography, is concise and accurate. It contains, as usual, the situation, extent, boundaries, divisions, &c. of the several countries in the world; and the description and use of the terrestrial globe.

## POLICE

- Art. 16. *A Letter to the Patrons, Trustees, &c. of the Charity Schools,* recommending a more efficacious Mode of educating the Children of the Poor. 8vo. 6d. Turner. 1788.

The Writer of this well-intended Letter shews the insufficiency of the Charity Schools, in their present state, to answer those valuable purposes which the founders of them designed, *viz.* to educate the children of the poor so as to make them useful members of society, by instructing them in the religious and moral duties, and by teaching them to read and write. He proposes, as a more effectual means of accomplishing these laudable designs, that the children should be taken into the house, and be employed in some useful easy work, during those intervals when they are not engaged in mental improvement, &c.

The Author is aware of the objections that may be made to his scheme. His aim, however, is to promote the reformation of a considerable branch of our police; and, whether his plan be carried into execution or not, he certainly merits the thanks of the Public.—What he says, in regard to the apprenticing of parish children deserves particular consideration.

## INLAND NAVIGATION.

- Art. 17. *A Short Reply to a Pamphlet* entitled “*Observations on a Design for improving the Navigation of the River SEVERN, in the Counties of Salop, Stafford, Worcester, and Gloucester.*” 8vo. 1s. Cadell. 1788.

Of the “*Observations, &c.*” some account was given in our Review for May, p. 432. That publication is here smartly attacked; but it is impossible for a literary journalist, as such, to judge, with decision, on a subject so involved in local circumstances. The author of the present tract confines his arguments, chiefly, to the consideration of the injury that may accrue to landed property from the use of locks and weirs; but he hints, likewise, at other very material inconveniences that, in his apprehension, would arise, were the scheme for improving the navigation of the Severn to be carried into effect: for these, however, we must refer to the pamphlet; which is well written.

## NEGROE SLAVERY.

Art. 18. *The Act of Assembly of the Island of Jamaica*, for the better Order and Government of Slaves, &c. commonly called "The Consolidated Act,"—exhibiting most of the essential Regulations of the *Jamaica Code Noir*; passed by the Assembly, Dec. 19, 1787. Communicated to the Public by Stephen Fuller, Esq. Agent for Jamaica. 4to. 2s. White, &c. 1788.

These laws and regulations are, as far as we can pretend to judge, every way consistent with the principles of sound policy, justice, and humanity. Could all our islands and plantations, in which Negroe slaves are employed, boast a *Code Noir* equally just and expedient, the charge of cruelty and oppression, so frequently brought against the slave-holders, would be much lessened, if not totally removed.

## TRADE, &amp;c.

Art. 19. *A Review of the Laws and Regulations respecting the Distillery of Scotland*, &c. 8vo. 1s. 6d. Murray. 1788.

A contest has long subsisted between the London and the Scotch distillers, in which, as in all contests among manufacturers, for particular immunities, each party has seemingly exerted itself to mislead the Legislature, with a view to obtain regulations tending to promote its own interest. The respectable author of this pamphlet favours the Scottish distillers, and brings some heavy charges [though with an appearance of candour and moderation] against the London distillers. An appearance of moderation gives great weight to an argument; and it must be owned that our Author's charges against the London distillers, as having formed a settled plan of obtaining for themselves a monopoly of this important branch of business, and of persisting in it with very great obstinacy, seems to be supported by strong proof and circumstances. But where so much ingenuity may be exerted on both sides, it is not an easy matter to decide, without danger of error.

Nothing, however, can seem to be more equitable than this Author's proposal, that the law respecting the distillery should be the same in all parts of the island\*. 'If then, on the present occasion,' says he, 'two different systems shall be proposed for taxing the distillery of Great Britain, one of them split out into distinctions founded on the vain attempt of estimating with precision, and positing with perfect equality a variety of partial interests, held forth as objects of national importance, by persons who have every temptation to deceive, and, yet, on whose information alone they must be considered; the other a plain and general system to operate uniformly, either by general licence or general excise, as the wisdom of the legislature shall determine; by which the same sort of duties shall be levied in the same manner upon the same manufacture, whether in England or in Scotland. If two such different modes are proposed, upon what solid principle of policy, or of finance, can it be supposed the former will prevail?'—Yet we know it did prevail.—This seems to be an important question; and it deserves to be more deliberately

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\* And why not the same with respect to the soap manufacture?  
examined,

examined, than it ever yet has been. We would therefore recommend the subject to the consideration of some enlightened philosopher, who, altogether unconnected with either of the contending parties, should treat it as a speculative question. One circumstance, and that alone, seems to have led the Legislature of Great Britain into the seeming absurdity of adopting two different systems of police, in different parts of the country; *viz.* the smaller duty of excise paid on malt in Scotland than in England. Many reasons may be urged for this distinction; but we suspect that more weighty arguments might be produced for its abolition: and should our brethren of Scotland be convinced of this, should they come forward with a candid liberality of conduct, and renounce it, nothing could oppose an extension of the same system of regulations to every part of the country; we question, however, if this will be easily brought about.

The pamphlet before us has been ascribed to Sir John Dalrymple; but we have satisfactory reasons for saying it is the production of another pen.

### POLITICAL.

**Art. 20.** *Thoughts on the Disqualification of the Eldest Sons of the Peers of Scotland*, to elect, or to be elected from that Country to Parliament. With an Appendix. By Alexander Lord Saltoun, Advocate and F. S. S. A. 8vo. 3s. Boards. Cadell. 1788.

Lord Saltoun vindicates the rights of the eldest sons of the peers of Scotland with great energy and force of argument, and shews, by a train of reasoning that seems liable to no objection, that the resolutions of the Scottish parliament in 1685 and 1689 (by which the eldest sons of peers were first *discharged* from sitting in parliament) were only violent infringements of their natural and undoubted rights, obtained by a factious majority in troubled times; and that the resolution of the British parliament to the same purpose in 1708, founded on the former resolutions of the Scotch parliament, had been agreed to without due attention to the subject, or the more recent determination of the Scottish parliament on that question, Jan. 27, 1707, explaining the notion that parliament entertained on that head. The noble Author, considering that some persons in England may think the question of little importance to them, thus bespeaks their attention: 'Let it not be imagined that the refusal of justice to one order of men, is, to those who are in the full enjoyment of all their rights, a matter of indifference. Example has a wonderful power of multiplication. Depart from the spirit of our constitution in one instance, and you have a pretext for departing from it in another. Thus precedents, accumulated into laws, have, in different ages and countries, converted free into arbitrary governments. In proportion as ideas of disfranchising and oppressing any class of men become familiar, in that proportion are new avenues opened for the exercise of injustice, faction, and tyranny. Every act of justice, on the other hand, but especially every reparation of injustice, is an homage paid to the genius of freedom, and adds fresh vigour to our political system.' From an instance of reparation of a similar act of injustice by the British parliament, which lately rescinded the resolution of the House of Lords in 1711, by which the Scotch peers were declared to be

be incapable of being created British peers, and of obtaining an hereditary seat in the legislative assembly of the nation,—he augurs that a similar determination will take place, whenever the question here agitated shall be properly brought under review in that august assembly.

Several other questions respecting the civil polity of Scotland, are incidentally mentioned in this patriotic performance, which deserve the serious attention of every well-wisher to that country.

His Lordship takes notice of a singular inadvertence in the conduct of parliament on the late impeachment of Mr. Hastings, which may possibly furnish a handle for annulling the whole of their proceedings. He is impeached in the name of the *Commons of England*; but since the union, there is no such body of men existing. The lower House of Parliament since that time can be only denominated the *Commons of Great Britain*.

### M E D I C A L.

Art. 21. *Critical Introduction to the Study of Fevers.* Read at the College of Physicians for the Gullstonian Lectures. By Francis Riollay, M. D. Fellow of the College. 8vo. 2s. Cadell. 1788.

To display his own knowledge and abilities, rather than to instruct his audience, is too often the first intention of the lecturer. Although Dr. Riollay, by his excellent history of the different systems and opinions of fevers, that have been formed and defended by their different champions, from the time of Hippocrates to the present day, has given an undoubted proof of his intimate acquaintance, not only with the names but with the doctrines of ancient and modern medical writers; yet he hath, at the same time, fully discharged his duty as a lecturer, by the great quantity of real information which is contained in the three lectures here offered to the public, especially in the historical part.

The Author's opinion of fevers is briefly as follows. *Fever is no disease* in itself. In all cases it is *symptomatic* of some affection, but never *primary* nor *essential*. The *fluids, solids, nerves,* and the *mind*, are susceptible of various alterations that produce fever.—We shall no otherwise animadvert on these opinions, than by saying, that the theory of physic was never more obscured or confused than by calling the *causes* of diseases, *diseases*, and by not properly distinguishing between diseases and their symptoms. M. Sauvages attempted to establish these distinctions on the plan proposed by Sydenham; he has been imitated by Linné, Vogel, Cullen, and others; much however yet remains for posterity to effect. We can by no means acquiesce in Dr. Riollay's opinion, of this plan being 'open to many objections and exceptions,' until he hath shewn, more fully than in the present publication, what these *objections* and *exceptions* are.

Art. 22. *Bath Waters*; a conjectural Idea of their Nature and Qualities. In three Letters. To which is added, Putridity and Infection unjustly imputed to Fevers. By A. W. M. D. Reg. Coll. Med. Edin. Soc. 8vo. 2s. Robinsons, &c. 1788.

As Dr. Wilson applies the word conjectural to the opinions which he here advances, the necessity of a demonstration is obviated. His conjectures are doubtless ingenious; but as they are not supported by

by evident proofs, or convincing arguments, we cannot presume to pronounce them true.

In the first letter, the Author describes the springs, and gives a short analysis of the water; in the second he continues the subject, with a supposition concerning the cause of their heat; and in the third he 'enquires what qualities and virtues the waters may rationally be supposed to contract from the manner [*this was also supposed*] of their being heated.'

The reflections on fevers merit attention; they are chiefly intended to shew that many fevers are thought putrid, and infectious, in which no signs of putrescence are visible. Dr. Wilson adds some excellent rules for the management of fevers in general.

Art. 23. *A new experimental Enquiry into the Nature and Qualities of the Cheltenham Water*; to which are now added, Observations on other Waters, &c.; with an Appendix on the Mephitic-alkaline Water, a new and approved Remedy against the Stone and Gravel. By A. Fothergill, M. D. F. R. S. Member of the Royal College of Physicians, and of the Medical Societies of London, Edinburgh, and Paris. The second Edition. 2s. Bath printed—and sold by Baldwin, London. 1788.

'The increasing reputation (says the Author in his preface) of the Cheltenham spa, has indeed long attracted public attention; but surely its salubrious powers were never before exerted in so noble a cause as that of the health of its SOVEREIGN. An attempt, therefore, towards an *improved Analysis* of the waters will not, it is hoped, at *this juncture*, be thought unseasonable.'

In our account of the first edition of this essay (Rev. vol. lxxiii. p. 300.), we gave the results of the Doctor's experiments, shewing the quantities of the component parts in a gallon of the Cheltenham water. From this *improved Analysis*, we find the ingredients to be the same, and their quantities also the same, except that the Author has now determined the quantity of phlogisticated air to be 8 ounces measures.

With respect to the additions, their utility is unquestionable, particularly in shewing the general method of analyzing water, and of determining its contents by re-agents, or *precipitants*. The mephitic-alkaline water, i. e. a solution of alkaline salt impregnated with water, is, from experience, recommended as a lithontriptic, and a receipt is added for making artificial Cheltenham water.

Art. 24. *Observations on the inefficacious Use of Irons in Cases of Luxations and Distortion of the Ankle Joint, and Children born with deformed and crooked Feet*: A much more agreeable and effectual Mode of Treatment being pursued. Illustrated with Cases. By William Jackson, Member of the Corporation of Surgeons. 8vo. 1s. Symonds. 1787.

Mr. Jackson is possessed of a *secret*, viz. a method of effectually curing distortions without the use of confining-irons. We readily allow, that *all* cases of distortion are not remedied by the use of irons; yet, when the instruments are properly adapted, we have often—very often, found them to succeed under the most unpromising circumstances. We therefore think that the use of irons is justifiable,  
until



until Mr. Jackson has revealed his secret, which, for the benefit of the public, and improvement of surgery, we hope he will not long conceal.

Art. 25. *An Essay on the Operation of Mercury in the Human Body*; in which the Manner how Salivation is produced by that Medicine, is attempted to be explained. Interspersed with Observations on the Treatment of the Venereal Disease. By Robert Maywood, M. D. of the Isle of Wight. 8vo. 1s. 6d. Symonds. 1787.

This essay is a translation of Dr. Maywood's inaugural thesis. The doctrine contained in it is built on the hypothesis, 'That the increased action of an animal fibre is followed by a relaxation or debility of the same.' Dr. M. thinks, that mercury acts as a stimulant, and consequently produces debility; and that the salivation proceeds from the general debility: but this requires demonstration. We are not told why salivation, rather than any other evacuation, should be caused by the general debility induced by mercury.

Dr. Maywood sometimes uses new technical terms, which he hath not defined, of which '*Ostensible qualities of mercury*,' page 8, may serve as a specimen.

Art. 26. *Practical Observations on Herniæ*; illustrated with Cases. By B. Wilmer, Surgeon in Coventry. 12mo. 1s. 6d. Longman. 1788.

This well-informed Writer begins with describing the *hernia congenita*; and, in order to give his readers clear ideas on the subject, he very properly inquires into the state of the testis in the foetus, and the changes which it undergoes, previous to, and soon after birth. The theory which Mr. Wilmer delivers, shews his anatomical knowledge; and his practice seems to be the joint result of experience and reason. The cases which are produced not only illustrate and support the Author's opinions, but will prove highly acceptable to the practising surgeon, as they contain many judicious remarks, and point out a number of *minutiæ*, which, if unattended to, may frustrate the surgeon's intentions, and be detrimental to the patient.

We recommend this work to the perusal of our medical readers, who will find in it ample directions for the proper treatment of all kinds of herniæ.

### EDUCATION, &c.

Art. 27. *The Friend of Youth*; being a Sequel to the Children's Friend; and, like that Work, consisting of apt Stories, entertaining Dialogues, and moral Dramas, &c. Partly translated from Mr. Berquin, and other French and German Writers, and partly original, being written by the Editor himself, the Rev. Mark Antony Meilan. In twelve Volumes. 12mo. 12s. sewed. Hookham.

If it be a just observation of the wisest among the ancients, "*Train up a child in the way he should go, and when he is old he will not depart from it*," and if we are to credit the general assertion, that according to the education of the child will be the conduct of the man, then we must allow, that every attempt to facilitate the arduous task of

of rearing the tender mind is commendable in itself, though, in the execution, it may prove somewhat deficient\*.

Some years past, indeed, such attempts were highly laudable, as being seldom made, and therefore much wanted. But it is a general remark, and in this instance it is verified, that when any commodity is much called for, the market soon overflows.—Now, we have books on education one after another, in such rapid succession, that teachers must be at a loss which to prefer.

In our Review for January 1788, page 71, we gave an account of Mr. Meilan's translation of *L'Ami des Enfants*; and we there mentioned, that we understood Mr. M. was a foreigner, but we have since been informed that we were mistaken. We are sorry for it, as we have now the same reason to complain of his being 'unacquainted with the English idioms,' and not the same apology to suggest. Negligence, therefore, must now be assigned as the cause of his *Frenchified English*, which might easily have been corrected. However, as the work is intended for English readers only, and those not critics, the mistakes will be of little consequence; and, otherwise, the language is sufficiently correct and easy for its young readers,—who will also be pleased with the variety afforded them by the little poems interspersed in each volume.

Having premised thus much concerning the translation, we now come to the work itself.—Those who were so much pleased with *The Children's Friend*, will find equal pleasure in this sequel to it. Chiefly written, indeed, by the same Author, and in the same manner, it will prove equally agreeable and instructive to children who are a few years older than the readers of the former work. The pieces which Mr. Meilan has added of his own composition, are in the same spirit and style, and deserve a share of that commendation which has been so liberally bestowed on the writings of his prototype.

The pretty frontispieces to each volume will, we do not doubt, contribute to the entertainment which this publication will afford to young readers.—We must just mention, that the story of 'The Husband fortunately rivalled,' in vol. vii. is evidently an abridgment of the beautiful novel called "Caroline of Lichtfeld." See Rev. vol. lxxvi. p. 265.

Art. 28. *The Friend of Youth*. Translated from the French of M. Berquin. Complete in two Volumes. 12mo. 5s. Boards. Dilly, &c. 1788.

After the general judgment we have so repeatedly given on M. Berquin's merit as a writer, and our particular opinion on this work in the preceding article, we need not dilate on the subject on the present occasion.

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\* It should be remembered, however, that to this rule, as to all others, exceptions may be made: for instances often occur, of persons acting in a manner totally opposite to every virtuous principle that was carefully implanted in their minds while young; and also of honest and virtuous *men*, who, when *children*, were scarcely taught the difference between right and wrong. Such is the force of natural disposition.

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The Translator tells us, that 'the following sheets contain what has hitherto been published entire by the Author on this plan;' and that 'this work in the original came out, as did the *Children's Friend*, in detached periodical pieces, and therefore has not yet arrived at the ultimate point to which Mr. B. proposes to continue it.'

Not having the original at hand, we cannot contradict this assertion; nor can we speak as to the fidelity of the translation, which appears, however, on the whole, to be tolerably executed. But we cannot perceive why a fourth part of the first volume was filled with a drama on the distresses of Charles II. during the inter-regnum; nor why the second volume should open with Ensign Prentiss's *Narrative of a Shipwreck*\*, published in 1782, and reviewed in our 67th vol. p. 153.

Repeating what we have already said, that the *Friend of Youth* is a very entertaining and instructive *Friend*, we have only to add, that these volumes are embellished with frontispieces.

**Art. 29.** *Elegant Orations, ancient and modern*, for the Use of Schools; originally compiled for the Instruction of his own Pupils. By the Rev. J. Moskop, A. M. Master of the Boarding-school at Bright-helmstone. 12mo. 3s. 6d. bound. Kearsley. 1788.

Persuaded that 'reading and speaking with facility and accuracy are acquired in less time by the frequent use of harangues or orations, than by that of any other species of composition whatever,' Mr. Moskop here presents a compilation, which he has himself used and made for the purpose. We shall not strictly enquire into the justice of his observation, because we are satisfied that he cannot mean to exclude youth from other kinds of composition; nor *can* we give any *particular* account of the collection he offers. Beside ancient names, as Demosthenes, Cicero, &c. &c. we meet with those of Walpole, Pulteney, Argyle, Dundas, Fox, Pitt, Burke, Sheridan, Thurlow, Burgoyne, Saville, Nugent, Beaufoy, North, &c. &c. &c. Their orations may no doubt prove of some service to youth, especially if they are guarded against being misled by what is *party* and personal, and farther taught, that the *mere* power of declamation is not, in general, an attainment of the first importance.

**Art. 30.** *Original Stories from real Life*; with Conversations calculated to regulate the Affections, and form the Mind to Truth and Goodness. 12mo. 2s. 6d. Johnson. 1788.

This little book appears without a name: we suspect it to be the production of a female pen, which has very lately contributed to instruct and entertain us on the subject of education. The present collection forms an agreeable and useful addition to the former. Among other excellent principles and morals, this Authoress is studious to recommend tenderness to the brute creation, but not that kind of foolish pity or delicacy which is sometimes felt, or affected, and is found to be very consistent with an overbearing and insolent spirit toward those of our own species, or a great insensibility and inattention to their wants and afflictions. It is solid piety and virtue which

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\* The author's name is here suppressed.

this book inculcates, and presents to the choice and cultivation of youth, in a judicious and engaging manner.

Art. 31. *Le Livre des Enfants.* The Children's Book; by a Grand-mother. For her Grand-daughters. Part I. 12mo. 1s. bound. Boosey. 1787.

This work seems calculated to fulfill our grandmother's wish, of assisting 'the little children, so as to enable them to read to her some pretty French book.' It may however be asked, whether, while the children are instructed in the French language, in the manner here proposed, there may not be a danger of their learning bad English?

### SCHOOL-BOOK.

Art. 32. *The Pronunciation and Orthography of the French Language rendered perfectly easy, on a Plan quite original.* By John Murdoch. 12mo. 1s. 6d. bound. Forster. 1788.

There is something peculiar in the motto to this book; *Je ne fais qu'une chose à la fois.* De Witt. 'I do but one thing at a time.' The Author, we conclude, intends this to apply to the mistake of grammarians, who are supposed to involve too many subjects in what they propose to their scholars, instead of simply offering a single object at once to their attention. He makes pertinent observations on this and other subjects in his preface. His plan appears to be judicious, and likely to prove useful; but this must be determined by farther experiments. He devotes a considerable part of his book to orthography and pronunciation, not concurring with the opinion, that the latter can be learned only by the ear. He admits that rules alone are insufficient, but is persuaded that they are highly useful. Without farther remarks, we will dismiss the little volume, by adding the paragraph with which the Author concludes his preface:

'If I might here moralize for a moment, I would humbly offer it as my opinion, that in proportion as method is attended to in the education of youth, they not only make progress in learning, but also in virtuous habits. If the love of *regularity, order, or method*, and the love of *virtue*, be not quite synonymous terms, it must at least be allowed that they are nearly allied, and that the transition from the one to the other is easy. There are but few methodical men, comparatively speaking, who are either very foolish or very vicious: whereas those who are unmethodical, and indifferent about *order and regularity*, are, in general, the pests of human society.' We leave this to the consideration of the reader.

### MISCELLANEOUS.

Art. 33. *A sure Guide against Waste in Dress; or, the Woollen Draper's, Man Mercer's, and Taylor's Assistant; adapted also to the Use of Gentlemen, Tradesmen, and Farmers: Shewing the exact Quantity of Cloth, &c. necessary to make any Garment, from a Child to a full-sized Man. In Tables, &c.* By M. Cook, Taylor. 8vo. 5s. bound. Egerton, &c.

No men can be so early apprized of the rapid advances of literature, as those who are bound to read all that others chuse to write. When therefore the management of hair was reduced to principles of

art\*, we were prepared to expect the taylor, the shoemaker, and other mechanics, to follow, as soon as the respective trades could produce professors who had attained to the auxiliary arts of reading and writing, with an ambition to exercise them. A taylor, quitting his goose for a goose-quill, has now stepped forth to emulate the literary boldness of the tonsor; and has dared to ascertain the exact quantity of cloth necessary for all parts of dresses, under all circumstances, in a set of tables as nicely adjusted as those of sines and tangents, and, like the dog in the manger, without any allowance of cabbage, or recollection of hell. It is a new subject; let the taylor explain himself:

‘These tables will afford that information to every purchaser, which many, whose profession requires that knowledge, labour in vain their whole lives to acquire.

‘The woollen-draper, man’s mercer, &c. will also be informed of the real value of the remnants they have by them, and of the purposes to which they may with most propriety be adapted.

‘Masters of academies, captains, &c. of the navy and army, wishing to have their, or their children’s cloaths, made to fit with ease, elegance, and taste; may have a suit, or any garment, made at six hours notice, by sending their cloth, &c. and mentioning the part of the book they took the quantity from; or sending their height and width, as described in this work, and the fashion or fancy they would have their cloaths made, without the trouble of their being measured (if they are not deformed †); and their cloaths sent to any part of the kingdom.

‘The Author likewise makes lusty men’s breeches, and sends them to any part of the kingdom, by gentlemen sending the length of the side-seam, waistband, and width round the knee below the garter of the breeches, on a new plan. These breeches give room to the belly, and set up about the loins, by the assistance of an elastic strap, which prevents them from coming down; without which method the loins are left exposed below the waistcoat, from whence a multiplicity of disorders ensue.’

Now, without being taylor, we may presume to remark, that our Author assumes his men to be as regularly formed as triangles, of which, by having any three parts given, we can complete the figure: but there is so little correct symmetry in the human frame, that we apprehend a coat made for one man five feet six inches high, and thirty-nine inches in girth under the arms, should it chance to fit easy and becoming upon him, might be very uneasy and awkward upon another of the same given dimensions, without any observable deformity in either of them.

\* See Barker’s *Principles of Hair-dressing*, Rev. vol. lxxii. p. 471.

† We should have suppressed this very awkward parenthesis, out of regard to a literary taylor, could we have reconciled it to the principles of integrity; as it is certainly unpolite in Mr. Cooke to admit the possibility of deformity in any of his customers. It would have been more delicate, to have expressed himself by a periphrasis, somewhat in this manner: ‘Supposing no peculiar deviation from the common proportions.’

We shall, probably, in due time have a *Complete Black and White Milliner*; with *The Artificial Hat-maker*; and *The whole Art and Mystery, Composition and Application, of Cosmetics, &c. &c.*

Art. 34. *The present State of Sicily and Malta.* Extracted from Mr. Brydone, Mr. Swinburne, and other modern Travellers. 12mo. 3s. sewed. Keatsley. 1788.

Those who have not the originals whence this compilement is taken, or cannot afford to purchase them, will be glad to peruse the extracts here collected for their entertainment. The materials of which this little volume is composed are certainly interesting, in the greatest degree; and will be particularly so to young persons. Among other abstracts, we here meet with the substance of Vertot's history of the valorous exploits of the Knights of Malta; particularly the memorable siege of that place, in which the Christians, in garrison there, baffled the whole force of the Turkish Emperor, Solymán the Second, at that time the most powerful Prince in the world. Perhaps the efforts on both sides, the courage of the besiegers, and the desperate defence of the besieged, were never equalled, — certainly not exceeded.

Art. 35. *The Essays of Francis Bacon, Baron of Verulam, Viscount St. Alban, and Lord High Chancellor of England, on civil, moral, literary, and political Subjects.* With the Life of that celebrated Writer. A new Edition. 8vo. 2 Vols. 12s. Robson, &c. 1787.

The Essays of Lord Bacon are sufficiently known to the Public. The present edition of them comes forth without the name of the editor, who, as we have found on examination, hath taken no small liberties with the original. All of the Essays, which we have compared, are altered by changing the style, and some are mutilated by sentences being left out. Of both we would give specimens, had we not lately\* been under the disagreeable necessity of pointing out similar faults in the last edition of Bacon's Life of Henry the Seventh; and we would not disgust our Readers with a continuation of such criticism as we have really no pleasure in making, and which, we are sure, they can have little entertainment in reading.

The volumes before us, however, contain a Life of the Author, by Dr. Willymott, which seems correct, and well written. Authorities are not quoted by this biographer; but the facts, we believe, may be relied on, since, on a comparison, they are found to agree with those related by other biographers of this great man.

Art. 36. *Memoirs of Frederick Baron Trenck.* Written by himself. Translated from the German Original, by an Officer of the Royal Artillery. 8vo. 2 Vols. 6s. sewed. Egerton. 1788.

For an account of the Memoirs of Baron Trenck, we must refer our Readers to the 11th Article of this month's Review. The present translation is said to have been 'attempted merely as an exercise in the German language.' It is evidently the work of a man who is little accustomed to *literary exercises*. The inaccuracies are many

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\* See Review for October 1787, p. 309.

and great. A considerable portion of the Baron's performance is likewise omitted by his Translator; but for this he apologizes in the following words:

'The Translator has here (vol. ii. p. 179.) exercised a liberty which he has found himself under the necessity of taking in many other parts of the original. He has omitted a variety of anecdotes and occurrences, which, however interesting to Baron Trenck, would be not in the least so to the English reader.'

The omissions appear not, on the whole, to be injudicious. In the Author's narrative, we find on every occasion

"—— dear self prevail,

And I the [*noble*] hero of each tale\*."

There is, indeed, so much of *self*, as not unfrequently to excite disgust. *High German pride* is there to be seen, in its genuine and glaring colours.

The Baron's dedication to Frederick's Ghost is prefixed to this translation, which Mr. Holcroft, as we observed, has omitted in his edition. See p. 256 of this month's Review.

Art. 37. *The Quip Modest*; a few Words by way of Supplement to Remarks critical and illustrative on the Text and Notes of the last Edition of Shakespeare; occasioned by a Republication of that Edition, revised and augmented by the Editor of Doddsley's Old Plays. 8vo. 1s. Johnson. 1788.

This Writer, who some time since informed us, that 'his self' was preparing for the press an edition of the plays of our favourite poet, is extremely dissatisfied with the gentlemen who have the management of the well-known publication entitled, *Johnson's and Steevens's Shakespeare*. He particularly remarks of Mr. Malone, that 'while such critics as he have the liberty to write notes in the margin of Shakespeare, it will be in vain to expect either honour or justice done to the author.' Be this as it may, we do not think that the present unknown annotator (who signs J. R. of G. I.) is the person *born to set us right*. The man who takes up half a dozen pages in inquiring whether 'Country,' 'Angry,' 'Henry,' &c. &c. are to be pronounced as dissyllable or trissyllables, and which every schoolboy may determine by the structure of the verse,—the man, in short, who "lives on syllables," will never be considered by us as the *elucidator* of Shakespeare. Very different requisites are expected. He must be equally judicious and acute; *Vir maxime limatus & subtilis*, as the Roman orator expresses it,—and then we may insure him success.

Art. 38. *Miscellanies Moral and Instructive*, in Prose and Verse; collected from various Authors. For the Use of Schools, and Improvement of young Persons of both Sexes. 12mo. 2s. 6d. bound. Philadelphia printed; London reprinted. Phillips. 1787.

This *Miscellany* was, as the preface informs us, collected some years ago by a female moralist, not with a view to publication, but

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\* It must here be remarked, that Baron T. was at all times indolent to make himself a party in matters which no way concerned him. See particularly the pompous account which he has given of his endeavour to bring about a reformation of manners at Spa.

merely for her own amusement. At the request of friends, however, and from motives wholly disinterested, she has given her compilement to the public; and it now appears with a recommendation from the celebrated Dr. B. Franklin, who thinks, that "a book containing so many well-chosen sentiments, and excellent instructions, put into the hands of our children, cannot but be highly useful to the rising generation."—We perfectly agree in opinion with the venerable patriot of America; but we should have been much better pleased with the book, had its materials undergone some proper arrangement, and had the extracts been referred to their respective authors. For this omission some apology is made in the preface; but no apology can supply the deficiency. Some of the pieces, however, both in prose and verse, are sufficiently known, as being found in the works of our best writers.

Art. 39. *The Printer's Grammar, &c. &c.* Chiefly collected from Smith's Edition. 8vo. 6s. Boards. Evans. 1787.

We are here presented with a new edition of a truly useful work. Some little addition is made to it, namely, 'A concise account of the origin of printing,' and 'Practical directions for pressmen;' both of which are, no doubt, proper to the *Printer's Grammar*.

Authors would do well to attend to the rules laid down by Mr. Smith, for *preparing copy, pointing, corrector's marks, &c. &c.* since by such attention, a manuscript will be rendered perfectly clear to the compositor; authors will know how to correct their proofs; and thus will their writings have the better chance of coming in a state of correctness and elegance from the press.

Att. 40. *A Narrative of the extraordinary Case of Geo. Lukins, of Yatton, Somersetshire, who was possessed of evil Spirits for near eighteen Years; also an Account of his remarkable Deliverance in the Vestry-room of Temple Church, Bristol.* With Mr. Easterbrook's \* Letter annexed, authenticating the Particulars which occurred at Temple Church. 8vo. 4d. Bristol printed, and sold by some Booksellers in London. 1788.

We have not yet heard that this impudent imposture (as it appears to us) hath been detected, to the satisfaction of the public. Perhaps, like the *Cock-lane Ghost*, it may remain undisclosed, to amuse the scoffer, and edify the fanatic.

\* 'Joseph Easterbrook' is given as the name of the 'Vicar of Temple, Bristol.' Possibly there may be such a person.—But what comes next?

Art. 41. *Authentic Anecdotes of Geo. Lukins, the Yatton Demoniac; with a View of the Controversy, and a full Refutation of the Imposture.* By Samuel Norman, Member of the Corporation of Surgeons in London, and Surgeon at Yatton. 8vo. 1s. Evans. &c.

Mr. Norman's publication chiefly consists of controversial letters, &c. originally published in the Bristol and Bath news-papers; including the materials of which the preceding *Narrative* is composed. The credit of that account having been publicly attacked by Mr. N. he, in his turn, was violently assailed by the Rev. Mr. Wake, whom he represents as a Methodist preacher, in some degree of connection with Mr. Wesley, and whom Mr. N. considers as a promoter of Lukins's



kins's imposture. The controversy has been conducted, like most other controversies, with much personal abuse on both sides, but without throwing a satisfactory light on the dark subject. It appears, however, that Mr. N. has had good opportunities of judging with respect to the real character and mysterious conduct of the pretended *demoniac*, particularly from the man's having been his patient, when it was thought proper to try the effect of medical treatment in this very extraordinary case. Physic, however, could do little with seven devils, compared with the power of seven Methodist preachers, who, by their pious *adjurations*, soon did the business. But we question whether the reverend *exorcists* will find it so easy a matter to subdue the incredulity and spirited animadversions of Mr. Norman.

Art 42. *A perfect Description of the People and Country of Scotland*; reprinted from a very scarce Pamphlet, written by James Howel; Gent. 12mo. 6d. Egerton, &c. 1788.

If Howel had written nothing but this low and silly abuse of Scotland, his name would never have been transmitted to us as a wit, or a scholar. This piece is, indeed, a poor sample of his literary talents. It is chiefly composed of such buffoonery as this:—'As for fruit, for their grandfire *Adam*'s sake, they [*the Scots*] never planted any; and for other trees, had *Christ* been betrayed in this country (as doubtless he should, had he come as a stranger), *Judas* had sooner found the grace of repentance, than a tree to hang himself on.'—This is rather a favourable specimen.

#### P O E T R Y.

Art. 43. *MESSIAH*: a Poem, in Two Parts. Published for the Benefit of the General Hospital at Bath. By Miss Scott, Author of *The Female Advocate*. 4to. 2s. Johnson. 1788.

Miss Scott cannot represent her Muse as pursuing *things unattempted in prose*, though we believe she might truly say *things unattempted yet in rhyme*; for we do not recollect having ever seen a poem entitled *MESSIAH* written by a person of her theological principles. Her numbers do not move in the beaten path of popular opinions, nor does her description of the Messiah accord with those ideas respecting the person of Christ, which have been received by the multitude as the orthodox faith; there is ground to suspect, therefore, that her Muse will be deemed an heretical one. As we, grown wise by experience, are resolved to leave writers, male and female, to abide by their own sense of scripture, we therefore shall not enter into any dispute with this *enlightened* Lady, about systems of faith, but shall content ourselves with suggesting that her poem might probably have been more beautiful, and more sublime, had her religious principles been less heterodox. Many will wonder that a person of her sentiments should have chosen such a subject. In the following note is all the explanation we can give them. 'This poem was occasioned by reading Mr. Hayley's animated exhortation to Mr. Mason to write a national epic poem (See Mr. Hayley's Essay on Epic Poetry, 4to. p. 114.). The perusal of those elegant lines instantly led the Author to contrast the character of THAT HERO on whom the Christian's

eye should be invariably fixed, with the Heroes of the world.' Miss Scott has executed this in a pleasing manner, and though some may object to her principles, few will deny her present work to be a poetical composition. It has our praise, not because it is published for the benefit of a very charitable institution, to which we wish well; but because it has intrinsic merit. The versification is for the most part easy and harmonious; and those passages of scripture which necessarily came in her way she has rendered into poetry with judgment and elegance. Some prosaic lines, and bad rhimes, we have noticed; but these are few, and by the generality of readers they will pass unobserved. All who agree with this lady in sentiment, will no doubt be delighted with her poem; and every liberal-minded person will heartily unite in the prayer with which Miss Scott concludes her poem:

' Hasten, great God! the long predicted time  
When Jesus shall be known in every clime,  
When the red torch of war no more shall burn,  
Nor feeling hearts o'er slaughter'd millions mourn;  
And when, malignant scourge of every age,  
Shall bigot fury cease its dreadful rage;  
When ever-smiling Concord's golden chain  
Shall bind each clime through Nature's fair domain;  
When man his destiny divine shall prove  
By all the tender charities of love;  
When to the child of virtue shall be given,  
To find e'en earth the blissful porch of heav'n!'

For Miss Scott's *Female Advocate*, see Rev. vol. li. p. 387.

Art. 44. *Poems on several Occasions.* By W. Upton. 8vo. 5s. Boards. Strahan. 1788.

On the Queen's birth-day:

' Ambrosia deck'd in odoriferous sweets,  
Taint quick around and every mist dispel;  
With doubled ardour every bosom beats,  
To bless the Queen where every virtue dwell.'

\* \* \* \*

—' O may his virtues, like, dear Maid, thy own,  
Be both accepted where they both are known;  
Where angel hosts the starry regions rend,  
In praising him who all mankind defend.'

\* \* \* \*

—' Now cast aside a loathsome weed,  
To walk the dreary street;  
From whence the cause, one fatal deed,  
Soon every other greet.'

Many will be of opinion, perhaps, that the writer of the foregoing *verses* should be severely punished by our Critical Court. Alas! we fear he is altogether incorrigible. Beside, were we even to question him on the charge of having repeatedly written nonsense, he would very probably plead *privilege*: according to the following poetical statute in that case made and provided:

—' Those

—“ Those that write in rhyme still make  
The one *verse* for the other's sake ;  
And one for *sense*, and one for *rhyme*,  
Is quite sufficient at one time.” HUDIBRAS.

Such authority is not to be resisted.—Officer! discharge W. Upton by proclamation, and put the remaining culprits to the bar.

Art. 45. *Miscellaneous Poems*. By Thomas Hudson. 4to. 1s. Rivingtons. 1788.

These poems, which are truly Sternholdian, will very shortly be condemned——

——“ (the fate of Dulness' heirs)  
To wrap up pepper, figs, and such small wares.”

Mr. Hudson's performances, however, if not brilliant, are innocent, and we much prefer them to those effusions of wit and fancy, where morality is sacrificed to licentiousness.

Art. 46. *Lines written at Twickenham*. By D. O'Bryen. 4to. 1s. Debrett, &c. 1788.

Delighted with the beautiful scenery around him, while on a visit at the pleasant village named in the title-page, Mr. O'Bryen catches a ray of poetic inspiration, and proceeds to celebrate

‘ The cool recess of Twick'nam's hallowed shade,  
Twick'nam, by poets' lays immortal made.’

There are some pretty descriptive lines in the piece, and several that are very faulty.—If the Author should ever compose a poetical work of more consideration than this small performance, it would, no doubt, be worth criticising: but we would advise him not to degrade the Muse, by subjecting her to the drudgery of party-politics.

Art. 47. *Boileau's Satire of Man*, imitated. 8vo. 6d. Bladon. 1787.

This ‘*Satire of Man*,’ as it is styled, presents us with some of the *sentiments* of Boileau, but with very little of his *spirit*. Pope, indeed, who was his great admirer, has drawn off much of it into our language. The extract made by the poetical chemist of 1787 is consequently poor and weak.

Next to the Art of Poetry and the Lutrin, the satires of this elegant and witty Frenchman are considered as the most finished and ingenious of his works. His humour is certainly exquisite; but his wit is frequently severe and caustic. ‘Tis *ærugo mera*, as the Roman poet expresses it:—and this is, perhaps, his only fault.

When the works of Boileau were first collected and printed at Paris, Monsieur Le Verrier, the friend of the Poet, affixed to his portrait the following verses:

“ Au joug de la Raison asservissant la rime :  
Et, même en imitant, toujours original,  
J'ai scu dans mes écrits, docte, enjoué, sublime,  
Rassembler en moi, Perse, Horace & Juvenal.”

The writer now before us may likewise boast of being *original* while he imitates;—but his originality is of a very different kind from that of his illustrious predecessor.

Art. 48. *The Clerical Barometer*. Canto I. A Poetical Epistle, addressed with all Respect to the Honourable and Right Reverend James, Lord Bishop of Litchfield and Coventry; and dedicated to all the Curates of that Diocese (who are Graduates of either of the Universities), to whom it is delivered *gratis*. 4to. 1s. 6d. Bew. 1788.

This epistle seems to be a violent ebullition of splenetic disappointment. It states, indeed, real causes of complaint; but in a style, which will do little credit to the writer, or service to the respectable body of men, whose grievances he represents.

### DRAMATIC.

Art. 49. *Egerton's Theatrical Remembrancer*; containing a complete List of all the Dramatic Performances in the English Language, &c. &c. 8vo. 3s. 6d. Boards. Egerton. 1788.

Of a publication like the present, which is simply a catalogue of plays, we can have nothing more to say, than that it appears to be correct, and that it may be useful to lovers of the Drama.

Art. 50. *Anti-Drama*, Part the First; or, some very serious Thoughts, and interesting Reflections, respecting Theatres, and Theatrical Exhibitions, &c. 8vo. 1s. Evans. 1788.

This rhapsodical invective against plays and players is dedicated, 'with the highest adoration, to the Lord Jesus Christ.' It is evidently the production of some fanatic, who has been taught to consider the theatre as the *Devil's house*. Hear him! hear him! 'The appellation of Christian (which evidently implies the TEMPLE of the thrice HOLY LIVING GOD, the LORD of SABAOOTH whose holy residence is deep within) must be entirely given up by the lovers, the admirers, the votaries of DRAMA.' . . . 'The soul that wishes to retain and deserve that appellation, that NEW NAME, that WHITE STONE, that SHINING GARMENT, must give up going to plays, and all such vitiating entertainments. There is no alternative—they are inconsistent, incongruous things.' Let Jeremy Collier, the heretofore renowned Jeremy Collier, "hide his diminished head."

### THEOLOGY, &c.

Art. 51. *An Attempt to illustrate various important Passages in the Epistles, &c. of the New Testament, from our Lord's Prophecies of the Destruction of Jerusalem, and from some Prophecies of the Old Testament*. To which is added, An Appendix, containing Remarks upon Dr. Macknight's Commentary and Notes on the Two Epistles to the Thessalonians. By N. Nisbett, M. A. 8vo. 2s. 6d. Johnson, &c. 1787.

The point which Mr. Nisbett here maintains, is, that the expressions in the Gospels and Epistles concerning the coming of Christ, do not refer to the final judgment, but to the destruction of Jerusalem. He examines the phraseology in the 24th chapter of Matthew, and compares it with the prophecies of the Old Testament, from which our Saviour appears to have borrowed his highly figurative language, to prove that both in the original prophecy, and in the application, temporal calamities alone are described. He then shews, that the same

same language was adopted by the Apostles, probably in reference to the same event. The argument is supported with much ingenuity, and merits the attention of those who are engaged in the critical study of the scriptures.

Art. 52. *The Conversion, the Practice of St. Paul, and the Prayer of Jabez, considered: with Devotional Exercises; Two for each Day of the Week. To which is added, a Sermon preached before the Society of Antient Free-masons; and an Ode to Masonry. By the Reverend Daniel Turner, A. M. 12mo. 2s. 6d. Cadell, 1788.*

The three sermons in this volume are serious, sensible, and practical. A little farther correction from the hand of the Author might have improved them, both as to style and matter: but their tendency is good, and the ability of the Writer is conspicuous. If he is orthodox, he is candid; or if in some respects he is negligent, he appears faithfully attentive to the interests of truth and goodness.—As to masonry, we have not the honour of being initiated, but Mr. Turner tells us, that no truly sensible man will ever speak against what he doth not understand.—And he asks, of ‘*what use is it, to reason with bigots, whether in religion, morals, or politics?*—They are in fact so many hedge-hogs; and therefore, the best way is to let them and their prickles *lay in the ditch together.*’

Art. 53. *Observations on the Rev. Andrew Fuller's Reply to Philanthrophos. In Thirteen Letters to a Friend. By Dan. Taylor. 12mo. 1s. Buckland. 1788.*

This Writer appears to be a good man, and he engages in a worthy cause, to vindicate the ways of God. We agree with him entirely when he says, ‘I confess, it appears to me as equitable to condemn a porter because he does not calculate the eclipses by the strength of his body, or a philosopher because he does not perform the business of a porter by his refined understanding, as to condemn a man who has only *natural* ability, and never had, nor ever could have any other, because he does not perform *moral* and *spiritual* duties, and therefore I am persuaded that this is inconsistent with the perfections and proceedings of the holy, righteous, and gracious God.’ Here is a distinction between what is called a *moral*, and a *natural* power, with which these writers perplex themselves; perhaps, if they introduced the term *rational*, which separates man from the brute, it might assist them a little in the contest.

Art. 54. *Discourses on the Parable of the Sower. By Samuel Stennett, D. D. 12mo. 3s. Buckland.*

These discourses are all founded on one passage of Scripture. *viz.* Matth. xiii. 3—9; though each distinct sermon may be confined to a particular clause. Their number is six, each consisting of two parts. I. Of Parables in general, and the leading Ideas of this in particular. II. The Character of inattentive Hearers considered. III. Enthusiastic Hearers. IV. Worldly-minded Hearers. V. Sincere Hearers. VI. The Duty of Consideration: *who hath ears to hear, let him hear.*

Publications by this Author have at different times fallen under our notice; one of the last, or most considerable, is that on *Domestic Duties*,

*Duties*, which forms the ninth article of the Review for December 1783, p. 488. and the account there given will very well accord with the smaller volume now before us. These discourses are adapted to general use, and fitted to assist persons in a proper attention on, and improvement of, those public institutions which are designed to promote their virtue and piety. We are particularly pleased with what Dr. Stennett says in the former part of his first discourse concerning 'the intemperate use of figure and allegory in discourses on moral and religious subjects.' It is very true, as this pious and sensible Writer observes, that 'The pulpit is too often disgraced with a kind of language, action, and manner of address, better suited to the familiarity of the market or the fire-side, yea, in some instances, to the drollery of the stage, than the gravity of a Christian assembly.'—And again, speaking of the abuse of metaphors and similitudes, he remarks, 'It is lamentable to think, what numbers of weak people are imposed on in this way. Their imagination is amused, and their passions excited at the expence of their understanding and judgment.—Figures we shall hear applied to what they bear no resemblance to:—The doctrine of types shall be treated with the greatest freedom, as if no bounds were to be fixed to a wild imagination:—the very outlines of a shadow shall become the foundation of some important doctrine. Scripture histories shall be converted into allegories, the common actions and intercourses of the patriarchs and others assume the air of mystery;—and thus the Bible shall be made to say, in an infinite variety of forms, what no man of common sense can believe it ever meant to say.'—To us this seems very just reasoning.

Art. 55. *A candid and friendly Reply to Mr. Dan. Taylor's Dissertation on Singing in the Worship of God.* By Gilbert Boyce. Small 8vo. 1s. Buckland. 1787.

Two well-meaning men seem here engaged in a dispute, the result of which will probably be, not to convince, but merely to confuse and puzzle each other. Mr. Boyce addresses not only his immediate antagonist, but also the great community of Christians, under every denomination, throughout the world. He professes a high respect for Mr. Taylor, and great solicitude to manage his cause with temper and Christian charity: in all which we doubt not he is sincere, though at the same time, we apprehend, there is, possibly unknown to himself, some appearance of warmth, and eagerness, in his performances.

Farther to demolish the present mode and practice of singing in public worship, a letter is added from Philologus to Theophilus, intended still more to explain the controversy. Mr. Boyce, arguing from the practice of the Jewish church, seems to suppose, that if vocal music is employed, instrumental ought to be united with it: and should the Jewish ritual *alone* be consulted, or could that be supposed at present to have any authority, it is probable there might be some weight in his argument.—But we leave to others the discussion of the subject.—The Writer appears to lament that 'for the sake of pleasure and profit it has never been contrived that preachers should *sing* their sermons.'—It is not impossible, however, but that some time or other he may be an advocate for *silent meetings*, some of his

his arguments may perhaps incline that way.—For our account of Mr. Taylor's Dissertation, see Review for December 1787, p. 509.

Art. 56. *Sermons and Discourses on several Occasions*. By George Skene Keith, M. A. Minister of Keith-Hall, Aberdeenshire, 8vo. 5s. Boards. Evans. 1785.

Most of these sermons are in two parts, some in three, and one in four. The subjects are the following: I. Character of Jesus Christ: *John* i. 14. II. Religious Inquiry; *Luke* vii. 35. III. Greatness of Mind; *Exod.* xxxiii. 32. IV. True Eloquence; *Acts* xxiv. 25. V. False Eloquence; *Acts* xii. 21, 22, 23. VI. Progress of Virtue and Happiness; *Proverbs* iv. 18. VII. Progress of Vice and Misery; *Proverbs* iv. 19. VIII. Union of Prudence and Innocence; *Matth.* x. 16. IX. Abraham offering up Isaac; *Genesis* xxii. 1—14. X. The Parable of the Prodigal Son; *Luke* xv. 11—end. It would not be difficult to make some extracts from these discourses which would be acceptable to many of our Readers, but *brevity* obliges us to be satisfied with a general account. They are rational, sensible, and useful; partly of a declamatory, partly of an argumentative kind. On the whole, they are well calculated to advance those great and good ends, which whatever is delivered from the pulpit ought always to subserve.

Art. 57. *Evangelical Truth defended: or, a Reply to a Letter containing Strictures on a Sermon preached at Lancaster, by the Rev. Mr. Housman; in which the principal Doctrines of the Gospel are enumerated and enforced*. By George Burder. 8vo. 6d. Evans. 1788.

The letter to which Mr. Burder's tract is opposed, was noticed, together with Mr. Housman's discourse, in our 76th Vol. p. 544.—We take no part in this controversy; but any one may observe the advantage which our Author possesses over his antagonist, by having on his side the articles, homilies, and liturgy of the church; to which he can, at pleasure, add quotations from Archbishop Secker, &c.—Separately from this connexion, every man has, certainly, a right to judge for himself concerning *religious truth*. And Christian charity, together with common observation and experience, will teach us, that there are wise, learned, pious, and worthy persons, under every denomination, and every peculiarity of opinion and sentiment.—Why, then, will good people continue to keep alive disputes which answer no truly valuable end, and only serve to set neighbours at variance with each other?

Art. 58. *The Influence of Piety in promoting the personal Happiness of Man and the Peace of Society*, illustrated in a Series of Sermons. By William Lampport. Vol. I. 12mo. 3s. Buckland. 1787.

Of these eight discourses, the subjects are as follow; I. General Description of Piety; *Gen.* v. 24. II. Prosperity; *Job* xxix. 14. III. Adversity; *Job* xlii. 15. IV. Foundation of Piety; *1 Peter* i. 16. V. Influence of Piety on the Passions; *Gen.* xxxix. 9. VI, VII. Nature, Design, and Tendency of Christianity; *Titus* ii. 11—14. VIII. Enlarged Views, Purposes, and Conduct of a Christian; *Phil.* i. 21. The sermons have a connection with each other,

other, and bear the marks of the Preacher's good heart, as well as of his respectable ability; they are composed with some attention, and directed solely to a practical purpose. The first five discourses are taken principally from the general character of God, as our Creator and Governor; those which follow are derived chiefly from Christianity; the essential principles of which, observes the Preacher, have the most powerfully pleasing influence on the heart. Whether another volume will follow, seems uncertain, on account of the ill state of the author's health.

Art. 59. *An Appeal to the Scriptures in general, on the Universality of Divine Love to Man, and the universal Extent of our Saviour's Death.* By William Kingsford. 8vo. 5s. Boards. Buckland. 1788.

This volume owes its rise to a pamphlet published by W. Button, see Review for July 1786, p. 79.—Nothing can be more inconsistent with the ideas of wisdom, justice, and rectitude, not to speak of goodness, than the supposition that the Almighty Creator dooms any of his creatures, without any fault of theirs, to unavoidable misery, or places them in circumstances of which this must be the necessary consequence.—Excited by some such thought, this writer tells us, that he searched the Bible from the beginning to the end: 'and,' he says, 'on summing up the evidence of the passages, I found those which spake of the universal extent of the death of Christ, and of the free, gracious, and generous intentions of God towards all men, to be numerous, clear, and undeniable, and so very full and expressive, that a *wayfaring man, though a fool* in the eyes of the great and wise, may understand them: and on the contrary, I could find none that confined the extent of the death of Christ to only a number, or part of the whole; and but very few that seemed to favour the doctrines of personal, unconditional election and reprobation, and these few were so far from being plain, and express to that purpose, that they might, without any perversion, be understood in a different sense.' Mr. Kingsford has used great attention and diligence in his inquiry. The work consists of three parts, or, as the Author terms them, *Scales*: the first of which contains explications, remarks, &c. very pertinent to the design; the second is a numerous collection of passages to shew that Calvinistic notions are unscriptural, and to prove that the Christian salvation is offered to and designed for all, without exception; and the third part examines passages which have been supposed to favour election and reprobation. Our present limits forbid any extracts; but we cannot refrain from inserting the following short passage relative to *reprobation*: 'I know that some of them are ashamed to own this horrible doctrine, and well they may. But it is not so with all. The late Dr. Gill, in his answer to the Birmingham *Dialogue*, p. 28, says, "That, as infants come into the world children of wrath, he sees no injustice in it, if they should be taken out of the world under wrath." O rare doctrines! that paint the God of love, the Father of mercies, as others would paint Herod and the devil.' The style of this work might admit of some correction and improvement, yet it is on the whole a sensible and useful performance: it manifests thought and study, with the use of proper helps on the subject. Without entering into verbal  
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and learned criticism, a variety of phrases and passages seem to be here rationally explained, which have for ages been, and still are, misapplied by numbers of Christians.

Art. 60. *An Evangelical Summary of corroborative Testimonies concerning the holy Birth, virtuous Life, painful Death, and glorious Resurrection and Ascension of Jesus Christ.* By a Member of the Church of England. 8vo. 1s. 6d. Evans. 1788.

Simple truth has sometimes more efficacy than a long train of argument and elaborate proof. On a principle of this kind we may suppose our author offers this performance to the Public. It consists of a collection of passages from the Evangelists on the subjects mentioned in the above title, each subject being introduced by a quotation from the Old Testament, of prophecies relative to it. He very properly concludes that a cool and thoughtful attention to these topics is likely to convince us of the truth of Christianity, and confirm a practical adherence to it. The intention is good; and the introduction contains several pertinent and useful remarks. He appears to be a young adventurer who wishes to serve the cause of Christian piety and virtue.

Art. 61. *An Address to the Deists; or an Inquiry into the Character of the Author of the Book of Revelation.* With an Appendix, in which the Argument of Mr. Hume against the Credibility of Miracles is considered and refuted. By one who thinks, with that eminent Judge, Sir Matthew Hale, That Religion is the first Concern of Man. 8vo. 2s. Rivingtons. 1788.

The principal intention of this piece is, to vindicate the character of the Author of the Book of Revelation from the charges of enthusiasm and imposture, and to prove that many prophecies in that book have been actually accomplished. Those who are acquainted with the writings of Mede, Lowman, and others, on this subject, will not find much new matter in these remarks. The Appendix adds little to what was long ago offered in reply to Hume by Dr. Adams. The work is, however, written with clearness and candour; and the laudable views of the Author are farther evinced by his declaration, that 'it is intended to give the whole receipt of this publication, to the Society for promoting Christian Knowledge, for the purpose of carrying on their religious designs.'

Art. 62. *An Essay on the Church.* 8vo. 2s. Gloucester printed; sold by Robinsons, &c. in London. 1787.

This cry against heresy and schism might have passed in the days of Sacheverel, but it will have little effect in the present day, in which the position, strenuously denied by this writer, is almost universally admitted, *that all men have a right to judge and chuse for themselves in matters of religion.*

## SINGLE SERMONS.

I. Preached to the Convicts under Sentence of Death in Newgate, April 20, 1788. By the Rev. Edward Barry, M.D. Assistant Preacher at Fitzroy and Bethel Chapels. 4to. 1s. Bew, &c.

A poet of the first order, if we rightly recollect, among the Methodists, has the following couplet, or something very like it:

"Believe,

"Believe, and all your sins forgiven;  
Only believe, and yours is heaven."

Dr. Barry's sermon is, with respect to the doctrinal part, all set to the same tune. Such doctrine, no doubt, must be comfortable to poor wretches so circumstanced as those were to whom this pious preacher had the goodness to address his discourse; but some (and those not men of shallow reflection) have questioned whether it is altogether right, thus to free the most flagitious outcasts of society from the terrors of an *after-reckoning*; since it is too well known, that most of them make little account of their punishment in *this* world.—Instead of the "*fearful looking for of [future] judgment*," they are enraptured with the prospect of a joyful flight 'to the expanded arms of a loving Saviour,'—'longing to embrace his long lost children!' Surely this is not the way [humanly speaking] to check the alarming progress of moral depravity: to which, one would think, *no* kind of *encouragement* ought to be given.—Christian charity, however, will have much to say on this subject; and *we* must leave the question where we found it; having neither leisure nor opportunity to give it so ample a discussion as it seems to deserve.

II. *The happy Tendency and extensive Influence of the Christian Dispensation.* Preached at Salters-Hall, April 7th, 1788, before the Correspondent Board in London of the Society in Scotland (incorporated by royal Charter) for propagating Christian Knowledge in the Highlands and Islands. By Robert Winter. 8vo. 6d. Cadell.

Mr. Winter has chosen a subject (Luke ii. 32. *A light to lighten the Gentiles*) proper for the occasion, and has discussed it in a judicious and pleasing manner. His discourse has none of the frippery of false eloquence, but is in that serious and manly style which is peculiarly suited to addresses from the pulpit.

III. Preached at Great Baddow, Essex, on Whit-Monday 1788, being the first Anniversary Meeting of a Society of poor Tradesmen and Labourers in that Parish, formed for their mutual Support in Sicknefs and Old Age. By A. Longmore, LL. B. Vicar. 4to. 1s. Robinsons.

Societies of this kind, properly conducted, may prove highly beneficial. The preacher offers seasonable and useful advice on the occasion, from *Acts* iv. 32. He makes some just observations on the *community of goods* among the early Christians, and urges the necessity of sobriety and industry, if men would pass comfortably through the world; and on the other hand exposes the meanness and dishonesty of that intemperance or improvidence by which many suffer themselves to become burthenome to their neighbours.

IV. Read in the Chapel at Belvoir Castle, after the Funeral of his Grace the Duke of Rutland, late Lord Lieutenant of Ireland. By the Rev. George Crabbe. 4to. 1s. Doddsley. 1788.

•High panegyric! Happy the man by whom the eulogium is justly merited! How far this was the case, in the present instance, we pretend not to judge. What more immediately concerns *us* is, that good admonitions are here conveyed to us in suitable language.

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## CORRESPONDENCE.

## To the MONTHLY REVIEWERS.

GENTLEMEN,

I AM much obliged to you, for having taken notice, in your valuable literary journal, of a German publication of mine, relative to a *View of the present State of Politics, Literature, Arts and Commerce in Great Britain*. It has, however, put me into a kind of embarrassment, on account of a wish which it has excited in some of your readers, that it might be translated into the English language. I never had the vanity to suppose, that my book, which was written merely for the benefit of my own countrymen, could convey any information to Englishmen; and had, therefore, not the least intention of publishing it in English. But as I find, that other persons have formed a serious design of printing a translation of my work, I have resolved, since it is to be done, to perform the task of a translator myself. I am undoubtedly the most proper interpreter of my own words; and as I am about to publish a new edition in German, with corrections and additions, I shall be able, at the same time, to introduce them into the English translation. As the appearance of my book, in an English dress, will be chiefly owing to the attention which the Monthly Reviewers pay even to foreign publications, I hope, Gentlemen, that you will do me the favour of inserting these few lines, at the end of one of your monthly publications, that no other translation may be attempted and rendered useless, by that which I have resolved, though somewhat unwillingly, to undertake myself. I am,

GENTLEMEN,

New-Inn,  
Sept. 6, 1788.

Your most humble Servant,

F. A. WENDEBORN.

\* \* *Adolescens* accuses us of having 'betrayed the trust tacitly reposed in us by the public,' because we have not condemned the writings of M. Herrenschwand with all the asperity which he thinks they deserve. We are not, however, convinced that this charge is well founded; nor has *Adolescens* suggested one reprehensible particular concerning that writer, which had not been previously noticed by ourselves. If we have not adopted that *knock-down style* which *Adolescens* seems to wish for, it is because we deem it altogether improper in a work which we hope will ever be distinguished for all the lenity that is consistent with the strictest impartiality. Were we to adopt the style that would prove agreeable to the *friends*, or that would please the *envious opponents* of the several authors whose works come under our inspection, the Monthly Review would soon sink into merited contempt. We must therefore resolve to disregard the reprehensions of the two classes of men just named, and speak of the works that come before us, *as they are*;

"Nothing extenuate, nor set down aught in malice."

Can *Adolescens* be serious when he calls upon us to stigmatise M. Herrenschwand as a *plagiary*, because, on various occasions, his ideas  
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are of the same sort with some of those who have preceded him in the same walk? According to that mode of reasoning, even Dr. Adam Smith (a writer of the highest respectability) and every other person who, in modern times, has treated that subject, might be branded with the same odious epithet. It is scarcely necessary for us to add, in this place, that we are by no means admirers of M. Herrenschiwand's mode of reasoning, as we have repeatedly said so already; but it does not follow that we should not wish to see him treated with all manner of justice, and fair play, in the arduous struggle that awaits him, should he proceed in the undertaking that he hath chalked out for himself.

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\*†\* We agree, entirely, with our Correspondent *Bis*, as to his explanation of the passage in Habakkuk; but he should have observed that in our Review for June last, p. 483. to which he refers, it was by no means our object to give the full force and exact meaning of the verse, but merely to compare it, as to the use of two single words which it contains, with another verse in which the same words occur. At the same time, we must remind him that our expression, to which he objects, may be fully justified from Isaiah, i. 16. Prov. xv. 3. Jerem. xvi. 17. Psal. x. 14.

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†\*† We are obliged to Mr. *Woodhouse* for his attempt to illustrate a passage in Milton's *Comus*; but he appears to be very unfortunate in his explication. The true meaning is, no doubt, as given in the Review for last month, page 101. It rather surprises us, that a man of common understanding should fall in with the idle story of the London apprentices *bolting their victuals* \*. Whoever believes so great an absurdity, will, we question not, with equal facility, *bolt* down the other story—"As how a London 'prentice killed two lions at once, by thrusting his hands down their throats, and tearing their hearts out."

\* This nonsense used to be fathered on the Kentish farmers, and their servants.

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\*†\* The request of J. A. shall be complied with as soon as possible.

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✎ The conclusion of our account of Warton's *Edition of Milton* will appear next month.

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||| We cannot yet inform 'A Constant Reader,' whether Mr. *Jani* has completed his edition of Horace. We have been disappointed in our expectation of intelligence on this head from abroad; but will renew the inquiry, as opportunity may serve.

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||\* Mr. Rothwell's *English Grammar* was reviewed in our Number for July last, page 74.—Other letters in our next.

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#### ERRATUM in our last.

P. 113. l. 41. read, *on* one of the same groupe of islands.



# THE MONTHLY REVIEW,

For OCTOBER, 1788.

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ART. I. *A Defence of the Constitutions of Government of the United States of America.* By John Adams, LL.D. Member of the Academy of Arts and Sciences at Boston. Vol. III. 8vo. 6s. Boards. Dilly. 1788.

**I**T is an old saying, that the character of a King cannot be known till after his death: it is equally true, that the character of a book cannot be ascertained till after it is entirely completed. The first volume of the work before us issued from the press as a complete work; and considered in that point of view, it was doubtless a most defective performance; a second volume afterward appeared, without any intimation that the work was not finished; and still it could only be viewed as very imperfect; now, at length, a third and concluding volume comes forth, in which the whole plan is completed; and it is, of course, *now* only that we can judge of its real merits. Had we known that the work was meant to be continued, we should have suspended our judgment till the whole came before us. But being published in this way, without any intimation of the extent of the plan, we have been drawn in to decide somewhat prematurely, and have reason to complain that the Author misled us, and probably many others.

Still, however, the work appears to us to have been arranged in a fanciful manner. Had the order of its materials been reversed,—had the two last letters or chapters been placed at the beginning, *as the text*, and had all the others been printed *as notes*, illustrations, or authorities, that might have been occasionally consulted by those who were ignorant of the histories of which they treat, the book would have assumed a natural and proper form; but it would, perhaps, have been yet more acceptable, and more extensively useful (because it would have been more generally read), had these historical details been entirely omitted. The volume now before us is a continuation of the account of the Italian republics in the middle age; *viz.* of Pistoia, Cremona, Padua, Mantua, and Montepulciano—the account

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count of which occupies nearly half of the volume—and after all, the subject is left unfinished. The interval, our Author remarks, between the fall of the two empires (the Eastern and Western), ‘making a period of about a thousand years, is called the MIDDLE AGE. During this term, republics without number arose in Italy, whirled upon their axles or single centres; foamed, raged, and burst, like so many water spouts upon the ocean. They were all alike ill constituted; all alike miserable; and all ended in similar disgrace and despotism. It would be curious to pursue our subject through all of them, whose records have survived the ravages of the Goths, Saracens, and bigotted Christians; through those other republics of *Castile, Arragon, Catalonia, Galicia*, and all the others in *Spain*; through those in *Portugal*; through the several provinces that now compose the kingdom of *France*, through those in *Germany, Sweden, Denmark, Holland, England, Scotland, Ireland, &c.* But, if such a work should be sufficiently encouraged by the Public (which is not probable, for mankind in general dare not as yet read or think upon CONSTITUTIONS), it is too extensive for my forces, and ought not to be done in so much haste.’

The Author then apologizes for his own performance, it having been written, as he says, on the ‘spur of the occasion;’ and published with precipitation. With due deference to Dr. Adams’s judgment, we should have thought that where so much was to be omitted, perhaps the whole of those historical deductions might have been set aside; especially as we observe, that, in the course of his particular investigation, he rests his arguments chiefly on the histories of Rome, Athens, Carthage, and Lacedemon; which are very generally known.

The portion of this work which we think might have constituted the text, as being the most important and original part, and to which the following remarks solely relate, begins at the 209th page of this volume, and is entitled *The right Constitution of a Commonwealth examined*. This long and important letter professes to be a particular examination of a once very popular treatise, printed in the year 1656, by Marchamont Nedham\*, under the title of “The excellency of a free state, or the right constitution of a republic.” This was an able defence of the commonwealth of England, and is, we presume, a favourite book in America, where republican principles have long been highly cultivated. It is therefore with great propriety that our Author, at this time, bestows his particular attention on it; that he analyzes its principles, and traces, with great care, the effects of each institution recommended in that work, on the happiness of the people, and the general welfare of the community. In this particular department, Dr. Adams shows himself to be an

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\* It was reprinted in 1768, with a preface by the Editor, *Richard Barron*: See Review. vol. xxxviii. p. 38.

able and attentive observer, an acute reasoner, and particularly well acquainted with history, and the uses that ought to be made of it. He seems to have attentively studied the human heart, and he develops its natural bent and tendencies with strength, justness, and precision. His expressions are strong, and manly; and though they may not possess all that elegance which enchants the man of taste, they are clear, and intelligible to the understanding. The language is, indeed, unequal, often diffuse, and abounding in repetitions of the same idea; but these, considering the readers to whom the work is chiefly addressed, may perhaps be thought rather excellencies than defects. In short, had this letter, with a very few alterations, been printed by itself, we are persuaded it would have been very generally read by his countrymen, and might have proved of essential service, to direct their judgment in the present interesting crisis.

The great point that Dr. Adams wishes to establish is, that a *democracy*, if such a government could exist, is the very worst possible form of government; that those devices which have been often recommended as of such essential consequence for preserving liberty,—such as frequency of elections into the general council,—a general right of voting among the people, rotations among persons in office, &c. &c. are of very little consequence to mankind, and that freedom can only be preserved by establishing proper checks on the different branches of administration,—or, as he calls it, *balances*,—and by dividing the legislative from the executive power,—and rendering the judicial independent of either: in short, by making it in every respect as much as possible the same with the actual constitution of Great Britain.

This is rather a *practical* treatise, than a speculative dissertation on the principles of government. The Author does not, with Locke and his followers, enter into long disquisitions concerning the natural rights of mankind, or strive to rear up a system of government on principles of abstract speculation. Without stopping to enquire what are the natural rights of man, he proceeds directly to examine, by the test of facts and experience, what system of government is most likely to insure the peace of society, and promote the happiness of the persons governed. The Author whose opinions he scrutinizes, was an advocate for the republican form of government in preference to all others, particularly that kind of republic which has been called a *democracy*, in which the supreme power is lodged with the people themselves; and his work consists of certain directions, regulations, and cautions, founded on the best arguments he could adduce,—all tending to prove, that under this form of government alone, liberty and happiness can be enjoyed, and effectually secured to the people. Dr. Adams follows him, step

by step, through all his arguments, and in every particular endeavours to shew that he has reasoned unfairly, and has drawn conclusions that could not be authorized from the facts adduced. It would far exceed the bounds to which we must confine ourselves, should we endeavour to give but a slight idea of the various topics insisted on at large in this dissertation; but, after what we have already said of the former part of this performance, it behoves us, in justice to its Author, to enable the reader to judge, in some measure, of his mode of arguing *in this part*.

Nedham lays it down as a fundamental principle, "that the people, that is, such as shall be successively chosen to represent the people, are the best keepers of their own liberties." Dr. Adams controverts this position: 'If by the people,' says he, 'is meant the whole body of a great nation, it should not be forgotten, that they can never act, consult, or reason together, because they cannot march five hundred miles, nor spare the time, nor find a place to meet; and therefore the proposition that they are the best keepers of their own liberties is not true—they are the worst; they are no keepers at all; they can neither act, judge, think, nor will, as a body politic, or corporation. . . If it is meant by the people,' as our Author explains himself, 'a representative assembly, "*such as shall be successively chosen to represent the people*;" they still are not the best keepers of the people's liberties or their own, if you give them all the power, legislative, executive, and judicial: they would invade the liberties of the people, at least the *majority* of them would invade the liberties of the *minority*, sooner and oftener than an absolute monarchy, such as that of France, or Spain, or Russia, or than a well checked aristocracy, like Venice, Bern, or Holland.'—Again; Nedham says, that *the people never think of usurping over other men's rights*; but Dr. Adams thinks this proposition should be reversed, and that it should have been said 'that they mind so much their own, that they never think enough of others.' . . 'A great majority of every nation,' he observes, 'is wholly destitute of property, except a small quantity of clothes, and a few trifles of other moveables. Would Mr. Nedham be responsible, that if all were to be decided by a vote of the majority, the eight or nine millions who have no property would not think of usurping over the rights of the one or two millions who have? Property is, surely, a right of mankind as real as liberty. Perhaps, at first, prejudice, habit, shame, fear, principle, or religion, would restrain the poor from attacking the rich, and the idle from infringing on the industrious: but the time would arrive when courage and enterprize would come, and pretexts be invented, by degrees, to countenance the majority in a division of all the property among them, or at least in sharing it equally with its present possessors. Debts would be abolished first; taxes laid



laid heavy on the rich, and not at all on the others; and at last a downright partition of every thing be voted. What would be the consequence? The idle, the vicious, the intemperate, would rush into the utmost extravagance and debauchery, sell and spend all their share, and then demand a new division of those who purchased from them.' He supports these opinions by a variety of examples from history, and proves that many of the disorders that have so often distressed society have proceeded from the temporary injustice of democratic majorities. Dr. Adams has perhaps had, before his eyes, examples of the power of such popular majorities, and the uses which have been made of them, which probably left a strong impression on his mind, though he does not choose to adduce them as authorities. Abundance of others occurred to him, that, in his situation, were less exceptionable.

Many good people in England seem to entertain a very high idea of the beneficial effects of a quick succession of election for representatives; and it seems that in America equal confidence at least was put in this measure, as a preservative of the liberties of the people. But Dr. A. thinks that this opinion is far from being well founded; and that these frequent elections would be productive of many bad consequences. 'When these elections,' says he, 'are in a single city, like Rome, there will be always two sets of candidates: if one set succeeds one year, the other will endeavour to succeed the next. This will make the whole year a scene of faction and intrigue, and every citizen, except perhaps a very few who will not meddle on either side, a partizan or factious man. If the elections are in a large country, like England for example, or one of the United States of America, where various cities, towns, boroughs, and corporations are to be represented, each scene of election will have two or three candidates, and two or more parties, each of which "will study its sleights [words of Nedham] and projects, disguise its designs, draw in tools, and worm out enemies" We must remember, that every party, and every individual is now struggling for a share in the executive and judicial power, as well as legislative, for a share of the distribution of all honours, offices, rewards and profits. Every passion and prejudice of every voter will be applied to, every flattery and menace, every trick and bribe that can be bestowed, and will be accepted, will be used; and, what is horrible to think of, that candidate or that agent who has fewest scruples; who will propagate lies and slanders with most confidence and secrecy; who will wheedle, flatter, and cajole; who will debauch the people by treats, feasts, and diversions with the least hesitation, and bribe with the most impudent front, which can consist with hypocritical concealment, will draw in tools, and worm out enemies the fastest: unsullied honour, sterling integrity, real virtue, will stand a very unequal chance. When vice, folly, impudence, and knavery have carried an election for one year, they will acquire in the course of it fresh influence and power to succeed the next,' &c. &c.

Nor will these evils, he thinks, be prevented by establishing a rotation in respect to the persons elected, that is, a law forbidding the same person to be continued in office beyond a certain specified time. This he considers as, in the first place, a violation of the natural rights both of electors and candidates.

‘ There is no right (he observes) clearer, and few of more importance, than that the people should be at liberty to choose the ablest and best men, and that men of the greatest merit should exercise the most important employments; yet, upon the present supposition, the people voluntarily resign this right, and shackle their own choice. This year the people choose those members who are the ablest, wealthiest, and best qualified, and have most of their confidence and affection. In the course of the three years [that he supposes they are allowed to continue in office] they encrease their number of friends, and consequently their influence and power, by their administration, yet at the end of three years they must all return to private life, and be succeeded by another set, who have less wisdom, wealth, and virtue, and less of the confidence and affection of the people. Will either they or the people bear this? Will they not repeal the fundamental law, and be applauded by the nation, at least by their own friends and constituents, who are the majority, for so doing? But supposing so unnatural and improbable a thing as that they should still respect the law, what will be the consequence? They will, in effect, nominate their successors, and govern still. Their friends are the majority, their successors will be all taken from their party, and the mortified minority will see themselves duped. Those who have the most weight, influence, or power, whether by merit, wealth, or birth, will govern, whether they stay at home or go to parliament. Such a rotation, then, will only encrease and multiply factions.’

Those who are well acquainted with the management of particular corporations, even in this country, will be best able to judge whether the foregoing picture is just. The examples of Appius, Sylla, Marius, and Cæsar, among the Romans, are produced as apposite illustrations of the doctrine here inculcated. Our Author paints, in very striking colours, the devices which artful men adopt for duping the people, when all depends on their votes at an election, and continuing themselves in power; but our limits do not permit us to follow him in these interesting details.

After having shewn, by a variety of examples, that democracies always run into absolute power under one form or another, Dr. Adams considers a long passage in Nedham, in which that writer discusses the various changes that took place in the government of Athens; after which the Doctor thus proceeds:

‘ Absolute monarchy, unlimited power, in a particular person who governed by his own will, runs through all the history of Athens, according to Nedham’s own account, even when the people had placed the supreme power in an orderly revolution of persons elective by themselves. Why? “ Because the people did not keep a strict

watch over themselves \*.” Did any other people keep a strict watch over themselves? Will any people ever keep a strict watch over themselves? No, surely. Is not this then, a sufficient reason for instituting a senate for keeping a strict watch over them? Is not this a sufficient reason for separating the whole executive power from them, which they know will and must corrupt them, throw them off their guard, and render it impossible for them to keep a strict watch over themselves? “They did not observe the rules of a free state.” Did any people that ever attempted to exercise unlimited power, observe the rules of a free state? Is it possible they should, any more than obey, without sin, the law of nature and nature’s God? . . . “The people were won by specious pretences, and deluded by created necessities, to intrust the management of affairs into some particular hands.” And will not the people always be won by specious pretences, when they are unchecked? Is any people more sagacious or sensible than the Athenians, those ten thousand citizens who had four hundred thousand slaves to maintain them at leisure and study? Will not a few capital characters in a single assembly always have the power to excite a war, and thus create a necessity of commanders? Has not a General a party of course? Are not all his officers and men at his devotion so long as to acquire habits of it? When a General saves a nation from destruction, as the people think, and brings home triumph, peace, glory, and prosperity to his country, is there not an affection, veneration, gratitude, admiration, and adoration of him, that no people can resist? It is want of patriotism not to adore him—it is enmity to liberty—it is treason. His judgment, which is his will, becomes the law: reason will allay a hurricane as soon; and if the executive and judicial power are in the people, they at once give him both, in substance at first, and not long afterwards in form. The representatives lose all authority before him; if they disoblige him, they are left out by their constituents at the next election, and one of his idolaters is chosen.’

Though the judicious reader will perceive that these observations are the dictates of sound sense, grounded on experience, yet, if we judge of the sentiments of the people of America by the writings that are popular among them, we fear that such remarks will not, at the present moment, be received with all the cordiality which he may wish. The Author seems, himself, to think so; and, if we mistake not, he has employed his utmost address to express them so as not to give disgust. Probably, many of those passages which we consider as *defects*, may be ascribed to this cause. The regal authority, it is well known, is exceedingly disliked by many of the Americans; and an hereditary nobility is looked on as little less destructive to the community;—yet it is plain, from innumerable parts of his work, that Dr. Adams considers these two classes of men, as being, under certain circumstances, not only harmless, but most useful, as bulwarks of freedom. Openly to avow these principles might

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\* The words within double commas, are Nedham’s arguments.

have frustrated his aim, and to suppress his notions on that head would have been mean and disingenuous. He has chosen to steer a middle course; and he thus explains himself:

‘ It may be, and is admitted, that a free government is most natural, and only suitable to the reason of mankind; but it by no means follows, “ that the other forms, as a standing power in the hands of a particular person, as a King; or of a set number of great ones, as in a Senate;” much less that a mixture of the three simple forms “ are, beside the dictates of nature, and mere artificial devices of great men, squared only to serve the ends and interests of the avarice, pride, and ambition of a few, to a vassaling of the community.” If the original and fountain of all power and government *is* the people, as undoubtedly *it is*, the people have as clear a right to erect a simple monarchy, aristocracy, or democracy, or an equal mixture, or any other mixture of all three, if they judge it for their liberty, happiness, and prosperity, as they have to erect a democracy; and infinitely greater and better men than Marchamont Nedham, and the wisest nations that ever lived, have preferred such mixtures, and even *with such standing powers*, as ingredients in their compositions. But even those nations who choose to reserve in their own hands the periodical choice of the first magistrate, senate, and assembly, at certain stated periods, have as clear a right to appoint a first magistrate for *life* as for *years*, and for *perpetuity in his descendants* as for *life*. When I say for perpetuity, or for life, it is always meant to imply, that the same people have at all times a right to interpose, and to depose for mal-administration—to appoint a new. No appointment of a king or senate, or any standing power, can be, in the nature of things, for a longer period than *quamdiu se bene gesserit*, the whole nation being judge. An appointment for life, or perpetuity, can be no more than an appointment till further order; but further order can only be given by the nation: and until the nation shall have given the order, an estate for life, or in fee, is held in the office. It must be a great occasion which can induce a nation to take such a subject into consideration, and make a change. Until a change is made, an hereditary limited monarch is the representative of the whole nation, for the management of the executive power, as much as the house of representatives is, as one branch of the legislature, and as guardian of the public purse; and a house of lords too, or a standing senate, represents the nation for other purposes, viz. as a watch set upon both the representatives and the executive power. The people are the fountain and original of the power of kings and lords, governors and senates, as well as the house of commons, or assembly of representatives: AND IF THE PEOPLE ARE SUFFICIENTLY ENLIGHTENED TO SEE ALL THE DANGERS THAT SURROUND THEM, they will always be represented, *by a distinct personage to manage the whole of the executive power, a distinct senate, to be guardians of property against levellers for the purposes of plunder, to be a repository of the national tradition of public maxims, customs, and manners, and to be controulers in turn both of kings and their ministers on one side, and the representatives of the people on the other, when either discover a disposition to do wrong; and a distinct house of representatives, to be the guardians of the public purse, and to protect the people in their turn*

against both kings and nobles. A science certainly comprehends all the principles in nature which belong to the subject. The principles in nature which relate to government cannot all be known, without a knowledge of the history of mankind. *The English constitution is the only one which has considered and provided for all cases that are known to have GENERALLY, indeed to have ALWAYS happened in the progress of every nation; it is therefore the only scientific government.* To say then "that standing powers have been erected as mere artificial devices of great men, to serve the ends of avarice, pride, and ambition of a few, to the vassalizing of the community," is to declaim and abuse. Standing powers have been instituted to avoid greater evils, corruption, sedition, war, and bloodshed in elections; it is the people's business, therefore, to find out some method of avoiding them, without standing powers. The Americans flatter themselves they have hit upon it; and no doubt they have for a time, perhaps a long one: but this remains to be proved by experience.

From these extracts the reader will be able to form an idea of the general tendency of this work, and the mode of reasoning adopted by the Author. It is not, indeed, as its title says, a defence of the *American constitutions*; but it is a warm defence of the constitution of *Great Britain*. It is the best anti-democratical treatise that we have seen; for Dr. Adams appears to dread that *that* is the extreme to which his countrymen will naturally lean—and he has exerted his best endeavours to obviate that evil.

The volume concludes with a copy of the new constitution of government for the United States of America now under the consideration of the different States, and agreed to by most of them. In the last section, he ably refutes some notions of Montesquieu, which have been too long acquiesced in without examination. A copious Index to the three volumes is subjoined.

On the whole, we consider this *latter part of the work*, as a valuable addition to the public stock of political writings. The Author here discovers a great extent of reading; not that kind of reading which consists of storing up names and dates only, but that which discriminates between realities and appearances, and distinguishes *pretexts* from *actual causes*. History has been so seldom studied in this way, that we are of opinion, if Dr. Adams should ever find leisure to re-digest this part of his work, and give it its highest polish and best arrangement, it will be an acceptable present to the republic of letters, as it would tend to correct many popular errors that have been too long current among mankind.

ART.

ART. II. *Archæologia*: or, Miscellaneous Tracts relating to Antiquity. Published by the Society of Antiquaries of London. Vol. VIII. 4to. 11. 1s. Boards. White, &c. 1787.

WE always peruse with pleasure those volumes with which the Antiquarian Society sometimes favour the Public, and did the nature of our work allow it, would willingly devote a few more pages to them than we can now spare. An account of the *last* volume will be found in the Reviews for February and April 1786, p. 116 & 266. The number of articles in *this* publication is thirty-seven, beside an Appendix: we proceed, as usual, to give some distinct account of each.

The Rev. Samuel Pegge introduces them by, *A Sketch of the History of the Asylum, or Sanctuary, from its Origin to the final Abolition of it in the Reign of James I.* This dissertation is divided into two parts; the first 'takes a general view of sanctuary, as in use anciently and abroad;' the second 'examines how matters were carried here in our own island.' A short but just relation is given of the Mosaic institution of this kind, which appears wholly different from what prevailed in other countries, and to have had its foundation in wisdom and compassion. The Greeks, and also the Romans, had their *Asyla*; but they often were productive of great evil. It could hardly have been expected, that in such a reign as that of *Tiberius*, they should have been regulated, if not suppressed, at least for a time, as we are told by *Suetonius* and *Tacitus*. Mr. Pegge very properly points out the different motives of the institution in *Judea* and in *Greece*; in the former, he observes, it sprung from a motive of tenderness toward innocent men; in the latter, it proceeded from a blind reverence and devotion to the sacredness of the place of refuge, and the deity or hero supposed to preside over it. Christianity ought to have checked the practice, and certainly would, had its dictates been really regarded; but state-policy knows too well the benefit that may arise from superstition; and interested churchmen were very sensible that great advantages might flow from the institution for the aggrandisement of their order, and the increase of their power. To what excess it was carried, and what wickedness it occasioned, is in some degree known to every one who is at all conversant with history. *Boniface V.*\* is commonly reputed the founder, says Mr. Pegge, of that pestilent mode of sanctuary which afterward prevailed so generally in the West. It is rather wonderful that the Reformation did not entirely dissolve the practice in this country: this is here ascribed to the excessive clamour which the body of the clergy would have made at such an attempt. In the reign of *James I.* the

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\* About the beginning of the 7th century.

old usage of sanctuary was, however, wisely and totally abolished.

The article which follows is of a more critical and learned kind, and to some readers will be interesting. It is written by *Francis Philip Gourdin*, a Benedictine of the congregation of *St. Maur*, who styles his tract, *Reasons for doubting whether the Genii of particular Persons, or Lares properly so called, be really Panthea*: by the latter word, we are probably to understand such Gods as have the symbols or attributes of several deities belonging to them. We cannot pretend to accompany him in his enquiry, which he concludes by adding, 'I think therefore I have reason on my side, when I say that the name of *Lares*, or *Dii Domestici*, was only bestowed on the *Dii Majores*, because their images were placed in houses in the *Lararium*, but that they were never confounded with the *Lares* properly so called.'

Mr. Pegge appears again in *Observations on the Stanton Moor Urns*; in a letter to Major Rooke\*. He takes particular notice of the singular discovery of one urn enfolded, or buried as it were, within another. He supposes that it appertained to the *Britons*, who, if not before, yet certainly after, they were *Romanized*, used urn-burial. He adds some remarks on the positions of the circles and barrows, which he considers as mysterious, and worthy of farther attention.

*An Account of Stone Coffins, &c. found on making some Alterations and Repairs in Cambridge Castle*, by the Rev. Robert Masters, B. D. Rector of *Landbeach*, contains nothing particularly curious. Another letter on the same subject, relating to a similar discovery, forms the 5th number in this volume.

*Miscellaneous Observations on Parish Registers*; addressed by *John Bowle*, F. S. A. to the honourable *Daines Barrington*. Here it appears that *parochial registers* had been in use in *Spain* some years before their introduction to *England*, which was in consequence of the injunction of *Thomas Lord Cromwell*. But though Mr. Bowle remarks that registers were kept in *Spain* thirty-two years earlier than in *England*, we observe that they were enjoined by *Lord Cromwell* in the year 1538; and that among burials in the register of *Sherborne*, we are told of *William Howell*, hermit of *St. John the Baptist*, 1538.

The letter to the Rev. *James Douglas*, from *John Pownall*, Esq. on a Roman Tile found at *Reculver* in *Kent*, requires only to be mentioned; there are some rude scrawls on it which may perhaps be intended as an inscription, and may therefore serve to engage the attention of those who have ingenuity and leisure.

Dr. *Glass*'s letter to Mr. *Marsden* furnishes a more curious, or more important, subject of enquiry: it is *On the Affinity of cer-*

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\* See Rev. for April 1784, p. 265; and Feb. 1786, p. 124.

tain Words in the Language of the Sandwich and Friendly Isles in the Pacific Ocean with the Hebrew. Dr. Glafs offers at present only one instance to prove the resemblance. He is of opinion that the word *tabbo*, so common in all the islands of the Pacific Ocean, and occurring so frequently in the journals of circum-navigators, is possibly of Hebrew original. Thus much, says he, is certain, that the word תועבה *Taoba*, from תעב has the same precise signification with the word *Taboo* in the above mentioned places. The Hebrew word signifies to *loathe*, *abominate*, &c. But we can only just mention the instance, and farther add Dr. Glafs's persuasion, that researches of this kind will terminate in some new discoveries of the connection between the language of every kingdom on earth with that presumed to have been spoken by Adam and Noah.

Two of the three articles next in order relate, to the *Ikineld Street*; and the other, to the *Roman Portway*. Mr. Richard Willis, late of *Andover*, has bestowed great attention on these subjects, but it would take more room than we can allow, to furnish our Readers with a clear idea of them. Mr. Willis claims the merit of discovering the road from *Southampton* by *Winchester* to *Gloucester* to be the great *Ikineld Street*, beginning at the mouth of the river *Ichin*; and also of the further discovery of a road from *Silchester* to *Andover*, and thence to *Old Sarum*, known through *Hants* and *Wilts* by the name of *Portway*, being part of a *Roman* road from *Norwich* to *Exeter*. Among other particulars in the course of these dissertations, we observe the account of a *tesselated pavement*, which was found in the year 1736, in the park of *Littlecott*, by Mr. George, steward to the *Popham* family. The *pavement*, which has been since destroyed, was curious in itself, but is rendered more remarkable by a beautiful carpet in needle-work, made by the widow of Mr. George, from an exact draught which he had taken of it on several sheets of paper: on this carpet, all the parts and figures were expressed in their proper colours;—it was afterward presented to Mr. *Popham*.

Mr. Willis furnishes another article, *An Account of the Battles between Edmund Ironside and Canute*. Some of our historians are doubtful as to the spot on which these battles were fought. This gentleman determines, with probable evidence, concerning two of them: for one he fixes on *Sarstan Fields*, not far from *Andover*; and for the other, on the valley between *Old Sarum* and *Figbury Ring*, which last he supposes to have been *Canute's* camp, and for which he seems to have greater reason than Dr. *Stukely* had for terming it *Campus Chlari*, from *Constantius Chlorus*, father of *Constantine the Great*.

Captain Grose's *Observations on ancient Spurs* offer some amusing particulars. He properly remarks that goads or spurs of



of some kind must be nearly coeval with the art of riding on horseback. That the *Romans* used them cannot be doubted. We have here, among other sketches, a copy of one as delineated by *Terence*. The *rouelle*, or wheel spur, is thought to have been worn here about the time of the Conquest. Some which are mentioned seem to have been merely calculated for walking in solemn processions, or being carried on such occasions.

*Discoveries in digging a Sewer in Lombard Street and Birchin Lane, 1786*, constitute the 14th and 15th Numbers. The last is communicated by Dr. Combe, from Mr. Jackson of Clement's Lane. We have here a relation of pavements and walls, of coins, and of utensils, chiefly earthen ware, and in fragments, which were found in digging the new sewer in the places above mentioned. What rather surprises and disappoints us is, that though there are a number of drawings, we do not meet with any remarks that tend to explain the uses for which the utensils may be supposed to have been designed. Beside pavements, there were some remains of painted walls of plaister; and beside the earthen ware, pieces of glass urns, bottles, &c. with keys, horns and bones of animals, together with coins of gold, silver, and copper, of *Claudius*, *Nero*, *Galba*, and other emperors, down to *Constantine*. The earthen wares are of different colours, some highly polished and ornamented, among which is a beautiful red bason, but not without fractures. From all circumstances, it appears that there was a row of houses here in the time of the *Romans*. They are supposed to have been built of wood, and destroyed by fire.

The sixteenth article contains *Observations on a Picture by Zuccaro, from Lord Falkland's Collection; by the Hon. Daines Barrington*. This picture represents Lord Burleigh playing at cards with three other persons of distinction: the game is supposed to be *Primero*, which prevailed much in the reign of Queen *Elizabeth*, having been probably brought from *Spain* by *Philip II.* This naturally introduces three other essays on the *Antiquity of Card-playing*; by Mr. *Barrington*, Mr. *Bowle*, and Mr. *Gough*. These gentlemen, although in some particulars they may dissent from each other, all seem to agree that the *Spaniards* have the best pretensions to be considered as the original inventors of this amusement. The time of their first appearance in this country is uncertain. A passage is produced from the *Wardrobe Rolls* in the sixth year of Edward the First, which mentions the grant of viii s. v d. to the King for playing *ad quatuor reges*; but whether these *four kings* have any relation to *cards*, or refer to some other diversion, it seems not possible at this distance of time to determine: the latter is, perhaps, on the whole more probable. It is very reasonably supposed that they might have their origin in the days of *chivalry*: the first certain notice of their having been known

known in *England* is from a record in the time of *Edward IV.* 1465, by which we learn that the importation of them was prohibited, and ‘this’, says *Mr. Gough*, ‘is about fifty years after their probable invention.’ He observes that the use of cards among the *Chinese* is evident, not only from a *Chinese* painting where their ladies are represented playing at a game with something much thicker in substance than cards, yet shaped and numbered like them, but also from a pack of *Chinese* cards in his possession, made of the same materials as the *European*. However, the devices on these cards are very different from those known in this part of the world.

*Observations on our ancient churches*, by the Rev. Mr. Ledwich, form a more learned and laborious article, and furnish some useful and agreeable information. The *Britons*, beside their wattled and wooden churches, had, even more lately, only some poor stone fabrics, so that we are not to look among them for any thing curious in the arts of masonry or architecture; nor did the *Anglo Saxons* greatly excel them: it is certain, says this writer, that what are called the *Saxon* ornaments, and the *Saxon* style, have not the most distant relation to that people, as inventors; it was truly the *Roman* style; and for all the sculptures which adorn our capitals and arches we are indebted to foreigners. After the demolition of the monuments of ancient architecture in the time of *Constantine*, a new style of building and ornament commenced, which was a corrupt imitation of *Eastern*, *Grecian*, and *Roman* models. Hence the origin of what this gentleman terms the *Saxon feuillage*; the most perfect instance of this style, we are told, is the capitals of the *French* church at *Canterbury*; which, from the account here given, we conclude to be the same with the crypt or substructure of the cathedral in that city, and which is of very ancient date. It presents a number of these capitals, consisting chiefly of Egyptian hieroglyphical figures, of which here is a list taken from the *Antiquarian Repertory*. All this occasions some pertinent and ingenious remarks on the superstitions which prevailed about the ninth century, ‘when the decay of learning and the corruption of religion reduced Christianity almost to semi-paganism.’ In the close of this paper, Mr. Ledwich adds some strictures on what is commonly called the *Gothic* arch; but he tells us sufficient evidence remains to evince that the pointed arch was known and used many centuries before the *Gothic* power was established, or the romantic expeditions to the Holy Land commenced.

We shall finish our present account by taking notice of the 20th Number of this collection, which is, *A circumstantial Detail of the battle of Lincoln*, A.D. 1217, 1 Henry III. This was the battle which put an end to the pretensions of *Lewis* the Dauphin of *France*, who was compelled, after some other losses and dis-

appointments,

appointments, to leave the kingdom in that year. Mr. Pegge compiles, from our ancient historians, a detail of what passed at *Lincoln* on this memorable occasion. *Matthew Paris*, he regards, with reason, as the most authentic testimony, by whom therefore he corrects other writers. He considers *Rapin* as having had a just and clear idea of the business; and accordingly inserts the general and concise representation of the conflict as given by that judicious and impartial historian, and then adds farther illustrations on the subject, suitable to such a memoir. The gallant defence of the castle (for the King) by the Lady *Nicholaa de Hara*, widow of Lord *Camville*, renders this historical event yet more remarkable. This lady was three times *Sheriffess* of *Lincolnshire*. The city, which had sided with the *Barons* against the King, was abandoned, after the battle, to a general plunder; the soldiers found an inestimable booty, and therefore called it *Lincoln Fair*.

[ *To be concluded in our next.* ]

ART. III. *Principles of Anatomy and Physiology*. By John Aitken, M. D. Fellow of the Royal College of Surgeons, &c. &c. 8vo. 2 Vols. 12s. Boards. Murray. 1786.

**N**OTWITHSTANDING the many valuable works on anatomy and physiology which are already in the hands of the Public, Dr. Aitken thinks that a book, exhibiting, in a concise and perspicuous manner, and in a portable form, the principles or rudiments of the science, is still wanting. Allowing this, it is the part of a critic to determine how far the present performance is calculated to supply the defect.

The Osteology (which part of anatomy every systematic writer has judiciously placed first in order) is briefly comprehended in 70 pages, not of the closest print. It is not however too short: the bones being accurately, though not minutely described. As this part of anatomy is chiefly subservient to surgery, it has been usual with osteologists, when describing a bone, to give an account also of the diseases and accidents to which it is liable. They have even gone farther, and have detailed the method of cure in such cases. Thus three distinct branches of medicine, Anatomy, Nosology, and Therapeuticè, are blended together, to the no small embarrassment of the student. Dr. Aitken has in some measure, though not altogether, avoided this inconvenience, for he seldom introduces practical remarks, while he is engaged in describing the parts.

Myology follows Osteology. This arrangement is perfectly natural. The order which our Author pursues is not that in which the muscles appear on dissections. He begins with the face and head, proceeds to the trunk, and thence to the extremities. This method

thod is, in our opinion, better than any other ; because the muscles belonging to any particular part come into one view ; whereas, in other methods, part of the muscles of the abdomen is first considered ; the other being left till the end of the dissection. With respect to the particular description of each muscle, Dr. Aitken has judiciously followed the example of our best anatomists, and divided each article into three parts, shewing the origin, insertion and use of the muscle described.

Angiology is next considered. After describing the heart and pericardium, the Author follows the ramifications of the blood vessels through the whole body. In this part he is very concise ; especially with respect to the venous system. We should have thought he might have enlarged his account of the lymphatic system, which is placed at the end of the Angiology, like an appendix, and is comprized in less than three pages, though Mr. Cruikshanks (See Review for June last, p. 500.) could write a quarto volume on the subject.

The Neurology forms the first part of the second volume. Here we discover nothing new. The descriptions are short, but accurate, and easily comprehended.

Splanchnology, the most important part of anatomy, is largely and judiciously treated. Dr. Aitken appears to have carefully avoided entering on any controverted points, his business being to describe the parts, and not to perplex the student with opinions concerning their uses, except such as are evident, and easily discoverable.

Having finished the anatomy of the human body, Dr. Aitken subjoins a short and comprehensive summary of the principles of Physiology. He has made much use of Dr. REID's *Inquiry into the Human Mind*, in describing the senses, and endeavouring to account for the mode by which external objects affect the sensorium ; we say *endeavouring to account for*, because no explanation, however plausible, hath satisfactorily accounted for the action of external objects on the nerves of sense, nor shewn how these nerves convey to the mind the ideas excited by the impressions received. The great difficulty rests on this question ; How do the body and soul act reciprocally on each other ? The one we *know* to be material, the other, we are *taught*, is immaterial. The anatomist and physiologist must confine his thoughts to the former ; when he comments on the latter, he is generally bewildered. Dr. Aitken judiciously leaves all farther enquiries on this dark subject, to the metaphysician.

Before we conclude our account of this useful performance, we must not omit mentioning the great number of explanatory plates, which, though not very elegantly engraved, are good representations of the several parts of the human body ;  
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those exhibiting the muscles are, in our opinion, superior to the rest; but by this commendation of a part, we mean not to censure the others.

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ART. IV. *Observations on the Subject of the Fourth Eclogue, the Allegory in the Third Georgic, and the primary Design of the Æneid of Virgil: With incidental Remarks on some Coins of the Jews.* By Samuel Henley, F. S. A. Rector of Rendleham, Suffolk. 8vo. 2s. 6d. Boards. Johnson. 1788.

OF the various and interesting compositions of the great Roman poet, none seems to have more forcibly excited the attention, both of ancient and modern scholars, than that which is the principal subject of the work now before us. The fourth Eclogue of Virgil has given rise to various controversies, both critical and theological: it has been appealed to by primitive Fathers, and by modern Divines, as affording evidence for the truth of Christianity; it has been spiritualized by pious mystics into a prediction of the holy Virgin, of the Messiah, of the propagation and effects of the Gospel, and even of the doctrine of the \* Trinity; it has been imitated by one of the best English poets; it has repeatedly exercised the sagacity of the ablest commentators of almost every nation of Europe; and it, perhaps, still opens not an unfruitful field of investigation to the grammarian, the historian, and the critic.

The Observations of Mr. Henley are occasioned by Bishop Lowth's twenty-first Lecture on the Sacred Poetry of the Hebrews. The learned Prelate there asserts the connection between the fourth Eclogue and the writings of the Hebrew prophets.—He maintains, that Virgil must have drawn his images, either mediately or immediately, from the Scriptures—either from the Septuagint version, which was at that time well known through the world,—or from those prophecies which, having probably been taken thence by the Hellenistic Jews, and thrown into Greek verse, were then current under the names of the Sibyls. He thinks that there is something more mysterious in the composition of the poem than has been generally imagined—that the true design of the poet has not yet been discovered—and that

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\* We shall not, we trust, incur the imputation either of *heretical impiety*, or of *querulous moroseness*, if we object to the exposition which Ludovicus Vives has ventured to give of the 47th line—

*Concordes stabili fatorum numine Parcæ.*

“Fortasse nimium curiosum videri posset, si per hæc Parcæ concordēs numine et voluntate fatorum intelligi Sibyllam voluisse diceremus tres personas in Divinitate.—Sed hæc ne attingamus; ne obtundamur vel impiorum; vel morosorum, vociferatione ac quiritatione.”

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the history and situation of the Roman world at that time supplies no character, nor events, concerning which such magnificent predictions could possibly have been uttered. He then concludes the Lecture by delivering his own opinion in the following words:

‘Cum vero hæc ipsa adeo luculenter explicet peregrina quædam Interpretatio ex Hebræorum rebus ac monumentis superinducta, cujus vim omnem et magnitudinem nullo modo complecti potuerit, aut etiam attingere, ipsius Poetæ animus; quid mihi hac in re concedent eruditi, nescio; quid sentiam, vix audeo exponere: et tamen dicam, id mihi tam mirabile tamque prodigii simile videri, ut nonnunquam pene inducar, ut serio credam, id semel evenisse quod Socrates περινομιαν, ut solet, apud Platonem de poetis ait\*: δια ταύτα ὁ θεός, εξαίρουμένος τούτων οὖν, τούτοις χρηταὶ ὑψηλταῖς καὶ τοῖς χρησμεύοις καὶ τοῖς μαρτυροῦσι τοῖς θεοῖς ἵνα ἡμῖς οἱ ἀκούοντες ἰδῶμεν, ὅτι καὶ οὗτοι ἴσιν οἱ ταῦτα λεγόντες οὕτω πολλοῦ αξία, οἷς οὐκ ἂν παρίστανται, ἀλλ’ ὁ θεὸς αὐτοὶ ἴσιν ὁ λεγών, διὰ τούτων δι’ ὀφειλίσταται πρὸς ἡμᾶς.

In a note subjoined to the Lecture, after refuting the opinions of Servius, and other commentators, in favour of Saloninus, Asinius Gallus, or any son of Pollio; after asserting that the prediction of the poet agrees neither with the age nor situation of Marcellus, nor Drusus, this able critic readily admits its congruity, so far as a son is concerned, to the child with whom Scribonia was at that time pregnant. ‘Here the difficulty with his Lordship begins. For how, considering the situation of Octavius at this period, could *his* child be the subject of such a prediction?—Why, in predicting the future greatness of a son of Octavius, should Virgil address his prediction to Pollio?—And, supposing these difficulties solved, how can the *language* of the prediction itself be reconciled to the *subject* of it?’

In answer to the first question, respecting the situation of Octavius, Mr. H. states, that in the year 714, when all the horrors of civil discord were impending over Italy, a reconciliation was effected between Antony and Octavius, by the mediation of Cocceius, Pollio, and Mæcenas. The result of this treaty was a new partition of the Roman world, which was highly favourable to the aspiring views of Octavius, and which left him, at the time when this Eclogue was written, master of Italy, and that part of the empire which under its own name comprehended the world. Under these circumstances, at peace with his colleague abroad, having nothing to apprehend at home, and invested with power to appease those commotions by which the empire had been so lately convulsed, Mr. H. asks, ‘what might not Octavius hope—or, what might not the flattery of a poet, who in circumstances less favourable had stiled him a God, now prompt his aspiring mind, and on the ground of a divine prediction, to expect—would be the future greatness of his son?’

\* PLATO in *Ione*.

Mr. H. endeavours to remove the second objection of Bishop Lowth, viz.—that it is highly improbable that Virgil should have addressed a poem, predicting the future greatness of a son of Octavius, to Pollio, who had not been the friend of Octavius, but of his rival Antony—by saying, that whatever political enmity might have existed between Pollio and Octavius, prior to the treaty of Brundisium, yet in the patronage of genius, at least, they had been unanimous—that while Pollio held the territory of Venice for Antony, the talents of Virgil attracted his notice—and that by his means the Poet had been introduced to the knowledge and favour of Octavius, who restored to him his patrimony, which the soldiers had usurped. He thinks, therefore, that nothing could be more natural, nothing more consistent with the nicest address, ‘than that Virgil, whose poetic talents had first procured him the protection of Pollio, and, by his means, the munificence of Octavius, should offer through his first patron, who was not only at this time Consul, but had been chiefly instrumental, by negotiating the peace, to the establishment of Octavius in power, a poetic compliment to his greater benefactor, on a prediction supposed to point out his son?’

Mr. Henley enters more largely into a refutation of the Bishop's third objection—that the language of the prediction cannot be reconciled with the subject of it.—He adduces a number of circumstances which have a tendency to prove that Virgil could not have been ignorant of the existence of the Jewish Scriptures.—He thinks it inconceivable that the effulgence of their poetic splendor should have failed to catch his attention—and he says, that if we add to this the similarity between the subject of the Jewish prophecies and his own, a doubt can scarcely remain, that the lips of the Sicilian Muses were touched by the Poet with a coal from the Prophet's altar.

Our Author then proceeds to explain such passages of the Eclogue as appear most likely to illustrate and support his hypothesis. The most novel remark which we meet with, seems to be that on line 11:

*Teque adeo, decus hoc ævi, te Consule, inibit,  
Pollio; et incipient magni procedere menses.*

“During thy Consulship, O Pollio! during thine, shall this glory of the age be conceived\*, and the months of gestation advance.”

\* ‘Or rather, “shall quicken.” An infant may be said VITAM INIRE, cum jam maternorum viscerum latens onus. SENECA. *Epist.* cxxiv. Thus, in GENES. xxv. 22: ΕΞΗΡΤΩΝ δὲ τὰ παῖδια τὸ αὐτὸν. Consult Hippocrates on the first motions of the fœtus. HESYCH. in Ἀλφια. —The force of this remark, communicated by a polite and accomplished scholar, is confirmed by LUCRÆTIUS, iii. 631.

*Præterea si, jam perfecto corpore, nobis  
Inferri solita est animi vivata potestas,  
Tum cum gignimur, et vitæ cum limen INIMUS—*

"This glory of the age:" that is, *the age predicted*. It was in the consulship of Pollio that the marriage of Octavius to Scribonia took place; the *great months* therefore are *the months of her pregnancy*, which at this time was advancing.

This interpretation is ingenious, though we are not convinced of its propriety. Mr. H. produces no instance in which the verb *ineo* is thus used absolutely, *inibit* for *vitam inibit*, or *vitæ limen inibit*. We will, however, furnish him with two passages from Tacitus, which may, perhaps, tend in some degree to remove this difficulty, which is complained of both by Burman and Heyne. Annal. lib. iii. 11. *Quanquam patres censisset, ob receptum Marobœum, et res æstate priore gestas, ut ovans iniret, &c.* Lib. xv. 32. *Namque ad eam diem indiscreti inibant, quia lex Roscia nihil, nisi de quatuordecim ordinibus, Janxit.* In the former passage, *iniret* is used for *urbem iniret*: in the latter, *inibant* for *scenam inibant*.

Lines 26, 27, 28, 29.—

*At simul heroum laudes et facta parentis  
Jam legere, et quæ sit poteris cognoscere virtus;  
Molli paulatim flavescet campus arista,  
Incultisque rubens pendebit sentibus uva"*—

are thus explained by Mr. H.: "Before you be old enough to view on those plains, which have so lately been the theatre of heroism and horror, the devastations of civil discord; its vestiges shall gradually disappear, and the tranquil occupations of husbandry shall hide them." The passage is thus fancifully interpreted by Ludovicus Vives, and wrested to the support of his system—"Sequenti ætate, instituta doctrina Dei, exemplis Christi, disciplina Apostolorum, extendet se pietas latissimæ; non jam ad munuscula et res minutas, sed ad colligenam messem, vindemiam, mel. Ingredientur Judæi, et magna multitudo gentilium: flavescet paulatim arista gentilis tenera, et in spinis humanæ contumaciæ colligetur uva suavis, et in dura ignorantia nascetur dulcedo mellis."

Mr. Henley concludes his observations on the fourth Eclogue in the following words:

"Notwithstanding what is advanced in the Lecture, on the incongruity of Virgil's language to his subject, upon any other idea than that of a mysterious relation to the Messiah and his kingdom; it is the voluntary concession of his Lordship, in the note, "that, no person could be any where found more worthy of this prophetic Eclogue, nor whom it would more aptly fit, or with whom its contents would better quadrate, than a son of Octavius; provided it could be shewn that a son was born to him, in the year when Pollio was Consul." Now, though it be impossible to supply the proof which his Lordship requires; yet, so far as the spirit of the postulate is concerned, a satisfactory answer can be given. For notwithstanding upon the present hypothesis (which perfectly harmonizes with the history of facts) Octavius had no child, till the year *after* Pollio was Consul,



Consul \*, and then only a *daughter*; yet, as Scribonia became pregnant in the consulship of Pollio, and the Eclogue was written in that very year, Virgil (whatever the coincidence of the time with the adopted prediction might have led him to expect) certainly could not know, without the gift of prescience, the sex of this unborn child.'

On lines 8, 9, 10, 11, 12, of the third Georgic, our Author observes—

' These lines are part of an Allegory, intended to prefigure the *ÆNEID*; which Virgil was at this time meditating, in honour of his patron Augustus. They exhibit the Poet in an agonistic capacity; and, from a consciousness of his powers, secure of success. In the solemnities of the Pythian Games, not those only who were eminent for athletic skill, but such also as excelled in mental endowments, were equally admitted to contend. It was therefore in a competition of this kind, that Virgil proposed to engage. The summit of the Aonian mount being the scene of this projected contest; and the leading thence the Muses of Greece the object; it follows, that the highest honours of poetry were to be the prize, and HOMER the destined Antagonist. Hence, the fable of the Grecian Bard was adopted by his Roman Rival, and every incident selected from it, that could give energy to emulation. How far the success anticipated by Virgil, was realized in the judgment of his countrymen, the exultation of Propertius may help to decide:

- - - - - *Cedite, Graii!*  
*Nescio quid majus nascitur ILIADÆ.*

' Having come off victorious, at least in idea, the conqueror, as was usual with victors in the Grecian games, salutes his natal soil with the promise of a triumphal return; and of bringing back to it, a second time, the emblems of his conquest:

PRIMUS Idumæas referam tibi, Mantua, palmas.

' In explanation of the Allegory, it may be observed that, by *Mantua*, is to be understood his *native language*; which he now purposes to honour with an EPIC as superior to Homer's, as he had surpassed Theocritus in ECLOGUE: — the *Muses of the Aonian Mount* characterizing the *one*, and *Those of Sicily* the *other*:

SICELIDES MUSÆ! paullo majora canamus.—

The *palms* to grace this second triumph, like those he had borne to signalize the former, were to be IDUMÆAN: that is, the APPROPRIATE IMAGERY of the JEWISH PREDICTIONS.—To support this

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\* ' The following statement of facts, from Appian and Dio, will place this matter in the clearest light:—The consulship of Pollio commenced with the year 714; in the former part of that year, Octavius married Scribonia; towards the close of it, the treaty of peace was confirmed; and early in the following, Julia was born.—*Professor HEYNE*, from verses 11 and 61, concludes, that the birth of the child foretold was expected to happen in 714; but it is evident from verse 10, that the 61 must be taken proleptically; and there is nothing in verse 11 to carry back the pregnancy so far as his position demands.'

interpretation ; it may be alleged that, were *palmas*, in the midst of a context indisputably *allegorical*, to be taken, as it has been by the Commentators, *literally* ; every principle of just construction must be subverted. Had *palmas* been used without any attribute, it might have been difficult to ascertain its meaning ; but, with *Idumæas* as an index, and the reference to the *Fourth Eclogue*, which the *Primus referam tibi Mantua* contains ; it becomes obvious, on consulting the *Æneid*, what sense *palmas* was designed to resume.'

We feel no scruple to confess, that we are not clear-sighted enough to discover either the *index*, of which Mr. H. speaks, in the word *Idumæas*, or any the most distant reference to the fourth Eclogue in the words, *primus referam tibi, Mantua*. We apprehend, that the verb *refero* never bears the signification which, in order to support his position, Mr. H. has been obliged to affix to it, viz. that of *bringing back a SECOND time*. We recommend to his consideration the following verse of Martial, lib. x. Ep. 50. ver. 1.

" *Frangat Idumæas tristis victoria palmas.*"

We know that some few instances of imitation of the Hebrew poets, either real or imaginary, may be, and have been, discovered in the *Æneid*. But we would ask, whether this be sufficient to justify the prophetic boast of Virgil, that 'his second triumph should be graced by Idumæan palms,' i. e. (according to Mr. H.) that the grand characteristic of his future poem should be its adoption of *the appropriate imagery of the Jewish predictions*? On the whole, we are disposed to acquiesce in the sober and rational exposition of the learned and judicious Heyne, to whose excellent edition of his works the Mantuan Bard is, perhaps, more deeply indebted, than to the collective labours of all his numerous Commentators. "*Primus ego,*" &c.] "*Ideo primus, quod ante illum nullus Mantuanus poeta fuit. Argute magis quam vere modo Græcis poetis palmam arripere, modo, quod Catroens commentus est, iter in Graciam suscipere velle putatur. Qui primus inter aliquam populum poeta clarescit, is Musas sacum in patriam ducere dici potest, et ornatus, ab Helicone, Bæotia, Æonibus olim habitatæ, monte ; idem referre laudem, gloriam, præmia, victoriæ insignia, palmam, dici potest, respectu certaminum musicorum, quæ inter Græcos haberi solebant. Idumæas autem palmas, poetico plane epitheto, appellabat a nobili aliquo genere. Idumen Poetæ pro Idumæa, ac tota Judæa, dicunt ; quam quidem palmis frequentem fuisse notum est.*"—" *Arbusto palmarum dives Idume.*" Lucan. iii. 216.

What is added by Mr. Henley, that the predictions of the Sibyls, and probably the Jewish Scriptures, were originally written on palm leaves, affords, we think, but a feeble prop to his hypothesis.

Of the *Æneid*, he delivers his opinion thus : 'That the consistency of its parts, and its symmetry as a whole, entirely depend on its prophetic character ;'—and that the grand design of the Poet was 'to reconcile a vain and superstitious people to the late

late subversion of their Republic; by insinuating, that the establishment of *The House of Caesar* in the person of AUGUSTUS, and the consequent extension of their empire, were irrefragable proofs of his being THE UNIVERSAL SOVEREIGN, SO LONG PROMISED; and THE DIVINE OFFSPRING OF JUPITER HIMSELF.\*

To these observations on Virgil, are subjoined some acute and learned remarks on seven Jewish Coins, of which neat engravings are given from Kircher and Bayer. In the course of these remarks, the Author corrects some errors of Bayer respecting the occasion on which one of these coins was stricken. He connects this part of his work with the preceding, by proving, that the Palm was the national symbol of the Jews. He remarks that this symbol was exhibited on their coins under different forms, according as their circumstances differed: the tree itself, yielding fruit, being adopted to express their independent condition; but while they languished in a state of dependence, a detached branch was the sign, together with a crown, to mark their subjection. The curious reader will find, in this part of the work, many judicious observations on the subject of Jewish coins, and some successful illustrations of passages in profane as well as sacred writers.

On the whole, Mr. Henley is justly entitled to our gratitude for his endeavours to illustrate an obscure but interesting subject of classical investigation: and though we do not implicitly assent to his opinions, yet we cannot but applaud the manly freedom with which he has avowed them, as well as the ingenuity and erudition with which he has laboured to support them.

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ART. V. *A Tour in England and Scotland*, in 1785. By an English Gentleman. 8vo. 7s. 6d. Boards. Robinsons. 1788.

A Succession of literary travellers\* have, in defiance of popular prejudices, ventured, within these few years past, to explore the northern parts of this kingdom; and have now rendered the country and inhabitants of Scotland almost as familiar to us as the southern division of the island. Being men of observation and knowledge, they have described places and manners; they have remarked errors, and suggested improvements; and have thus made suitable returns for the hospitality of their reception. The present writer offers many pertinent remarks on objects which he met with on his journey northward through England; which, though very properly noticed as they came in course under his view, are too well known, or not important enough, to be detached: and although it may be thought that

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\* Pennant, Johnson, Boswell, Anderson, Knox, &c.

British travels cannot furnish many novelties, yet as manners are formed by local circumstances, a great difference may be discerned by an intelligent observer within small distances. He describes several of those sublime and wild scenes that are to be found in the north of England, and in the least cultivated parts of Scotland; for the farther we recede from large towns and improved society, the more rugged grandeur appears on the face of the country. Where the inhabitants are scattered and few, their habits and customs are fashioned by the nature of the country; but where they are numerous, they gradually form the country in the most convenient manner for human purposes. In the one case, we view, in land and water, the rough work of nature; in the other, the successive operations of labour and invention have polished and adorned the landscape, which thus exhibits to us more of art than of nature.

The western coast of Scotland is so deeply indented by the sea, and the humidity of the climate renders the produce of agriculture so precarious, that nature seems to point out the sea as the proper element for cultivation. Our Author describes the husbandry about Inverary as very slovenly, the corn, after sowing, being neglected, and left to be over-run with weeds. This neglect is easily accounted for, from the long interval between sowing and reaping, and the uncertainty of reaping at last; whereas the labour bestowed on the sea is immediately productive, and, what is perhaps equally enticing, allows many idle intervals. We have here a scheme for the improvement of the fishery, which we hope will not be overlooked, when such plans are under consideration: but whatever design is adopted, we are persuaded that farming and fishing must be kept as distinct occupations, or neither of them will succeed. We are sorry, however, that the tyrannical spirit of landholders, every where too evident, is so blind in the remote parts of Scotland, as to obstruct their own interest rather than suffer their peasantry to rise above barbarism.

Scotland has long been reproached with her deficiency in wood, a reproach which originated in the turbulent disposition of the people, who, in their intestine commotions, desolated the country worse than invaders would have had the industry to do. Our Author's Tour evinced the fact, soon after he entered the country:

‘ Wednesday, 22d June. Leave Moffat, and ascend an hill, which is nearly three miles in height. From this height you have a most extensive and dreary prospect of the West Highlands, without so much as one single tree or shrub to be seen, which ever way you turn your eye, for thirty miles around.’

We are not, however, to form an idea of the whole country from this naked prospect; for, as we travel farther north, we find

‘ The estate of Lochiel to the north-west reaches all the way to Loch-Arkek, where there is an extent of wood near twelve miles long, all firs: and, at the upper end of Lochiel is a very good oak wood, of near 200 acres. The easy communication with *the water and the sea*, must make the timber of considerable value, if suffered to grow to a large size; but the growth of trees has been much neglected. The whole country being turned into pasture land, for the more immediate profit arising from grazing, has prevented the wood from getting up, which it would do naturally, if it were only protected from the cattle, as clearly appears from several spots about Fassifern’s house, where the cattle are not suffered to go, being covered with very fine oak and birch. Were this simple plan adopted, either by inclosures or otherwise, in the worst part of the estate, where grazing is not so profitable, in the course of ten years woods might be raised which would be very profitable. As climate here is so much complained of, and the ripening of the corn is a matter of great uncertainty, the grazing ground might, at a small expence at first, be made more productive than it is at present, by adopting the method used in Derbyshire, of large enclosures, where grass will always grow better than when it is entirely open. This would feed more black cattle, and employ more people to attend them, than sheep do, the rearing of which, I clearly see, if continued to its present extent, will depopulate the whole country; for one family can attend as many sheep as several miles will graze.’

The Author, after extracting from Cunningham’s history of Great Britain a character of the Scots Highlanders, adds some farther particulars :

‘ Throughout the whole of the Highlands there are, at this day, various songs sung by the women to suitable airs, or played on musical instruments, not only on occasions of merriment and diversion, but also during almost every kind of work which employs more than one person, such as milking cows, watching the folds, fulling of cloth, grinding of grain with the *quern* or hand-mill, hay-making, and reaping of corn. These songs and tunes re-animate, for a time, the drooping labourer, and make him work with redoubled ardour. In travelling through the Highlands, in the season of autumn, the sounds of little bands of music on every side, joined to a most romantic scenery, has a very pleasing effect on the mind of a stranger. There is undoubted evidence, that from the 12th to the 15th century, both inclusive, the Scots not only used, but, like their kindred Irish, excelled in playing on the harp: a species of music, in all probability, of Druidical origin. But, beyond all memory or tradition, the favourite instrument of the Scotch musicians has been the bagpipe, introduced into Scotland, at a very early period, by the Norwegians. The large bagpipe is the instrument of the Highlanders for war, for marriage, for funeral processions, and other great occasions. They have also a smaller kind, on which dancing tunes are played. A certain species of this wind music, called *pibrochs*, rouses the native Highlander in the same way that the sound of the trumpet does the war-horse; and even produces effects little less marvellous than those recorded of the ancient music. At the battle of Quebec, in April 1760, whilst the British troops were retreating  
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in great confusion, the General complained to a field-officer of Fraser's regiment, of the bad behaviour of his corps. "Sir," answered he with some warmth, "you did very wrong in forbidding the pipes to play this morning: nothing encourages Highlanders so much in a day of action. Nay, even now they would be of use." "Let them blow like the devil, then," replied the General, "if it will bring back the men." The pipes were ordered to play a favourite martial air. The Highlanders, the moment they heard the music, returned and formed with alacrity in the rear. In the late war in India, Sir Eyre Coote, after the battle of Porto Nuovo, being aware of the strong attachment of the Highlanders to their ancient music, expressed his applause of their behaviour on that day, by giving them fifty pounds to buy a pair of bagpipes. —

'So quick and powerful is the influence of moral causes in the formation of the characters of nations and men, that the Highlanders have actually undergone greater alteration in the course of the present century, than for a thousand years before. Freedom and equal laws, by encouraging industry, securing property, and substituting independent sentiments and views in the room of an obsequious devotion to feudal chiefs, have redeemed the character of the Highlanders from those imputations which were common to them with all nations in a similar political situation; while what is excellent in their character, the sensibility of their nature, the hardness of their constitutions, their warlike disposition, and their generous hospitality to strangers, remain undiminished. And, though emancipated now from the feudal yoke, they still shew a voluntary reverence to their chiefs, as well as affection to those of their own tribe and kindred: qualities which are not only very amiable and engaging in themselves, but which are connected with that character of alacrity and inviolable fidelity and resolution which their exertions in the field have justly obtained in the world.'

While we allow this traveller to be an entertaining companion on the road, we cannot but remark his propensity to digression\*; which occasionally draws him aside into discussions, not very obviously connected with the direct object of his work—the description of things as they are. It is to this fondness for story-telling, that we are indebted, beside the narrative of his tour, for an explanation of feudal tenures; a view of the ancient history of the kingdom of Northumberland; descriptions of the battles of Bannockburn, and Flodden Field; and the story of the hanging of Captain Porteous.—This last piece of modern Scottish history furnishes a remarkable instance of the resolution, order, and *good conduct* (if we may so express it) of a North British riot. In the case of poor Captain Porteous was seen—*The Majesty of the People*, arrayed in all its terrors!

\* \* Six views, on octavo plates, engraved by Heath, are given as decorations to this volume.

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\* We have also observed some peculiarities of expression, and defects of language, which should be removed in a second edition, if called for.

ART. VI. *Familiar Essays on interesting Subjects.* Small 8vo. 3s. sewed. Leigh and Sotheby. 1787.

THESE entertaining and improving Essays are declared, in the Preface, to be the work of the Rector of an obscure village : and it were to be wished that every village had a *resident* pastor equally able, and, what is of no less importance, equally well disposed, to form the minds of his parishioners to the various duties of humanity.

The subjects here considered are, *Method—Meanness, contrasted with Ingenuousness—The present fashionable Mode of educating young Ladies—Second Thoughts are best—The Blessing of a contented Mind—Emulation in Youth—Domestic Happiness—On the Causes of the Depopulation of the Country—On Exercise, and Temperance—On Humanity to Animals.*

We shall produce the greatest part of the last of these Essays, which we are persuaded the benevolent author will cheerfully allow us to exhibit by way of specimen ; as it may be read with profit in many families where the subject is deemed too trifling to deserve attention, and may prompt some to think, who never thought before :

‘ It is of the first consequence, in training up the youth of both sexes, that they be early inspired with humanity, and particularly that its principles be implanted strongly in their yet tender hearts, to guard them against inflicting wanton pain on those animals, which use or accident may occasionally put into their power.

• How many dispositions have been formed to cruelty, from being permitted to tear off the wings of flies, whipping cats and dogs, or tying a string to the leg of a bird, and twirling it round till the thigh is torn from the bleeding body ! How highly necessary is it for parents to watch with anxious care over their offspring, and strenuously to oppose such habits as these (though they often arise from mere childish imitations, rather than from a bad heart), and to stifle in the birth every wish and desire to inflict torture, or even give unnecessary pain !

‘ I have seen one instance to the contrary. It was of an amiable young lady, with whom such care was taken to keep her sensibility awake, that she was in a continual agitation, by those unavoidable accidents which animals experience ; but this so rarely happens, that the danger lies on the other side, and there is little fear of such a quality being carried too far. This tendency to cruelty, so direful in its effects to young minds, “ grows with their growth, and strengthens with their strength,” till, by the time boys arrive at manhood, they have lost all those sensitive perceptions, which do honour to human nature. Young master must have a little horse to ride, and a favorite spaniel to accompany him ; these alternately commit, what he terms faults, and, because they are his, he is to chastise them as he thinks proper. If the young gentleman is heir to a good estate, the domestics look up to him as their future master, and, not daring

to displease him, he is soon initiated by the servants into the "art of ingeniously tormenting" all sorts of animals, such as tying cats together by their tails, which irritates them to fight, or by shoeing them with walnut-shells; an owl is to be attached to the back of a duck, which of course dives in hopes of exonerating itself, and the owl follows, and when both return to the surface, the wet, but tortured owl, affords wonderful satisfaction to the young squire and his associates. Badger-baiting is succeeded by bull-baiting, and our hero is at length ushered into that noble diversion, the solace of some of our nobility, yet the disgrace of this kingdom, the cock-pit, where, amidst dreadful oaths and execrations, he completes a character which is above all fear of shame or humanity. He is so well taught to laugh at the distresses and infirmities of his fellow-creatures, that he would look upon it as a glorious act to drive over an old woman, should she happen to be too decrepit to escape the career of his phaeton; and his supreme delight is to see two human beings exposed naked upon a stage, and using the most skilful efforts to knock each other on the head. What a shout rends the air when one has laid his antagonist, for a time, breathless on the stage, with the blood streaming from the wound! In vain do we, who are not initiated into the supreme felicity of such scenes, look around to find out that pleasure of which we can form no idea. But surely, amongst the softer dispositions of the other sex, we shall never find the least tendency to cruelty. Yet are the ladies of this island not exempt; although I am proud to boast, that there are no women in the known world, who possess so much delicacy and sensibility; and yet, in some instances, I cannot exculpate them. Do they not confine the feathered warblers in a cage, barring them from freedom, their inherent right, and from those employments to which instinctive nature so strongly impels them? Will the lark carol with that energy, on one poor sod in his wire prison, as when he soars into the sky till his flight is imperceptible? I have known several of my female friends ambitious of a curious collection of insects. What was the consequence? In the course of the summer you see their dressing-rooms adorned with a number of those beautiful flutterers, stuck through with large pins; and I have seen my fair friends exulting in having caught one with variegated colours, holding his wings after he was impaled, lest the agonies of expiring life should injure his beauty after death. Is the lady fond of angling? she takes her station by the side of the murmuring stream, and, with the utmost unconcern, forces the barbed hook through the defenceless body of the writhing worm, and there it must remain, in torture, as a bait for the fish; for, should death put a period to its existence, it is no longer fit for use, and must be succeeded by another sufferer. Can there be a more dreadful, a more ingenious piece of torture contrived than this? yet will they tell you, with a laugh, it is only a worm. Is pain then confined to beings of a larger bulk? Has not the worm a body, in all its parts exquisitely formed by the hand of Providence? Shakespeare says,

— "Whilst the poor worm, which we tread upon,  
In corporal suff'rance feels a pang as great  
As when a giant dies."

' There



‘ There is another species of inhumanity, which all ranks, except the poor and indigent, stand accused of:—this is the custom of travelling post. How have I seen the trembling chaise-horse panting for breath, every limb shattered by the hardness of the road, come reeking into the inn-yard, and nearly expiring under the extreme exertion to which he has been driven! his sides bleeding with the spurs or lashes of the unfeeling post-boys! every muscle and tendon quivering with convulsive agony! In vain is he offered food; his mouth is parched with thirst and dust, he refuses sustenance, water he is denied, because it would probably put an end to his existence, and he is preserved for future and constant torment. But there must be some great cause, a stranger would say, some very good reason, why horses have been driven so unmercifully. On the contrary, it is the constant custom of those, who by their situations can afford it, to tip the postilion an extraordinary gratuity, for which sum he would, at any time, flog his horses, who must suffer in proportion, till they nearly expire under the torture. Inhuman custom! barbarous politeness! dreadful effect of *polished* manners! I have myself no doubt, that we must inevitably hereafter give an account of the expenditure of our time, and the motives upon which we acted, and that those who thus unfeelingly indulge themselves in such procedures toward the brutal creation, when no cause of moment demands such exertions, will be called upon to answer for those merciless lashes, and for those excruciating pangs, wantonly inflicted upon the uncomplaining animals, by whom they are so swiftly drawn.

‘ These poor creatures, alas! experience no advantage from the prohibition contained in the fourth commandment; but, by the force of all-ruling fashion, are doomed to suffer more on that day than on any other. But shall not this double breach of the laws of Heaven and humanity meet with double retribution, in the future dispensation of rewards and punishments? While the gentleman turns with horror from the brutal carmen, inflicting unmerited punishment on his faithful horses, let him reflect, that he is himself more culpable in the practice above-mentioned, because his education ought to have inculcated better principles.

‘ Let not these reflections be called too strong, or too severe—the cause of humanity (the *cause of every thinking and considerate man*) demands it. So various, so complicated are the evils under which the domestic animals suffer by the hand of man, that no expression can be too forcible to rescue them from the cruelties under which they so often languish.’

The aim of the Essayist, to stem the current of vice and folly, is highly laudable. But, while a moral author gratifies his own humane wishes by instructive writing, and kindred minds read and approve, vice and folly go on regardless of any but themselves, having neither leisure nor inclination for books: vice will not listen to counsel, and folly cannot receive conviction; so that reformation can only catch up straggling individuals, in situations peculiarly favourable for it. As for instance, where a tender-hearted mother of a family may, by the aid of a well-written essay, soften the disposition of an unthinking son or husband;

husband; or where instruction takes a retrograde course, as it sometimes may, by a sensible child happening to have finer feelings than the parent.

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ART. VII. *Tables of the apparent Places of the Comet of 1661, whose Return is expected in 1789.* To which is added a new Method of using the Reticule Rhomboid. By Sir Henry Englefield, Bart. F. R. S. and F. A. S. 4to. 2s. 6d. Elmsley. 1788.

**A**PIEN, the Imperial astronomer, observed a comet, and traced its path from Oct. 2d, to Nov. 20th, 1532. Fracastor, a physician at Verona, observed the same comet, from Sept. 22d to Dec. 4th; in the same year. Hevelius observed a comet in the months of February and March 1661. Dr. Halley, in consequence of the discoveries of his friend and master, Sir Isaac Newton, applied himself to calculate the orbits of all those comets of which sufficient observations had been recorded. In doing this he found many of them similar, and hesitated not to pronounce those, whose elements were almost coincident, to be only one comet, observed at its several returns to its perihelion. Thus he found the elements of the comets of 1456, 1531, 1607 and 1682 to agree so perfectly with each other, that he concluded them to be one and the same, and predicted its return in the year 1759. Halley, however, only announced the return of the comet on a general view of the system; Clairault reduced it to an accurate calculation, and gave the last decisive proof of the truth of the doctrine of universal attraction.

An equal similarity in the elements of the comets of 1532 and 1661, deduced from the observations of Apien, Fracastor, and Hevelius, induced Halley to predict its return in 1789. The difficulties however of accurately calculating its places, or even of ascertaining the true time of its perihelion, are much greater than those with which the celebrated Clairault encountered. This comet, in receding from its last perihelion, approached near to Jupiter and Saturn, when it passed their orbits; it is probable also that it passed not far from Herschell's planet; the influence of these large bodies must have been very considerable: and it is impossible to know whether other bodies, yet undiscovered, might not disturb this comet in the remote parts of its orbit. All the calculations, therefore, will be liable to errors which astronomers must despair of correcting.

Sir Henry Englefield, in the work before us, has given the places of the comet on fifteen different suppositions of its arrival at its perihelion, from August 25th, 1788, to August 12th, 1789. In each supposition, the apparent longitude and latitude is given for every 8th day, from 96 days before, to 96 days after, the perihelion. The method in which Sir Henry has constructed the

the tables is mechanical, viz. from the projection of the comet's orbit on the plane of the Ecliptic; but, without the drawing which accompanies the pamphlet, we cannot give an account either of the projection, or of the method of computing from it the places of the comet. We can only say, that it is ingeniously contrived, and neatly executed; and will be found tolerably accurate, at least as accurate as fine pointed compasses and good scales can make it.

The description of the method of taking the right ascension and declination of the heavenly bodies, with the reticule rhomboid of Dr. Bradley, without placing the instrument in the plane of the Equator, would be totally unintelligible without the figures: it is worthy the attention of the practical astronomer.

ART. VIII. PHILOSOPHICAL TRANSACTIONS of the Royal Society, Vol. LXXVIII. For the Year 1788. Part I. concluded; from p. 249.

#### PHILOSOPHICAL PAPERS.

*Of the Methods of manifesting the Presence, and ascertaining the Quality, of small Quantities of natural and artificial Electricity.*  
By Mr. Tiberius Cavallo, F. R. S.

**M**R. Cavallo justly observes, that our knowledge of electricity goes very little, if at all, beyond the superficial part of it; that those who are now willing to distinguish themselves in this branch of philosophy, ought to examine the electrical power, not so much in its accumulated as in its incipient state; that its first origin, or very beginning, ought to be investigated; as it is afterwards very easy to understand its increase, and to comprehend how a great quantity may be accumulated by repeated additions of the smallest portions.

He accordingly gives an account of the different methods that have been contrived for ascertaining small quantities of the electric power, pointing out their respective advantages and defects. He considers more particularly the two ingenious improvements made by Mr. Bennet, to one of which, the electrometer, we think he hardly does justice. Its advantages, he says, are 'a greater degree of sensibility, and a more easy construction:' its disadvantages, 'first, that the instrument is not portable; and, secondly, that even when not carried about, it is apt to be spoiled very easily:' but we can affirm from our own experience of it, that it is portable, and not more liable to be spoiled than is naturally to be expected in so delicate an instrument: we are well assured that it has been carried from Derbyshire to London and York, without injury.

Mr.

Mr. Bennet's *Doubler* is the subject of a more minute and more important investigation. The principle of it is this. By M. Volta's semi-insulated plates, *diffused* electricity is attracted, and *condensed* into a small compass. When one plate has received electricity, *positive* for instance, another is laid upon it; and the atmosphere of the first, repelling the electric fluid from the second (which is touched with a conducting substance, to carry off the fluid), produces in this second an equal *negative* electricity, without losing any of its own: the second is, in like manner, made to produce an equal *positive* electricity in a third: the first and third, now both *positive*, being placed side by side, act with double force, and the second, laid upon them, acquires an electricity nearly double to the first; and by repeating this simple procedure, the minutest degrees of electricity are continually doubled, till they become sensible. Now it is plain, that if any electricity exists in the plates themselves, this electricity of their own will be multiplied as well as that which we want to discover by them; and Mr. Cavallo has shewn, from a variety of experiments, that they always do contain electricity, which becomes sensible after a certain number of doublings. He shews also, that this is not peculiar to the semi-insulated plates, but that, 'strictly speaking, every substance is always electrified, viz that every substance, and even the various parts of the same body, contain at all times more or less electric fluid than that quantity of it which it ought to contain, in order to be in an electrical equilibrium with the bodies that surround it.' The fluctuating electric state of the air, the passage of electrified clouds, the evaporation and condensation of fluids, and the friction arising from various causes, are perpetually acting on the electric fluid of all bodies, so as to increase or diminish it, or disturb its equilibrium; and very small differences in its distribution, such as do not affect our instruments, may be sufficient for several interesting operations of nature. The excitation of electricity by our machines appears, from the author's curious observations, to be no other than a rapid doubling or multiplication, on principles analogous to the above mentioned, of the natural surplus of electricity existing in the glass or rubber.

*Observations on the Manner in which Glass is charged with the Electric Fluid, and discharged.* By Edward Whitaker Gray, M. D. F. R. S.

It is commonly supposed, that the natural quantity of electric fluid in glass cannot be increased or diminished; and that it is impossible to add any to one surface of a plate or jar, unless an equal quantity be, at the same time, given out from the other surface. Dr. Gray, on the contrary, considers it as one of the fundamental laws of electricity, that glass, and every other known

known substance, may have their natural quantity of electric fluid either increased or diminished to a certain limited degree; which degree (*cæteris paribus*) is in proportion to the extent of surface. An insulated jar will receive, by its knob, a certain quantity of electric fluid on the inner surface, and nearly an equal quantity may then be drawn off by the finger from the outer surface; but this departure of the fluid from the outside cannot be (as it has been supposed) the cause which permits the addition of fluid to the inside, but merely the consequence of the action of that surplus quantity which was thrown in, and which may be taken out again by touching the knob instead of the coating. When this first quantity has been taken from the outside, another like quantity may be added to the inside, and so on successively till the jar is completely charged. The Doctor supposes the *discharge* to happen on the same principle, and to be no other than an inconceivably rapid succession of such small quantities of the fluid, as may be sent off without causing a destruction of the equilibrium. For if the whole charge left the jar at once, there would be a point of time, in which the jar could have no electric fluid either on one side or the other: nay more, when a large jar or battery is discharged by means of a few inches of thin wire, there would be a point of time, at which the whole quantity of the charge must be contained in a piece of wire weighing only a few grains.

*Frigorific Experiments on the mechanical Expansion of Air, explaining the Cause of the great Degree of Cold on the Summit of high Mountains, the sudden Condensation of aerial Vapour, and of the perpetual Mutability of atmospheric Heat.* By Erasmus Darwin, M. D. F. R. S.

From the great degrees of cold produced by the evaporation of fluids, and the great quantity of heat necessary for expanding them into vapour, Dr. Darwin was led to suspect, that by mere *mechanical expansion* the capacity for heat is enlarged; or in other words, that elastic fluids, while they expand, absorb heat from bodies in their vicinity, so as to produce cold in them; and conversely, that while they are condensed, the fluid heat is squeezed out, and communicated to the contiguous bodies. The experiments here stated confirm this ingenious conjecture, and afford a new and most interesting explanation of atmospheric heat, vapour, and rain.

The condensed air in an air-gun, and in the air-vessel of a water-engine, expanding in its discharge from them, was found to sink thermometers exposed to the blast; though, previously, of the same temperature with them. In condensing the air into the receiver of the air-gun, a heat was produced, sensible to the hand; independently of what might be attributed to friction in the syringe. In the receiver of an air-pump, cold was produced,

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both when the included air was expanded by rapid exhaustion, and when the external air was expanded on its re-admission into the vacuum. In all these cases of expansion, the watery vapour contained in the air was condensed or rendered visible; in consequence of the heat, that kept it in solution, being absorbed from it by the expanding air. The Doctor takes notice of a curious phenomenon of this kind, which is observed in the fountain of Hiero, constructed on a large scale in one of the Hungarian mines: the air is compressed by a column of water 260 feet high; and in consequence of this great condensation, on opening a stop cock, it expands and absorbs heat with so much vehemence, that the moisture it contains is not only precipitated, but falls in a shower of snow, with icicles adhering to the nose of the cock.

Now, as the air which surrounds our globe is in perpetual circulation, its different parts must be perpetually varying in density and heat. Rising up to the summits of mountains, it is expanded, and absorbs heat from them: descending into vallies, it is compressed, and gives out that heat to the bodies with which it comes in contact: by its great expansion in the higher regions, what watery vapour it contains is so far deprived of heat, as to be precipitated in snow or hail.

Some sudden changes of heat, corresponding with the height of the barometer, are accounted for on the same principle. The Doctor has frequently observed, that when the barometer rose (the wind continuing in the same quarter) the air became many degrees warmer; and Musschenbroek relates that, in winter, when the barometer sinks, the cold increases.

The precipitation or condensation of vapour the Doctor calls *devaporation*; a term new in our language, but so useful and expressive, that we make no doubt of its general reception. As vapour is formed by heat, the abstraction of heat devaporates it. Now, when the barometer sinks (from whatever cause not yet understood), the pressure being diminished, the lower air must expand: in expansion, it absorbs heat, and its moisture is devaporated. The air, thus freed from its vapour, becomes more compressible, and occupies less space: the contiguous parts of the atmosphere have therefore room to expand also: and thus the expansion, absorption of heat, and devaporation, are propagated successively through a large extent, so that the original expansion of a small province of atmosphere may produce ultimately an immense quantity of rain.

This theory of the successive and sudden propagation of devaporation is admirably illustrated by a circumstance which takes place in the steam engine. In the excellent one of Mess. Watt and Boulton (which, from the happy combination of chemical and mechanical power, the Doctor esteems, and we believe justly, the

the first machine of human invention), when the cylinder is filled with steam, a communication is opened between it and a small cell, which is kept cold and free from air: a small corner of the steam in the cylinder, next to this vacuum, rushes into it, and the whole of the steam is thus suddenly expanded, and instantly devaporated (whence the very quick reciprocations of the piston), though the cylinder itself is always kept as hot as boiling water, that is, as hot as the steam was previous to its devaporation.

Something very similar to this, he observes, is often seen at the commencement of thunder storms: a small black cloud at first appears, in a few minutes the whole heaven is covered with condensing vapour, and the accumulation or escape of electric matter seems to be rather the consequence, than the cause, of this sudden and general devaporation.

When a province of air, by being deprived of its vapour, is compressed into less space, the vacuity must be supplied by winds rushing in on all sides. When this happens to the north of our climate, a south-west wind, he observes, will be produced here, which is otherwise very difficult to understand.

*Experiments on local Heat.* By James Six, Esq.

These experiments are a continuation of those of which we gave an account in the 72d volume of our Review, p. 256. They confirm the former observations respecting a remarkable refrigeration, which, in clear weather, takes place near the earth in the night time; for, although the surface of the earth is most heated by the sun during the day (in summer at least), yet in the night the air near the ground is found to be colder than at any elevation in the atmosphere within the limits of these experiments (*viz.* a height of 220 feet); sometimes two degrees colder at the height of one inch than at nine. This refrigeration appears to be a constant and regular operation of nature, taking place at all seasons of the year, but never in any considerable degree, except when the air is still, and the sky perfectly unclouded. Moist vapours, such as dews and fogs, did not seem to impede, but rather to increase it. In very severe frosts, when the air frequently deposits a great quantity of frozen vapour, it was generally found to be the greatest.

*Experiments on the cooling of Water below its freezing Point.* By Charles Blagden, M. D. Sec. R. S. &c.

These experiments were made, to investigate the cause, and ascertain the modifications, of that well-known property of water, of bearing to be cooled, under different circumstances, considerably below the freezing point, without congealing. Though the subject still remains involved in great obscurity, the experiments have elucidated several points respecting it, and corrected some erroneous opinions.

The water was generally put in a glass tumbler, and cooled very gradually by a freezing mixture. The greatest cold which the Doctor could make it bear was  $12^{\circ}$  below the freezing point, that is  $20^{\circ}$  of Fahrenheit, though there are said to be instances of its remaining fluid at  $14$  or  $15^{\circ}$ .—The water continues to *expand* during the whole progress of the cooling, and the expansion seemed to proceed in an increasing ratio, being much greater on the last degrees of cooling than it was on the first.

Water freed from its air, as much as it could be by boiling, did not freeze so soon as the same water unboiled; hard pump water sooner than pure; and turbid water, whatever kind of substance was mixed with it to produce the turbidness, could not be cooled at all below  $32$  without congealing. It is probably this circumstance, as the Doctor observes, which gave rise to the opinion that boiled water freezes sooner than unboiled: for if the water contain calcareous earth, held in solution by means of fixed air, as is the case with most kinds of spring water, this earth will be precipitated by the boiling, and the water will consequently lose its transparency; which, if exposed to the cold in that state, will be liable to freeze sooner than the same kind of water unboiled and transparent.

Saline solutions bore generally to be cooled below their respective freezing points, nearly as much as water did below  $32$ ; and in these, as in water itself, the most transparent were those which admitted of being cooled with the greatest ease and certainty.

It is commonly supposed, that the cooling of water below its freezing point depends on rest, and that agitation is the general cause by which it is brought to shoot into ice. In some of the Doctor's experiments, agitation seemed to have no effect, even when the cold was brought within 1 degree of the greatest that the water could bear. In others, it occasioned instant congelation, though the water was not cooled so low by several degrees, so that the effect must have depended on some further circumstances than mere want of rest; one of which he suspects to be a sort of tremulation, rather agitating small portions of the water separately, than moving the whole body together.

The contact of the least particle of ice is known to make the water freeze instantly, and many of the circumstances attending the process are shewn to depend on this principle. Thus, frozen particles, almost always floating in the air in frosty weather, produce congelation in water exposed to them, while such as is sheltered, in air equally cold, continues fluid: oil poured on the surface, which in the latter situation has no effect, serves as a defence in the former, and impedes the congelation.

The Doctor endeavours to account for these phenomena, by supposing the particles of water to be possessed of a kind of polarity;



rity; that is, to have particular attracting points or surfaces, whose attraction is counterbalanced by a certain quantity of latent heat, and which rush together when that heat is sufficiently diminished. Whatever tends to bring the particles into a state more advantageous to their junction, as by presenting their attracting surfaces more directly to one another, forcing them nearer together, removing contrary attractions, &c. must hasten the congelation: thus a piece of ice, having its attracting surfaces already in the most favourable position, and their power probably stronger from their union, promotes the attraction of the particles of the still fluid water. He pursues these speculations at some length, and concludes them with another rather more unexpected in an experimental enquiry.

‘ It seems most probable (he says) that the particles of matter in general are nothing more than centres to certain attractive and repulsive powers; on which hypothesis it may be understood, that if two or more of these central points are brought much within the limits of their respective attractions and repulsions, these powers will no longer be equal at equal distances from their common centre. Now such a combination of central points may be considered as one particle of any particular matter; and the unequal distances from the common centre at which the attractions and repulsions are equal, will define what may be called the shape of that particle. And if, at equal distances, the attraction or repulsion is much greater at one point than at another, that will constitute a polarity.’

*An Account of Experiments made by Mr. John McNab, at Albany Fort, Hudson's Bay, relative to the freezing of Nitrous and Vitriolic Acids.* By Henry Cavendish, Esq. F. R. S. & A. S.

In the former paper on this subject\*, some particulars were deduced from reasoning, in a manner which did not strike the generality of readers with much conviction. The present experiments were made to ascertain the truth of it; and their results agree, for the most part, sufficiently well with the former, except in a few instances where some deception had probably happened with respect to the strengths of the acids.

The freezing points, corresponding to the different strengths, are now determined, from the whole, as in the annexed table; where the mark — means below 0, and + above 0, on Fahrenheit's scale. The strengths are expressed by the weight of marble which 1000 parts of the acid are capable of dissolving or saturating. This is a very good way of trying, as well as expressing, the strength of nitrous acid; but in

Nitrous.	
Strength.	Freezing Point.
568	—45
538	—30
508	—18
478	— 9
448	— 4
418	— 2
388	— 4
358	—10
328	—18
298	—28
Vitriolic.	
977	+ 1
918	—26
846	+42
758	—45

\* See Monthly Review, vol. lxxvi. p. 192.

trying the *vitriolic* by this method, an uncertainty would arise, on account of the selenite formed in the operation, which somewhat defends the marble from the further action of the acid. The strength of this acid was therefore computed from the weight of *plumbum vitriolatum*, formed by the addition of sugar of lead: a quantity of oil of vitriol, sufficient to produce 100 parts of that compound, was found adequate to the saturation of 33 parts of marble; that is, to saturate as much fixed alkali as a quantity of nitrous acid does that would dissolve 33 of marble.

Specific gravity would perhaps have been a better criterion, and would likewise have enabled us to compare these experiments with Mr. Keir's\*; which cannot now be done without very troublesome and delicate experimental investigations, except in one instance, where Mr. Cavendish has himself determined the gravity of his acid. He informs us, that the gravity of 1,780, the strength at which Mr. Keir found oil of vitriol to freeze most easily, answers to his strength of 848, which is very near to the last but one in the above table: the freezing points also correspond very nearly, Mr. Keir's being +46, and Mr. Cavendish's +42.

*Experiments and Observations relating to the Principle of Acidity, the Composition of Water, and Phlogiston.* By Joseph Priestley, LL. D. F. R. S.

That water is composed of two kinds of air, vital and inflammable, is almost universally admitted as one of the most important, and best ascertained discoveries of modern chemistry. "How is it possible (says M. Lavoisier, with his associates †) to doubt of it, when we see that by burning together 15 grains of inflammable air and 85 of vital air, we obtain exactly 100 grains of water; and that, by the decomposition of water, we recover the same principles, in the same proportions? If we could doubt of a truth established on experiments so simple, so palpable, we should no longer have any thing certain in physics; we ought equally to question whether vitriolated tartar be really composed of vitriolic acid and fixt alkali, sal ammoniac of marine acid and volatile alkali, &c. &c. for the proofs which we have of the composition of these salts are of the very same kind, and not at all more rigorous than those which establish the composition of water." When Messrs. Baumé, Cadet, Darcet, and Sage ‡,

\* See M. Rev. for March last, p. 184.

† Lavoisier, Bertholet, and Fourcroy, in their report, to the Academy, of Hassenfratz and Adet's new system of chemical characters, June 27, 1787.

‡ In their report of the New Chemical Nomenclature, June 23, 1787. See Rev. for July last, p. 74.

stated

stated to the French Academy their doubts respecting this doctrine, observing that an immense quantity of heat and light is disengaged in the combustion, and that the water might have been held in solution by this heat, as it is in the atmosphere; the above correspondence in weight was urged as a decisive proof against them, for when 100 grains of the two airs produce exactly 100 grains of water, it is impossible that all this water could have previously existed in the airs.

It appears, however, after all, from the paper now before us, that this correspondence of weight, on which so much stress has been laid, and which makes the basis of the whole doctrine of the composition and decomposition of water, has actually no existence. Nor, perhaps, is it so surprising that inaccuracies and deceptions should happen in experiments of so much delicacy, as that a theory so important should be raised, with so much confidence, on a foundation so apparently deceitful, and so insufficiently explored.

By repeating, in a more accurate manner, the experiment of the combustion of the two airs, with due precautions to previously separate from them as much as possible all extraneous moisture, Dr. Priestley has now found, that the weight of the water produced falls always *far short* of the weight of air decomposed; and, instead of air being a component part of water, he has made it probable that water is a component part of air.

It is already known that *inflammable* air cannot be produced without water; and the Doctor shews, by several experiments, that the case is the same with respect to *fixed* air: the aerated terra ponderosa, which appears to have no water in its composition, yields no fixed air till water is introduced; and 43 or 44 grains of the water are always expended in the production of 100 grains of air; so that, of this air, water makes near one half. It is probable, that the same thing obtains in every other kind of air, since water is employed in the production of them all; that pure water is their proper basis, or the substance without which no aeriform fluid can subsist; and therefore that water has never been either composed or decomposed in any of our operations.

The water, produced by the combustion of the two airs, was always found to contain an *acid*. The experiment was often repeated, and on a large scale, in order to procure sufficient quantities of the water for the necessary trials; and a rigorous examination of it, by Mr. Keir and Dr. Withering, shewed clearly that the acid is the *nitrous*. This also is an important discovery; for *phlogisticated* air has hitherto been thought necessary to the formation of nitrous acid.

Doctor Priestley observes, 'that the doctrine of the *decomposition of water* being set aside, that of *phlogiston* (which, in consequence of

the late experiments on water, has been almost universally abandoned) will much better stand its ground, as all the newly discovered facts are more easily explained by the help of it; and indeed we do not see how they can be explained at all without it. He considers, for instance, the inflammable air obtained from Sulphur and metals by passing steam of water over them in a red heat. If this air does not proceed from a decomposition of the steam, it must receive its principle of inflammability from the sulphur or metal, which therefore cannot be *simple* bodies, as the antiphlogistic theory makes them to be. This inflammable substance cannot be supposed to be *real sulphur*, or *real metal*, because, whatever body it be obtained from, it is found always to possess the same properties, to be transferable to other bodies by the same laws of affinity, and to produce with them the same compounds.

✍ In our preceding account of this volume (See our last month's Review, page 249) we noticed the meteorological journals, on which the following remark has occurred to us, since the article was printed, *viz.* That *two* observations in the day seem too few for collecting the *mean* heat of the *twenty-four* hours; especially when they are made at stated hours, which hours (7 A. M. and 2 P. M.) are in some seasons of the year nearly the coldest and hottest in the twenty-four, but in other seasons, neither the one nor the other. From our own observations, which have been extensive, and often repeated, at short intervals, during the night as well as the day, the greatest cold (excepting in extraordinary circumstances) appears to be, in all seasons, about sun-rise, and the greatest heat about the middle of the interval between noon and sun-set: but we do not pretend that a medium between these two would be the *true mean heat* of the 24 hours. To ascertain *that*, the *continuance* of the respective degrees of heat ought to be taken into the account.

ART. IX. *A short and plain Exposition of the Old Testament, with devotional and practical Reflections, for the Use of Families.* By the Rev. Job Orton, S. T. P. Published from the Author's MSS. by Robert Gentleman. Vol. I. \* 8vo. 6s. Boards. Longman, &c. 1788.

**M**R. Job Orton was a Dissenting Minister, of considerable reputation, at Snrewsbury. Several of his publications have been commended in our Review. It appears from the pre-

\* This work is now printing by subscription. The *proposals* inform us, that 'it is hoped the whole will be comprised in five volumes 8vo. but will not exceed six; that a head of the Author will be engraved; and that an account of his life will be given with the last volume.'

face

face to this work, that for more than twenty years he made the expounding of the Scriptures a constant part of his public services. As he apprehended that a short and plain exposition of the Old Testament, with practical reflections at the end of the chapters, was much wanted for the use of families, he (toward the close of his life) put the papers, which he had formerly written for the pulpit, into the hands of the Rev. Mr. Palmer of Hackney; earnestly requesting him to prepare them for the press. In an advertisement prefixed to this volume, Mr. Palmer says, 'Having such other engagements as rendered it impossible for me to proceed in this great work with such dispatch as to finish it in any reasonable time, I at length determined to resign it, with all my materials, into the hands of my worthy friend Mr. Gentleman \*, who, on various accounts, appeared to me the fittest person I knew to execute the design of the worthy projector.'

Mr. Gentleman, in the preface which follows, gives an account of the manner in which he has proceeded in executing what he conceived to have been the Author's design. He candidly confesses, that 'had the work received the finishing hand of the Author, or been published under his own inspection, it would no doubt have been more complete.' This we can easily believe; but we think that the generality of plain Christians, who have not so much relish for learned criticisms as for devotional and practical reflections, may find it an agreeable and useful family-book, and as such we recommend it.

\* A Dissenting Minister at Kidderminster, Worcestershire.

ART. X. *Military Antiquities respecting a History of the English Army, from the Conquest to the present Time.* By Francis Grose, Esq. F. A. S. 4to. 2 Vols. 4l. 4s. Boards. Hooper. 1788.

WE announced to the Public, in our Review for Sept. 1786, p. 203. that Captain Grose had published five Numbers of the *Military Antiquities*; and we then laid before our Readers the proposed objects which the Author had in view. The work is now completed, and its contents will appear from the following account.

Although the history commences with the Norman invasion, yet, in order to elucidate his subject, the Author previously gives a brief description of the military establishment of the Anglo-Saxons, previous to the time of that event.

Personal attendance in war, for the defence of the country, being a branch of the Saxon's *trinoda necessitas*, obliged every freeman, capable of bearing arms, and not incapacitated by bodily infirmity, in case of a foreign invasion, internal insurrection,

or other emergency, to join the army. The regulations which were observed in forming the army, are minutely described; together with the armour and weapons, and the manner of giving battle.

The introduction of the feudal system by King William, made a considerable change in the military establishment of the nation. By this system, all the lands in the realm were divided into certain portions, each producing an annual revenue, called a *Knight's fee* \*. Every tenant *in capite*, that is, every person holding immediately from the King the quantity of land equal to a Knight's fee, was bound to hold himself in readiness, with a horse and arms, to serve in the wars, either at home or abroad, at his own expence, forty days in a year; persons holding more or less, were bound to do duty in proportion to their tenures. The service being accomplished, the tenant was at liberty to return home; and if he and his followers continued with the army, they were paid by the King.

Our Author enters into many particulars respecting this feudal service, which being to be found in several former works, do not now require to be laid before our Readers. The feudal troops however were only one part of the military force of the kingdom; the other consisted of the *pagæ comitatus*, which was composed of all the freemen between the age of fifteen and sixty.

Although the chief destination of this establishment was to preserve the peace, under the sheriff, yet they were liable to be called out in cases of invasion, either to defend the country or repel the enemy.

Captain Grose proceeds to enumerate the special laws relating to each of these species of troops, and to describe their arms, &c. with the changes, which from time to time took place, both with respect to the army itself, and the several modes of offensive and defensive war.

After the Restoration, the feudal tenures were abolished by act of parliament, and a national militia was established, wherein house-keepers, and other substantial persons, were bound to find men, horses, arms, ammunition and pay, each according to their real or personal estates. The Captain here gives an abstract of 12 Car. II. c. 21 & 29. and of 13 & 14 Car. II. c. 3. according to which the militia were occasionally mustered and exercised, but being found expensive, and troublesome to the country, it was by degrees neglected.

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\* Our ancient lawyers do not agree as to the quantity of land, or sum of money, of which it consisted. Perhaps it varied in different periods. In the reign of Hen. II. it was stated at 20*l.* *per ann.* and their number in the kingdom was 60,000.

About the year 1756, the nation being much alarmed by the threats of an invasion, many leading persons resumed the idea of instituting a well-disciplined militia, which after some opposition was at length carried into a law, 30 Geo. II. c. 25. and by several subsequent acts reduced to its present form; which the Author minutely details through several pages.

Beside these constitutional forces, there were in the English army, at all times, from the Conquest downward, stipendiary troops, both natives and foreigners; the first were hired by the Kings, with the money paid by persons commuting for feudal service; the foreigners were paid out of the privy purse, or suffered to live on free quarters: they were known by the various names of *Ruptarii*, *Routers*, and *Ryters*, and were, in reality, a set of freebooters of all nations, ready to embrace any side for hire. These are separately described, and an account is given of the services they performed, and the Kings by whom they were employed.

The stipendiary forces, the garrisons and castle-guards excepted, were kept up only in time of war, and though mercenary, were not a standing army. The first standing forces which were employed by our Kings, were their immediate body guards, such as the sergeants at arms, the yeomen of the guard, and the gentlemen pensioners; yet these seem to have been calculated more for supporting the splendour of the court, than for actual service in the field.

During the troubles under Charles I. a number of troops were raised by both parties, without any attention to law or custom, which Captain Grose passes over as not coming within the scope of his work. Many of the regiments raised by the Parliament, were, on the Restoration, disbanded, and on the same day re-levied by Charles II. for his service. Two regiments of guards, raised by him in 1660, one of horse and one of foot, formed the two first corps of our present army; which was afterward considerably increased.

The Revolution, which succeeded, caused the military constitution to be new-modelled: and the army is now voted from year to year only, by an act styled the *Mutiny Bill*.

After thus giving a general account of the army, Captain Grose goes back, and shews how the *national* forces were anciently assembled. In this part of the work, the reader will meet with many curious particulars, among which the manner of summoning the ecclesiastics, and their services in the army, are not the least remarkable. It seems difficult to reconcile the practice of the ancient ecclesiastics with their principles, or even with their laws.

'We every where read,' says the Captain, 'of Bishops serving in, and sometimes commanding armies; and frequently of their fighting,

ing, like private troopers, in the ranks of a squadron, and that not in crusades or religious wars: at the same time Canons, Councils, and Popes unanimously forbid ecclesiastics of all degrees to use the sword, or engage in any military operations. An instance of this is shewn in the case of Philip de Dreux, Bishop of Beauvais, who, as Matthew Paris relates, being taken prisoner by King Richard I. in complete armour, was confined in prison; the Pope, interfering in his behalf, solicited his release, under the title of his son, and the son of the church. In answer to which, the King sent him the coat of mail wherein the Bishop was taken, with the following question, "Is this thy son's coat or not?" To which the Pope ingenuously answered, it was neither his son's coat, nor the coat of the son of the church; thereby disavowing him, and declining to interest himself for an ecclesiastic so improperly employed. This Bishop, in order to avoid offending the letter of the canon and other regulations, did not use a sword, but fought with a mace, of which he made so powerful an use, that, at the battle of Bovines, he beat down Long-Sword, Earl of Salisbury; how he avoided the spilling of blood, is not so evident, since it would be next to impossible, to beat out a man's brains, without causing the prohibited effusion.\*

The methods of raising the stipendiary or mercenary troops are next described; these were either by commissions, in substance like our present beating orders, authorising persons to enlist volunteers; or by indentures, by which certain persons engaged to provide a certain number of able men, properly armed, to serve the King, for a stated time, at a stipulated pay. In these agreements it was usual for the King to advance part of the pay before-hand\*, and to give security for the regular payment of the remainder: in one of these indentures, specimens of which are given in the notes, Henry V. pledged all his jewels, which were not redeemed till after his death.

The Author proceeds to describe the present modes of recruiting, and pressing. On these subjects he offers some excellent remarks, in his usual manner, mixing humour with serious and just observation.

An act for impressing soldiers took place in 1779, when all the thieves, pickpockets, and vagabonds, in the environs of London, too lame to run away, and too poor to bribe the parish officers, were apprehended and delivered over as soldiers, to the regiments quartered in the very towns and villages where these banditti had lived and been taken; these men being thus set at large in the midst of their old companions and connections, immediately deserted, whereby the whole expence, by no means an inconsiderable one, was thrown away: nor did the soldiers of the regiments on which they were imposed, take the least pains to prevent their escape, or to retake them; as they justly considered being thus made the companions of thieves and robbers, a most grievous and cruel insult, and loudly complained of it, as such, to their officers. Indeed it seems to have been a very

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\* This advanced money was afterward called *impress money*.



ill-judged measure, tending to destroy that professional pride, that *esprit du corps* which ought most assiduously to be cultivated in every regiment. The profession of a soldier has long ceased to be lucrative, if ever it was so. If it is likewise made dishonourable, where shall we get soldiers on whom we may depend? When the exigencies of the times make it necessary to take such men into the service, they should at least be sent to regiments quartered in a distant part of the kingdom, where they and their characters are equally unknown, or divided among the regiments on foreign service.'

After the Captain has embodied his army, he reviews the cavalry and infantry; the armour is minutely described, and a variety of plates, representing separately the weapons and armour, illustrate what cannot be properly expressed in, or thoroughly understood from, verbal description; together with these are given figures of the soldiers, both horse and foot, with all their accoutrements. In this part of the work, the reader is presented with all the changes that have taken place in the army with respect to dress, arms, method of fighting, &c. from the Conquest to the present time.

Having thus taken a general review of the army, Captain Grose proceeds to particular corps, of which the first that he describes is the band of gentlemen pensioners, instituted by Henry VIII. for an honourable body-guard, and to form a nursery for officers of his army, and for governors of castles and fortified places. After enumerating the many laws, ordinances, and regulations issued for the support of archery, and describing the bows, arrows, dress, &c. of the archers, he proceeds to the institution of the artillery company, which was incorporated by a patent of Henry VIII. in 1537, granting to persons therein mentioned, licence for them to become 'overseers of the science of artillery, *videlicet* for long bows, cross bows, and hand guns.' Succeeding Kings renewed the charter; and although both long and cross bows have for many years been laid aside, the company still continues to exercise in the artillery ground. The Prince of Wales is the present Captain General: there is also a President, Vice-president, Treasurer, Colonel, Lieutenant Colonel, and Major (usually chosen from the Court of Aldermen), with an adjutant, engineer, surgeon, chaplain, clerk, sergeant-major, drum-major, and messenger.

Captain Grose next considers the introduction of fire arms. By his account, it does not appear, that the invention of gunpowder, and its application to artillery and small arms, produced that sudden change in the art of war, or in the weapons, which might have been expected. He attributes this delay in the adoption of fire arms, to the almost superstitious reverence that mankind generally have for old professional customs. 'This arises (says our Author, in the character of a moral philosopher) not only from a strong prepossession in favour of opinions, which they

they [professional men] have been taught all their lives to consider as uncontroversible, but because improvements tend to shew that the rising generation is wiser than their forefathers and seniors,—a position old men will never willingly allow. This dislike to innovations is peculiarly found in old soldiers, because by adopting new weapons, and consequently a new exercise, the old and expert soldiers find themselves in a worse state than new recruits, as they have not only a new exercise to learn, but also the old one to forget: for the truth of this observation, I appeal to every military man, who has seen any alteration made in the ordinary routine of duty or exercise.

Fire arms of various kinds, which are discharged with the hand, are described. They were first introduced into this kingdom in 1470, when Edward IV. landing at Ravenspurgh, brought with him, among other forces, 300 Flemings, armed, as Leland says, with “hange \* guns.” Our narrow limits will not permit us to transcribe the history of the improvements made in fire arms since their first introduction, and it will be imperfect if it be abridged.

It was found necessary, on many occasions, to embark a number of soldiers on board of our ships of war; and mere land-men being at first extremely unhealthy, and, until they had been accustomed to the sea, in a great measure unserviceable, it was judged expedient to appoint certain regiments for that service, who were trained to the different modes of sea fighting, and also made useful in some of those manœuvres of a ship, where a great number of hands were required. This corps, from the nature of their duty, were distinguished by the appellation of *maritime soldiers*, or *marines*. The precise time of this institution, like many other points of military history, is involved in obscurity. The oldest corps of this kind which the Captain has been able to discover, was the third regiment of infantry, in the list of the army for the year 1684.

The marines proving a very useful corps, have been much increased since their first establishment. At present, they consist of seventy companies; and are formed into three divisions, stationed at Plymouth, Portsmouth, and Chatham, where they can easily embark on any emergency.

Captain Grose next describes the invalids, fencibles, and independent companies. Of the London train'd bands he gives an ample account; they originated from the artillery company, and are wholly intended for the defence of the city and its suburbs; their numbers at present amount to 24,621 men.

The sergeants at arms were first instituted by Richard I. in imitation of a corps of the same name, formed by Philip Au-

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\* *Hand guns*, we suppose.

gustus, King of France; their duty was to watch round the King's tent, and arrest traitors and other offenders: their number at present is restricted to eight.

The yeomen of the guard were raised by Henry VII. in 1485; they consisted of 50 men, of the best quality under gentry, well made, and six feet high; their duty was to attend the King and his successors for ever. Their numbers have varied in almost every succeeding reign: at present they consist of a Captain, Lieutenant, Ensign, four Exons, a clerk of the cheque, two messengers, and an hundred yeomen.

These are the different species of troops, of which the British armies have at different times been formed; except the royal regiment of artillery, and corps of engineers.

Mr. Grose proceeds now to the staff officers of our armies; *i. e.* officers whose duty is not confined to any single company, but lies equally with the whole corps, battalion, or regiment. The first is the High Constable, who was the supreme commander of the army next the King: his authority, in some cases, seemed to clash with that of royalty; it was consequently deemed too great to be entrusted to a subject, and was therefore laid aside by Henry VIII. since which time it has only been occasionally granted to be exercised at a coronation, or some other great public solemnity.

The *Mareschal*, or *Marshal*, was the officer next in command to the constable. This office, like that of the Constable, is as old as the Conquest. At present, it is a civil and not a military office, the duties of which are somewhat singular: the Author has transcribed from original papers the most remarkable parts of the Marshal's duty; some of which, especially those regulations that were made when the office was first granted to the Norfolk family, strongly mark the barbarous manners of the time.

Next in order to the Marshal, was the Master of the Ordnance, an office which is no older than the first year of Richard II. yet is of vast importance. The historian gives the general outline of the duties and privileges of the ancient Masters of the Ordnance, and concludes his article on this great office, with a list of the Masters General of the Ordnance, from its first institution to the year 1780, reserving the modern regulations respecting it until he treats of artillery.

The ancient officers next described are the Sergeant Major, the High Harbinger, the Provost Marshal, &c. &c.

It appears uncertain when our armies were first divided into regiments, or rather, at what time that *term* was first introduced; the same difficulty occurs with respect to Colonel. Our historian places the introduction of Colonels about the reign of Henry VIII. After describing the duties of this office, he proceeds

ceeds to those of the Lieutenant Colonel, Sergeant Major, Captain, Lieutenant, Ensign, Sergeant, Corporal, or, as our Author more properly writes it, Caporal, Lancespessata or Lance-Corporal, and Private, Drum Major, Drums and Fifers. These were the officers, commissioned and non-commissioned, till about the middle of the last century, when the Adjutant, or *Aide Major*, was added.

In a similar manner, the Author describes the officers of the cavalry, and then comes to the material article of Pay.

Ancient historians have not handed down to us any regular list of the pay of the different officers and soldiers of which our armies have at different times been composed: Captain Grose has therefore, with great labour, collected from old records and official accounts, the pay of the individuals of the army at different periods; and with these extracts of accounts, the first volume concludes:—the second will form another article.

[To be concluded in our next.]

ART. XI. *Winter Evenings*: or Lucubrations on Life and Letters.  
12mo. 3 Vols. 9s. Boards. Dilly. 1788.

**I**T has long been a question with many, whether what is usually called a *learned education*, were really advantageous to, or destructive of, that faculty which we denominate genius, and of which the possessor has so much reason to be proud. If, indeed, the study of Greek and Latin authors can present us with no other character than the pedant described by an eminent writer:—"Just broken loose from his cell; puffed with pride; his head so full of words, that no room is left for ideas; his accomplishments so highly prized by himself as to be intolerable to others; ignorant of the history, and untouched with the interests of his native country:" if, we say, the character here portrayed were the only one that the schools could furnish to us, it would, no doubt, be advisable to *burn our books*, and leave the fashioning of the mind to nature;—simple, unassisted nature. But if, on the other hand, by a careful examination of the ancient writers, we add to our natural endowments; if the mind is so far stored with the riches of antiquity, as that we may be enabled to scatter them with a free but not too prodigal an hand; and if it be only in an erroneous judgment, and a perverted taste, that we are to look for the affectation and pedantism already noted, all is perfectly right.—The mines of Greece and Rome may assuredly be opened and worked with success.

We were led into the above reflection by a perusal of the work before us,—the writer of which appears to be a man of learning, but not a man of taste. His readers, in general, will probably open the book, as we did, in expectation of finding, as  
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the title-page announces, '*Lucubrations on Life and Letters*,' but they will meet with so many pages which are taken up with subjects relative to scholastic disputation; so many uninteresting essays on verbal criticism; so much concerning *Prudentius*, *Apollinaris*, *Palengenius*, *Scævola*, *Samarthanus*, &c. &c. that unless they be of a kindred spirit with the Author, they will be apt to throw aside the volumes (as the poet says) "*in mere despair*."

The unknown writer of this work, though evidently a man of learning and extensive reading, appears sometimes in the light of a rigid and uncharitable sectary; and yet he rails at bigotry and superstition. The manner in which he speaks of the dignified clergy of the church of England is rude and illiberal. The following extract will sufficiently evince the truth of this assertion; though it may not be considered as a happy specimen of that charity or brotherly love, that moderation and candour which are repeatedly and earnestly recommended to all men, in the course of these essays:

'The dull, dry, torpid, languid, soporific style displays itself in all its academical grace, in sermons at Westminster Abbey before the Houses of Lords and Commons. These are commonly printed, and few things ever came from the press more insipid; mere water-gruel, or rather mere chips in porridge. You may read several of them, and not find the name of Jesus Christ once inserted. The name of God is sparingly admitted. A passage from scripture might spoil a period, or give the discourse a vulgar air. No attempt to strike the imagination or move the passions. The first aim of the preacher seems to be to give no disgust to a fastidious audience; to go through the formality, with all the tranquillity of gentle dulness, neither ruffled himself, nor rudely daring to disturb his hearers. He is usually before his Maker, in a temporal sense, on these occasions, and must therefore carry his dish very upright, and be upon his good behaviour, or he may hinder his preferment and retard his translation. A bold rebuke, a spirited remonstrance against fashionable vice, against vain babbling, against reviling each other in the senate, might fix the preacher in his place for life, as the frost congeals the stream. It is safer to talk about good old King Charles, and King David, the Jews and the Samaritans, the Scribes and the Pharisees, the Greeks and the Romans. Dulness seems to be considered as a constituent part of dignity; and when a great man is desired to preach an occasional sermon, he assumes something of an owl-like heaviness of manner to preserve the appearance uniformly majestic. If his discourse is not understood, so much the better; it may then be supposed to contain any thing, and every thing; and as imagination exceeds reality, the preacher's fame is likely to gain by the artifice.'

Again—

'True religion inspires a greatness of mind as distant from abject meanness as from empty pride; but how cringing is the demeanour of the preferment-hunter, how servile his conversation! He assents and dissents at the nod of his graceless patron. Many a footman is a man of spirit in comparison. And are such as these the servants of  
Rav. Oct. 1788.                      Z                      Jesus

Jesus Christ, commissioned to rebuke vice boldly, and to teach others not to be conformed to the world? Themselves the slaves of vanity and fashion: looking upwards, not to heaven, but to preferment, and downwards with contempt on the inferior clergy, and all the poor? Are these the men that are to bear the cross, and teach us to follow their example? They know this world well indeed, and love it heartily; and if you wish to play your cards well, either in the literal, or figurative sense of that phrase, you cannot find better instructors; but for religion, many a plowman is a saint in comparison. Divest them of their feather-topped wigs, their gowns and cassocks, and they are only qualified to make a figure at a watering-place, a dancing and card assembly, or in Exchange Alley.

‘Nothing seems to satisfy their rapacity. From vicarages and rectories, they rise in their aspirations to prebends, canonries, archdeaconries, deanries, bishoprics, and archbishoprics, and thence to heaven as late as may be; such is the edification after which they pant, like as the hart panteth for the water brooks; as to preaching the Gospel to the poor, visiting the sick, cloathing the naked, feeding the hungry, they have neither time nor inclination for such mean employment. Think ye that they entered the church to serve others? They have no such enthusiastic ideas. Themselves only they wish to serve, and in this world are contented to fix their residence, provided they can but lodge themselves in a palace. Did they ever rebuke the vice of their patron, either in the pulpit or in conversation? Have these men, who think themselves entitled to the very first places of ecclesiastical dignity, devoted their youth to study, and their manhood to useful labours in their sacred profession? Have they been indefatigable preachers, or irrefragable controversialists? By no means. They have studied the graces, and the arts of pleasing, and the Letters of Lord Chesterfield have been unto them as a Gospel. Contrary to the scriptural precept, they have men’s persons in admiration because of advantage. They have been neither men of learning themselves, nor inclined to encourage it in others. When they have been at last elevated to the wished-for pinnacle, they have still seemed to look down with contempt on the poor and the miserable, for whose sake Christ was born and died. To form connections with titled personages, or men in power, is their first labour and their last.’

After many other uncandid and ungentlemanlike reflections, the essay is concluded in the following words:

‘I beg leave to add, that there are no personal allusions in this chapter. Nor let any one accuse me of censoriousness and illiberal reflection on a profession which I ought to honour.’

True, Sir, it is no doubt a profession which we all *ought* to honour. But thus to bedawb, and then endeavour to cleanse by *such* apologies, reminds us of a scavenger in the street, who, after bespattering a lady from his mud-cart, set about rubbing her down with his apron, which was entirely plastered by the commodity he dealt in. But let us turn to another page:

‘Death, judgment, heaven and hell, convey ideas insufferably unpleasant to refined and elegant people who loll on the cushions of a chapel

a chapel gallery, or sit at their ease by the fire. A polite preacher, who should frequently talk of torments, and a fire of brimstone, with peculiar earnestness, would be in danger of not letting his pews, and might, in a short time, be under the distressing dilemma of *shutting up shop*, or of preaching the Gospel to the poor. The Devil is under peculiar obligations to the polite preacher, for all mention of him is precluded, at least by name; much more those bold and rude invectives against him, which the old divines, who were not men-pleasers, poured out like a torrent, careless of offending either him or his adherents.

He who laments that the denunciations formerly vociferated by some flaming ministers of the church of England are no longer to be heard from our pulpits, and who acknowledges the excellency of moral rectitude but in proportion to our zealousness and religious *faith*,—would do well to attend to the following argument of Rousseau; an argument which, when thoroughly comprehended, might go far toward freeing him from that intolerant and persecuting spirit which, though it cannot here, as in Popish countries, exert its influence to the personal injury of any one, is yet continually talking of fire and brimstone, and hurling forth its anathemas against the WICKED—that is, against such persons as may happen to differ in opinion from the *inspired preacher*; who, if you will believe himself, is in possession of the keys of heaven, and of hell too. But let us state the reasoning of the Helvetian philosopher:

“ *Quand un homme ne peut croire ce qu’il trouve absurde, ce n’est pas sa faute, c’est celle de sa raison; et comment concevrai-je que Dieu le punisse de ne s’être pas fait un entendement contraire à celui qu’il a reçu de lui? Si un Docteur venoit m’ordonner de la part de Dieu de croire que la partie est plus grande que le tout, que pourrais-je penser en moi-même si non que cet homme vient m’ordonner d’être fou? Sans doute l’orthodoxe, qui ne voit nulle absurdité dans les mystères, est obligé de les croire; mais je soutiens que si l’écriture elle-même nous donnoit de Dieu quelque idée indigne de lui, il faudroit la rejeter en cela, comme vous rejetez en géométrie les démonstrations qui menent à des conclusions absurdes, &c.*”—Let us now return to the *Essays*.

Our Author, who dogmatizes in almost every page, thus expresses himself, when speaking of the principles of modern philosophers:

‘The pride of human reason is no where more visible than in the writings of those who assume the name of philosophers, and men of a liberal way of thinking. They claim the right and the ability of deciding on every subject which can fall under the human cognizance. They judge with dogmatism; they pronounce with authority. Religion is their favourite topic; and in the exercise of their disputatious talents they sit in judgment on their Maker and his ordinances. They see, indeed, that Christianity is addressed to something very different from the reasoning faculty; but they acknowledge no criterion of truth but reason, and think at the same time, that none possess it in a state of so much perfection as themselves.

According to a vulgar phrase, they see farther into a *millstone* than he who picks it.

The writings of these philosophers seem to constitute that which in the Scriptures is styled, vain philosophy. It is that knowledge which puffeth up, and has no connection with the charity which edifieth. The motives of these men appear to have little resemblance to those of real benignity of disposition, for they evidently originate in the pride of reason.\*

But why, in the name of common sense, must every enthusiast be talking of the *pride of reason*? Of what has man to boast, more than of his reason: and is it then to be ridiculed, and set at naught? Is reason to be wholly unexercised by us in matters of religion, 'because Christianity is addressed to something very different from the reasoning faculty?' Such fanatical doctrine will never be admitted by us, notwithstanding the following curious argument in support of it, and the still more curious manner in which the position is illustrated:

'A rational Christian seems at first sight to be a most laudable character; but as many of the doctrines of Christianity are above reason, he who compels them all to undergo the examination of reason, and determines by art and sophistry to explain them according to reason, will be found, even when he boasts of his own reason and reason in general, to act most irrationally. He brings to the jurisdiction of reason that which is superior to it; just as if a judge were brought to be tried before a justice of peace, or a king before a constable.'

What admirable *reasoning* is here, to prove the weakness and imbecility of *reason*! Sceptic! hast thou any longer a loop to hang a doubt on? Seriously speaking,—Is he who writes in such a strain as this, to be considered as a friend, or as an enemy to real Christianity? We know not how to determine the matter. Is it necessary to remind him that a *real philosopher* is equally the advocate of *religion* and of *truth*?

The Author frequently takes occasion to declare himself 'not the apologist of the Methodists'—but, surely, this declaration is equivocal; for if he is not a supporter of Tabernacle preaching, on account of the illiteracy which so generally marks its character, he is clearly the defender of the tenets and principles of that multitudinous sect. A passage or two from his book will evince the truth of this remark:

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\* "I have often wondered, that people can with patience endure to hear their teachers and guides talk against reason; and not only so, but they pay them the greater submission and veneration for it. One would think this but an odd way to gain authority over the minds of men; but some skilful and designing men have found by experience, that it is a very good way to recommend them to the ignorant; as nurses use to endear themselves to children, by perpetual noise and nonsense." TILLOTSON.

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‘ The zeal with which the methodistical teachers diffuse their doctrines is exemplary. It exhibits every appearance of sincerity. Early and late, in season and out of season, they are ready to exert their best abilities in prayer and in all acts of charity. They wait not for solicitation, but seek occasions of doing the work of that ministry which they have voluntarily undertaken. They consider the acquisition of a proselyte, or the conversion of a sinner, as gain; and are no less delighted with it than the merchant with his fair profit, and the usurer with his exorbitant interest. Under the natural influence of an ardent and industry so singularly active, it cannot be wondered that their sect should flourish. The Methodists with great propriety, and indeed in imitation of that great Teacher whom both they and we profess to follow, address themselves with at least as much zeal to the poor as to the rich and great. The officiating clergy do indeed visit the poor when sent for, and promote alms-giving on the usual occasions; but the higher orders spend their time for the most part among the rich, and in the usual amusements of a pleasurable or fashionable life. But where do you find the Methodist, from choice, early in the morning and at the midnight hour? In the cottage or in the garret of the poor, on his knees and at the bed-side of the sick and afflicted, &c.’ —

The foregoing passages have brought our Readers acquainted with the religious opinions of the Author: the following will shew them, though in a less particular manner, the peculiarity of his style: ‘ All graphical representations of God \* the Father are to be disapproved; for instead of exalting our idea of the Deity, they elevate or lower it.’ Can there be a greater proof of the affectation we have hinted at, than that of employing the word *elevate*, in the sense required here?—And this for no other reason than because the Latin *elevare* signifies to *diminish*, to *de-tract from*, and that the English expression had such meaning affixed to it in former times?

In a word, the Writer, to speak somewhat in his own style, labours so continually to display his *philomathy*, that the expression is equally displeasing and faulty even when virtue and morality are his themes †. If affectation like this be once encouraged, it is impossible that a language should ever be fixed; nay it will eventually be quite destroyed. But let us hear our Author on this very subject—“ Out of thy own mouth shalt thou be judged”—‘ Though Brown is an excellent writer, yet it must be allowed that he is pedantic; and that he preferred polysyllabic expressions derived from the language of ancient Rome, to his vernacular vocabulary, even in instances where it was equally elegant and significant. Had he sought the fountains of anti-

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\* This *sentiment* we much approve, though we blame the *expression*.

† For instance—‘ formal and perfunctory’—‘ Corrugate the nose’—‘ Palingenesia’—‘ Indifferentism’—‘ Oscitancy.’ ‘ Lingering languor.’ ‘ Tenderness of sensibility’—‘ Prigs in pulpits,’ &c. &c.

quity only when those of his own times were dry, he would have deserved esteem for enriching the English language, and he might have been justly held up as an example for imitation; but he appears to use singular and magnificent words from ostentatious motives; and what, after all, does the use of them prove? that he was acquainted with the Latin and Greek languages, and that he was a learned etymologist. Sensible readers are not persuaded of an author's general learning or solid wisdom by the proofs of his language.' Is it not astonishing, that the writer who can speak thus of the 'pomp of language,' should yet continually violate the ordinary form of expression by the use of harsh and pedantic terms? But he is frequently inconsistent, as well with respect to *manner* as to *matter*. "Know thyself" is an admirable precept.

Having thus entered our protest against any fantastic deviation from an established mode of speech, we must, in conclusion, acknowledge, that many of the Essays \* which compose the present collection bear evident and incontestible marks of an understanding well cultivated and improved by an intimate acquaintance with books. It is with much concern, indeed, that we observe a writer of such abilities giving way to prejudice and passion, on the subject of *religious opinion*. A zealot, though he may mean well, is seldom (as a zealot) an amiable character. Let us therefore bear in mind the words of an eminent philosopher; and which may justly be received as a maxim—"Jugeons les actions des hommes, et laissons Dieu juger de leur foi."

\* Many of them, indeed, are on subjects where *entertainment* is mingled with *instruction*; and the *variety* is very considerable. Some of the essays have agreeably amused us, and compensated, in a great degree, for the faults (in other papers) which we have pointed out.

ART. XII. Warton's Edition of Milton's Poems, concluded. See Review for August, p. 104.

AS Milton's Latin Poems have been, by foreigners as well as his own countrymen, allowed to possess distinguished merit, we cannot but express our surprise that his former annotators should have treated them with so much neglect, and that Mr. Warton should have the honour of being the *first* who has presented to the Public a regular edition of them, enriched with many critical and explanatory notes. For this part of his labour, therefore, the republic of letters will consider itself as under peculiar obligations to him. With the notes, in general, we confess ourselves greatly pleased; nor is it our intention, by the few strictures we shall make on this part of the volume, to dispute his title to a large tribute of commendation. Mr. War-

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ton will certainly consider us as no enemies to his fame, notwithstanding the freedom of our former animadversions:—the very length to which these have been carried being a most unequivocal proof of our high estimation of the work in general; for we never descend to a very minute discussion, unless *plura nitent*.

Milton is the first Englishman, Leland (according to Mr. W.) only excepted, who, after the restoration of letters, wrote Latin verses with classic elegance.

In the Elegies, Ovid was professedly Milton's model for language and versification. They are not, however, a perpetual and uniform tissue of Ovidian phraseology. With Ovid in view, he has an original manner and character of his own, which exhibit a remarkable perspicuity of contexture, a native facility and fluency. Nor does his observation of Roman models oppress or destroy our great poet's inherent powers of invention and sentiment. I value these pieces as much for their fancy and genius, as for their style and expression.

That Ovid among the Latin poets was Milton's favourite, appears not only from his elegiac but his hexametric poetry. The versification of our author's hexameters has yet a different structure from that of the *Metamorphoses*: Milton's is more clear, intelligible, and flowing; less desultory, less familiar, and less embarrassed with a frequent recurrence of periods. Ovid is at once rapid and abrupt. He wants dignity: he has too much conversation in his manner of telling a story. Prolixity of paragraph, and length of sentence, are peculiar to Milton. This is seen, not only in some of his exordial invocations in the *PARADISE LOST*, and in many of the religious addresses of a like cast in the prose works, but in his long verse. It is to be wished that in his Latin compositions of all sorts, he had been more attentive to the simplicity of Lucretius, Virgil, and Tibullus.

But, notwithstanding this last remark, Mr. Warton by no means inclines to the opinion of Dr. Johnson, who prefers the Latin poetry of May and Cowley to that of our Poet. As to May, the continuator of Lucan, he very justly observes that he is scarcely an author in point; and clearly proves, as to Cowley, that the preference given to him by the critic of Bolt court, has nothing to justify it. "Milton (says Dr. J.) is generally content to express the thoughts of the ancients in their language. Cowley, without much loss of purity or elegance, accommodates the diction of Rome to his own conceptions.—The advantage seems to lie on the side of Cowley." "But what," says our Editor, "are these conceptions? Metaphysical conceits, all the unnatural extravagancies of his English poetry; such as will not bear to be clothed in the Latin language, much less are capable of admitting any degree of pure Latinity." He adduces several instances of this kind from Cowley's *Poemata Latina*. In these compositions, on which such extravagant praise is lavished by the critic just mentioned, we have the *Plusquam visus aquilinus* of  

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lovers,

*lovers, Natio verborum, Exuit vitam aeriam, Menti auditur symphonia dulcis, Naturæ archiva, Omnes symmetria sensus congerit, Conditi aromatica prohibetque putrescere laude.* Again, where *aliquid* is personified, *Monagramma exordia mundi.* Take also the following curious line:

*Hauferunt auide Chocolatam Flora Venusque.*

We find nothing of this sort in Milton's Latin poems. These \* may be justly considered as legitimate classical compositions, and are never disgraced with such language and such imagery. Cowley's Latinity, dictated by an irregular and unrestrained imagination, presents a mode of diction half Latin and half English. It is not so much that Cowley wanted a knowledge of the Latin style, but that he suffered that knowledge to be perverted and corrupted by false and extravagant thoughts. Milton was a more perfect scholar than Cowley, and his mind was more deeply tinctured with the excellencies of ancient literature. He was a more just thinker, and therefore a more just writer. In a word, he had more taste, and more true poetry, and consequently more propriety. If a fondness for the Italian writers has sometimes infected his English poetry with false ornaments, his Latin verses, both in diction and sentiment, at least are free from those depravations.'

Nor do his Latin poems merit attention merely on the score of their purity and elegance \*; they are great curiosities, considering the age of the author; some of them having been written in his first year at Cambridge, when he was only seventeen. Such correctness and strength, such copiousness and command of ancient fable and history in the performances of so young a writer are truly surprising. *These shew him* (as Murhof in his *Polyhistor* observes) *to have been a man in his childhood, being vastly superior to the ordinary capacities of that age.* Added to this, they contain several curious circumstances of Milton's early life, his situations, friendships, and connections; they make us acquainted with the original turn of his genius, and the course of his studies. Several of these juvenile poems shew the author to have been of an amiable disposition. One informs us, that at nineteen, he complained of *the weakness of his eyes*; and another, that in *Quintum Novembris*, written at seventeen, is a *prolusion* which *promised a future Paradise Lost*: see the first note to this poem, in Mr. Warton's book, p. 507.—All passages relative to Milton's early studies will necessarily interest the learned reader, and in his examination of some of them, he will find himself assisted by the historical and critical comments of Mr. Warton, whose intimate acquaintance with the Gothic library has often enabled him to explain what might have puzzled a good classical scholar. In his notes on that part of the *Epitaphium Damonis*,

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\* "The Latin pieces (says Dr. Johnson) are lusciously elegant." See his *Life of Milton*.

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where Milton intimates a design of writing an Epic poem on some part of the ancient British history, he has given us some of that *reading which is now never read*; but the passage required it, nor was the shadow of an apology necessary for it. If Milton brings into his verse,

— Pandraſidos regnum vetus Inogeniæ,  
Brennumque Arviragumque duces, priscumque Belinum,  
Et tandem Armoricos Britonum sub lege colonos;  
Tum gravidam Arturo, fatali fraude, Iögerne,  
Mendaces vultus, assumptaque Gorlöis arma,  
Merlini dolus ———

the reader will esteem himself obliged to Mr. W. for informing him, 'that Brutus (under whom tradition reports the Trojans landed in England) married Inogen, the eldest daughter of Pandrasus, a Grecian King; from whose bondage Brutus had delivered his countrymen the Trojans. Brennus and Belinus were the sons of Molutius Dunwallo, by some writers called the first King of Britain. The two sons carried their victorious arms into Gaul and Italy. Arviragus, or Arvirage, the son of Cunobelin, conquered the Roman General Claudius. He is said to have founded Dover Castle. Armorica, or Britany in France, was peopled by the Britons when they fled from the Saxons. Iogerne was the wife of Gorlois, Prince of Cornwall. Merlin transformed Uther Pendragon into Gorlois; by which artifice Uther had access to the bed of Iogerne, and begat King Arthur. This was in Tintagel Castle, in Cornwall. See Geffr. Monm. viii. 19. The story is told by Selden on the POLYOLBION, S. i. vol. ii. 674.'

But Mr. W. seems to question the propriety of giving this information; for he adds, 'Perhaps it will be said I am retailing much idle history.' The history is indeed *idle*, but it is not idle to retail it in this place. If the poet starts his game on fabulous or romantic ground, it is the duty of his commentator to follow him. We lament that Milton never executed the scheme he proposed to himself in the above recited lines, confident, with Mr. W. that they contain such idle history as he would have clothed in the richest dress.

Here we entirely agree with him; but in some other places we see reason to adopt different sentiments. An instance or two of this sort must now be noticed.

With the first Elegy, written from London to Charles Deodati, is given a long note on a passage which has been often commented on, and produced in confirmation of a report respecting our poet, viz. that he was *actually whipped*, during his residence at the University. His late biographer says, "He was the last student in either University that suffered the public indignity of corporal correction." As it may be some gratification to our Readers to know the evidence given in support of this story, and on what ground Milton himself is considered as confirming it, we shall, notwithstanding we are much straitened for room, lay before them

them the text, together with the commentary on it, and afterward subjoin our own strictures.

Me tenet urbs reflua quam Thamesis alluit unda,

Meque nec invitum patria dulcis habet.

Jam nec arundiferum mihi cura revifere Camum,

Nec dudum vetiti me laris angit amor.

Nuda nec arva placent, umbrasque negantia molles,

Quam male Phœbicolis convenit ille locus!

Nec duri libet usque minas perferre magistri,

Cæteraque ingenio non subeunda meo.

*Nec dudum vetiti me Laris angit amor.*] ‘The words *vetiti Laris*, and afterward *exilium*, will not suffer us to determine otherwise, than that Milton was sentenced to undergo a temporary removal or rustication from Cambridge. I will not suppose for any immoral irregularity. Dr. Bainbridge, the Master, is reported to have been a very active disciplinarian: and this lover of liberty, we may presume, was as little disposed to submission and conformity in a college as in a state. When reprimanded and admonished, the pride of his temper, impatient of any sort of reproof, naturally broke forth into expressions of contumely and contempt against his governor. Hence he was punished. See the next note. He appears to have lived in friendship with the fellows of the college.’

On this note, we have only to observe, that whatever may have been the pride of Milton's temper, there is no ground for concluding, from the words noticed by Mr. W. that this led him to any act for which he underwent the punishment of rustication. Facts induce us to believe the contrary. Milton while at College lost no term, and the registers of Christ's College are silent with respect to any expulsion or rustication of John Milton. (See Remarks on Johnson's Life of Milton.)

*Nec duri libet usque minas perferre magistri,*

*Cæteraque ingenio non subeunda meo.*] ‘Milton is said to have

been whipped at Cambridge. See LIFE OF BATHURST, p. 153. This has been reprobated and discredited, as a most extraordinary and improbable piece of severity. But in those days of simplicity and subordination, of roughness and rigour, this sort of punishment was much more common, and consequently by no means so disgraceful and unseemly for a young man at the University, as it would be thought at present. We learn from Wood, that Henry Stubbe, a student of Christ Church, Oxford, afterwards a partisan of Sir Henry Vane, “shewing himself too forward, pragmatical, and conceited,” was publicly whipped by the Cenfor in the college-hall. ATH. OXON. ii. p. 560. See also LIFE OF BATHURST, p. 202. I learn from some manuscript papers of Aubrey the antiquary, who was a student in Trinity College, Oxford, four years from 1642, that “at Oxford, and, I believe, at Cambridge, the rod was frequently used by the tutors and deans: and Dr. Potter, while a tutor of Trinity College, I knew right well, whipt his pupil with his sword by his side, when he came to take his leave of him to go to the Inns of Court.” In the Statutes of the said College, given in 1556, the scholars of the foundation are ordered to be whipped by the deans,

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or censors, even to their twentieth year. In the University Statutes at Oxford, compiled in 1635, ten years after Milton's admission at Cambridge, corporal punishment is to be inflicted on boys under sixteen. The author of an old pamphlet, *Regicides no Saints or Martyrs*, says, that Hugh Peters, while at Trinity College, Cambridge, was publicly and officially whipped in the *Regent Walk*, for his insolence, p. 81. 8vo.

The anecdote of Milton's whipping at Cambridge, is told by Aubrey, MS. Mus. Ashm. Oxon. Num. x. P. iii. From which, by the way, Wood's Life of Milton in the *FASTI OXONIENSES*, the first and the ground-work of all the Lives of Milton, was compiled. Wood says, that he draws his account of Milton "from his own mouth to my friend, who was well acquainted with and had from him, and from his relations after his death, most of this account of his life and writings following." *ATH. OXON.* i. F. p. 262. This friend is Aubrey; whom Wood, in another place, calls credulous, "roving and magotie-headed, and sometimes little better than crazed." *LIFE OF A. WOOD*, p. 577. edit. Hearne, Th. Caii VIND. &c. vol. ii. This was after a quarrel. I know not that Aubrey is ever fantastical, except on the subjects of chemistry and ghosts. Nor do I remember that his veracity was ever impeached. I believe he had much less credulity than Wood. Aubrey's *MONUMENTA BRITANNICA* is a very solid and rational work, and its judicious conjectures and observations have been approved and adopted by the best modern antiquaries. Aubrey's manuscript Life contains some anecdotes of Milton yet unpublished.

But let us examine if the context will admit some other interpretation. *Cæteraque*, the most indefinite and comprehensive of descriptions, may be thought to mean literary tasks, called impositions, or frequent compulsive attendances on tedious and unimproving exercises in a college-hall. But *cætera* follows *minas*, and *perferre* seems to imply somewhat more than these inconveniences, something that was *suffered*, and severely felt. It has been suggested, that his father's economy prevented his constant residence at Cambridge; and that this made the college *Lar dudum vetitus*, and his absence from the University an *exilium*. But it was no unpleasing or involuntary banishment. He hated the place. He was not only offended at the college discipline, but had even conceived a dislike to the face of the country, the fields about Cambridge. He peevishly complains, that the fields have no soft shades to attract the Muse; and there is something pointed in his exclamation, that Cambridge was a place quite incompatible with the votaries of Phebus. Here a father's prohibition had nothing to do. He resolves, however, to forget all these disagreeable circumstances, and to return in due time. The dismissal, if any, was not to be perpetual. In these lines, *ingenium* is to be rendered temper, nature, disposition, rather than genius.

Aubrey says, from the information of our author's brother Christopher, that Milton's "first tutor there [at Christ's College] was Mr. Chapell, from whom receiving some unkindness, (*he whipt him*) he was afterwards, though it seemed against the rules of the college, transferred to the tuition of one Mr. Tovell, who dyed parson of Lutterworth." MS. Mus. Ashm. at supr. This information, which

which stands detached from the body of Aubrey's narrative, seems to have been communicated to Aubrey, after Wood had seen his papers; it therefore does not appear in Wood, who never would otherwise have suppressed an anecdote which contributed in the least degree to expose the character of Milton.

'As it is a matter involved in the subject of the present note, I must here correct a mistake in the BIOGRAPHIA, p. 3106. Where Milton is said to have been entered at Cambridge a SIZAR, which denominates the lowest rank of academics. But his admission thus stands in the Register at Christ's College: "*Johannes Milton, filius Johannis institutus fuit in literarum elementis sub magistro Gill Gymnasii Paulini præfetto, et admissus est Pensionarius Minor. 12°. feb. 1624.*" But *Pensionarius minor* is a *Pensioner*, or *Commoner*, in contradistinction to a *Fellow Commoner*. And he is so entered in the Matriculation Book of the University.'

Inclined, however, as Mr. Warton seems, to the belief of Milton's flagellation, and though the credit of this story is supported by Johnson's new narrative, it appears to us to want sufficient evidence; the deficiency of which, our Editor's comments on the words *cætera*, *minas*, and *perferre* contribute little to supply. Had this *whipping-bout* really happened, it must, we presume, have been known to many, throughout his College at least, and his enemies, industrious in collecting every anecdote which might serve to disgrace him in the eye of the Public, would soon have obtained the knowledge of this, and have upbraided him with it. From their profound silence, therefore, on this head, we are inclined to doubt the fact, for while they charge him with "being vomited out of the University," they would not have omitted the mention of this indignity, had there been any ground for the accusation. The story rests on a single testimony, viz. that of *Aubrey*; and there is this presumption against admitting it, that Wood, who compiled his account of Milton from *Aubrey's MSS.* and who would have rejoiced in a fair opportunity of attacking our poet's character, thought fit to reject this whipping anecdote.—But Mr. Warton considers the passage we have extracted, as a strong proof of the credibility of *Aubrey's* testimony. This, however, we cannot admit. For does it necessarily follow, that *cætera* must signify *corporal chastisement*, because it follows *minas*, and is connected with the word *perferre*? Might it not signify something *more* than threats, and yet something *else* than whipping, or even rustication? Why must *ingenium*, be rendered *temper*, *nature*, *disposition*, rather than *genius*? We rather inclined to believe the contrary, since it is highly probable he alludes here to those college exercises known by the name of *impositions* (oftentimes prescribed as punishments), which were calculated, as the writer we have lately referred to observes, rather for the drudgery of an industrious plodder, than suited to the *genius* of a youth of parts and spirit. The lines, too, which



which follow, descriptive of the liberty he enjoyed in his studies during his absence from college, may tend to confirm this supposition :

*Tempora nam licet hic placidis dare libera Musis  
Et totum rapiunt me mea vita libri.*

We give the above not as demonstration, but probable conjecture, and shall leave the reader to credit or reject the story of Milton's flagellation, as he likes best.

This refractory republican may have deserved a little wholesome chastisement, but there is a sneer in a subsequent note, to which he is by no means entitled. After relating a circumstance told by Milton himself (in the 7th Elegy, written in his 19th year), of his falling in love with an unknown fair, whom he accidentally met in some public walks in or near London, and remarking that five of his Italian Sonnets, and his CANZONE, are amatorial, and were probably inspired by Leonora, a young lady whom he had heard sing at Rome, and whom he celebrates in three Latin Epigrams ;—his commentator adds—*But these were among the vanities of his youth.* A sting, we suspect, at the rigidity of Puritanical principles, which, Mr. W. would insinuate, condemned these innocent sallies of his youthful Muse. But if Puritanism was so absurd as this, our poet never embraced its absurdity. No man, as his Editor confesses, was more deeply impressed with the allurements of female beauty, or had stronger perceptions of the passion of love. If to employ his Muse in praise of the sex was *vanity*, it was the vanity not merely of his youth, but of his whole life.

Were not the instances we have adduced in the foregoing articles, sufficient to evince the abhorrence which Mr. W. seems to have of his author's principles, we could, from this part of the volume, furnish more. Enough, however, has been said on this head, and we soon forget the little disgust we now and then feel, in the pleasure which the learned repast he has provided is perpetually administering.

Though it was not our intention to swell this article by the enumeration of little mistakes, there is one which we cannot prevail on ourselves to pass over, unnoticed. Mr. W. observes, on the passage in the fourth Elegy, beginning, *Flammeus at signum*, &c. 'This must mean five years;' but on this mode of computation, the following lines in the *Epitaphium Damonis* must describe the space of four years :

*Et jam bis viridi surgebat culmus arista,  
Et totidem flavas numerabant borrea messes.*

As, however, two springs and two autumns can make but two years ; so three springs, two autumns, and two winters, can include the space of little more than two. Supposing Young left England in the spring, and Milton addressed this Elegy to him

after he had been absent a little more than two years, or in the course of the third summer, he might justly say, that *the fiery steed Æthon, had thrice seen the sign Aries, and cloathed its back with new gold; that twice Chloris had spread the earth with flowers, and twice the wintry wind had swept them away, since he had seen him.* To interpret these expressions as descriptive of the space of five years, seems a strange mode of calculation. We are persuaded, that it is an oversight; but for this, and for what other little defects are observable, ample atonement is made by the valuable and amusing information collected in this body of criticism.

Of this, the future Biographers of our Poet will, no doubt, avail themselves; happy in having their labour abridged by Mr. Warton's industry. Several of the notes in this part of the work are long and curious; and it would have given us pleasure to have presented some of them to the readers of our periodical pages; but the length to which we have extended our extracts and remarks forbids their insertion: especially as we must make room, before we conclude our review of this work, for an observation on a passage which in the former part of this article, we extracted from *Lycidas*\*, accompanied with a note on *the great vision of the guarded mount*. On a careful reconsideration of this passage, we find it impossible to acquiesce in our Editor's new interpretation of the last line,

‘*Look homeward Angel, now, and melt with ruth.*’

He supposes that here is an apostrophe to the angel Michael (*the vision of the guarded mount*); but admitting this supposition, we make the nine preceding lines an unfinished sentence. The address, throughout, is plainly to *Lycidas*. He is the only person spoken to. The vision of St. Michael is only mentioned as a circumstance in the description of a place, not apostrophized. The grammatical construction, moreover, obliges us to apply the word, *angel*, to *Lycidas*; and what the poet means to say is evidently this: “O *Lycidas*! where’er thy bones are hurl’d, where’er the seas have carried thee;—whether up to the Hebrides, or down into the English channel, to the foot of St. Michael’s mount; in whatever part of the ocean thy body sleeps, I beseech thee, now become an angel, to look toward thy former home, and to pity us, who are so deeply involved in grief for the loss we suffer by thy death.”

The Editor concludes his annotations on the Latin poems (which are given in English, for a good reason, assigned in the Preface) with some general strictures on the prose works of our author, to which is added the Epitaph composed for his monument in Westminster Abbey, by Dr. George, Provost of

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\* See Rev. for July last, p. 5.

Eton, which, for its spirited simplicity and nervous elegance, deserves to be universally circulated :

‘ Augusti regum cineres, sanctæque favillæ ;  
Heroum vosque O, vix tanti nominis, umbræ !  
Parcite, quod vestris insensum regibus olim  
Sedibus infertur nomen, liceatque supremis  
Funeribus finire odium : Mors obruat iras.  
Nunc sub fœderibus coeant felicibus una  
Libertas, et jus sacri inviolabile sceptri.  
Rege sub Augusto fas sit laudare Catonem.’

At the end of the volume, is an account of the several editions of Milton’s Poems.

We must now take our leave of Mr. Warton, but not without expressing our obligations to him for the work he has already executed, and hoping he will not withdraw his attention from his Author, till SAMSON AGONISTES, PARADISE LOST, and PARADISE REGAINED are embellished by his learned and judicious annotations.

ART. XIII. *The Parian Chronicle*, or the Chronicle of the Arundelian Marbles; with a Dissertation concerning its Authenticity. 8vo. 5 s. Boards. Walter. 1788.

**I**N a country, where critical disquisitions have been prosecuted with uncommon ardour, and unrivalled acumen, and in which they have been regarded as subjects of general attraction, our Readers will not be surprised at the appearance of the volume now under consideration.

Literary forgeries have frequently been attended with astonishing success; and during the lapse of many centuries, some of these treacherous frauds have eluded all discovery: the same age has rarely produced a Lauder and a Douglas.

The motives for practising this species of deception are undoubtedly numerous; and the adoption of phraseology and the assumption of obsolete language, or of any particular dialect, have often given the appearance of antiquity to the productions of modern scholars. The views, also, which have incited the learned to attempt the detection of these fallacies, may be imagined with more ease than enumerated.—For the particular circumstance which gave birth to the present publication, we shall allow the Author\* to produce his own account:

‘ In a late publication, entitled, *An Essay on Punctuation*, the Author, having occasion to mention the celebrated Chronicle of the Arundelian Marbles, subjoins this note:

“ The Parian Chronicle is said to have been engraved 264 years before the Christian æra; but is there no room to question its authenticity?”

\* The Rev. Mr. Robertson, author of “*An Essay on Punctuation*,” &c. See Rev. vol. lxxiii. p. 123.

‘ This

‘ This note occasioned the following letter in the *Gentleman’s Magazine* :

“ The author of an *Essay on Punctuation* has thrown out a hint, which has surpris’d me not a little, as it will certainly do many others, viz. that there is some reason to question the authenticity of the *Arundel Marbles*.

“ I do not doubt the judgment of this writer ; but I wish to be informed by him, or any other competent judge, what foundation there is for this surmise. A LOVER OF ANTIQUITIES.”

‘ As I am thus desir’d to assign my REASONS for a question, which I propos’d without any particular investigation, I shall freely and ingenuously submit them to the consideration of the learned reader.’

We cannot help observing how often great consequences spring from slight causes. For if this ‘ *Lover of Antiquities*’ had not luckily express’d his wishes in print, the Public would in all probability have been deprived of the pleasure and instruction which it now derives from the perusal of this learned work.

It begins with the *Chronicle* itself, in Greek and Latin, taken from the edition of 1763, by Dr. Chandler. Then follows a literal English translation, by the Author of the present inquiry. The 1st chapter gives a short history of the marble, and the different editions of the inscriptions. The other sixteen chapters are employed in explaining the Author’s DOUBTS, which as he tells us, p. 52, arise from the following considerations :

‘ I. The characters have no certain or unequivocal marks of antiquity.

‘ II. It is not probable, that the *Chronicle* was engraved for PRIVATE USE.

‘ III. It does not appear to have been engraved by PUBLIC AUTHORITY.

‘ IV. The Greek and Roman writers, for a long time after the date of this work, complain, that they had no chronological account of the affairs of ancient Greece.

‘ V. This *Chronicle* is not once mentioned by any writer of antiquity.

‘ VI. Some of the facts seem to have been taken from authors of a later date.

‘ VII. Parachronisms appear in some of the epochas, which we can scarcely suppose a Greek chronologer, in the cxxix Olympiad, would be liable to commit.

‘ VIII. The history of the discovery of the marbles is obscure and unsatisfactory.

‘ Lastly, The literary world has been frequently impos’d upon, by spurious books and inscriptions ; and therefore we should be extremely cautious, with regard to what we receive under the venerable name of antiquity.’

We shall now state, in as narrow a compass as possible, the reasons which the Author assigns for these DOUBTS.

I. The

I. The letters, as Selden informs us, are all **EXACTLY** represented by the common Greek types, except Π and Ζ, which in the marble are thus engraved Π Ξ. But these forms occur so frequently, that a forger could be at no loss to counterfeit them; and the characters have no appearance of antiquity, except this equivocal one. They neither resemble the Sigeian, the Nemean, nor the Delian inscriptions, the Sandwich marble, nor the Farnesian pillars. They seem most to resemble the alphabet of the Marmor Cyzicenum (Montfaucon Palæogr. p. 144.) The small letters intermixed (ο ο ς) have an air of artifice and affectation. It may be said that there are several archaisms, as ΕΓ for ΕΚ before Α and Μ, ΕΗ for ΕΝ before Κ, ΕΜ for ΕΝ before Π and Μ. But this inscription is supposed to have been engraved in a polite and learned age, when even a stone-cutter would scarce be permitted to disgrace a superb monument with such barbarisms. Neither are these archaisms uniformly preserved. And though they appear on other inscriptions, this is not material; since a forger would, in course, adopt them; not to mention that the authenticity of such inscriptions ought to be proved before an appeal is made to their testimony.

To this chapter is annexed a specimen of the letters of the inscription, copied from Dr. Chandler's edition.

II. It is improbable, that a private citizen of Paros would execute so expensive and cumbersome a work. It would cost him more than most learned Greeks could afford; it might be more commodiously and effectually published by the common mode of writing; it might then have been more easily corrected and improved by the author, and the mistakes of the transcriber might be rectified, which could not be done in an inscription where the letters too, and numerals, would be liable to various accidents; and lastly, the ancients seem to agree that a manuscript is more likely to be transmitted to posterity than an inscription on marble or brass. Our Author then goes on to explode, as spurious, the pillars of Seth, &c. and proves, we think with rather a needless expence of learning, that the common way of writing in the reign of Ptolemy Philadelphus (the supposed date of the marble) was **NOT ON STONES.**

III. This Chronicle was, probably, not engraved by **PUBLIC AUTHORITY**; 1. Because such inscriptions begin with these forms, "The senate and the people," or "it pleased the senate and the people;" but the Parian Chronicle uses the first person singular, "I have described preceding times." 2. The facts and dates do not appear to be extracted from public records, nor to contain a regular series of Kings and Archons, nor are they matters of general importance; but such as, 3. the people of Paros would not order to be engraved, as not being interested in them. There were many circumstances worthy of notice in

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that island; and among others, Archilochus was a native of it. But the author of the Chronicle mentions no part of the history of the Parians; nothing of their battles, treaties, sieges, institutions; of their poets, patriots, or warriors. Mr. Robertson adds, that the inscription seems as absurd as a monument in England, containing the antiquities of France or Spain; or in Jamaica, containing the revolutions of England; but that a forger would expect a general system of Grecian chronology to be more interesting to the classic, more valuable to the antiquary, and more PROFITABLE to the compiler, than an history of the isle of Paros.

IV. The early part of the Grecian history is involved in confusion and uncertainty. All the Greek and Roman writers complain of the unsettled state of chronology in the early periods of history. The accounts given by Herodotus, of the times that preceded the Olympiads, are inaccurate, and often extravagant and incredible. Xenophon frequently differs from him, and Ctesias from both. Hippias, indeed, is said to have published a list of the Olympionicæ; but it seems to have been only a bare list of names, and Plutarch mentions it as a work of no authority. Eratosthenes published a list of the Olympionicæ, and a Chronology; but he was only twelve years old when the Parian Chronicle was engraved; nor do his computations agree with the marble. One hundred years after, Apollodorus wrote, 1. A Bibliotheca, or mythological work, which is still extant, though in an imperfect state; 2. Chronica, or a system of chronology, beginning at the siege of Troy. But though the Bibliotheca was written so long after the (supposed) date of the inscription, it contains no traces of a systematic chronology. Apollodorus's Chronicle is frequently quoted, while the Parian is totally unnoticed. Our Author goes on to prove, from the ancients, the unsettled state of their chronology, and produces the testimonies of Julius Africanus, Justin Martyr, Plutarch, Varro, Thucydides, and Diodorus Siculus, to shew, that before the Olympiads, there was no regular chronology of the Grecian history. Josephus (c. Apion, l. 3.), says, that the genealogies of Hesiod are corrected by Acusilaus; that Acusilaus is condemned by Hellenicus; Hellenicus accused of falsehood by Ephorus; Ephorus by Timæus; Timæus by his successors; and Herodotus by all the world. Diodorus, who travelled over great part of Europe and Asia, to collect materials for his work, complains that he could find no PARAPEGMA, on which he could rely, in relating the events that preceded the Trojan war. Either, then, we must suppose that the Parian Chronicle did not exist in the time of Diodorus; or that Diodorus had not heard of it, which is scarcely credible; or that he thought it unworthy of credit, which its advocates will hardly admit. Beside, if this chronology

logy could ascertain so many dates in the remote ages of Greece with such precision, how happens it that the historians, both before and after his time, complain of their want of epochas, canons, &c. which would be a flagrant imputation either on their knowledge or integrity? But,

V. Though such WONDERFUL DISCOVERIES in ancient history are exhibited in this Chronicle, as, if it had been KNOWN at Paros, must have made it copied, cited, praised, censured, or mentioned, by succeeding writers, yet neither Strabo, Pausanias, nor Athenæus,—neither Apollodorus, Diodorus Siculus, Tatian, Clemens Alexandrinus, nor Eusebius, take the least notice of it. After lying neglected for above 1800 years, it is dug up, and brought to Europe in triumph.

If it be objected, that the author of this Chronicle might have been quoted by name, without his work being specified, it ought to be considered, that the ancients almost always name the works of the authors whom they quote. Mr. R. then compares the computation of the marble with that of the ancients, in two famous epochas, the Trojan war, and the age of Homer. Of the first he produces above ten different accounts, of the second above twenty. The Parian Chronicle takes the less probable and less commonly received opinion. But in all this controversy, so often debated, no reference nor allusion is made to this inscription.

It may also be objected, that several works, as Phædrus, Q. Curtius, &c. lay in obscurity for many centuries. But Phædrus is mentioned by Martial and Avienus; Q. Curtius by authors of the 12th and 13th centuries; and there is a MS. of his history extant, above 800 years old.

VI. Some passages in the Chronicle seem to be taken from writers of a later date. The author gives ten instances, from which we shall select one. In enumerating twelve cities in Ionia, the marble places the names of six of them, and if the chasms are properly supplied, of twelve, exactly in the same order in which we find them in Ælian's various history. But this arrangement does not correspond with the time of their foundation, their situation in Ionia, their relative importance, or the order in which they are placed by other historians. The chance of two authors placing six names in the same order, is as 1 to 720; of twelve, as 1 to 479,001,600. But Ælian would hardly, in a case of no importance, quote the words of an inscription in the island of Paros. Or if he did, why would he suppress the name of the author whose expressions he adopted? It is therefore probable that the author of the inscription transcribed the historian.

VII. Parachronisms appear in the marble, respecting the age of Paidon the Argive, the assassination of Hipparchus, and the

expulsion of Hippias, the death of Darius, the birth of Eurypides, the reign of Gelo in Syracuse, and the expedition of the younger Cyrus; such parachronisms as we can scarcely suppose a Greek chronologer, in the 129th Olympiad, liable to commit.

VIII. The place where this monument was found, is not ascertained. In Sir Thomas Roe's letters to Lord Arundel, no hint of this inscription occurs. It had been purchased before, for the celebrated Peiresc, by his agent; but by some artifice of the venders, the agent was thrown into prison, the marble damaged, and in this state was sold to Mr. Petty for Lord Arundel. Peiresc affected to be extremely pleased when he found that it had fallen into Lord Arundel's possession, and was illustrated by his friend Mr. Selden. But, from Peiresc's composure, may it not be inferred that he secretly doubted the authenticity of the inscription? The sums paid by Peiresc's agent, and by Mr. Petty, were a sufficient inducement, to a modern, to exert his talents in such an imposition.

IX. Our Author almost overwhelms us with his learning, in examining the subject of spurious books. Hermes Trismegistus, Manetho, Horapollo, Orpheus, Musæus, Dares Phrygius, Dictys Cretensis, Numa's books, the Epistles of Phalaris, Themistocles, and others, works falsely ascribed to Plato and Aristotle, to Demetrius Phalereus, Plautus, and Cicero, appear foremost in a long list, which is closed with Psalmanazar, Lauder, Macpherson, and Chatterton.

FICTITIOUS INSCRIPTIONS have been given to the world by Cyriacus, Anconitanus, Petrus Apianus, and Bartholomæus Amantius, Alexander Geraldinus, Curtius Inghiramius, Annus Viterbiensis, and Hermio Gaiado. Selden seems to doubt the antiquity of the Duilian inscription; Reinesius accuses Fulvius Ursinus of publishing many counterfeit inscriptions; Fleetwood complains of spurious inscriptions; Stillingfleet complains of Gruter's collection in this respect; and Father Hardouin brings the same charge of publishing fictitious inscriptions, in very strong and general terms, against many others, but principally against Gruter. At the time this inscription was produced, there were many learned men fully able to compile such a system of chronology as that of the Arundelian marbles; many systems of chronology had then been published; and the avidity with which antiquities were then collected, at any price, was a sufficient inducement to any one, whose avarice or necessity were stronger than his honesty, to engrave this pretended ancient monument.

Sir Isaac Newton paid NO REGARD to its authenticity, in his chronology.



From all these reasons, the Author of this dissertation concludes, that the Parian chronicle is spurious, or at least that its authority is APOCRYPHAL.

Such is the substance of this Dissertation. We have endeavoured to give the principal arguments, without any abatement of their strength, though we have been compelled to contract them into as few words as possible, in order to suit the narrow limits of our journal. We suppose some learned advocate of the marbles will produce a formal answer. For our part, we shall leave the task to those who have more leisure, abilities, and inclination, or who may conceive themselves more interested in the discussion of this question. In our *conclusion*, we shall, with our wonted freedom, but with all the deference due to this Author's candour and learning, point out some trifling mistakes in his Dissertation, and some parts of the argument on which he seems to lay too much stress. We shall endeavour to pare away some of the excrescences and superfluities of this controversy, and, as far as lies in our power, to separate the wheat from the chaff.

[To be concluded in another Article.]

ART. XIV. *Sermons on various Subjects.* By the late Rev. Thomas Leland, D. D. In Three Volumes. 8vo. 15s. Boards. Dublin printed; London, Longman. 1788.

FROM a writer of such celebrity as the Translator of Demosthenes, and the Historian of Ireland, a valuable specimen of pulpit eloquence may be expected in his posthumous discourses; and with pleasure we inform our Readers, that in entertaining such an expectation from the volumes before us, they will not be disappointed. The character of these discourses, given in a brief but well-written account of his life and writings, prefixed to this publication, perfectly expresses our own idea of their merit:

The peculiar character which pervades and colours his discourses, seems to be that of a strong earnestness, an intense effort to persuade and to impress conviction, suitable to a teacher of doctrines, and enforcer of precepts, the awful importance of which is equal to their truth and fitness. The reader will not find language or matter chosen to display the writer's taste and ingenuity; none of that trite or cold speculation, and meagre sentiment, disguised under an eternal affectation of delicacy of phrase, or flimsy ornament every where over-spread; which may for a time gain the suffrage of the great vulgar and the small, but must cause every hearer or reader of plain common sense to feel the want of nature and of simplicity. Sound sense, clear and solid reasoning, just representations of human life, and just observations on it, Christian argument and enforcement, and pathetic address, in a nervousness of expression, and a sonorousness and dignity of composition, which rather seem the result of habit, than of caution and curious selection;—these are what the reader may ex-

pest, and these never disgraced by vulgarity or littleness. In some instances the choice and manner of treating his subjects will shew with what judgment he adapted his topics and his diction to different auditories; and when we find him addressing the plainest in a manner perfectly levelled to their apprehensions, we find his reasonings dictated or directed by profound and accurate critical and philosophical knowledge.

Several of these discourses treat on the Evidences of Revealed Religion; a few others, on particular occasions, were formerly published; the rest are on practical topics, of general utility.

ART. XV. *Poetical Translations from various Authors.* By Master John Browne of Crewkerne, Somerset; *a Boy of Twelve Years old!* Published by the Rev. Robert Ashe, Curate of Crewkerne, and Master of the Free Grammar School, FOR THE BENEFIT OF HIS PUPIL. 4to. 2s. 6d. Nichols, &c.

**E**ITHER the Muses must have fallen in love with boys, or boys in love with the Muses.—How the business exactly stands between these celebrated Parnassian ladies and our British youth, we, who are grown too old to intermeddle in love matters, cannot undertake to determine. Certain, however, it is, that there is *something* between them, for on what other supposition are we to account for the starting up of so many juvenile poets? We have already taken notice of two in the course of this year, and behold! another comes forward, warm with the thirst of praise: and who that examines his claims can refuse it? On Master Browne the Muses seem to have smiled indulgent, and to have marked him at a *very* early period for their own.—But we must not be too lavish of our encomiums on this surprizing youth, as we cannot help censuring Mr. Ashe, for the very flattering mention which he has made of the Author, in the short account prefixed to these *Poetical Translations*; which, however it may tend to prejudice the reader in his favour, will, we fear, have no good effect on Master Brown himself. Our praise might not reach his ear, or be little regarded by him if it should; but when the Rev. Mr. Ashe, his Master, the first character, no doubt, in his eye, tells him, in the words of Addison, “that he was born with all the seeds of poetry, and may be compared to the stone in Pyrrhus’s ring, which had the figure of Apollo and the nine Muses in the veins of it, produced by the spontaneous hand of Nature, without the help of Art,” is he not undesignedly endeavouring to spoil this *literary curiosity*, which he wishes to hold up to the notice of the Public? Most sincerely do we hope no such effect will follow; but merely for the sake of making an elegant quotation, this we think ought not to have been hazarded. In every other respect Mr. Ashe has acted most kindly by his pupil, as the short narrative with which he

he has introduced these poems will shew, to the full conviction of every reader.

We here learn that our young poet is the son of William Browne, of Whitechurch, in Hampshire; a man of considerable abilities, but in an humble situation of life; and who, with the small salary of an Exciseman, united to the scanty pittance which he acquires by teaching day-scholars to read and write, during the few hours he can gain from his office, has hitherto, with the economical prudence of his wife, maintained a family of *eight* children. Our Author is the eldest, whom Mr. Ashe generously patronises and wishes to hold up to the world as a literary phenomenon; persuaded that these specimens of his abilities will induce the Public to espouse his cause, and, by their benevolence, enable him to reap the advantages of an university education. It gave us pleasure to see so respectable a list of subscribers, some of whom will probably prove lasting friends; and if this youth continues his career of science with the same vigour and alacrity with which he is said to have begun it, he will do credit to the friends who have espoused him, and to the University which shall receive him. But we must add, abilities which discover themselves as wonderful at a very early age, often disappoint the expectations of their admirers.

Of the Translations, Mr. Ashe assures us, that most of them (in their *present* form) were made *in* the school of Crewkerne, as exercises (*de more Wiccamico*) on Saturday evenings; for which the author constantly received some public reward, from the time that he attained to the tenth year of his age. As our Readers may wish to have some specimens of these singularly juvenile translations, we shall gratify them by extracting the first (written at ten years old) from the Greek of the Rev. G. I. Huntingford;

## ΕΙΣ ΣΙΓΗΝ.

Ω ΝΥΚΤΙ συγγενος μελαινη, και ΣΚΟΤΩι,

Ωχρα προταπει, ομμασιν πεπηδωσιν,

Προσθειςσιν χειλην δακρυλον κεκλεισμενυ,

ΣΙΓΗ, τις εστι χωρος ω φιλεις μενειν;

Βαθυκολπος εστιν υλη;

Οξος εστι μακρον υψει;

Εν εσημω εστιν ευρει;

Μονος ηε περς εστι;

Σκοπελοισιν η καθησαι

Πασα θινα της θαλασσης

Υπο νηεμοι γαληνη;

Η μαλλον πολεις εν ανεωστοι μημηασι νεκρων

Ψυχων φευ μελεων δεινοισι πλασεισα τειασιμοις;

Μητερ Αθηναιαν, Μητερ Σοφιαν, ε τεκυστα

Συν σοι κ' Ειρηνη διον αβουμι βιον.

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• ODE TO SILENCE. *Written at 10 Years old*

' SISTER to Darkness, and the gloomy Night,  
 With visage pale, and down-cast, fixed, sight,  
 Thy finger to thy closed lips apply'd,  
 Say in what place, O Silence, you reside?  
     Far in the wood-imbosom'd deep?  
     Or on the lofty mountain's steep?  
     In the dreary desert wide?  
     Or by some lonely tower's side?  
     Or sit'st thou on the rocky shore  
     While Zephyrs calm the billows' roar?  
 Or dost thou midst the tombs now wand'ring tread,  
 Struck with the groans proceeding from the dead \*?  
 Parent of Truth and Wisdom, by thy aid,  
 And thine, O Peace, a life divine I lead.'

To this we shall add the following part of the 4th Ode of Horace, B. I.

Solvitur acris hyems gratâ vice veris et Favoni;  
     Trahuntque siccas machinæ carinas.  
 Ac neque jam stabulis gaudet pecus, aut arator igni,  
     Nec præta canis albicant pruinis.  
 Jam Cytherea choros ducit Venus, imminente Lunâ,  
     Junctæque Nymphis Gratia decentes  
 Alternò terram quatunt pede; dum graves Cycloppum  
     Vulcanus ardens urit officinas.  
 Nunc decet aut viridi nitidum caput impedire myrto  
     Aut flore, terræ quem ferunt solutæ.  
 Nunc et in umbrosis Fauno decet immolare lœcis,  
     Seu poscat agnam, five malit hædum.

## • ODE TO SPRING.

' Now tepid Spring dissolves the snow severe,  
 And Zephyr comes to bless the smiling year,  
 When hoary frosts no longer vex the plain  
 The engines drag the vessels to the main:  
 The flocks now joyous from their stalls retire,  
 Nor doth the ploughman hover o'er the fire.  
 While Cynthia shines, bright Venus leads her train,  
 And Nymphs and Graces dance upon the plain,  
 With feet alternate on the ground they move;  
 While Vulcan forges flaming bolts for Jove.  
 Now it becomes to bind the head with flow'rs,  
 Which bounteous Terra from her bosom pours,  
 Or Faunus' altar to bedew with blood  
 Of kid, or lamb, beneath the shady wood.' —

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\* 'The Reader is desired to pardon this daring expression, and to understand by it "the groans proceeding from the *ψυχὰν φευ μέλαιναν*, the wretched Ghost," a fiction legal in poetry, and which may, perhaps, be justified by the following line from Thomson's Winter,  
 "Mix'd with soul Shades and frightened Ghosts they howl."

We have observed, in several places, a freedom of translation, and an expansion of thought, rarely to be met with in so young a writer; and which we should have ascribed to Mr. Athe's *touching up* the MSS. had he not assured us (and we do not question his veracity) that they are the genuine productions of Master John Browne, a youth but 12 years old!!!

ART. XVI. *An Essay on the Depravity of the Nation, with a View to the Promotion of Sunday Schools, &c. of which a more extended Plan is proposed.* By the Rev. Joseph Berington. 8vo. 1s. Robinsons. 1788.

**T**HIS writer, after stating, with much good sense and energy, the natural progress of national depravity, and delineating, perhaps with too *sombre* a pencil, the present manners, expresses his warm approbation of the institution of Sunday schools, as the most probable means of drying up the sources of that torrent, which seems ready to overwhelm the nation.

‘The expectation (says our Author) is not too sanguine. For if children be taken early to the schools, where it cannot be but good impressions must be made, they will grow up with the happy bias. The subordination in which their exercises must be performed, will habituate them to discipline. The Sunday they will learn to keep holy. If their parents, fortunately, should be induced to co-operate, then may themselves be in part reformed, and in their houses, during the week, will be strengthened, by good example and advice, the scheme of instruction which began in the schools. Perverse and obstinate, should they continue to neglect their children, still something will have been learned, which may serve to resist the influence of bad example. In our days should the good be but partial, we know that the next generation will experience more happy effects, in a succession of parents, on whose minds had been sown the seeds of early virtue. This alone will more than compensate every exertion.

‘Already these schools are become very general, and great good has been experienced from them. This is a full answer to all objections. It has been objected, that learning in the lower ranks of life is seldom of any use, and is sometimes hurtful.—Is religious instruction then of no avail? Or can instruction be effectually conveyed, where the ordinary talent of being able to read, has not been first acquired? More than this is not necessary.—It has been objected, that all societies of Christians are careful to instil into their children the elements at least of religion, and that it is the duty of their respective ministers to attend to it. This being done, Sunday schools are unnecessary.—The existence of the evil we complain of shews too evidently with what incaution the objection has been made. Blame I mean not to cast on any order of men, because it is my wish to conciliate, and not to irritate the minds of any. The evil exists; let us unite to repress it, for the cause is common.’

Mr. Berington, however, is of opinion, that the present method of conducting Sunday schools is capable of one material improvement.

improvement. From a conviction that religious animosity is of all affections the worst, and has more than once been the occasion of the greatest political evils, he proposes that these institutions should be rendered subservient to the destruction of this spirit, by opening them on a more extended plan, than has hitherto been done, and admitting to them children of all religious professions. 'In this business let us,' says he, 'for once forget that we are Church of England-men, Presbyterians, Baptists, Roman Catholics, or Quakers. This is to ask much, I know; but let the experiment be tried.—Let elementary books of instruction be prepared, which shall contain nothing contrary to the peculiar tenets of any Christian society: let these be taught in the schools; and let children attend their respective places of worship, agreeable to the mode of faith in which they are bred. The consequence will be, that from often hearing of God, and of a future state, impressions will mechanically be made; and they will operate in due time. They will create a reverence for religion, and for its general dictates; and a foundation for the principle of conscience will be laid, that will always act as a check upon vice and immorality.

'Now let us see, whether we have not gained, with these treasures of moral instruction, the other grand point I mentioned, that is, in the minds which this plan has tutored, a privation of all religious animosity, and a fund of general benevolence and liberality? I am sure we have. Our elementary books have ever inculcated these virtues; they have never alluded to party-names, or discriminating opinions; but they have invariably said, that all mankind were brothers, and that it was their first duty to love one another. They spoke of dissensions, of quarrels, and of rancour as inimical to the spirit of Christianity, and as debasing to the heart of man. Their instructors, by word and conduct, were careful to strengthen the same impressions: while the sight of the visitors, men of different religious persuasions, but all co-operating in the same plan, would most effectually promote the important work. The last circumstance, in every point of view, is interesting. Here I only wish to mention, that as children are always much moved by the conduct of their superiors, the effect on their minds must be pleasing, when they begin to reflect, that they who from pure benevolence became their benefactors, were men of different persuasions.'

The proposal is truly liberal, and promises much public benefit; and it is not surely the less deserving of attention because it comes from a Roman Catholic clergyman.

MONTHLY

## MONTHLY CATALOGUE,

For OCTOBER, 1788.

## POETRY.

Art. 17. *The Choice*. 4to. 1s. 6d. Creech, Edinburgh; Murray, London. 1788.

**H**ARD indeed would be the fate of this devoted servant of the Nine, after having resisted, as he feelingly describes, the enticements of ambition and avarice, and fixed his *Choice* on sacred Poesy, as

‘ Joy’s sweet companion and the friend of grief,’

should he fail of obtaining the only meed after which he aspires. Could a grey-headed band of Critics have any influence in the Court of the Muses, we should certainly solicit for his honourable reception, in return for the pleasure we have received from the natural sentiments and the flowing numbers of his poem, and particularly from the following verses :

‘ Yes, thine I am, Seraphic Maid,  
Immortal Queen of sacred song ;  
Thy pow’r my thoughts have long obey’d ;  
To thee alone my vows are paid ;  
To thee my fairest hours belong.

Since first my careless infant eye  
Began the forms of good to spy ;  
Since first my Soul could beauty see,  
My constant heart was fix’d on thee.

And as more of Life I knew,  
Stronger still the Passion grew,  
All the force of Love to show,  
Which for Thee my wishes know :  
Where shall now the feeble Mind  
Words of strength and rapture find ?

Who thy Beauties ever knew,  
Nor to thee Affection bore ?  
Who thy many charms could view,  
And not those Charms adore ?

Thine is the eye of daring Roll,  
Which space can ne’er confine,  
Which glances quick from Pole to Pole,  
With phrenzy half divine.

Thine is the Trumpet’s lofty sound,  
And thine the dulcet Lyre ;  
Thine is the Wing that spurns the ground,  
And thine the Soul of Fire.

Before those shades of colour’d Light  
Which oft thy glowing Hand bestows,  
Pale are the tints of Nature bright,  
With which she decks the vernal Rose.

The

The Phantoms fair of elegant Desire,  
 Each Pleasure bland, and each enchanting Love,  
 With Zeal and Ardor, emulous conspire  
 Thy Charms to heighten, and thy Form improve,

On thee their choicest gifts the Graces show'r,  
 As round thy sacred Head they sportive play;  
 And o'er thy golden Dreams profusely pour  
 The magic Light of Fancy's living Ray.

The various Passions too are all thy own,  
 Each Form of Terror grim and fair Delight;  
 In these thy best, thy chiefest Art is shown,  
 To paint their Gestures and their Words aright,

Nor thine alone the mimic Art  
 Of fabled Joy and fancied Grief;  
 Thine is the task to mend the Heart,  
 And thine the balm of soft Relief.

To soothe the sadness of my pensive Mind;  
 Along thy flow'ry paths how oft I rove,  
 And leaving life and all its cares behind,  
 Haunt the sweet Mazes of thy fairy Grove!

Where Dulness ne'er intrudes with raven cry,  
 Where forms of vulgar Aspect ne'er appear,  
 Where all is Beauty to the charmed Eye,  
 And all is Music to the raptur'd Ear.'

The poem consists of three Cantos, chiefly written in blank verse, but interspersed with different kinds of rhyme.

Art. 18. *Letters from Simpkin the Second to his dear Brother in Wales*; containing an humble Description of the Trial of *Warren Hastings*, Esq. with Simon's Answers. 4to. 2s. 6d. Bell. 1788.

The many witty passages, and excellent strokes of irony and parody contained in these Epistles, would incline us to ascribe them to Mr. Ansty; whose Bath-Guide style is tolerably well-preserved throughout; but, on the other hand, the defective lines which we frequently meet with, incline us to give the performance to some other writer.

These Letters appeared originally in the daily paper entitled *The World*; and their design was to burlesque the proceedings and orations of the managers of the prosecution of Mr. Hastings.—Of the wit and the poetry, take the following specimen:

'One man had, it seems, the presumption to state,  
 The IMPEACHMENT *expence* was enormously great:  
 When BURKE, in a moment, sprung up in his place,  
 And cry'd, as he star'd the Man full in the face,  
 "Such stinginess, Sir, would a nation disgrace!"  
 "After all the fine things we've heard SHERIDAN say,  
 "He's a pitiful wretch who *refuses to pay*!"  
 "Now that Genius has blinded our eyes with its flash,  
 "Can we *look at accounts*? Can we *sum up our cash*?  
 "After soaring above all the Regions of Sense,  
 "Can we tumble so low as to *think about Pence*?"

"Has



" Has not SMERRY, this morning, expos'd to your view  
 " All the beauties of *Thespis* and *Cicero* too?  
 " To the BISHOPS, he gave an example of Preaching;  
 " To the COMMONS, a model of future impeaching;  
 " HISTORIANS, hereafter, shall copy his diction,  
 " And POETS themselves may learn *Lessons of Fiction*:  
 " RHETORICIANS are taught the arrangement of *Flowers*;  
 " To the *Buskin* and *Sock* he has given new powers;  
 " The PAINTERS may learn finer Pictures to draw,  
 " And the JUDGES new modes of *interpreting Law*.  
 " From him may the ORATOR learn to prevail,  
 " By ACTION and Sound, when his Arguments fail:  
 " The PHILOSOPHER, too, may learn Nature to sift;  
 " The Attorney to cloak a bad cause with a shift.  
 " Now since ev'ry profession some benefit draws,  
 " I can't think for a moment of *starving the Cause*."

Art. 19. *The Socinian Champion; or Priestleyan Divinity: a Poem*  
 By Philochristos. 8vo. 1s. 6d. Buckland, &c. 1788.

' The huge Socinian, none besides,  
 Who stalks along with haughty strides,  
 And braves a host, we aim to wound,  
 And lay expiring on the ground:

So vaunteth our hero! nor, if we may credit his own tale, is his vaunting vain: for, without conjuring up the ghosts of the Seven Champions of Christendom, by the single prowess of Y—, a dreadful knight, he leaves the poor Socinian champion weltering in his gore, and after consigning his soul to the abyss of hell, honours his carcase with the following epitaph:

' In philosophy drown'd,  
 For error renown'd,  
 In state most profound,  
 Here deep under ground,  
 Lies the reasoning divine, Dr. G.  
 On trial 'twas found,  
 His faith was not found;  
 Though with confidence crown'd,  
 He receiv'd his death's wound,  
 From Y, who was wiser than he.'

Our Readers will not wish for any farther specimen of the poetry of this piece: of its wit or humour, it is impossible we should give any specimen.

Art. 20. *Address to Loch Lomond*, a Poem. 4to. 1s. 6d. Dilly. 1788.

Loch Lomond is a fresh-water lake, of great extent, in Scotland. The general scenery round it is thus laconically characterised by the Author of this Poem:

' The gleaming lake; the ever changeful sky;  
 Old Ocean's waves in view; the prospect wide,  
 The stream slow winding in the grassy vale;  
 The broken cliff abrupt; the waving wood;

The

The barren heath ; the lofty mountain wild,  
 Whence soars the eagle on strong pinions borne ;  
 Sublime the soul, and nurse her dormant powers.  
 Such, Lomond ! thy vicinity can boast ;  
 Such are thy pleasing scenes ; and such thy sons,  
 Among the first in letters as in arms.'

The concluding part of this passage alludes to Napier, the inventor of logarithms, Buchanan, and Smollet, of whom, after briefly characterising each, he says,

' 'Twas near thy southern shore  
 Their infant years were spent. Along thy banks,  
 In playful youth, unconscious of their powers,  
 'They sportive rov'd ;'

We have the following retrospect to antient times :

' To guard from ev'ry rude intruder's eye  
 Thy sacred wave, thy valiant sons, inur'd  
 To all the hardships of a steril clime,—  
 Despising death in every frightful form,  
 In ancient times, undaunted met their foes,  
 And slew who dar'd approach thy southern shore.  
 Nor Roman arms, nor Norway's hardy chiefs,  
 Nor all the power of England could prevail,  
 By force or fraud, thy heroes to enslave.'

From these specimens, the reader will perceive that this little poem possesses some degree of merit. The descriptions, in general, are faithful pictures of nature, the objects which engage the writer's attention are simple and sublime ; and the piece is rendered the more interesting by frequent allusions to historical events, and the characteristic manners of ancient and modern times. The harp of Ossian which had enlivened these scenes, as they lie in the vicinity of *Balclutha*, being mentioned, he says,

' Its notes  
 Of woe, wild-warbling still methinks I hear.  
 The King of Morven from his airy hall,  
 Bending looks down upon his hills of mist,  
 A thousand forms of heroes wait the chief,  
 Musing on scenes and feats of other years.'

Inspired by this great idea, the Author concludes the poem with the following address :

' Wrapt in the mist that veils yon mountain's brow,  
 Descend ye hov'ring spirits and inspire  
 Of Britons old the independent soul,  
 That brave like them, yet eager to improve  
 In all the arts of peace and social life,  
 Pleas'd with our native hills and wildest glens,  
 We truly great and happy yet may live,  
 And, in the songs of future bards, our names  
 May still, in every distant clime, well known  
 For virtuous deeds and useful arts renown'd,  
 Descend respected to the end of time.'

A severe

A severe critic might perhaps discover faults in this poem, which evince that the Author is but a beginner in the art of composition; but its beauties so far compensate for its defects, that it would be cruel to dwell on them.

Art. 21. *Élégie composée dans un Cimetière de Campagne, &c. i. e. Gray's Elegy in a Country Church-yard, translated into French, Versé for Versé, by Monf. P. Guedon de Berchère. With a Latin Version by a Member of Cambridge University. 8vo. 1s. Hookham, &c. 1778.*

The beauties of Gray's Church-yard Elegy are of so exquisite a nature, that we conceive it to be extremely difficult to translate it happily into any language, and next to impossible to do it tolerable justice in French verse. We could not therefore take up this pamphlet with any flattering presentiments. We feared M. Guedon would fail in his attempt; and, in justice to our Readers, we must add, our examination of his work has confirmed our suspicions. But this failure involves in it little disgrace, as the obstacles he had to contend with are insurmountable. There are so many of the lesser graces, such touches of the great master in this Elegy, as cannot be suffused into a French translation. Mr. Gray, in French poetry, could neither please an English reader, nor convey to a foreigner any idea of the beauties of the original. In some places, M. Guedon might have made his version better than as it now stands; but with all his efforts, it must have remained, in our opinion, very defective. By the following specimens, the reader will have an opportunity of appreciating for himself the merit of the present translation, and of seeing at the same time, how unlike himself, the elegantly plaintive Gray appears in a French dress.

“ The swallow twitt'ring from her straw-built shed :”

“ *Ni Progné racontant les maux de sa famille.*”

“ For who to dumb forgetfulness a prey  
This pleasing anxious being e'er resign'd ?”

“ *En dépit de nos maux, qui de nous en effet  
Ne trouve du plaisir à gémir sur la terre ?*”

“ On some fond breast the parting soul relies :”

“ *Notre ame, en s'envolant, compte sur l'amitié.*”

“ Fair Science frown'd not on his humble birth :”

“ *Les Arts n'ont point fêté son obscure naissance.*”

“ Heav'n did a recompence as largely send :”

“ *Le Ciel ne paya point ses vertus à demi.*”

The above extracts shew that the translator has often departed from the sense of the original; and we might have given other instances of this kind.

As to the Latin translation, it is abundantly more faithful and elegant; but not without defects.

“ *Tinnitusque pigra voce soporat oves*”

is an happy version of Gray's line,

“ And drowsy tinklings lull the distant folds ;”

but

but

*‘ Et tenebris mundum dat, tenebrasque mibi,’*

is not a translation of

“ And leaves the world to darkness and to me.”

**Art. 22.** *Poetical Address to his Majesty*: occasioned by the late Royal Visit to Worcester, at the Meeting of the three Choirs, Aug. 6th, 1788. Dedicated, with Permission, to the King. By Theophilus Swift, Esq. 4to. 1s. Bew, &c.

‘ Dedicated, with permission, to the King.’ It is impossible to peruse this poem without admiring the gracious condescension of his Majesty.—But good nature is always pleased with good *intention*.

**Art. 23.** *Sop in the Pan for Peter Pindar*, Esq.; or a late Invitation to Cheltenham: a Burlesque Poem. By Pindaromastix. 4to. 1s. 6d. Robinsons. 1788.

The Author proposes to revive the dormant office of *Court Buffoon*, or King’s Jester; and to confer it on the Cornish Bard. With this view, he entertains us with what he, no doubt, esteems a humorous dialogue between Peter Pindar and the King; and with other *diverting* particulars. But it is an insuperable misfortune to these imitators, that we cannot read their productions without recollecting their original;—and then, as Mrs. Slip-slop says, “ Comparisons are *adorous*.”

**Art. 24.** *CERBERUS*: or, a Leash of Portraits. A Poem. 4to. 1s. Ridgway. 1788.

The retort poetic, but not *courteous*, is here given to Mr. Horne Tooke, of whose *Two Pair of Portraits* some mention was made in our Catalogue for August. This piece may be considered as a Westminster election squib, though it was not thrown up till after the election was over. Mr. Horne Tooke, Mr. Churchill, and Mr. Frost are the persons here caricatured; but Lord Hood takes his share of the abuse, both in the poem, and in the satirical copperplate, prefixed, by way of frontispiece. The poetry is tolerable. The Author had seen Swift’s *Legion Club*.

**Art. 25.** *The Triumph of Volpone*: or a Peep behind the Curtain at the Westminster Election. With Sketches of some public Characters. By Pepper Pasquin, Esq. 4to. 1s. Axtell, &c.

Many thanks to thee, gentle Pepper, for the comfortable nap which thou hast afforded us, by the perusal of this thy sober satire on the Blue and Buff party.

**Art. 26.** *The Children of Thespis*. A Poem, by Anthony Pasquin, Esq. Parts 2d, and 3d. 4to. 3s. each. Ridgway. 1788.

In our 75th volume, p. 68, we introduced to the notice of the Public, the 1st Part of this *imitation and continuation* of Churchill’s *ROSICLAN*; and, on that occasion, we spoke what we really thought of its merits; and what was there said may suffice for the present occasion;—unless we add, that this angry Poet raves most outrageously at the Reviewers:—whence his readers will, doubtless, infer that he has, on some unfortunate occasion or other, severely smarted under the lash critical. He seems, indeed, to have been so deeply cut, that the

the gashes remain yet unhealed, his wounds still rankling, and, at times, breaking out afresh, like Uncle Toby's hurt in his groin, so that, poor man! he becomes quite offensive to those who approach too near him!—It is pity that we have no public charitable foundation for patients labouring under maladies and accidents of this peculiar kind.—For such benevolent purpose, suppose a new ward were added to the great hospital in Moorfields? It might be productive of much good; but great care should be taken that it be sufficiently capacious, to prevent its being over-crowded!—Should this hint prove effective, the proprietors of the Reviews, the Magazines, and Critics in general, ought to subscribe liberally: for who are so fit to bear the expence of the remedy, as those who have excited the mischief?—Set the *M. R.* down for *five hundred*.

Art. 27. *Chatsworth*, a Poem. Dedicated, by Permission, to her Grace the Duchess of Devonshire. 4to. 2s. Jeffery and Co. Pallmall.

The Poet describes the beauties of this occasional retreat of the noble family of Cavendish; not forgetting to pass a just encomium on the family itself,—so highly respectable for the great and worthy characters which it has produced. He likewise pays due homage at the shrine of female beauty and excellence.—The Duchess certainly merits all that he has said and sung in her praise. But we were particularly pleased with the beautiful little view of Chatsworth, which adorns the title-page. As to the poetry, we confess that we have been better entertained by the perusal of Cotton's *Wonders of the Peak*: rough and rugged as, in general, are the numbers of the Derbyshire Bard,—like most of the scenes which he has celebrated.

Art. 28. *Milton's Paradise Lost*, illustrated with Texts of Scripture. By John Gillies, D. D. one of the Ministers in Glasgow. 12mo. 3s. 6d. bound. Rivingtons, &c. 1788.

The author of *Paradise Lost*,—that “*divine poem*,” as Addison has so justly, and by way of excellence, denominated it—is known to have drawn considerably from the sacred writings. To illustrate that poem, Dr. Gillies has added many scriptural texts to those already adduced by bishop Newton; and informs us, in his preface, that ‘the design of the present edition is to shew *this only*, that *Paradise Lost* owes its chief excellence to the holy scriptures.’ The texts are printed in the margin of the work; and there are, no doubt, many to whom the *Paradise Lost* will be particularly acceptable in such a form.

## D R A M A T I C.

Art. 29. *Harold*; a Tragedy. By Thomas Boyce, A. M. Rector of Worlingham in Suffolk, and Chaplain to the Earl of Suffolk. 4to. 3s. Becket. 1786.

This tragedy ought, before this time, to have passed in review, for it may well stand in competition with many, that have made more noise in the world. It has lain by us, not neglected, but by some accident hitherto omitted. We are told in the preface, that this Drama was finished in its present form, when it was first known that a tragedy on the same subject, called *The Battle of Hastings*, was in  
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rehearsal

rehearsal at Drury Lane. That circumstance made the Author's courage fail; he did not dare to come forward in opposition to Mr. Cumberland. Yet we remember two tragedies, on the story of Ap-  
pius and Virginia, acted in the same season at Covent Garden and Drury Lane, and the theatrical history informs us that Shakespeare's King John and Colly Cibber's, were played on the same night against each other. We do not disapprove of that kind of emulation: it awakens criticism, and the Public enjoy the pleasure of comparison. It is to be regretted that the Manager of Covent Garden theatre did not know of this piece, for we think he might have grasped at it, and *The Battle of Hastings*, in our opinion, would not have had very great reason to triumph. If our memory does not fail us, there was in the last-mentioned drama a very uninteresting love plot, in which one of the lovers, whining amid the horrors of war, says, *the hours, which he passes with his mistress, are so full of balmy bliss, that they ought to be wasted back to heaven on downy wings of love*. What that means we do not know, but sure we are that such *pompous nothings* ought not to have superseded the tragedy of HAROLD; the style of which is generally simple, yet dignified; manly, with elegance, and nervous, with harmony. The two following lines may serve as a short specimen of the Author's manner:

‘ And as the knee-worn stone grew wet with tears,  
Still have I dried it with this wretched hair.’

As our limits will not allow us to swell this article by quotations, let us observe, in brief, that this author has the power of versification; but for dialogue, he uses it with a degree of uniformity that becomes monotonous. His fable is pleasing, but, considering the importance of the battle that was to be fought, the incidents do not sufficiently tend to alarm the mind with terror, and make us, even at this hour, tremble for the event. Terror and pity, Doctor Young well says, are the two pulses of tragedy; and we hope Mr. Boyce will remember that maxim, when next he pays his court to the Tragic Muse.

Art. 30. *Ways and Means; or a Trip to Dover*. A Comedy, in Three Acts, as it is performed at the Theatre Royal, Haymarket. Written by George Colman, Junior. 8vo. 1s. 6d. Robinsons. 1788.

The Author of this piece seems more angry with newspaper critics, than his own superiority ought to have allowed him to be: but we cannot avoid giving him due applause for his spirit on the occasion. His Epilogue presents to our view *his* portrait of the *door* of a newspaper;—a man who fancies himself hired to stand at the door of the Temple of Fame, with a goose-quill in his hand, and there to cry “Walk in,” or “Go about your business,” to whom he pleases. Mr. Colman, junior, perhaps, knew the designs of the tribe that write paragraphs, before his play was acted: if so, he judged well in beginning the attack. He has, in this publication, brought up the rear with equal spirit. He says, and with good reason, ‘The calumny heaped on individuals, in daily prints, generally conveyed with art sufficient to elude the letter of the law, is notorious, and calls aloud for reform. The liberty of the press is prophaned by the  
licen-

licentiousness of newspapers. It becomes a sanctuary for the worst of all assassins, the assassins of private character; the manglers of reputation, and the dark murderers of the peace of families.' He, who talks in this style, serves the best interests of society. What he says of himself is modest, and perhaps too much so: he treats his play with indifference; content with declaring, '*that laugh and whim were his objects, and the mirth and good humour of his audience, whatever malice and misrepresentation may affirm to the contrary, have convinced him that his design is accomplished.*' We are willing to believe this; for his piece is one of the few modern productions that divert in the closet. The plot is simple, but clear, lively, and free from violations of probability. The humours of an inn at Dover are given in lively yet natural colours: it is the painting of the Flemish school, without the excess of caricature. Sir David Dunder is well imagined, and as well executed. The scene that opens the second Act, between *Roundsee* the attorney, and *Quirk* his clerk, is, to use Dryden's phrase, the theft of a poet from human life. Add to all this, the Author seems to possess a very happy turn for dialogue; no quaint sentences in the style of Romance; no feeble attempts to glitter, and be better than natural. Each person has his own peculiar language, suited to his habits of thinking.—In a word, this play abounds with wit, sometimes genuine, and always diverting. It seems to grow out of the occasion, yet has the effect of surprise.

Whenever this young gentleman feels the ambition to rise above himself, *and to fix serious attention by his story*, we have no doubt that the Public will find in him the talents of a good comic writer.

Art. 31. *The Prisoner at Large*: a Comedy, in Two Acts. As performed at the Theatre Royal in the Haymarket, with universal Applause. Written by John O'Keeffe. 8vo. 1s. Robinsons. 1788.

This piece ought not to have assumed the title of Comedy. It is a Farce, in the truest sense of the word; a mere tissue of improbabilities, or rather impossibilities. It places the scene in the west of Ireland, but exhibits no Irish manners, and no course of action that ever did, or could happen in any part of the world. We have often said, and we repeat it, that Comedy is an imitation of human life. The Author who gives any thing else, may divert the upper gallery with inexplicable noise, with bustle, business, and turns and counterturns of adventure; but he departs from his art, and is no poet. The fable before us is not worth the pains of analysing it. It aims at perplexity, and succeeds; but it has neither moral, nor truth of representation; and what is worse for the writer, it is altogether uninteresting. It is dedicated to Mr. Edwin, to whose comic abilities, the Author says, he is much indebted. We believe this to be true, and in his line we think that Actor admirable; but we are sorry to see the Drama so reduced, as to be under the necessity of paying court to a performer, whose excellence seems to consist in a very extraordinary knack of giving to nonsense a whimsical air of common sense. Mr. Edwin, when dealing in absurdity, seems gravely in earnest, and who can refrain from laughing? The late Mr. Garrick had an expression that may serve to convey our meaning: he would have called an Actor of that class, the horse-raddish round the dish, not the roast-beef in

the middle. On the whole, we wonder that Mr. O'Keeffe did not interlard his dialogue with songs. Edwin would have been more popular, and the piece, not aspiring to be Comedy, would have escaped criticism.

Art. 32. *The Travellers*. A Comedy, in Three Acts. As read with Applause at the English Readings. By Lieutenant Harrison, Marines. 8vo. 1s. 6d. Robinsons. 1788.

The schemes of sharpers, and fortune-hunters, against young ladies of property, will always, we suppose, have their place in the transactions of life, and will, for that reason, continue to be represented on the stage. The subject, however, seems too much hackneyed of late; we see it in the comedy of *Ways and Means*, and many others. The play before us, we are told, was not intended for the public eye, and yet the Public has seen many of perhaps less merit. The rigour of criticism is deprecated in the preface, but even that rigour, which we are not inclined to exert, must allow that there are, in this piece, some happy touches of wit and humour: but our limits will not allow us to give a specimen of the Author's manner. The character of Fossil, the antiquarian, is highly but coarsely coloured, and the objects of ridicule are, some of them, tolerably well selected. The rigour of criticism may add, as a hint to Mr. Harrison, and not with spleen, that Sir Dogberry Diddle, the Irish traveller, has little of his own country manners, and has imported as little from foreign parts. He talks the language of an Irish chairman. The only novelty in the character, is his cowardice,—and that disgusts by its improbability. Quick and Sharply, the two fortune-hunters, neither forward their own business, nor retard that of others. The life of plays, founded on schemes to carry off young ladies, consists in variety of adventure, with great embarrassment, and rapidity in the action. We mention these circumstances, not to deter a young author, but to point out the improvements that may be made in order to fit this piece for the public eye, or to shew the errors that may be avoided in future. Since General Burgoyne has set the example, we are glad to see that young officers know how to fill up the languid hours of peace; and, as we think the Author by no means destitute of comic abilities, we hope for the improvements of his Muse, in some future production.—But the idle swearing expletives—the *damns* and the *dammes*, may as well be omitted: a polite audience would scarcely endure them.

## NOVEL.

Art. 33. *A Tour, sentimental and descriptive*, through the United Provinces, Austrian Netherlands, and France. Interpersed with Parisian and other Anecdotes. 12mo. 2 Vols. 5s. sewed. Lowndes. 1788.

To say that this Shandean performance is destitute of merit, were to forfeit our pretensions to candour; to that impartiality, which the Public, by their continued favour, have consequently supposed us to possess; and yet to bestow on it an hearty and *unconditional* commendation, is wholly impossible. The writer is a man of abilities, and lively in an uncommon degree:—but of his liveliness we have  
reason



reason to complain: Throughout the whole of his production there is too great an affectation of appearing witty. He delivers, or at least attempts to deliver, almost every sentence with a point: and almost every character is dismissed with a joke. This, by being too frequently indulged, degenerates into pertness and insipidity. Levity is only warrantable where the object is trifling and insignificant. In such a case, nothing can be happier than to employ it; but in any other, it will indubitably awaken disgust. But we will allow this writer to speak for himself on the subject of *ridicule*.

#### ‘ RIDICULE

‘ Is in France a serious matter, in England a man may thrive under it; but to want *esprit* to retort, is there to be contemptible. In the common routine of conversation you would in vain oppose the authority of Locke or Newton to—a *good thing*—have the smile on your side, and you have every thing. What abilities will not ridicule deprecate \*? It snatches the truncheon from the hand of the General, disrobes the subtle advocate, and renders the lover despised: it is in vain to shelter yourself under a dignified reserve; not to resist is to confess the triumph of your adversary. One circumstance alone blunts the edge of their wit. In a country where swords are in common use, a pointed antithesis might be parried in tierce, and a *hit palpable* in wit—tell out feebly against a *segon* through the lungs!’

The Author has here confounded the *pleasant* with the *ridiculous*; but there is a material difference in their characters.

It must, in conclusion, be remarked of the present volumes, that they contain, amid a multiplicity of erroneous opinions, arising from inconsideration and haste,—some just and pertinent observations on men and things.

#### EAST INDIES.

Art. 34. *An Abstract of the Orders and Regulations of the Court of Directors of the East India Company, and of other Documents relating to the Pains and Penalties the Commanders and Officers of Ships in the Company's Service are liable to, for Breach of Orders, illicit Trade, &c. &c. &c.* By Charles Cartwright, Deputy Accountant to the East India Company. 8vo. 5s. bound. Woodmaison. 1788.

The Directors of the East India Company must, on the present occasion, become Reviewers. In Mr. Cartwright's dedication to them, are the following words—‘ You have been pleased to report so favourably of the following sheets, as to state “ that they are very meritorious, and may be highly useful to the persons for whose information they are compiled.”—A sufficient recommendation of the work. This publication will, indeed, be very useful to all young adven-

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\* A vulgar error. Real abilities can never be depreciated by the power of ridicule. “ It is urged (says the judicious author of the Elements of Criticism) that the gravest and most serious matters may be set in a ridiculous light. Hardly so; for where an object is neither risible nor improper, it lies not open in any quarter to an attack from ridicule.”

turers in this commercial line, as it gives the full particulars of the allowances of *private trade*, outward and homeward, with the Company's duties and charges; and the mode by which the tonnage of the articles usually brought from *India* and *China* is calculated. In the *Appendix* we have likewise a variety of the most material articles of necessary information; such as the King's duties, and the drawbacks, &c. &c.

## HISTORY.

Art. 35. *Elements of Universal History, for Youth*:—also a Chronological Table of the learned and ingenious Men, Events, Inventions, Discoveries, &c. from the Creation to the Year 1786. By J. A. L. Montrieu. 12mo. 2s. 6d. Marth. 1788.

Mr. Montrieu himself speaks so handsomely of his work, that he leaves but little room for the applauses of others. Beside the minute detail which is presented in the title-page, and which it was not necessary for us to insert, he farther expresses, in the preface, a flattering expectation that 'from the extensiveness of the plan, facility, correctness and utility of the present performance, it may stimulate youth to the love of history, promote its study, facilitate its attainment, and diffuse a more universal knowledge of mankind, so as to enlarge the mind, destroy narrow prejudices, and create a liberal indulgence and tolerance for the faults and errors of other nations.' We cannot say that the book has captivated us in so great a degree as it has the Author: however, since almost every work of this kind may have its use, we think this publication may prove beneficial to those who need, or wish for, this sort of information.

## POLITICAL.

Art. 36. *An Historical Sketch of Prerogative and Influence*; in a Letter to a Friend. 12mo. 2s. Robinsons. 1788.

The variations of prerogative, from the earliest ages of the English history, down to the Revolution, and from that æra, the rise and progress of influence, are here briefly, but accurately, delineated. The Author's chief intention is to shew, that the *abuse* of prerogative has been succeeded by *undue* influence: and this he judiciously distinguishes from that *constitutional* influence, which arises from the patronage of the crown, the collection and application of the revenues, and the power of bestowing pensions; and which is employed for the benefit of the community. The essay is written with precision; and the Author takes an extensive and masterly view of the subject.

## SLAVE TRADE.

Art. 37. *A particular Examination of Mr. Harris's Scriptural Researches on the Licitness of the Slave Trade*. By Henry Dannet, M. A. Minister of St. John's, Liverpool. 8vo. 2s. Payne, &c. 1788.

Mr. Dannet has given a very full answer to the elaborate performance of Mr. Harris: a performance which this Examiner says, in his preface, 'naturally calls to mind the atheistical writings of Spinoza, of notorious memory; who lays down his lemmas, propositions, &c. and perfectly observes all the geometrical forms; and

and then wisely concludes his demonstration, after the manner of Euclid, with "therefore the Universe is God." Q. E. D.—Not that there can be the smallest objection to the severest method; only there is then rather room for complaint, when it is made the vehicle of artful sophistry and fallacious reasoning.'

Following the *preface*, we meet with this *advertisement*: 'Mr. Locke has observed, that "Slavery is so vile and miserable an estate of man, and so opposite to the generous temper and courage of our nation, that it is hardly to be conceived that an Englishman, much less a Gentleman, should plead for it;"—I hope I may add, much less a Clergyman of the Church of England. Many readers, living at a distance from Liverpool, may be led to imagine from the title of the *Scriptural Researches*, that the author of them is a clergyman of the Church of England. In justice therefore to the respectable body of our clergy, and in honour of my countrymen, I must observe, that the Rev. R. Harris is a native of Spain, and of the order of Jesuits:—the last information is perhaps unnecessary to those who are at all conversant in their writings.'

We have transcribed the above advertisement, not with any desire to convey to our Readers any reflection on the character of Mr. Harris, but merely as an answer to an inquiry that we have often known started in conversation, respecting the religious profession of the Author of *Scriptural Researches* in defence of Slavery.—Mr. Dannet indeed, seems to consider the task in which Mr. H. has been engaged, as an *unnatural* employment. 'Fie, Mr. H.' says he, in a note, p. 91. 'your unnatural love of slavery, contracted perhaps during your education in a country, and in a religious community, whose principles have been, at all times, at enmity with the liberties of mankind, is frequently too powerful for your love of truth!' Perhaps there may be something in this suggestion; and if so, it may imply a very fair apology for the Rev. Vindicator of the Slave Trade:

If hood-wink'd Churchmen go astray,  
The Church is more in fault than they.

Art. 38. *The mutual Obligations to the Exercise of the benevolent Affections, as they respect the Conduct of all the Human Race to each other*, proved, and applied to the State of the SUFFERING AFRICANS. By Philadelphos. 8vo. 1s. Gardner. 1788.

From the appearance of a text of Scripture at the head of this discourse, as well as from the strain of piety and pathos which runs through the discourse itself, we conclude that this production was originally composed for, and perhaps delivered from, the Pulpit. The Author urges, with becoming earnestness, the usual arguments that have lately been brought forward, for the abolition of our West Indian slave trade; and he enforces them by some additional pleas, founded in philanthropy, generosity, and Christian benevolence. He dedicates his work to 'the Society instituted for the purpose of abolishing Negroe Slavery;' and he informs his readers, that 'the profits, if any, arising from the sale of this pamphlet, will be appropriated to the *disposition* of that Society, and those purposes for which it was instituted.'

## L A W.

Art. 39. *An Account of the Trial of William Brodie, and James Smith*, before the High Court of Justiciary on the 27th and 28th of August 1788, for breaking into and robbing the General Excise Office of Scotland. Illustrated with Notes, and Anecdotes, &c. &c. By a Jurymen. 4to. 3s. 6d. Printed at Edinburgh for Creech; and sold in London by Cadell.

The particulars of this important trial seem to be, here, faithfully and satisfactorily reported; and the value of the whole is enhanced by the Editor's Notes, &c. This is, indeed, a curious publication; and it will very much assist the English reader in forming a competent idea of the modes of proceeding in the Courts of Criminal Law in Scotland.

Art. 40. *The Trial of William Brodie, &c. before the High Court of Justiciary, &c.* Containing the Evidence at large, and the Opinions of the Judges: with the whole Proceedings. By Æneas Morison, Writer, &c. 8vo. 3s. sewed. Elliot and Co.

In this edition of the trial of Brodie and Smith, the proceedings are stated more in the manner of our English printed trials, *i. e.* rather in the colloquial than in the narrative form.—It will not be expected that we should minutely descend to a comparison of Mr. Creech's quarto with Mr. Morison's octavo. We have perused them both; they have mutually served the purpose of elucidation; and we think the Public obliged to both the editors, for the pains they have taken to record, with accuracy, the occurrences of so extraordinary a transaction.

## M E D I C A L.

Art. 41. *The Generation of Animal Heat investigated.* With an Introduction, in which is an Attempt to point out and ascertain the elementary Principles, and fundamental Laws of Nature; and apply them to the Explanation of some of the most interesting Operations and striking Appearances of Chemistry. By E. Peart, M. D. 8vo. 2s. 6d. Boards. Gainborough printed; and sold by Edwards, London. 1788.

After reciting the modern theories of chemistry, and pointing out the difficulties with which each of them is attended, Dr. Peart gives a sketch of his own, which is considerably and fundamentally different from all others. He thinks that former chemists have entirely overlooked one grand principle of nature, *viz.* 'the great principle of elasticity and fluidity; that wonderful, subtil, active, universally diffusive æther, hinted at by the great Sir Isaac Newton; and by that name I shall distinguish it.'—'By adopting this principle, and adding to it three others, I think it possible to solve the phenomena of nature, and consequently of chemistry, in a more easy, natural, simple, and satisfactory manner than any other hypothesis, hitherto offered to the world, hath done, or can do.' He therefore places *Æther* as the first principle, or element of nature; *Phlogiston*, or the principle of Fixity and Solidity, as the second; an *Acid* the third; and *Earth* the fourth.

Æther and phlogiston, united in different proportions, and under different circumstances, form *Light*, *Fire*, and the *Electric* fluid. Æther combined with the acid principle forms *pure Air*: but it will not unite with earth, unless the earth be previously combined with an acid or phlogiston.—Phlogiston unites intimately with earth, ‘forming *Metals*, &c.’\*; but to the acid principle it has no affinity, except through the mediation of æther or earth. The acid principle and earth strongly attract, and unite with, each other.—He does not enter into a full explanation and account of the principles above mentioned: reserving a complete investigation of his hypothesis to another opportunity, the particular object of his present enquiry being Animal Heat.

Dr. Peart’s philosophy of Animal Heat, however, is so enveloped in his new system of chemistry, that it is difficult to be understood so perfectly as to be able to give an account of it, before we have seen the ‘full explanation’ of his theory. We must therefore reserve our account of the present doctrine to a future opportunity.

Art. 42. *A System of Anatomy and Physiology*; from the latest and best Authors. Arranged, as nearly as the Nature of the Work would admit, in the Order of the Lectures delivered by the Professor of Anatomy in the University of Edinburgh. Second Edition. 8vo. 3 Vols. With Copperplates 18s. Boards. Elliot, Edinburgh; Robinsons, London. 1787.

The first edition of this compilation, in two volumes, was noticed and described in our Rev. vol. lxxvi. p. 159. The additional third volume contains part of the Splanchnology of the contents of the pelvis—The whole of Angiology, with the lymphatic system—The Neurology from the elder Professor Monro—And his comparative anatomy, as improved by the present Professor.

\*\*\* This edition is *advertised* with the name of the Editor, viz. “Andrew Fyfe, Assistant to Dr. Monro, Professor of Anatomy and Medicine in the University of Edinburgh.”

Art. 43. *Thoughts on the Cancer of the Breast*. By George Bell, Surgeon, at Redditch. 8vo. 1s. Johnson. 1788.

After some short observations on cancers, Mr. Bell recommends bathing or frequently washing the cancer with warm water, as a palliative. For the more convenient application of the warm bath to the breast, for a length of time, Mr. Bell describes a well-contrived apparatus of his own invention; of which an engraving is also given.

With respect to the advantage which the patient may receive from the bath, we have no proof, except the Author’s assertion; it seems probable, however, that the warm water, washing off the corroding ichor, and at the same time acting as an emollient, may mitigate, in a considerable degree, the exquisite pain usually suffered by cancerous patients.

It seems that the benevolent Author has not published this pamphlet with a view of acquiring practice, or indeed of increasing what

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\* We lament the want of a dictionary to explain the precise and full meaning of *Es*.

he already has; his sole motive being to make the public acquainted with his method of treating a disease, which, with the ordinary mode of practice, is almost insufferable to the distressed patient.

We farther understand, that being anxious to improve the practical part, in his treatment of this disease, Mr. Bell has lately applied to the ulcers, in the intervals of bathing, a soft substance made of the raw leaves of lettuce or hemlock. Sometimes the first, and sometimes the other, is used: both are found to be very useful, and more agreeable to the patient than poultices made of the powder of flax seed.

In a word, the importance of the subject, and the probability of the efficacy of the methods here recommended, will fully justify us in advising our Readers to give this pamphlet an attentive perusal.

#### MISCELLANEOUS.

Art. 44. *A Letter to the Right Hon. Lord Rodney, K. B. on the St. Eustatius Prize-money.* By a Navy Officer. 8vo. 1s. 6d. No Bookseller's Name. 1788.

We have, at various times, heard much concerning the subject of this letter; and grievous have been the complaints of the captors of St. Eustatius, when that island fell into the hands of the English, during the late war. They have never, it seems, received any part of the prize-money to which they were entitled on that occasion; and it is to be feared they never will recover what appears to be so honestly due to them: notwithstanding our Author's "Plan for a speedy and final division, &c."—The account here given of this dark and intricate business, is, indeed, sufficient to rouse the resentment of every honest and generous-minded reader; for it is, impossible not to feel for our brave and injured countrymen, who appear to have been cruelly as well as basely treated, by the agents, &c. whom they entrusted with their valuable interests and property: 'a property committed,' says this sensible and animated author, 'in friendly confidence to their honour, faithfully to care for, till we are at leisure to demand an account of it.'—He adds, 'can any doom be too rigid for those men who would dare to *defraud us*, in such a sacred deposit? But if it is proved, my Lord, when the whole *arcana* of our agents' management shall be fully investigated and exposed, that they have not only been guilty of selling off our property at St. Eustatius, "for one-tenth part of its value," to their own creatures, and to the French flags of truce, &c. but that they have ever since been pilfering and plotting, scheming and cancelling, subtracting, destroying, dividing, and doing a thousand sordid selfish tricks with the said property; is there a penal law, in all the inquisitorial codes of popery, too cruel for them?"—If the wickedness and knavery here charged on the agents, secretaries, &c. concerned in this very questionable business, can be fairly proved against them, there is, certainly, no penalty too heavy for them, that any court of justice hath power to inflict.—Why do not the captors of St. Eustatius *unite*, and *vigorously* prosecute their claims? The writer of this Letter appears to be a proper person for them to associate with, on this important occasion; and he makes a tender of his services, accompanied

panied by a hint, that persons of greater consequence will be ready to lend their assistance.

Art. 45. *The Abbey of Kilkhampton.* An improved Edition. 8vo. 2s. 6d. Kearsley. 1788.

In our Review for November 1780, p. 392, we mentioned the first edition of this new species of satire, which, since that time, hath, if we are rightly informed, gone through eight impressions; an undoubted proof of the general approbation of the public. It is, however, that kind of approbation which satirical writings, and anecdotes, of every sort, are sure to receive, and ever have received.

We can now only repeat what we said before, in regard to the nature and plan of this work, that it glances with the utmost freedom, at the characters and conduct of our great or eminent people, male and female; and that the strictures and allusions are thrown into the form of monumental inscriptions, ready made against death's arrival, and conceived (for the most part) in the spirit and style of the celebrated epitaph on Colonel Chartres. Some of the likenesses are well hit off, by this distributor of praise and infamy: many of whose drawings are caricatures; though some of the pictures are exhibited in a favourable light, in justice to characters of indisputable worth.

In our Review for March 1781, p. 232, we noticed the *Second Part* of these pre-supposed, or predictive *Monumental Records*; but we are informed, in the preface to this new edition, that the whole is here given to the Public, with additions, *in continuation*.

Art. 46. *The Shipwreck of the Antelope East India Packet*, H. Wilson, Esq. Commander, on the Pelew Islands, &c. in August 1783. Containing the subsequent Adventures of the Crew, with a singular Race of People hitherto unknown to Europeans. With interesting Particulars of Lee Boo, second Son of the Pelew King, to the Time of his Death. By one of the unfortunate Officers. 8vo. 3s. Randall. 1788.

This publication, which made its appearance since Mr. Keate's History of the Pelew Islands, does not seem to us to contain a single fact which is not to be met with in that book: the facts follow one another exactly in the same order as in the genuine work, and often in the same words; yet the Compiler entertains so high an opinion of his own dexterity, and so mean a one of the discernment of every other person, as to offer the following paragraph by way of excuse for with-holding his account till this time.

'Should it be asked, why this narrative was so long with-held, I have to answer, that it was not my original intention ever to make it public. The great entertainment which my friends used to derive from my conversation on the subject of the wreck, and the uncommon circumstances which ensued, first inspired me with an idea of putting it into regular form; and as I was unaccustomed to such a task, the difficulties I met with, and other concerns in which I was unavoidably engaged, prolonged its completion to this distant period.'

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We have heard of a bird, a native of the fen-countries, called, by the country people, a dotterel : when this bird thinks itself in danger, it thrusts its head among the sedges, sagely concluding that as this part is hid, its tail is in no danger of being seen.

Art. 47. *The Works of Samuel Johnson, LL. D.* Vol. XIV. 8vo. 7s. Boards. Stockdale. 1788.

This volume consists of several miscellaneous pieces, viz. various prefaces and dedications ; letters originally written for different periodical works ; controversial tracts ; the famous Jacobitical pamphlet entitled *Marmor Norfolciensis*, for which Johnson would have been taken into custody, had he not absconded ; forty-one letters to different persons ; six epitaphs ; and a few small poems.—For the two former volumes, published by Mr. Stockdale, making the XIIth and XIIIth of Johnson's works in *Octavo*, see M. REV. for Sept. 1787, p. 250.

Art. 48. *A Letter to the Rev. Mr. T. Warton*, on his late Edition of Milton's Juvenile Poems. 8vo. 1s. Bathurst.

This letter, which is evidently the production of a scholar, contains many remarks, worthy the attention of the learned and ingenious writer to whom it is addressed.—In one or two instances, the author of the Letter has, perhaps, been mistaken ; but from the learning and good sense which he discovers, Mr. Warton will, probably, be of opinion, that every hint here thrown out, ought to be maturely weighed before he gives to the public a new edition of his notes on Milton's Juvenile Poems.

\* \* This letter would have appeared much earlier in our Journal, had we not waited for the long-protracted review of Mr. Warton's publication : for which, see our Apology, M. R. for July 1788, p. 1.

Art. 49. *Animadversions on the present Government of the York Lunatic Asylum* ; in which the Case of Parish Paupers is distinctly considered in a Series of Propositions. By W. Mason \*, M. A. 8vo. 1s. Printed at York ; and sold in London by Robson and Co. 1788.

The York Lunatic Asylum, we understand, is an extensively beneficial institution ; by which some hundred individuals, since it was opened (in 1777) have received relief. The number of insane patients now residing in it is so great, and the applications for more are so frequent and urgent, as to render an extension of the building necessary ; and an addition containing 24 rooms, is now in actual forwardness. This circumstance alone seems sufficiently to indicate that the charity is conducted in a proper manner, and that the Public has already derived great advantage from the benevolence of those by whom the plan was proposed, and by whose exertions it has been enabled to attain its present degree of importance to the community.

Mr. Mason, however, has, in this publication, severely censured most of the measures that have hitherto been adopted, in the conduct and management of this charity. He intimates that the emolument of the attending physician, and of the apothecary, rather than the

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\* The celebrated poet.



spirit of the institution, is consulted in the regulations by which it is now governed; which opinion, sanctioned by Mr. M.'s respectable name and character, may, no doubt, have a great tendency to prejudice the minds of compassionate persons against this Asylum, and such must unavoidably be the effect of the present publication, if the Writer's remarks are well-founded.

We further understand, that at an early meeting of the governors, and before any patients were admitted, it was resolved that all objects should pay the weekly sum of eight shillings, a sum supposed adequate to the expences incurred by board and medicines. This regulation was continued for some years, but was at length discovered to be disproportioned to the circumstances of the persons relieved. It was then enacted, that the weekly payments of the more affluent should be increased, while that of the indigent should be diminished, so that the surplus of the first class should be made to compensate for the deficiency of the second. This, surely, was an improvement; and if the persons supplying the deficiencies occasioned by the poorer individuals, objected not to the innovation, we see no cause of complaint. The parish paupers, for whom Mr. M. is a strenuous advocate, are still relieved in the same measure as they originally were. To us it appears more consonant with the idea of charity, though not with Mr. M.'s idea, to afford assistance to a distressed individual unable to relieve himself, and unpatronized by a parish, than to give the same degree of assistance to an object that has *elsewhere* an undeniable claim. In the one case, support is given to him who has no other helper, and the charity proves friendly to the friendless; and in the other, you only diminish, in a degree almost imperceptible, the rates of a parish.

The Governors, we find, have determined to persevere in their former measures; and this perseverance, it is natural to conclude, can arise only from their experience of the advantages resulting from the regulation; as so respectable and numerous a body cannot be supposed to be influenced by sinister motives\*.

To the attack which Mr. M. has made on the character and views of the attending physician, that gentleman will naturally oppose the acknowledgements made by the Governors, for his disinterested conduct, in their last resolution, the Archbishop of York being then in the chair, viz. 'Resolved, That the thanks of this court be given to Dr. Hunter, the Physician, for his great attention to all the interests of this institution, especially for his assiduous care and successful treatment of the patients, and particularly at this time, for the disinterestedness of his whole conduct, from the first establishment of the Asylum to the present day†.'

Art. 50. *A Letter from a Subscriber to the York Lunatic Asylum, to the Governors of that Charity.* 8vo. 1s. Printed at York; and sold in London by White and Son. 1788.

This Letter is occasioned by the preceding publication. The Au-

\* In the list of the Governors of this Asylum, we discover the highly respectable names of the Archbishop of York, Lord Fitzwilliam, Lord Fauconberg, Lord John Cavendish, the Dean of York, &c. &c.

† See 'Letter from a Subscriber,' &c. p. 20.

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thor sets out with giving an account of the present state of the Asylum: he then compares it with similar institutions in England and Ireland; and concludes with pointing out the different regulations that have been enacted since its establishment. He also rectifies, with temper and good-breeding, the errors into which (as he contends) Mr. Mason has (involuntarily, we apprehend) been betrayed.

Art. 51. *Essays, Historical and Moral*. By G. Gregory, F. A. S. The second Edition, with considerable Additions and Alterations. 8vo. 6s. Boards. Johnson. 1788.

In this Edition, these ingenious Essays are improved by a new arrangement, and by two new essays; the *first* of which contains a concise view of the history of the earliest ages; wherein the Author follows Mr. Bryant's system of mythology: the *second* is a brief review of the arguments commonly urged to shew the *good policy* of the slave trade; in which the Writer discovers an extensive acquaintance with his subject, and advances many facts and considerations worthy of attention, in the present state of that important inquiry.

### T H E O L O G Y.

Art. 52. *A plain Account of the Ordinance of Baptism*; in which all the Texts in the New Testament, relating to it, are produced, and the whole Doctrine concerning it drawn from them alone. In a Course of Letters to the Right Rev. Dr. Benjamin Hoadley, late Lord Bishop of Winchester, Author of "A plain Account of the Lord's Supper." By William Foot. The third Edition, with the Author's last Corrections and Improvements; by Joshua Toulmin, A. M. 12mo. 1s. 6d. Johnson. 1787.

The work here republished was first printed anonymously in the year 1758\*, and then met with general approbation as a sensible and candid performance. Bishop Watson gives it a place in his catalogue of books proper to form the library of a clergyman. It states, with great perspicuity, the arguments *against* pædo-baptism.

Art. 53. *A Letter from a Lady to her Daughter*, on the Manner of passing Sunday rationally and agreeably. 12mo. 6d. Marshall. 1788.

A late popular piece, on "the Manners of the Great," has given rise to this small publication. It contains some useful hints; but in strength of thought, depth of reflection, and elegance of language, falls far short of its model. The subject is worthy of an abler pen.

Art. 54. *The Beauty of a Believer's Baptism*; being an Attempt to explain its Meaning, as the best Evidence of its Propriety, and clearest Argument in its Defence. By Joseph Jenkins, A. M. 12mo. 2d. Sold at No. 48, Jewin-street. 1788.

A recapitulation of thoughts and observations which have been frequently laid before the Public. To those who approve of immersion and adult baptism, this little tract may prove very acceptable.

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• Vide Letters on Baptism, Rev. Vols xiv. and xix.

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Art. 55. *Thoughts on Subscriptions to Religious Tests*, particularly that required, by the University of Cambridge, of Candidates for the Degree of Bachelor of Arts. In a Letter to the Rev. H. W. Coulthurst, B. D. Fellow of Sidney College, and Member of the *Caput Senatus*. By William Friend, M. A. Fellow of Jesus College, Cambridge. 8vo. 1s. St. Ives, printed; and sold by Johnson in London. 1788.

This Letter, written by a gentleman who has lately, from conscientious motives, resigned his office as a minister in the Church of England, is prefaced with the following declaration:

‘Whereas I, WILLIAM FRIEND, did at several times, within the years 1780 and 1784, subscribe to the Articles and Doctrines of the Church of England, as by law established, being now convinced, by an attentive study of the holy Scriptures, that many things, contained in the said Articles, have no foundation whatever in the holy Scriptures, I do hereby declare my disbelief of many of the said Articles and Doctrines, particularly of the second, the fifth, and the eighth Articles of that Summary of faith, commonly called the Thirty-nine Articles: and whereas from November 1780, till June 1787, I did officiate as a Minister of the Church of England, I do moreover declare, that there are many parts of its Liturgy, to which I have insuperable objections, particularly to the Prayers addressed to Jesus Christ, and to the Trinity; and as universal benevolence seems to me to be the striking character of the religion of Jesus Christ, I cannot conclude this Declaration, without expressing my abhorrence of a tenet inculcated in one part of the said service, by which every person differing in opinion, as to some obscure points of an obscure Creed, is doomed to everlasting perdition.’

The integrity discovered by the above declaration, ought to be admitted as a full apology for the warmth with which the letter is written. It contains several weighty arguments for the abolition of subscription in the Universities, among which it is not one of the least, that a considerable part of the body, both of preceptors and students, are dissatisfied with this encumbrance. How much is it to be lamented, that any restrictions upon free inquiry should in this enlightened age be suffered to remain in Societies, whose professed object is, to propagate sound learning and useful knowledge!

Art. 56. *Thoughts on Satisfaction; and Free Grace asserted*. 12mo. 2d. Printed at Exeter. 1788.

Art. 57. *The Harmony of Satisfaction and Free Grace in the Salvation of Sinners*: in a Letter to John Pinsent, Sen. of Moretonhamstead; occasioned by a little Piece, entitled, *Thoughts on Satisfaction; and Free Grace asserted*. 12mo. 6d. Printed at Exeter by Brice.

Art. 58. *The Gospel Doctrine of Free Grace maintained*: with some strictures on the Rev. S. Rowles’s Letter to Mr. John Pinsent. By J. Isaac. 12mo. 6d. Printed at Exeter; sold by Johnson, in London.

These three pamphlets are a contest between plain good sense and vulgar mysticism, in which the intelligent reader will have the pleasure of seeing the former triumphant.

Art.

Art. 59. *The Royal Edict given at Versailles* in November 1787, for granting Toleration, throughout his Most Christian Majesty's Dominions, to Dissenters from the Established Church. Registered in Parliament, January 29, 1788. 8vo. 6d. Robinsons.

Of this publication, it is sufficient to say, that it is a correct translation of an Edict which cannot but prove interesting to every friend of liberty.

### SINGLE SERMONS.

I. *The Design of the Gospel History considered and improved.* Preached at the Chapel in Essex Street, Strand, London, May 11th, and at Chowbent, in Lancashire, on May 25th, 1788. By Joshua Toulmin, A. M. 8vo. 6d. Johnson.

After offering a brief comment on the text, John xx. 31. Mr. Toulmin deduces from it the following observations;—that Christianity does not require faith without evidence; that the Christian creed is couched in few words, and comprehended in one short article, viz. *believing that Jesus is the Christ the Son of God*;—that in the first planting of the Gospel, believing in *five points*, or *thirty-nine articles*, was not considered as essential to a man's being a Christian;—that the history of the Gospels is excellent and valuable;—and that the hope it sets before us is noble and sublime.

Each of these particulars is illustrated with much good sense; and we do not doubt that every rational Christian will peruse Mr. Toulmin's discourse with entire approbation.

II. Written by the late Samuel Johnson, LL. D. for the Funeral of his Wife. Published by the Rev. Samuel Hayes, A. M. Usher of Westminster School. 8vo. 1s. Cadell. 1788.

Worthy, in every respect worthy, the head, and heart, and pen of Samuel Johnson.

### CORRESPONDENCE.

\*† We thank D. N. for his information concerning the antiquity of watering meadows in England, and particularly on the borders of Wales. The most ancient trace of the practice which he could discover; in print, is in a book entitled "*Water Workes*," written by Rowland Vaughan, who seems to have been the inventor of the art, and practised it with great perfection, and on a most extensive scale, in the Golden Valley, in Herefordshire, during the reigns of Queen Elizabeth and King James the First.

††† The packet from '*Duo Calsonienfes*' is received.

||\*|| The parcel from Berwick upon Tweed, dated Sept. 15, came duly to hand.

\*.\* Our greatest objection to the packet from Exeter, signed H. D—n, is, that the postage amounted to *one shilling and sixpence*! The poem, from its '*local and circumscribed nature*,' can be of no use to the M. R.

☞ Y. Z.'s letter came too late for this month.

### ERRATUM in our last.

P. 256, l. 5, for '*partly*,' read *purely*.



# THE MONTHLY REVIEW,

For NOVEMBER, 1788.

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ART. I. *Memoirs of the American Academy of Arts and Sciences*; to the End of the Year 1783. Vol. I. 4to. 11. 1s. Boards. Printed at Boston, 1785; and sold by Dilly in London.

THE utility of *Literary and Scientific Societies* is sufficiently apparent from the rapid advancement of philosophy, and the great improvement of the arts, since the period of *their* establishment. The advantages accruing from them, to those states in which they have been founded, have excited other nations to follow the laudable example. The present volume is a proof, that even a country harassed with war is anxious to distinguish itself as the protectress of science and promotress of literature; for in the midst of its contests every part of philosophy seems to have been cultivated. The commonwealth of the States of New England was no sooner settled, than it established, by an act of the legislature, *A Society for the Cultivation and Promotion of Arts and Sciences*. The end and design of this institution are fully declared in the act for its incorporation, viz.

‘To promote and encourage the knowledge of the antiquities of America, and of the natural history of the country: to determine the uses to which the various natural productions of the country may be applied: to promote and encourage medical discoveries, mathematical disquisitions, philosophical enquiries and experiments; astronomical, meteorological, and geographical observations; and improvements in agriculture, arts, manufactures, and commerce: and, in fine, to cultivate every art and science which may tend to advance the interest, honour, dignity, and happiness, of a free, independent, and virtuous people.’

Here is an extensive field, which the sons of literature in America are called on to cultivate and improve: its soil is rich, its qualities are various; and it will doubtless be productive of the most valuable fruits. Industry will here find abundant employment; and genius, in its utmost expansion, has ample room for exercising all its faculties. How far the one has been exercised, or the other employed, may appear from the following account of the volume.

The papers are classed under three distinct heads; viz. 1st, Astronomical and Mathematical; 2d, Physical; and 3d, Medical papers. A preliminary discourse on the nature of the Institution, delivered by James Bowdoin, Esq. when he was inducted into the office of President of the Society, is prefixed; in which he shews the general good that may result to the state by a proper cultivation of various kinds of knowledge, speculative or practical.

#### PART I. ASTRONOMICAL and MATHEMATICAL PAPERS.

*A Method of finding the Altitude and Longitude of the Nonagesimal Degree of the Ecliptic. With an Appendix, containing Calculations from corresponding Observations, for determining the Difference of Meridians between Harvard Hall, in the University of Cambridge, in the Commonwealth of Massachusetts, and the Royal Observatories at Greenwich and Paris.* By the Rev. Joseph Willard.

No part of this memoir furnishes any thing which we can, with propriety, extract for the use of our Readers. The Appendix is a most laborious work, and fully evinces that the American astronomer is industrious in his observations, and ingenious in applying them to useful purposes. The longitude of Cambridge in Massachusetts is, from these observations, determined to be  $4^{\text{h}} 44' 31''$  west of Greenwich.

*On the Latitude of the University of Cambridge.* By Samuel Williams, F. A. A. \* Professor of Mathematics and Nat. Phil.

The result of several solar and sidereal observations gives the latitude of the Observatory  $42^{\circ} 23' 28''.46$ . To this paper is added a short table of the variation of the compass, as observed at Cambridge, from 1708 to 1783 inclusive.

*A Table of the Equations of equal Altitudes for the Latitude of Cambridge.* By the Rev. Joseph Willard.

Contains the equation for correcting the time of noon deduced from two observations of the sun's equal altitude; the error to be corrected arises from the sun's motion during the interval between the observations. Mr. Willard computes the equation which arises from the difference of the sun's declination only, not regarding the difference of its right ascension, at the two times of observation.

The eleven following memoirs contain various astronomical observations of solar and lunar eclipses,—transits, &c. in different parts of America.

*On the Extraction of Roots.* By Benjamin West, Esq.

This does not vary from De Lagney's well-known method of approximating the required root.

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\* Fellow of the American Academy.

*A new and concise Method of computing Interest at 6 per Cent. per ann.* By Philomath.

*Several Ways of determining what Sum is to be insured on an Adventure, that the whole Interest may be covered.* By Mercator.

These two memoirs are useful. The contrivances are such as naturally must suggest themselves to any person conversant with arithmetical operations.

## Part II. PHYSICAL PAPERS.

*Observations upon an Hypothesis for solving the Phenomena of Light: with incidental Observations tending to shew the Heterogeneousness of Light, and of the Electric Fluid, by their Intermixture, or Union, with each other.* By James Bowdoin, Esq. President of the Academy.

*Observations on Light, and the Waste of Matter in the Sun and Fixed Stars, occasioned by the constant Efflux of Light from them, &c.* By the same.

*Observations tending to prove by Phenomena, and Scripture, the Existence of an Orb which surrounds the whole visible material System.* By the same.

These three memoirs are intimately connected with each other. They are the consequence of some objections to the Newtonian doctrine of light, which Dr. Franklin offered in his *Letters on Philosophical Subjects*. Dr. F.'s objections were merely conjectural, and his proposing them in the form of queries is a sufficient proof that they could not then be supported by the evidence of experiment or phenomena; nor does he attempt to demonstrate the truth of his doctrine.

He supposes universal space to be filled with a subtle elastic fluid, which when at rest, is not visible, but whose vibrations affect that fine sense in the eye, as those of the air do the grosser organs of the ear: in the case of sound, we do not suppose that any sonorous particles are thrown off, from a bell for instance, and fly in straight lines to the ear; why then must we believe that luminous particles leave the sun, and proceed to the eye?

Such is the summary of Dr. Franklin's hypothesis, which Mr. Bowdoin refutes with ability, and in a most satisfactory manner. In the course of his argument, he considers the light of the electrical spark, and compares it with that of common fire, shewing in what respects these two lights differ from, and agree with, each other: hence he concludes the heterogeneousness of light and electricity, and their mixture with each other.

The second memoir is a refutation of another objection to the Newtonian doctrine of light; viz. that the sun must waste, by the discharge of the immense quantity of light which it is continually throwing off with a swiftness so very great as that which Newton attributes to its particles. This objection has been frequently

quently made, and frequently removed, by several able philosophers. Among the chief defenders of the theory, the present Bishop of St. David's claims a distinguished rank. He gave an elaborate refutation of this objection in the *Philos. Transact.* vol. lx.\* Mr. Bowdoin follows nearly the same track with the learned Prelate; but he proceeds much farther, and has advanced somewhat too far into the regions of conjecture and fancy. In order to prevent the decay of the sun, and the consequent ruin of the solar system, Mr. Bowdoin suggests his hypothesis in the following queries:

'Is it not conceivable, that round the solar system, and the several systems which compose the visible heavens, there might have been formed a hollow sphere, or orb, made of matter *sui generis*, or of matter like that of the planets, and surrounding the whole, having its inner or concave surface at a proper distance therefrom; beyond which surface light could not pass, and between which and the particles of light there should be a mutual repulsion? And, might not the sun, or source of light, of each system, have been so placed, in respect of each other, and the concave surface of the surrounding orb, that there should be, by direct and repeatedly indirect reflections, an interchange of rays between them, in such a manner as that to each there should be restored the quantity it had emitted: and thereby the waste of its matter be prevented: and this, at the same time it dispensed its light to its particular system?'

The third memoir shews the evidence of the above supposition from phenomena and Scripture. The phenomena are, the Milky-way,—luminous appearances in the heavens, and the blue expanse. The texts from Scripture are, *Amos*, ix. 6. *Gen.* i. 14, 17. *Pf.* xix. 1. *Job*, xxxvii. 18. *Jer.* li. 15. *Deut.* x. 14. *Neb.* ix. 6. *Pf.* cxlviii. 3, 4.

*An Account of a very uncommon Darknefs in New England, May 19, 1780.* By Samuel Williams, A. M. Professor of Mathematics and Philosophy in Cambridge/

The phenomenon was briefly as follows: The wind was S. W. The darknefs came on with the clouds, from that quarter, between 10 and 11 in the morning, and continued to the middle of the next night. It was different in different places; in most parts of the country it was so great, that people were unable to read common print—to determine the time of day by their clocks and watches—to dine—or to manage their domestic business without candles. The darknefs was extended all over the States of New England. The birds disappeared,—the fowls retired to roost—the cocks were crowing as at day-break—objects could not be distinguished at a distance—and every thing bore the appearance and gloom of night.

After giving a general description of this phenomenon, the Professor adds a detail of the heights of the barometer and ther-

\* See Monthly Review, vol. xlv. p. 430.



mpmeter, the direction and force of the wind, and other meteorological circumstances of which he had either obtained information from philosophers in different places, or which he had himself observed at Cambridge.

The cause of the darkness is attributed to the prodigious fires made in the woods for the purpose of clearing the lands in the new settlements. This may probably have been the cause, yet many of the appearances are not satisfactorily explained. It is on the whole a very curious paper.

*An Account of the Effects of Lightning on two Houses in Philadelphia.* By the Hon. Arthur Lee, Esq.

*An Account of the Effects of Lightning on a large Rock at Gloucester.* By the Rev. Eli Forbes.

These two memoirs are merely historical, and contain nothing uncommon.

*An Account of a very curious Appearance of the Electrical Fluid, produced by raising an Electrical Kite during the Time of a Thunder Shower.* By Loammi Baldwin, Esq.

The appearance here described was a fiery atmosphere, which surrounded Mr. Baldwin as he held the string of the kite in his hand: he hath not given any reasons for the phenomenon, confining himself for the present to a mere recital of the case, and leaving the learned to make their own conclusions from it.

*Observations and Conjectures on the Earthquakes of New England.* By Professor Williams.

The learned Professor first gives an ample historical account of all the earthquakes that have been felt in New England, from the first arrival of the English there, on November 11th, 1628, to the present time. He then takes a summary view of the agreement and disagreement of the phenomena that have attended the earthquakes, and thence draws conclusions concerning their causes.

It appears that *all* the earthquakes have been produced by *something which has moved along under the surface of the earth*—they have all been of the same kind, consisting, not of a simple instantaneous vibration, like that of an electrical shock, but of a gradual heaving or undulation of the earth, which has moved slowly along. Mr. Williams supposes the effect to have been produced by a strong elastic vapour. This hypothesis is confirmed by the due consideration of all the concomitant circumstances. Such as the noise and roaring—the eruptions and effusions—the changes made in the springs and strata near the surface of the earth. The origin and production of this elastic vapour is also accounted for; and the memoir, which is a very valuable production, concludes with some excellent reflections on the present state of our globe, which bears so many marks of having under-

gone material changes by intestine commotions and violent eruptions.

*An Account of West River Mountain, and the Appearance of there having been a Volcano in it.* By Daniel Jones, Esq.

This is a good natural history of the mountain; and the next memoir is a continuation of the subject, by Mr. Caleb Alexander.

*Observations made at Beverly, Lat.  $42^{\circ} 36'$  N. Long.  $70^{\circ} 45'$  W. to determine the Variation of the Needle.* By the Rev. Joseph Willard.

*Magnetical Observations made at Cambridge.* By Mr. Stephen Sewall.

*An Historical Register of the Aurora Borealis, from Aug. 8th, 1781, to Aug. 19, 1783.* By Caleb Gannet, A. M.

The two next memoirs are *Meteorological Diaries* for part of 1781, and the whole of 1782 and 1783.

*Miscellaneous Observations in Natural History.* By the Hon. Benjamin Lincoln, Esq.

Accounts of several strata of earth and shells on the banks of York River in Virginia;—of a subterraneous passage, and the sudden descent of a very large current of water from a mountain, near Carlisle;—of a very large spring near Reading in Pennsylvania; and also of several remarkable springs in the States of Pennsylvania and Virginia, compose this memoir.

*An Account of a Fossil Substance, containing Vitriol and Sulphur, found at Lebanon.* By the Rev. Jeremy Belknap.

No analysis of this substance is given.

*An Account of a Yellow and Red Pigment found at Norton, with the Process for preparing the Yellow for Use.* By Samuel Deane.

This is an earth, probably of iron, which by simple washing is used for a yellow paint, and which, when heated to a red heat, retains, after it is cooled, the red colour communicated by the fire.

*An Account of an Oil Stone found at Salisbury.* By the Rev. Samuel Webster.

*Observations on the Culture of Smyrna Wheat.* By Benjamin Gale.

*Account of an Experiment for raising Indian Corn in poor Land.* By Joseph Greenleaf, Esq.

These three memoirs are of a local nature. The next is a mere curiosity, being an account of an apple-tree that brought forth both sweet and sour fruit at the same time.

*On ingrafting Fruit Trees, and on the Growth of Vegetables.* By the Hon. Benjamin Lincoln, Esq.

We have here some useful hints for ingrafting, and a valuable disquisition on vegetation. The botanist yet laments that many

of the phenomena in the vegetable world are better known than understood. We are in want of experiments to determine some doubtful points in the theory of vegetation; and though much has been done, much yet remains for the curious inquirer to examine. The descent of the sap is a fact which Mr. Lincoln wishes to prove. There is no doubt that plants absorb, by their leaves, something from the air. To what purpose then does the absorption tend? To what parts of the plant is the absorbed matter sent? Why have some parasitical plants no leaves? These, with several other questions, remain yet unanswered, and, on the present received theory of vegetation, seem unanswerable.

*An Account of some Vegetable Productions growing in America, botanically arranged.* By the Rev. Manasseh Cutler.

This long memoir may be considered as the foundation of a *Flora Americana*. The plants are arranged according to the Linnean system, with annexed descriptions; with notes and observations relative to their times of flowering, places of growth, medicinal or oeconomic uses, &c.

*On the Retreat of House-Swallows in Winter.* By Samuel Dexter, Esq.

Mr. Dexter adduces many facts which prove that the house-swallows sink into ponds and rivers in the autumn, and lie there benumbed and motionless until the return of spring.

*An Account of an Air-pump on a new Construction.* By the Rev. John Prince.

It is impossible to convey an adequate idea of this construction without the assistance of plates. The contrivance is as follows: The barrel is covered with a plate furnished with a valve like Mr. Smeaton's. There is a valve also in the piston; but none at the bottom of the barrel. The cistern on which the barrel is fixed, is deep enough to allow the piston to descend into it below the barrel; it is also wider than the barrel. When the piston descends into this cistern, the air, if it be too rare to open the valve in the piston, finds a passage into the cavity of the barrel; for the piston is of less dimensions than the cistern, and the air will escape between them. The piston being drawn up, the air will be expelled through the valve on the plate which covers the barrel. Thus it appears that Mr. Prince's air-pump is Mr. Smeaton's without a bottom valve.

*A Description of a Pump Engine, or an Apparatus to be added to a common Pump, to answer the Purpose of a Fire Engine.* By Benjamin Dearborn.

*A Description of a Fire Engine.* By the same.

These two engines are the common forcing pump without an air vessel.

*Observations on the Art of making Steel.* By Daniel Little.

Mr. Little recommends, from experience, dried sea weed, pulverized, and mixed with half of its quantity of wood ashes, as an excellent cement for making steel. He describes the whole process with precision, and gives ample directions for the construction of furnaces, and the method of managing the operation.

### Part III. MEDICAL PAPERS.

*An Account of the Horn Distemper in Cattle; with Observations on that Disease.* By the Hon. Cotton Tufts, M. D.

The disease here described affects the internal substance of the horn [in cows] called the pith. This spongy bone is sometimes partially and sometimes wholly wasted. The symptoms are, a coldness in the horn, a dulness in the countenance, a sluggishness in moving, a heaviness of the eyes, loss of appetite, an inclination for lying down, and sometimes a giddiness, and frequent tossing of the head. The cure consists in making an opening into the cavity of the horn, near its root, for the evacuation of the sanies. To complete the cure, Dr. Tufts has found an injection of rum, honey, and tincture of myrrh and aloes, highly necessary.

*Case of a remarkably large Tumor found in the Cavity of the Abdomen.* By Joshua Fisher.

Appears to be a schirrous uterus.

*Remarks on the Effects of Stagnant Air.* By Ebenezer Beardley, Surgeon.

Stagnant air seems to have been the cause, if not of producing, yet of exacerbating a dysentery which broke out in the American army, in the spring of 1776.

*A remarkable Case of a Gun Shot Wound.* By Barnabas Binney.

The man who received this wound was stationed on the main-top. The ball entered the belly about two inches above the left groin, and within one inch of the anterior edge of the ilium, and passed out about two inches on the right of the spine between the two inferior true ribs, touching the inferior angle of the right scapula. When he was brought to the hospital, he had bled much, was weak and cold, had a faltering voice, a cadaverous countenance, a constant hiccup, an hæmoptosis, and the fæces passing through the wound in his belly. Mr. Binney, supposing that, under such deplorable circumstances, neither nature nor art could afford any permanent relief, gave his patient an opiate in wine, with the intention of smoothing the path of death. The violence of the symptoms abated: the opiate was continued occasionally for thirteen days, during which time there was a constant discharge of the intestinal contents through the

the wound: the other symptoms were removed. On the fourteenth day, a glyster was administered, the greatest part of which was evacuated through the wound. On the eighteenth, the operation was repeated, when for the first time an alvine dejection was procured. From this time the excretions were restored, the wounds suppurated and healed, and the patient was discharged, perfectly cured.

We have given this abstract of the case, because we think it curious, and perhaps the most extraordinary cure on record. The colon must have been wounded, because the fæces and the glyster passed through the wound: that the diaphragm must have been perforated, and the lungs lacerated, is evident from the spitting of blood.

Hence it is evident, that a wound in the colon is not always mortal: and that a perforation of the diaphragm is not the absolute cause of death: but, above all, this singular case plainly proves, that where surgeons are not certain of the utility of their operations, they had better, following Mr. Binney's judicious practice, leave a desperate disorder in the hands of nature, than, through too great an officiousness, proceed on doubtful and precarious grounds.

*A Bill of Mortality for the Town of Salem, for 1782.* By Edward Augustus Holyoke, M. D.

*A History of a large Tumor in the Abdomen, containing Hair.* By John Warren, Esq.

As no practical inference can be drawn from this, more curious than instructive, case, we shall pass it over.

*Experiments on the Waters of Boston.* By J. Feron.

Some of the waters in Boston, and its neighbourhood, are here analyzed.

*Observations on the Longevity of the Inhabitants of Ipswich and Hingham.* By the Rev. Edward Wigglesworth.

These observations were made with the laudable intention of ascertaining facts for the foundation of a true theory for calculating the values of life estates, or of their reversions. The climate of different places must necessarily somewhat alter the longevity of men; and it is the duty of public-spirited men, in every country, to obtain all the knowledge they possibly can on a subject which may materially concern its inhabitants, especially such of them as are possessed of property, and are of consequence in the state.

We have now gone through the contents of this large volume, — which, though not replete with many new discoveries in the arts and sciences, may, nevertheless, be considered as a proof, that philosophical pursuits are carried on with vigour in the American States; and every zealous cultivator of the arts will behold with satisfaction the successful progress of Literary and

Learned Institutions, in whatever part of the globe. For TRUTH and philosophic LEARNING are superior to all party, and even national, distinctions. THEIR views will ever extend beyond the narrow boundaries of local and separate interests, which divide society from society, and one body of men from another. To promote the common good of mankind, and to increase the general stock of human happiness, by the diffusion of useful knowledge, benevolence, and wisdom, is THEIR great object, and leading principle:—Prosperity attend them!

ART. II. *The Life of Captain James Cook*. By Andrew Kippis, D. D. F. R. S. and S. A. 4to. 11. 1s. Boards. Nicol. 1788.

**I**N the preface to this publication, Dr. Kippis says, 'Although I have often appeared before the Public as a writer, I never did it with so much diffidence and anxiety as on the present occasion. This arises from the peculiar nature of the work in which I have now engaged. A narrative of the life of Captain Cook must principally consist of the voyages and discoveries he made, and the difficulties and dangers to which he was exposed. The private incidents concerning him, though collected with the utmost diligence, can never compare, either in number or importance, with his public transactions. His public transactions are the things that mark the man, that display his mind and his character; and, therefore, they are the grand objects to which the attention of his biographer must be directed. However, the right conduct of this business is a point of no small difficulty and embarrassment. The question will frequently arise, how far the detail should be extended? There is a danger, on the one hand, of being carried to an undue length, and of enlarging, more than is needful, on facts which may be thought already sufficiently known; and, on the other hand, of giving such a jejune account, and such a slight enumeration, of important events, as shall disappoint the wishes and expectations of the reader. Of the two extremes, the last seems to be that which should most be avoided; for, unless what Capt. Cook performed, and what he encountered, be related somewhat at large, his life would be imperfectly represented to the world. The proper medium appears to be, to bring forward the things in which he was personally concerned, and to pass slightly over other matters. Even here it is scarcely possible, nor would it be desirable, to avoid the introduction of some of the most striking circumstances which relate to the new countries and inhabitants that were visited by our great Navigator; since these constitute a part of the knowledge and benefit derived from his undertakings. Whether I have been so happy as to preserve the due medium, I presume not to determine. I have been anxious to do it, without always being able fully to satisfy my own mind that I have succeeded; on which account I shall not be surprized if different opinions should be formed on the subject. In that case, all that I can offer in my own defence will be, that I have acted to the best of my judgment.'

Were we disposed to set our judgment in competition with that of such a veteran in biographical writing as Dr. Kippis; and

and were we, at the same time, ever so well satisfied that he had wandered, and wandered far indeed, from the happy medium which he appears, from this extract, to have been so anxious to preserve; we could not, after transcribing it, make use of a harsher expression than that we think he has not erred by running into that extreme which he supposes 'should be most avoided,' without proclaiming to the world that we pay no regard to the feelings of an author, or that we are unacquainted with them.

The work consists of 518 pages \*, and is divided into seven chapters; the first contains the history of Captain Cook's life previously to his first voyage round the world. Here we learn that his father was probably a native of Northumberland, and in a very humble situation in life: that James Cook was born at Marton, a village near Gisborough in the North Riding of Yorkshire, on the 27th of October 1728; and that his early education extended no farther than reading English, writing, and a few of the first rules in arithmetic: that he was bound apprentice to a haberdasher, before he was thirteen years of age; but, that business not suiting his inclination, he obtained his discharge from his master, and bound himself to the owners of a ship in the coal trade, in which employment he continued till the beginning of the war in 1755. The ship to which Cook belonged was then in the Thames, and the press was so hot that he thought there was little chance of escaping it, and therefore determined to enter voluntarily. Accordingly he applied to a rendezvous, the officer of which belonged to the Eagle man of war, soon after commanded by Captain (now Sir Hugh) Palliser; who found Cook on board her before the mast. His activity, diligence, and abilities as a seaman, had already recommended him to the officers, and soon attracted the notice of his commander; and in May 1759, he was appointed a Master in the Navy, and went out in that station, on board the Mercury, to America. He there joined the fleet which was then going against Quebec; and where, through the recommendation of Sir Hugh Palliser, he was employed in some of the most difficult, dangerous, and important services. He examined the passage, and laid buoys for the security of the large ships in proceeding up the river between the island of Orleans, and the North shore, directly in the front of the French fortified camp at Montmorency and Beauport; of course he was obliged to perform this business in the night: and, notwithstanding this, notwithstanding also that he was discovered, and pursued so closely by the

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\* A good print of Capt. Cook is given, by way of frontispiece. It is engraved by Heath, from an original picture, in the possession of Sir Joseph Banks.

enemy,

enemy, that they entered the stern, as he leaped from the bow, of his boat, he preserved his papers, and furnished Admiral Saunders with as correct and complete a draught of the channel and soundings, as could have been made after our people were in possession of Quebec. He also piloted the boats to the attack of Montmorency, and conducted the embarkation to the Heights of Abraham. After the place was taken, he surveyed that part of the river St. Laurence which is below Quebec, by order of the Admiral; and his chart of that river was, soon after, published, with directions for sailing up it. Of this chart it is sufficient to say, that, notwithstanding the Author of it is supposed to have had scarcely ever a pencil in his hand before that time, its accuracy is such that it has never been found necessary to publish any other. In the latter end of this summer, he was appointed Master of Lord Colville's ship, the *Northumberland*, which being stationed at Halifax during the succeeding winter, Mr. Cook availed himself of the leisure it afforded him by his stay there, and studied the Elements of Euclid: he also made himself acquainted with some parts of astronomy and other branches of science. The *Northumberland* being sent in 1762 to assist in the recapture of Newfoundland, and the fleet remaining there some days after the island was recovered, the genius of Cook manifested itself again, in surveying the harbour and heights about Placentia; and the diligence and skill which he displayed in doing it, were such as attracted the notice of Captain (now Admiral) Graves, who was then Governor of Newfoundland. He asked Cook many questions; and was so much pleased with his answers, that, after the peace in 1763, he being continued in the government of Newfoundland, procured an establishment for surveying the coasts of that island, and took our Navigator out with him for that purpose. In the summer of that year, he surveyed the islands of Miquelon and St. Pierre, which had been ceded to the French, before they were suffered to take possession of them; and he returned to England with Capt. Graves, at the end of the season.

In the ensuing year, his old friend, and steady patron, Sir Hugh Palliser, being appointed Governor of Newfoundland, he immediately procured Mr. Cook the appointment of Marine Surveyor on that station; in which he continued till he was called upon by the late Sir Edward Hawke to take the command of the *Endeavour*, the ship which had been chosen for the purpose of carrying out the astronomers appointed by the Royal Society to observe the Transit of Venus over the Sun's disc, in 1769. And on this account, he was made a Lieutenant in the Navy.

It does not appear that Cook was indebted either to friendship or interest for this promotion, but to his own merit as a seaman and an astronomer, and perhaps also to *chance*, that FRIEND TO

MANY!



MANY ! In order to make the expence as light as possible [for the business happened at a time when oeconomy was much talked of, and when, to crown all, the President of the Royal Society was a Scot, and as frugal a man as ever came out of Scotland], the Royal Society was desirous of getting a person appointed to the command of the ship who was qualified to make the observation, and willing to accept that command as a satisfaction for doing it. In consequence of these views, the Society had cast their eyes on Alexander Dalrymple, Esq. a person well qualified for the duty, but who had not been brought up in the Royal navy. Fortunately for Cook, there was at that time a *professional man* at the head of the Admiralty ; one who possessed so much more of *l'esprit du corps*, than of science and liberality of sentiment for those who were out of it, that he declared he would suffer his right hand to be cut off before he would sign a commission which intrusted one of his Majesty's ships to the care of a man, who, as he termed it, had not been regularly bred a seaman. Very fortunately also for Mr. Cook, he was (we are sorry to say it) at that time perhaps the only man in his profession whose abilities rendered him fit for the employment, and whose rank was compatible with that which the Admiralty meant to confer ; so that when they began to look out for the man they wanted, it was scarce possible to miss him. Such appears to have been the concatenation of events which gave this great Navigator an opportunity of exhibiting his surprising talents.

Chap. II. relates the history of Captain Cook's life during his first voyage round the world ; and seems wholly extracted from Hawkesworth's account of that voyage : as such, we have few remarks to make on it. We cannot, however, avoid noticing a passage toward the end of this chapter, where, after transcribing the substance of what Hawkesworth has said at p. 797, vol. iii. concerning the want of conveniences for easing the labour of the slaves at the island of St. Helena, and the cruelty of the inhabitants toward them, Dr. Kippis adds, in a note, '*Near the conclusion* of Captain Cook's second voyage, there is the following short note : " In the account given of St. Helena in the narrative of my former voyage I find *some* mistakes. Its inhabitants are far from exercising a wanton cruelty over their slaves ; and they have had wheel carriages and porters knots for many years." [Vol. ii. p. 270.] This note I insert with pleasure. Nevertheless, I cannot think that the Lieutenant could have given so strong a representation of things, if, at the time in which it was written, it had been wholly without foundation.' It is remarkable, that, although this note is said to be *near the conclusion* of Captain Cook's second voyage, and notwithstanding the volume and page are referred to, as above, no such note is to be found there. A note, the same in every respect, except that Captain  
Cook

Cook says *two* mistakes, instead of *some*, occurs at p. xxii. of the introduction to that voyage; and the history of that note we are well acquainted with, having heard the Lieutenant declare, that not a word to the effect of what is related by Hawkesworth, to the disadvantage of the people of St. Helena, was contained in any journal of his. And we know that he was much hurt at the passage.

Chap. III. gives the history of Captain Cook's life from the end of his first to the commencement of his second voyage round the world; and the 4th chapter contains his life during that voyage: on neither of which have we much to observe, as the facts they contain are already before the Public. We cannot help, however, making a remark on one passage in the fourth chapter, which stands at p. 375, vol. i. of Captain Cook's account of his second voyage, thus: "Oreo's last request was for me to return; and when he saw he could not obtain that promise, he asked the name of my *Morai* (burying place). As strange a question as this was, I hesitated not a moment to tell him Stepney; the parish in which I live when in London: I afterwards found that the same question had been put to Mr. Forster, by a man on shore; but he gave a different, and indeed more proper answer, by saying, no man, who used the sea, could say where he should be buried." Captain Cook adds, "It is the custom at these isles for all the great families to have burial places of their own, where their remains are interred. These go with the estate to the next heir."

We never read this passage in Captain Cook's narrative without being surprised at the decision which he here gives against himself: for to us it has always appeared that his was the proper answer to Oreo's question, and that Mr. Forster's was not at all to the purpose. Oreo did not ask Captain Cook where he would be buried, but what was the name of his family burying-place; not supposing but that he, like all the great men among themselves, had one, though, by accident, it might not fall to the owner's lot to be laid in it. Let the reader judge, then, how our vanity, as professional critics, must have been humbled, when we found Dr. Kippis transcribing the passage, and deciding, in far stronger terms, against the Captain than he had used himself, and in favour of Mr. Forster: for he adds, 'Mr. Forster, to whom the same question was proposed, replied, with greater wisdom and recollection,' &c. &c.—We must give up the trade: for, though spectacles may assist the sight, as we grow older, we know not what can repair the judgment when it begins to fail.

The fifth chapter contains the history of Cook's life from the conclusion of his second voyage round the world, to the commencement of his voyage to the Pacific Ocean. This chapter affords

affords us a considerable share of original and interesting information, mixed with much matter which was already before the Public; and the sixth gives the history of his life, from the commencement of that voyage, to the time of his death. Inasmuch as it relates the unfortunate end of this celebrated Navigator, this chapter is the most interesting in the whole book; but as the principal parts of it have been given to our readers in the account of Mr. Samwell's narrative \*, we shall hasten to the seventh and last chapter, which contains the character of Captain Cook, the effects of his voyages, testimonies of applause, commemorations of his services, and an account of what has been done for his family since his death. From this chapter, we shall present our Readers with Captain Cook's character, as drawn by Dr. Kippis, because we think it exceedingly accurate; and we well knew the man.

' It cannot, I think, be denied, that genius belonged to Captain Cook, in an eminent degree. By genius I do not here understand imagination merely, or that power of culling the flowers of fancy which poetry delights in; but an inventive mind; a mind full of resources; and which, by its own native vigour, can suggest noble objects of pursuit, and the most effectual methods of attaining them. This faculty was possessed by our Navigator in its full energy, as is evident from the uncommon sagacity and penetration which he discovered in a vast variety of critical and difficult situations.

' To genius, Capt. Cook added application, without which nothing very valuable or permanent can be accomplished, even by the brightest capacity. For an unremitting attention to whatever related to his profession, he was distinguished in early life. In every affair that was undertaken by him, his assiduity was without interruption, and without abatement. Wherever he came, he suffered nothing, which was fit for a seaman to know or to practise, to pass unnoticed, or to escape his diligence.

' The genius and application of Capt. Cook were followed by a large extent of knowledge; a knowledge, which, besides a consummate acquaintance with navigation, comprehended a number of other sciences. In this respect, the ardour of his mind rose above the disadvantages of a very confined education. His progress in the different branches of the mathematics, and particularly in astronomy, became so eminent, that, at length, he was able to take the lead in making the necessary observations of this kind, in the course of his voyages. He attained, likewise, to such a degree of proficiency in general learning, and the art of composition, as to be able to express himself with a manly clearness and propriety, and to become respectable as the narrator, as well as the performer, of great actions.

' Another thing, strikingly conspicuous in Capt. Cook, was the perseverance with which he pursued the noble objects to which his life was devoted. This, indeed, was a most distinguished feature in his character: in this he scarcely ever had an equal, and never a su-

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\* See Rev. vol. Lxxv.

perior. Nothing could divert him from the points he aimed at ; and he persisted in the prosecution of them, through difficulties and obstructions which would have deterred minds of very considerable strength and firmness.

\* What enabled him to persevere in all his mighty undertakings was the invincible fortitude of his spirit. Of this, instances without number occur in the accounts of his expeditions ; two of which I shall take the liberty of recalling to the attention of my readers. The first is, the undaunted magnanimity with which he prosecuted his discoveries along the whole south-east coast of New Holland. Surrounded as he was with the greatest possible dangers, arising from the perpetual succession of rocks, shoals, and breakers, and having a ship that was almost shaken to pieces by repeated perils, his vigorous mind had a regard to nothing but what he thought was required of him by his duty to the Public. It will not be easy to find, in the history of navigation, a parallel example of courageous exertion. The other circumstance I would refer to is the boldness with which, in his second voyage, after he left the Cape of Good Hope, he pushed forwards into unknown seas, and penetrated through innumerable mountains and islands of ice, in the search of a southern continent. It was like launching into chaos : all was obscurity, all was darkness before him ; and no event can be compared with it, except the sailing of Magelhaens, from the Straits which bear his name into the Pacific Ocean\*.

\* The fortitude of Captain Cook, being founded upon reason, and not upon instinct, was not an impetuous valour, but accompanied with a complete self-possession. He was master of himself on every trying occasion, and seemed to be the more calm and collected, the greater was the exigence of the case. In the most perilous situations, when our Commander had given the proper directions concerning what was to be done while he went to rest, he could sleep, during the hours he had allotted to himself, with perfect composure and soundness†. Nothing could be a surer indication of an elevated mind ; of a mind that was entirely satisfied with itself, and with the measures it had taken.

\* To all these great qualities, Captain Cook added the most amiable virtues. That it was impossible for any one to excel him in humanity, is apparent from his treatment of his men through all his voyages, and from his behaviour to the natives of the countries which were discovered by him. The health, the convenience, and, as far as it could be admitted, the enjoyment of the seamen, were the constant objects of his attention ; and he was anxiously solicitous to meliorate the condition of the inhabitants of the several islands and places which he visited. With regard to their thieveries, he candidly apologized for, and overlooked, many offences which others would have sharply punished ; and when he was laid under an indispensable necessity of proceeding to any acts of severity, he never exerted them without feeling much reluctance and concern.

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\* \* For the two remarks above mentioned, I am indebted to Mr. Hodges.

† From the information of Captain Dudson.

\* In the private relations of life, Captain Cook was entitled to high commendation. He was excellent as a husband and a father, and sincere and steady in his friendships: and to this it may be added, that he possessed that general sobriety and virtue of character, which will always be found to constitute the best security and ornament of every other moral qualification.

† With the greatest benevolence and humanity of disposition, Captain Cook was occasionally subject to a hastiness of temper. This, which has been exaggerated by the few (and they are indeed few) who are unfavourable to his memory, is acknowledged by his friends. It is mentioned both by Captain King and Mr. Samwell, in their delineations of his character. Mr. Hayley, in one of his poems, calls him the *mild Cook*; but, perhaps, that is not the happiest epithet which could have been applied to him. Mere mildness can scarcely be considered as the most prominent and distinctive feature in the mind of a man, whose powers of understanding and of action were so strong and elevated, who had such immense difficulties to struggle with, and who must frequently have been called to the firmest exertions of authority and command.

‡ Lastly, Captain Cook was distinguished by a property which is almost universally the concomitant of truly great men, and that is, a simplicity of manners. In conversation he was unaffected and unassuming; rather backward in pushing discourse; but obliging and communicative in his answers to those who addressed him for the purposes of information. It was not possible that, in a mind constituted like his, such a paltry quality as vanity could find an existence.

To this character of Captain Cook, drawn by his own pen, Dr. Kippis has added those of Captain King\*, Mr. Samwell†, Admiral Forbes‡, and Dr. Forster§; every one of which agrees perfectly with that of our Author as far as it goes, but, being less copious, they need not be adverted to here.

On the whole, we have received much pleasure from the perusal of this performance; but we will not flatter Dr. Kippis so far as to say that we think the composition is, in every respect, finished in his very best manner. On the contrary, we imagine that we see several marks of haste in it, too obvious to need pointing out; and which ought to be done away, when the work appears before the Public, in a future edition.

\* Vol. iii. p. 48. of Captain Cook's last Voyage.

† Narrative of the Death of Capt. James Cook, p. 25.

‡ Introduction to Capt. Cook's last Voyage, p. lxxxvii.

§ Hist. of Voyages and Discoveries in the North, p. 404.

ART. III. *Ecclesiastes*, in Three Parts. A new Translation, with a Paraphrase. To which is added, a new Translation of other Passages of Scripture; with Notes and Reflections on the present Fashion of correcting the Hebrew Text by Conjecture. 8vo. 5s. sewed. Lowndes, &c. 1787.

THE two first parts of this work were published some time ago: for an account of each, we must refer our Readers to the sixty-sixth volume of the Review, p. 315, and the sixty-ninth volume, p. 355. The third part, which is by far of the greatest bulk, is here presented with the two former attached to it. In this are contained *those chapters or verses which had been before omitted, together with many other obscure and important passages of Scripture*: beside which, it is designed 'to prove that the text of the Old Testament is not so corrupted, as it hath been lately said to be; and that there is some ground to believe, that the alterations which have been offered as amendments of it, are indeed corruptions, and leave the text worse than they found it.'

The Author of this volume is a perfect stranger to us, yet we must acknowledge, that we find a kind of prejudice in his favour from those marks of simplicity and piety which appear to stamp his performance. His zeal may be in some instances intemperate, but his sincerity pleases, and his drollery occasionally enlivens us. This little partiality may also perhaps be increased by an etched portrait, which presents honest though homely features, and beneath which is inscribed, *A Shadow in its departure*, Ætat. 68. 1781. We find that he is a clergyman; his name Greenaway;—and we apprehend that the *Shadow* is not yet departed, though seven years have passed since the date of the portrait.

Mr. Greenaway assumes not the rank of an adept in the Hebrew language; he speaks very moderately of his attainments, yet expresses a hope that, perusing the Scriptures with attention and humility, he may possibly have 'been enabled to see what has escaped great masters.'—Whether this is the case or not, we apprehend that he may be allowed to have some acquaintance with the language in question, as well as with other branches of learning.—However, attention may, as he says, in some instances, effect more than deep erudition. A young man, he tells us, knowing no more of the Hebrew than a few of the Psalms, under the direction of Bithner's rules and Lyra, came to his instructor, and asked whether the word *belo*, in the 17th Psalm, v. 1. might not be read *balle* (a verb, signifying to destroy), which gives a version of the text, *Hear the right, O Lord; attend unto my cry; give ear unto my prayer; confound the lips of falsehood*; and this, perhaps, the more learned reader may esteem preferable to that commonly received. The criticism is questionable, but the anecdote

anecdote is somewhat to the Author's purpose. He is a professed adversary to the amendment of the sacred text on *conjecture*: and, certainly, *conjecture unlimited* would be a dangerous instrument; but the suggestions of cautious and upright men, in other respects well qualified, merit regard, and may prove very useful. Kennicott, Lowth, and Houbigant, all pass here under examination; the two former are honourably treated, especially the first; the latter is scouted to the uttermost. With Dr. Kennicott, this writer appears to have been personally and well acquainted; he expresses for him a very cordial esteem, and affectionately laments his death. Bishop Lowth (over whose hearse he may now also weep) receives a most handsome tribute, as justly entitled, with the other, to honour, respect, and love, on account of personal merit, as well as superior learning. But he thinks it his duty to admonish *his friend* where he has failed, and proceeds to point out instances in which he imagines these two great men may lead each other astray. If he sometimes deals freely with them, he preserves on the whole his temper and respect. Poor Houbigant finds no quarter; he is conceited, absurd, impertinent, severe, supercilious, malevolent,—and farther, betrays a determined spite against the purity and honour of the sacred text itself; he is at once an object of dread, as capable of doing mischief, and of contempt; as espousing and maintaining the suggestions of infidelity. While therefore it is, *generous* Lowth, *much-admired* Lowth, it is at the same time, *detestable* Houbigant. *Him* this writer seems to consider as the great cause of leading other and worthier men wide from the track of truth.

If the reader of this volume should think the author rather prolix and garrulous, he may yet be at times relieved by a cheerful good-humour and smartness; should the style be considered as not perfectly elegant and accurate, Mr. Greenaway is persuaded that the candid observer will not be displeased with a guide who 'conducts through an intricate road, because he is not exactly and smartly dressed;' at the same time all must allow that the book bears the marks of diligence and investigation. Numerous passages of the Scriptures are examined, and sometimes he wanders into criticisms on Horace and Homer. Our narrow limits will hardly allow us to select specimens; but we may just insert the varying translations of Isaiah, liii. 9. *And he made his grave with the wicked and with the rich in his death.* Kennicott writes, *And he was taken up with wicked men in his death; and with a rich man was his sepulchre*: Lowth gives us these lines,

“ And his grave was appointed with the wicked;

But with the rich man was his tomb.”

Mr. Greenaway, taking the text as it stands, submits another rendering of the passage to consideration, which is—*Yet the wicked allowed him to be buried, and the rich man allowed him his*

*sepulchre*: a version which, however probable, it may be difficult to support.

This writer's zeal for the sacred text, and against hasty intrusions on it, is commendable; it is also, except in the case of poor Father Houbigant, attended with candour; but he does not appear to make sufficient allowances for that prudence and vigilance which it may be supposed judicious and worthy men will exert equally with himself, lest they should obtrude a mere meaning of their own, instead of the sense of Scripture. We do not think him generally very happy in expressing his new translations, or that he always amends or improves the texts in question. Sometimes he seems to imagine an alteration requisite where the sentiment does not really require it; as for instance, *Is. xlix. 5. Though Israel is not gathered, yet I shall be glorious, &c.* What means, says he, *though Israel is not gathered?* Or how can the servant be glorious in the eyes of the Lord, when he fails of fulfilling the purpose *for which he was formed?* This is a needless question; the answer to it, and also the meaning of the passage, is so obvious as it stands, and the sense so pertinent and useful, that it requires not farther remark. Thus it might be shewn, that our Author lays himself open to a retort from those whom he censures. But still his work furnishes observations of different kinds which may contribute to improvement.

In the two former articles concerning this publication, we selected some verses from the translation of Ecclesiastes, which renders it unnecessary to add any farther passage from those remaining chapters which this volume contains. Beside the Book of Ecclesiastes, and the other criticisms which run through the volume, there is also a new version and paraphrase of three or four Psalms, among which is the twenty-seventh; and of this also a version in metre, that might have been omitted. We observe that the 15th verse is here rendered as a kind of censure which the Psalmist passes on himself: *I wish, or, Oh that I had not depended on seeing, &c.* But the ellipsis seems to us, at present, better supplied and expressed by the common translation; and we are inclined to form a like judgment, in other instances.

ART. IV. *A Treatise upon Gravel and upon Gout*, in which the Sources of each are investigated, and the effectual Means of preventing, or of removing these Diseases, recommended. 8vo. 2s. 6d. Boards. Cadell. 1787.

THE work before us appears to be the production of the same (to us unknown) writer, who published that treatise on the gout, of which we gave an ample account in our 76th volume, p. 220.

From



From a more accurate investigation of the subject, the Author has discovered an error in his former opinion, respecting the nature of urinary and gouty concretions. He retracts his hypothesis of these concretions being calcareous earth, into which supposition chemists of eminence, who pretended to have analysed them, had led him. 'He is ready,' he says, 'to take blame on himself for having placed too much reliance on authorities to which less confidence was due;' he makes ample atonement however for his implicit faith in those writers, by the introduction of experiments which fully refute the calcareous system.

After reciting the experiments of Bergman and Scheele made on urinary concretions, which prove them to be a peculiar acid blended with a portion of animal gelatinous matter, our Author adds many curious experiments confirming the opinion of the distinguished chemists above mentioned, and having demonstrated the presence of acidity in calculous concretions, calls it the *concreting acid*, or *acid of calculi*.

The Author's next enquiry consists of experiments to determine the state in which the calculous acid is contained in the fluids. The urine is the fluid on which he has chiefly made his experiments; and from this fluid, by the addition of a different acid, the *acidum calculi* is always precipitated, not indeed immediately, but after 16 or 24 hours, in the form of small reddish-brown crystals\*, adhering to the vial, in which, to half a pint of fresh urine, 30 drops of marine acid were added. Other acids produce the same effect; though sometimes (but he does not tell us under what particular circumstances) the precipitate is a fine powder, resembling the lateritious sediment in intermittents. On examining the crystallized precipitate, it was found, like the calculus, to be soluble, with heat, in the vitriolic acid;—to produce, when united with diluted nitrous acid, a yellow solution;—to be capable of being combined with caustic, fixed, and volatile alkalis, lime, magnesia, and argillaceous earth, from all of which it was again precipitated by every other acid;—to be soluble in distilled water by boiling, and to be deposited again by cooling: hence our author concludes this crystallized precipitate to be the specific matter of calculi, viz. the pure concreting acid, which forms the basis of urinary concretions.

The manner in which the concreting acid is dissolved in the animal fluids the Author supposes to be by means of volatile alkali, or lime, or the substance formed of phosphoric acid and lime, commonly called animal earth. His reason for this supposition is, because the precipitation obtained by adding different acids to the urine, is the same, as when those acids are added to

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\* Universally in this work falsely written crystals.

a solution of the *acidum calculi* in volatile alkali, lime, or animal earth.

The Author proceeds to account for phenomena of urinary and athritic concretions by the introduction of a foreign acid, which has a stronger affinity to alkalis, or earths, than the *acidum calculi*, into the circulation; this last will be precipitated, and being deposited in the kidneys, bladder, or capillary vessels, produce gravel or gout.

The manner in which the animal fluids are impregnated with foreign acids, is nearly the same as that described by our Author in his former treatise, as are also the prevention and cure of the diseases,—for which we refer to the account above mentioned.

ART. V. *Observations on divers Passages of Scripture*: placing many of them in a Light altogether new; ascertaining the Meaning of several not determinable by the Methods commonly made use of by the Learned; proposing to Consideration *probable Conjectures* on others, different from what have been hitherto recommended to the Attention of the curious; and more *amply illustrating* the rest than has been yet done by means of Circumstances *incidentally* mentioned in Books of Voyages and Travels into the East. Together with a Specimen of similar Observations on the Classics, and on Josephus and St. Jerom. Vols. III. and IV. 8vo. 13s. Boards. Johnson. 1787.

THE favourable reception justly given by the Public to the two preceding volumes of this work, published in 1776\*, has induced the Author† to continue his reading and remarks, and to publish a third and fourth volume of a similar nature.

‘As the business of my life,’ says he, ‘has been to study and endeavour to illustrate the Scriptures, as well as to press the truths contained in them on the heart, many *other* observations have risen up to view, in looking over again the books I had before examined, as well as in perusing some I had never seen when I made the Observations before published.’

Sir Philip Musgrave, who favoured him with the perusal of Sir John Chardin’s manuscript notes on many passages of Scripture, sent him after the publication of the former volumes, Sir John’s *Travels*, 3 tom. Amst. 1711, which furnished him with many additional Observations. A very eminent member of the University of Cambridge obtained for him, Vinisaut’s Account of the Expedition of Richard I. to the Holy Land, out of the University Library. Mr. Harmer also repaired to London for the purpose of conversing with two persons on matters connected

\* See Review, vol. liv. p. 353.

† The Rev. Mr. Harmer, a very respectable Dissenting Minister at Watersfield, near Bury St. Edmund’s, Suffolk.

with the subject of these volumes. The one was a gentleman \*, who visited the East in 1774. The account of the other shall be given in the Author's own words, as it contains some intelligence not generally known, and does equal credit to the respectable refugee, and to the country which he has chosen for an asylum :

' The other was *Signior Lufignan*, the Author of the History of the Revolt of *Ali Bey*, of which the second edition, made use of by me, was printed in London in 1784, who not only had answered several queries I put to him by letter, but had assured me of his readiness to communicate any farther éclaircissements I might want, in conversation, if I came to London, which he could not so well commit to writing, as being a foreigner. This promise he very kindly fulfilled; and those communications were very useful to settle some matters, of such a minute nature as not to be met with in books of Travels, but of considerable use to accomplish what I had in view. It gives me pleasure to think that my native country, the land of liberty and generosity, has received this Eastern refugee into her bosom, who appears to be, not only a man of ingenuity and great information as to Oriental matters, but has, I apprehend, the honour of being descended from a family of which one wore the crown of the *Christian kingdom of Jerusalem* some centuries ago, and others have suffered hardships on account of their attachment to the faith of Jesus.'

To these sources of information, Mr. H. has added a variety of books, some printed since the publication of his former volumes, and others of an older date, but which he had not then met with an opportunity of consulting. Among these, are *Itinerarium Benjaminis in Seculo*, 12mo. Lugd. Bat. 1633. *Itinerarium Sym. Simeonis*, ann. 1322. Cantab. 1778. *Voy. de Pietro della Valle*, ann. 1624, &c. Rouen, 1745. *Doubdan, Voy. de la Terre Sainte*, Paris, 1661. *L. Addison's Present State of the Jews*, London, 1675. *Relation of a Voyage into Mauritania*, by the *Sieur Roland Frejus*, London, 1671. *Voy. de l'Arabie Heureux*, 1708, 1709, 1710, Amst. 1716. *Journey to Mequinez*, in 1721, by *Windus*, Lond. 1725. *Haynes's Travels in several Parts of Turkey, Egypt, and the Holy Land*, London, 1774. *Dr. Richard Chandler's Travels in Asia Minor*, Oxford, 1775; and in *Greece*, ibid. 1776. *Niebuhr, Descript. de l'Arabie*, Amst. et Utrecht, 1774.—et *Voy. en Arabie*, 2 tom. Amst. et Utrecht, 1776 et 1780. *Irwin's Voy. up the Red Sea*, 2d edit. 1780. *Major Rooke's Travels to the Coast of Arabia Felix*, 2d edit. Lond. 1784. And *Memoirs of the Baron de Tott*, 2 vols. London, 1785. To these books of Travels may be subjoined, *Tales, translated from the Persian of Inatulla of Dehli*, 2 vols. Lond. 1768.—Of most of these, accounts may be found in our Reviews, according to the foregoing dates. See our *General Index*.

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\* W. Boylston, Esq. of London.

The Observations in these volumes are placed under the same general heads as the former, but are numbered in one series only, for the sake of brevity in referring to them.

Obs. 1. relates to the time of the descent of the first rain at the beginning of the wintry season in the Holy Land. Signior Luffignan, who, as we understand, lived some years in Palestine, assured Mr. Harmer, "that the rains are wont to begin to fall in the Holy Land about the latter end of September, O. S. to which he added, that in the year in which *Ali Bey* encamped at Joppa \*, the rain began to fall before the middle of September, O. S. he thought about the 7th." This account differs from that of travellers in general, who speak of the middle or latter end of October as the commencement of the rainy season in Syria and the adjacent countries. Mr. H. quotes to this effect, Dr. Shaw's Travels, p. 335, Niebuhr, *Voyage en Arabie*, tom. ii. p. 186, and the manuscript journal of a gentleman (Mr. Boyleston) who was in those parts in 1774. We add, that Mr. Volney, in his Travels, published, we believe, since the date of Mr. H.'s Preface, and consequently which he had not had the opportunity of consulting, mentions the end of October as the time when the rain begins to fall in Syria †. The following account of the weather, and rural œconomy in Syria, is abridged from that given by this intelligent traveller at the page referred to, and may be compared with those of other writers. *In Syria, the rain begins about the end of October; after which they sow their winter crop, wheat and barley: these are reaped, in Palestine, in April and May. It rains in March and April, when they sow their summer crop, tobacco, cotton, beans, &c. which are reaped in September and October. The vintage is towards the end of September.* We apprehend that the rain does not in general begin to fall before the middle of October, or that what falls before that time is very trifling, seeing that September and October are the months in which they reap their summer crop, and that the end of September is the time when they gather their olives as well as grapes ‡. Dr. Shaw observes, that in Barbary, where the air and weather differ very little from those of Syria and the Holy Land, the first rains fall, *some years*, in September §.

In the second Observation, Mr. H. with great plausibility supports an opinion, that the ceremony of *pouring out water* at the Feast of Tabernacles, to which our Lord is supposed to allude, John, vii. 37, 38, and which the Jews themselves seem at a loss to explain, had a reference to the rains then expected to fall, according to the representation of R. Akibah ||; and that this rite

\* A. D. 1772.

Transl.

pp. 137 and 329.

† Volney's Travels, vol. i. p. 325. Eng.

‡ See Obs. vol. iii. p. 20.

§ See Travels,

|| Lightfoot's Works, vol. ii. p. 978.

was derived from the Persians, and other neighbouring nations, among whom they dwelt in the time of their captivity.

We shall copy Obs. 5. because it is short, and contains a circumstance unnoticed both by commentators and physiologists.

‘ I remarked in a preceding volume \*, that ingenious travellers have supposed the *kind of cloud* which the servant of Elijah saw (like a man’s hand) is a *natural prognostic* of rain, and observed as such in the *East* at this day ; perhaps it may be so in the *West* too.

‘ For a very learned, ingenious, and deserving clergyman in Suffolk made this memorandum, on reading the paragraph I have referred to : “ I saw a *cloud like a man’s hand* on an high hill at Beachborough in Kent, and immediately followed by a violent shower, then fair again.”

‘ Yet I believe the *figure of the cloud*, seen at Mount Carmel, is commonly considered as an *unmeaning* circumstance in the prophetic history, for want of due observation.’

The eleventh Observation relates to the time of sheep-shearing in the Holy Land. And here Mr. Harmer takes occasion to observe, that the washing of many of the sheep at Watesfield, preparatory to the shearing, was, in the year 1785, on the 17th of May ; and yet one of the tokens to mark out the time given by *Dyer*, in the *Fleece*, and quoted by Dr. *Aiken*, in his *Calendar of Nature*, is when the

— verdant elder spreads

Her silver flowers ;

which was not that year till the *middle* of June. We have been informed by an intelligent farmer, in one of the midland counties, that, owing to the inclosure of common fields, and the consequent improved state of our pasture lands, sheep become fit for shearing some weeks sooner than they formerly did. This accounts for the disagreement between the present time for that business and Mr. *Dyer’s* *traditionary* token, which in more homely verse is in the mouths of all the country people in those parts.

Obs. 21. ‘ The same *caution* that has engaged the Eastern people *in general*, that tend cattle, not to sleep in the open air, but to make use of tents, it should seem, engages them not to sit or lie in their tents on the moist ground, but to make use of some kind of *carpeting*.

‘ The poorer sort of *Arabs* of our times make use of mats in their tents † ; and other inhabitants of those countries, who affect ancient simplicity of manners, make use of goat skins, in a way that may afford an amusing illustration of some passages of the *Pentateuch*, which relate to the mode of living observed by the Israelites in the Wilderness.

‘ Dr. Richard Chandler, in his Travels in Greece, tells us, *that he saw some Dervishes at Athens sitting on goat skins ; and that he was*

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\* Observ. vol. i. ch. 1. Obs. 15.

† Voy. dans la Palestine, par de la Roque, p. 176.

*afterwards*

afterwards conducted into a room furnished in like manner, with the same kind of carpeting, where he was treated with a pipe and coffee by the chief Dervish\*.

\* Those that are at all acquainted with Oriental manners, in these later times, know that their *Dervishes* (who are a sort of Mahometan Devotees, a good deal resembling the begging Friars of the church of Rome) affect great simplicity, and even sometimes austerity, in their dress and way of living. As these Dervishes then, that Dr. Chandler visited, sat on goat skins, and used no other kind of carpet for the accommodation of them that visited them; so it should seem that the Israelites in the Wilderness made use of skins for *mattresses* † to lie upon, and consequently we may equally suppose to sit upon in the day time, instead of a *carpet*.

\* Skins then of *goats*, as well as of *sheep* and *bullocks*, must have been among them very valuable things, and as such the *Priest* that offered any burnt offering was to have its *skin*, Lev. vii. 8.\*

The passage quoted, under the next Observation, from the book of Judith, viz. ch. xii. ver. 15. confirms the truth of these remarks. Mr. H. takes, in our opinion, *needleless* pains to reconcile it with the high antiquity which he has ascribed to carpets, in a former volume.

Obf. 34. 'The Scriptures, in describing the ruined state into which some celebrated cities were to be reduced, represents them, not unfrequently †, as so to be desolated, that no shepherds with flocks should haunt them.'—'This is a proper representation of *complete destruction*. For, in the East, it is common for shepherds to make use of remaining ruins, to shelter their flocks from the heat of the middle of the day, and from the dangers of the night.'

Mr. H. has quoted two passages from Chandler's Travels in Asia § in confirmation of this remark.

'Babylon and Nineveh,' as he observes, p. 102, 'were both to be made desolate; but their circumstances *might* be, and, according to the predictions of the Prophets, *actually were* to be very different. *Babylon was to be never inhabited, no Arabian was to pitch his tent there; but wild beasts of the Desert were to lie there, and their houses to be filled with doleful creatures*. Is. xiii. 20, 21. *But flocks were to lie down in Nineveh, and the beasts of the neighbouring people, and the voice of singing || be heard from the windows, or holes of its ruined palaces*. Zeph. ii. 14.'

In Obf. 37. and 38. from a paper, by Mr. King, on our old castles, published in the *Archæologia* ¶, Mr. H. has endeavoured to throw some light upon 2 Sam. xviii. 24—33. ch. xix. 8. and 2 Kings, ix. 13. His remarks are ingenious and plausible: but we refer to the book.

Obf. 60. 'Our version of Gen. xxxi. 46. represents Jacob *sitting*, with his relations and friends, when he held a solemn feast, on an

\* P. 103, 104.  
xiii. 20. Jer. xlix. 18, &c.

† See Lev. xv. 17.

‡ See Isa.

§ P. 151. and 130, 131.

|| "Eastern flocks," Mr. H. observes, 'suppose *songs and instruments of music*.'

¶ Vol. vi. p. 284, &c.

*heap of stones*: one would be inclined to suspect the justness of the translation, as to this circumstance;—‘but it is made *less incredible*, by the account Niebuhr has given us, in the first volume of his Travels, of the manner in which some of the nobles of the court of the Imam seated themselves, when he visited that prince at Sana of Arabia, his capital city: “I had gone from my lodgings indisposed, and by standing so long, found myself so faint, that I was obliged to ask permission to quit the room. I found near the door some of the principal officers of the court, who were sitting, in a scattered manner, in the shade, *upon stones*, by the side of the wall. Among them was the Nakib (the General, or rather Master of the Horse), *Gbeir Allab*, with whom I had some acquaintance before. He immediately resigned his place to me, and applied himself *to draw together stones into an heap, in order to build himself a new seat*.”

‘This management to us appears very strange; it might possibly be owing to the extreme heat of that time of the year in that country\*, which made sitting on the ground very disagreeable; it can hardly however be supposed that they sat upon the heap of stones that had been gathered together on *Mount Gilead*†, for this reason, since high grounds are cooler than those that lie low‡; since it was in the spring time, when the heat is more moderate, for it was in the time of sheep-shearing§: but it might be *wet*, and disagreeable sitting on the ground, especially as they were not furnished with a sufficient number of carpets, pursuing after Jacob in a great hurry; and several countries furnishing stones *so flat* as to be capable of being formed into a pavement, or seat, not so uneasy as we may have imagined. *Mount Gilead* might be such a country. It might also be thought to tend more strongly to impress the mind when this feast of reconciliation was eaten upon that very heap that was designed to be the memorial of this renewed friendship||.’

Obs. 86. ‘It is extremely difficult, if not impossible, precisely to determine the meaning of those three words in Dan. iii. 21. which are translated in our version, *coats, bosen, and bats*; but those words seem to me, in general, to point out those *badges of honour* that were upon these three Jewish heroes, not any part of their common dress.’

Mr. H. supports this opinion with great ingenuity, by referring to the carvings that are found in the ruins of Persepolis, as delineated in Sir John Chardin’s Travels, particularly, an ancient Persian sacred procession, in which some of the figures have habits and ensigns of dignity, that bear some relation to the general meaning of the original terms in Daniel.

Obs. 93. ‘The Eastern people spread mats, or small carpets, under them when they pray, and even suppose it unlawful to pray on the bare ground; is it not natural to suppose that the Jews had

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\* ‘The latter end of July. See also p. 245, where we have an account of their not sitting on the ground in another part of Arabia, which is a burning sand.’

† Gen. xxxi. 21.

‡ This is a remark made by Niebuhr, over and over again, in this volume of his Travels.

§ Gen. xxxi. 19.

|| Verses 48—52.

something under them when they prayed, and that this was a piece of sackcloth in times of peculiar humiliation?

‘ When they wore sackcloth in the day, it is not perhaps natural to suppose they *slept in fine linen*; but I should suppose some passages of Scripture, which, in our translation, speak of *lying*\* in sackcloth, are rather to be understood of *lying prostrate* before God on sackcloth, than taking their repose on that coarse and harsh kind of stuff.

‘ The learned and exact Vitringa makes no remark of this kind on that passage of Isaiah, “ Is it such a fast as I have chosen? a day for a man to afflict his soul? Is it to *bow down the head as a bulrush*, and to *spread sackcloth and ashes under him* †?” He only quotes what is said of Ahab, 1 Kings, xxi. 27. and the Jews in Shushan, Esther, iv. 3. as of a similar nature, and seems to understand this piece of humiliation before God of lodging on sackcloth. But surely, it must be much more natural to understand the solemnity of prostration on sackcloth before God, which follows the mention of hanging down the head, used in kneeling, or in standing as suppliants before him, rather than of sleeping in sackcloth, the night before or the night after the day of fasting.

‘ A passage in Josephus strongly confirms this, in which he describes the deep concern of the Jews for the death of Herod Agrippa, after having been stricken suddenly with a violent disorder in the theatre of Cæsarea. Upon the news of this danger, “ immediately the multitude, with their wives and children, sitting upon sackcloth, according to their country rites, prayed for the King: all places were filled with wailing and lamentation: while the King who lay in an upper room, beholding the people thus below falling prostrate on the ground, could not himself refrain from tears.” Antiq. lib. xix. cap. 8. § 2. p. 951. Here we see the sitting on sackcloth, resting on their hams, in prayer, and falling prostrate at times on the sackcloth, was a Jewish observance in times of humiliation and distress.’

We look upon this as a very judicious observation, setting many passages of Scripture in a truer and stronger light than that in which they are usually placed. In Esther, iv. 3. the Hebrew runs, *And sackcloth and ashes were laid under many* ‡.

Obf. 124, 125, 126. (P. 17—70, of vol. iv.) contain an elaborate commentary on Solomon’s animated representation of the infirmities and other evils attendant on old age, Ecclesiastes, xii. 2—6. Dr. Mead, Mr. H. observes, has appropriated a chapter of his *Medica Sacra* to the explanation of this passage, in which he seems to consider the several images contained in it as forming *one* emblematical catalogue of the usual afflictive attendants on old age. Mr. H. on the contrary thinks it more natural ‘ to understand the 2d verse as a general allegorical representation of the decline of life, as being *its winter*; the 3d, 4th, and part of the 5th verse, as descriptive of the *particular bitternesses* of that part of life; after that as mentioning death and the grave; and

\* It should have been “ *lying*.”

† Is. lviii. 5.

‡ See Eng. Bible, in the margin.



the 6th verse, as emblematically representing the state of the body *after death*, before its dissolving into dust.' He supports this view of the passage with great ingenuity, and whatever may be thought of his general scheme, has thrown considerable light on particular expressions and images. We cannot but recommend the whole to the attention of the critical and curious.

Obs. 189. contains an ingenious illustration of the description, given by the Prophet Jeremiah, ch. ii. 6. of the Wilderness through which the Israelites travelled, from Irwin's account, in his *Voyage up the Red Sea*, of his Journey from Ghinna to Cairo through another part of the same Wilderness. In one particular, we think that he is mistaken. He supposes that the Prophet, in the expression, *a land—of the shadow of death*, refers to the *venomous serpents and scorpions* with which the Wilderness abounded. We think it more natural to connect this expression with that which precedes it, as the Prophet himself has done, and to understand by *a land of drought and of the shadow of death*, a place in which they were in imminent danger of perishing through want of water.

Obs. 193. 'Irwin complains heavily of the *slowness* of the navigation of the Red Sea, owing to the number of rocks on that coast, the numerous banks of sand, and the unfavourableness of the wind, to those that want to go up towards the north end of this sea or gulph\*: upon which he remarks, that by their mode of coasting alone, he could easily conceive Ulysses to have been ten years rounding the shores of Greece†;—'

'Surely the Observation might be better applied to the time consumed by Solomon's navy, in fetching gold from Ophir, though he had the assistance of Hiram's subjects, and that the Tyrians were the most skilful navigators in the world in those times. Solomon's navy sailed *precisely in the same sea* with Irwin, and were gone but *three years*‡. The adventures of Ulysses took up ten years, on a less dangerous coast.'

Obs. 222. 'Rebecca's covering herself with a veil, when Isaac came to meet her, which is mentioned Gen. xxiv. 65. is to be considered, I apprehend, rather as a part of the ceremonial belonging to the *presenting* a bride to her intended husband; than an effect either of female *delicacy*, or desire to appear in the most attractive form.'

"It is impossible," says Mr. Barrington §, "however, that Rebecca's *dress* could have been the same with Tamar's, for a veil *covering the face* is stated to be peculiar to harlots: I therefore rather understood that Rebecca, upon seeing her destined husband, lights off her camel to put on a clean habit, and appear *as smart* as possible.

\* The southerly winds prevail only in December, January, and February; and at the changes of the moon, they are sometimes felt for a day or two in the other months, p. 140.'

† Voy. up the Red Sea, p. 84.

‡ 1 Kings, x. 22. 2 Chron. ix. 21.

§ Archæologia, vol. v. p. 121.

As for raising a veil on approaching a man, it must be remembered she had travelled with Abraham's servant."

' Travelling before with Abraham's head servant, and his companions, for he had several men with him \*, she, doubtless, before Isaac appeared, had observed all the *decencies* ancient Eastern modesty required, as Mr. Barrington supposes: her covering herself then with a veil was not on that account. But neither was it, I should imagine, the effect of female solicitude to set herself off to advantage, as Mr. Barrington rather humourously supposes. I should imagine it most probable, that it was a part of the ceremonial of those times, on such occasions.

' The Eastern brides are wont to be veiled in a particular manner, it should seem, when presented to the bridegroom. Those that give us an account of their customs at such times, take notice of their being veiled *all over*. Dr. Russel gives us this circumstance in his account of a Maronite wedding †, which, he says, may serve as a specimen of all the rest, there being nothing materially different in the ceremonies of the different sects ‡.

' His mentioning her being veiled *quite over* § seems to express the veil being larger than usual at such time; as the colour, which, he tells us, is *red* ||, is mentioned as different from that of common veils.

' The veil, I should suppose, that Rebecca put on, was such an one as was appropriate to such a solemnity; and that she was presented to Isaac, by her *nurse*, and other female attendants, in form.

' I do not know that it is so inconsistent as this ingenious writer supposes, if we should believe Tamar's veil was much the same as Rebecca's; both, it should seem, differed from those the Eastern women wear in common; but the going in procession to meet a bridegroom, certainly was a sufficient difference from the sitting by the way side, unattended, and even quite alone, in such a dress as was the wonted prelude to matrimonial transactions.'

This Observation is a decisive proof of the necessity of being acquainted with Oriental customs and manners, as well as with antiquity, in order rightly to understand the incidents and circumstances noticed in Scripture history.

We had intended to have made a quotation or two from the specimen which our Author has given of similar observations on the classics; but this article is drawn out to such a length, that we are obliged to omit them.

The ample quotations that we have made, may give our Readers an idea of the entertainment which they may expect to find in these volumes, and cannot, we think, but make them desirous

\* Gen. xxiv. 32, 39.

† Descript. of Aleppo, p. 126.

‡ P. 125.

§ ' One of the plates in the first volume of Niebuhr's *Voy. en Arabie et en autres Pays circonvoisins*, is a representation of a nuptial procession, where the bride is represented in this manner veiled all over, and attended by other women in common veils, which do not prevent their eyes being seen.'

|| Red gauze, p. 126.

of perusing the whole. We wish that the Author had paid more attention to his *language*; which is in general *prolix* and *inelegant*, and sometimes *inaccurate*. The whole of this publication might, we think, without any injury, have been comprized in two thirds of its present compass. This, however, is a trivial fault, derogating but little from the well-earned reputation which Mr. Harmer acquired by his two former works, and which, in our opinion, he has well supported in the present.

ART. VI. GROSE'S *Military Antiquities*, concluded. See Review for last Month.

THE second volume of this valuable work begins with the article of clothing. Few historical records of early date are found, respecting the clothing of the army. In several writs to Sheriffs for assembling the forces, the soldiers are ordered to come clothed with a suit; but no particular directions are given as to make or colour. The first instance, which Captain Grose has produced, of government having clothed the troops, is taken from Rymer. It appears that Edward III. directed his Chamberlains, in 1337, to purchase a sufficient quantity of cloth for making one suit for each man, consisting of a tunic and mantle; the cost of which should be allowed at the Treasury. Our Author gives an account of the manner of clothing soldiers that were raised by indenture, and of the badges by which different corps were distinguished. An uniform is described in a manuscript of the time of Hen. VIII. in the College of Arms. Capt. Grose has given a copy of it; part of which we shall transcribe, that our Readers may form some idea of the *merry Andrew* looking fellows that composed the army of those days:

‘Furst, every man sowdier to have a cote of blew clothe, after suche fashion as all footmens cotes be made here at London, to serve his Majestie in this jorney, and that the same be garded with redde clothe, after suche sorte as others be made here. And the best sene\* to be trymmed after such fort as shall please the Captayne to devise. Provided alwayes, that noe gentleman nor other were any manner of filk uppon the garde of his coate, save oonely uppon his leste sleeve; and that noe yoman were any manner of filke uppon his saide cote; nor noe gentleman, nor yeoman, to were any manner of badge.

‘Item, Every man to provide a payer of hose for every of his men, the right hose to be all red and the leste all blew, with oone stripe of three fingers brode of red upon the outside of his legg from the stocke downward.”

We must not, however, descend too much to particulars, in describing *the uniform* either of this or the subsequent times; the curious reader is, therefore, referred to the book: where he will

\* ‘The best sene,’ i. e. the best looking men.’

find

find not only the clothing in different reigns minutely specified, but also its cost, and an account of the abuses that have been practised in furnishing it.

Captain Grose next describes the manner in which military justice has been and now is administered. In the earlier periods, it was chiefly under the direction of the high constable and marshal; who presided as judges, and, assisted by civilians, and officers experienced in military affairs, tried and punished according to the laws of war then in force, not only all military offences, but likewise determined all kinds of suits depending between the followers of the army. After the office of High Constable ceased, the Marshal retained the prerogative of sitting as chief judge. The Marshal's court lasted however not long; for, as the commissions of most of the Commanders in Chief contained a clause, authorising them to enact ordinances for the government of the army under their command, and to sit in judgment themselves, it seems that the independency of the Marshal's court was encroached on, and a new court, under the denomination of a Court or Council of War, appears to have been established; which sat at stated times, as ordered by the Commander in Chief, and at which officers of a certain rank sat as members, and instead of the Marshal, we hear of an officer called the President of the High Court of War. After describing these several courts, the Author comes to courts martial, in their present form. At what time they were first held, is not easy to ascertain; but after the Revolution, the form and powers of courts martial were settled by an act of parliament, and the military laws, called Articles of War, were made under that authority. This act, which is generally \* renewed every year under the title of the "Mutiny Bill," the ordinances of war, and martial regulations of our early Kings (as they greatly illustrate the military history), are particularly noticed by the Captain; and he has laid such of them, as he has been able to procure, before his readers, transcribing or abridging them as the articles seem to require; accompanying each with remarks and criticisms.

The original mutiny act seems to have been passed in a hurry, merely to give some kind of law to an army that was then in a very unsettled state. By gradual additions and amendments, both the articles of war and the mutiny act have increased to their present size; yet in many parts, Captain Grose thinks that there is room for farther amendments, and that several particulars of the act are vague, disputable, and require explanation:—the act on which he founds this observation, is that of the year

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\* Instances occur which shew that the Mutiny Bill has not always passed *annually*.

1785; and, to justify the assertion, he enumerates the particulars, which are either objectionable, or not sufficiently explicit, but they are of too great extent to be comprised in this article, and too valuable to be mutilated by an abridgment.

The court-martial next attracts the attention of our military historian; who particularly describes, not only what the court-martial is, but how the proceedings in it are conducted; and here his intimate acquaintance with military affairs enables him to discuss the subject with peculiar propriety.

From matters respecting martial law, Capt. G. who is not over-attentive to orderly arrangement, proceeds to describe the method of quartering troops; and, after employing fourteen pages on this subject, we find him engaged in giving an account of such rewards for military services as government hath from time to time bestowed on those who deserve particular tokens of approbation.

In the foremost rank of military rewards, we find Chelsea college, with the out-pensions from that establishment, an institution that does honour to its founder and to the nation: for, by holding out to our soldiery the prospect of a comfortable retirement in old age, they are encouraged to encounter hardships, fatigues, the ravages of unwholesome climates, wounds, and even death itself, for the service of their country.

From the Captain's account of Chelsea college, it appears that it was originally intended by James I. [of pious memory] to consist of a number of learned divines, who, being amply furnished with books, and the necessaries, as well as conveniences of life, and being exempt, like the Monks in former times, from all worldly cares, might devote their whole time and abilities to the study and teaching of controversial divinity, especially those points which were disputed between the churches of England and Rome. For this purpose, the King incorporated the college, and endowed it, by letters patent, with the reversion of certain lands in Chelsea, then under lease to Charles Earl of Nottingham. The King laid the first stone of the building, and gave the members of the college a licence to take from Windsor forest the timber necessary to complete it. The building, however, for want of money, went on slowly; and, before an eighth part of the model was executed, it stood still. It remained in this state for some years; but at length, the King, to advance so good a work, sent letters to the Archbishop of Canterbury, requiring him to stir up the clergy of his province to contribute toward it; in consequence of which, collections were made, but the produce was small. About this time Dr. Sutcliffe, the Provost of the college, died and bequeathed to it four considerable farms; but the Doctor's good example not being followed, nor any other bequests or donations accruing, the

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building stopped again, and in a short time the design was abandoned. After the restoration, Charles II. wanting a convenient hospital for the reception of sick, maimed, and superannuated soldiers, converted the unfinished buildings of the college to that use; he accordingly began to erect his royal hospital on this spot; it was carried on during the short reign of James II. and finished in that of William and Mary by Sir Christopher Wren.

The ample description of the foundation of this hospital, of which we have given a short abridgment, is succeeded by an account of the building, and of its present administration, from which we shall extract the following paragraph, as an admirable specimen of the *Censure courtoise*.

'It is a melancholy consideration, that among the many superannuated quarter-masters, serjeant-majors, and serjeants in and about the hospital, none can be found worthy or able to fill the inferior offices of the house, or to be employed as artificers to it; were there any properly qualified to be found among them, it is not to be credited that these appointments would be bestowed on gentlemen's valets-de-chambres, or other discharged domestics, which is said to be sometimes the case; as the persons who have the disposal of those places, must well know how few rewards are in store for the inferior ranks of military men, particularly those above mentioned, and yet these men are, in a great measure, the nerves and sinews of our armies, who bear the brunt of the battle, and the fatigues of the day; to rob them of their right in this charity, is peculiarly cruel, as it is in part the produce of their own money; several of the places, though of humble denomination and nominal salary, would be considered, by many married subalterns, as a noble provision for themselves and families.'

The Half-pay is another military reward of which the Captain gives an account, together with the widows pension, and other provisions; particularly an hospital of private endowment in the city of Hereford, for superannuated non-commissioned officers and soldiers, which was founded by Sir Thomas Coningsby of Hampton Court, in the county of Hereford, about the year 1674.

'It is somewhat remarkable,' says the Captain, 'that this is almost the only private endowment by which the soldier is benefited; while there is scarce any other profession or trade, but some successful member of their vocation has provided a comfortable retreat for a few of his ancient and indigent brethren. No reflection is hereby meant on military gentlemen who have every essential disposition requisite for doing the like, except the means, the profession of arms being so far from enabling even those of high rank to found hospitals, that it requires great œconomy to prevent their families becoming candidates for admission into them.'

Next to rewards, the author enumerates and describes military punishments under the several heads—capital, loss of members, corporal, pecuniary, degradatory, cashiering, imprisonment, suspension, and reprimand; of these some affect commissioned officers alone,

alone, some commissioned and non-commissioned officers and soldiers, and others non-commissioned officers and soldiers only.

Camps, and the mode of encampment, are amply treated of, and elegant engravings of ancient and modern tents, and plans of encampments, are given in illustration of the text.

Musick next engages the writer's attention: he describes the different instruments that have been in use, from the time of Edward III. having met with no records before that period wherein they are mentioned; yet, doubtless, music must have been used, even in the earliest ages, to animate the soldiers in battle, &c. as well as for the purpose of signals.

Flags, banners, and other ensigns, the Captain thinks are of great antiquity: their various forms and uses are minutely described, after which he proceeds to give the different kinds of exercises that have been used in our armies. This extensive subject is here fully treated in all its parts, and the motions and manœuvres are illustrated by 143 engraved figures.

The next subject which occurs is the Artillery. The projectile machines used by the ancients are described in the works of Vitruvius, Ammianus Marcellinus, and other writers; but, for want of illustrative drawings, the descriptions are in general extremely obscure, and in some parts unintelligible. Mr. Newton\*, who is preparing a new edition of Vitruvius, has been particularly attentive to that part of his author which treats of these machines; he has also examined what different writers have said concerning them, and, by models and experiments, has endeavoured to ascertain the theory of their construction. The results of his labours have been communicated by him to Captain Grose, who has inserted them in the present work.

Beside their projectile machines, our ancestors had engines of various kinds, either for attacking or defending fortified towns; and these are here described, and elegantly delineated on copper-plates.

Next in order to the mechanical inventions, our Author applies himself to the consideration of chemical discoveries. The Greek fire first engages his notice: its composition is unknown, and, although the Captain hath been industrious in collecting and comparing the different accounts of its effects and appearances, yet he hath not much elucidated the obscure ideas which have been given of it. The destruction and havock which it made is assigned as a reason for several people having had pensions given them, for secreting the knowledge of its composition.

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\* This, we suppose, is the same Mr. Newton who gave an excellent translation of the first five books of Vitruvius, in the year 1771; for an account of which, see Review, vol. xvi. page 193.

The invention of gun-powder is too important and beneficial a discovery to be slightly mentioned by the military historian. The date of the invention, and the person to whom mankind are indebted for it, are equally unknown. Captain Grose relates the common story of its accidental discovery by the German Monk, Bartholdus Schwartz, about 1320<sup>\*</sup>; but by extracts from various writers, he confirms the opinion of several modern authors, who have placed the invention of gun-powder, and its application to artillery, in the remote ages of the world. The Captain shews that in the Gentoo laws †, supposed at least as ancient as the time of Moses, fire-arms, gun-powder, and cannon, are expressly mentioned; he renews the suspicion that Alexander the Great did absolutely meet with fire-arms in India, as a passage in Quintus Curtius seems to intimate. Ufano also is quoted, who places the invention in the year of Christ 85. Other extracts are made for supporting the opinion; and then the Captain proceeds to shew when it was first employed in our army. He gives also the proportions of the ingredients used in different ages; some of which, especially the earliest, would indeed make very weak gun-powder: nor are any of them such as are found by experience to be the best, viz. 75 parts of purified nitre, 15½ of charcoal, and 9½ of sulphur.

At what time cannon were first used in Europe, is not clearly ascertained. The earliest record here quoted is one preserved in the Chamber of Accounts at Paris, which shews that the French used cannon in 1338. Villani, an Italian author, says, that the English had cannon at the battle of Cressy, in 1346. And John Barbour, Archdeacon of Aberdeen, says, Edward III. had artillery in his first campaign against the Scots in 1327. After a long investigation, in order to fix the time when cannon were first used, the Captain goes on to describe their forms and construction at different periods, and gives several drawings of cannon, *bombards*, *colouverine*, *bombs*, &c.

Fortification is the next subject of our Author's enquiry. The ancients seem to have had but very imperfect ideas of this science. Their chief dependance was on the height and thickness of their walls; they found, however, that the enemy, when close under the wall, could not be molested but by arrows, darts, or stones thrown perpendicularly on their heads; hence they constructed round towers, projecting out of the wall, and the portions of wall between the towers were built in a right line, so that from the tower they could shoot at the enemy attacking the wall. The

\* For the story at length, we refer to the Review, vol. xliii. p. 410. 1320 seems to be a typographical error for 1380.

† Of Mr. Halhed's translation of the Code of Gentoo Laws, we gave some account in vol. lvi. p. 368.



form of the fortification was consequently changed from a circle to a polygon with towers in the angles. This, in a great measure, removed the inconvenience, but still there remained parts of, and near, the towers, which could not be seen, called dead angles: to remedy these, the towers were built square, and placed with one of their angles in the angle of the wall. Near as this contrivance was to the true shape, it did not fully answer the purpose for which it was intended: at length necessity seems to have dictated the method of describing the salient faces of the towers by right lines drawn from the angles, made by the sides of the adjacent towers and the curtain. This construction was perfectly complete, leaving no spot of the outside unseen or undefended.

After the general history of the progress of fortification, of which we have given the above very short abridgment, Captain Grose accurately describes an ancient fortress with references to the explanatory delineations: he gives also an account of the manner in which a siege was conducted, with general figures, not only of the operations, but particular ones of the different machines and contrivances used both by the besiegers and the besieged.

The town having surrendered, Captain Grose recites the method of treating the prisoners of war, and of ransoming them. The rigid treatment shewn to them in ancient times, strongly marks the ferocity and uncultivated manners of our ancestors, even to ladies of high rank, notwithstanding the homage said to have been paid to the fair sex in the days of chivalry. Many instances are given from Rymur, among which is one respecting the Countess of Baghur or Buchan, a Scottish prisoner, for whose confinement the Chamberlain of Scotland, or his lieutenant, were, by writ of privy seal, 34 Edward I. A. D. 1306, directed to fit up one of the turrets of the castle of Berwick, and therein to build a strong cage of lattice-work well strengthened with iron; in which the Countess was to be kept, without being suffered to go out on any account whatsoever. The sister of Robert Bruce was prisoner at the same time, and treated in the same manner.

With the article of Prisoners, Captain Grose concludes his work, 'having,' he says, 'to the utmost of his abilities endeavoured to complete the plan proposed in the advertisement.' For the faults and errors, particularly the typographical ones, he relies on the candour and indulgence of his readers, as he assures them, such errors 'were not caused by negligence or inattention.'

We have now gone through the contents of these elegant and curious volumes, containing a great mass of valuable information, which we most heartily wish, for our own sakes as well as for that of other readers, had been somewhat more methodically

arranged. Had the work been divided into chapters or sections, or had the different parts of it been distinguished, only by a small blank space, it would, most probably, have pleased the modern reader more than we imagine it will, in its present continued and uninterrupted form; in which two large quarto volumes proceed regularly from the beginning to the end, without the requisite intimations where one subject terminates and another begins. This circumstance however may be considered, perhaps, as a mere point of taste, in which our judgment may happen to differ from that of the very ingenious author; who has made choice of the method which best pleased himself, in compiling a work that must have cost him much time and great labour; and which will be read with pleasure by every lover of history, antiquities, and military affairs.

The accuracy of Captain Grose's drawings, and the elegance with which the plates are executed, will amply support the reputation which this intelligent antiquary has justly acquired by his former publications.

ART. VII. *Archæologia*, or miscellaneous Tracts relating to Antiquity: published by the Society of Antiquaries of London. Vol. VIII. concluded. See our last.

**H**AYMAN ROOKE Esq. having examined the Druidical Monuments in *Derbyshire*, with some success, in the twenty-first number of this volume, gives an *Account of the Brimham Rocks in Yorkshire*. They are a wonderful assemblage, scattered about the moor, seven miles from *Ripley*, on the road to *Patley-bridge*; occupying, all together, a space of about forty acres. The extraordinary position of these rocks is supposed to have been owing to some violent convulsion of nature, but it is evident, we are told, that art has not been wanting to render their situation yet more remarkable. Fragments of rocks obtained great regard, and even veneration, from people of very remote antiquity: here they are found, placed one on another, some having plainly the marks of the tool. This writer, though he does not venture to determine, conjectures that they are the work of the Druids. The Britons having had early communications with the Egyptians and Phœnicians, it is probable, he thinks, that the latter imparted their arts and religious ceremonies to the Druids, who would politically conceal them from the people, that by means of auguries and divinations, the greater submission might be yielded to their decrees. To purposes of this kind Mr. Rooke imagines these rocks to have been destined. They are of various forms; some are rock-idols; others are rocking-stones; several have been perforated, in one instance at least, quite through. To these our author assigns the name of

of the *oracular stone*, supposing that hence the crafty Druids might contrive to deliver predictions and commands which the credulous people would receive as proceeding from the rock-deity. It is well known, that many, who enjoyed far superior advantages for religious knowledge, have in later times employed such deceitful and scandalous methods to promote their ambitious and tyrannical views. Whether it was thus in the very remote and uncultivated periods to which Mr. Rooke alludes, must remain in the uncertainty wherein time has involved this with many other points of historical disquisition.

*Doubts and Conjectures concerning the Reason commonly assigned for inserting or omitting the words "Ecclesia and Presbyter,"* in Domesday Book. By the Rev. Samuel Denne. The reason commonly assigned for the above omission is, that at the time of the survey, there was not a church in any of the districts to which the clauses refer. Mr. Denne expresses a doubt 'whether this may not be an hypothesis rather taken for granted, than founded on an accurate enquiry into its validity.' He examines the subject with great attention. The result is, that Domesday Book, however exact it may be in other articles, cannot be decisively appealed to for the non-existence of parish churches in the age in which it was compiled, and consequently, that there were many more edifices of that kind existing than can be ascertained from that ancient volume.

It has been long a subject of debate, whether the *origin of printing* was at *Haarlem*, *Mentz*, or *Straßbourg*. In No. 23. *Ralph Willis* Esq. states the reasons which determine him in favour of *Mentz*: it must be allowed that they carry with them some degree of satisfaction; yet, after all the ingenious labours of the learned, affording some amusement and information, this topic remains in considerable obscurity. It was long supposed that *TULLY's Offices*, ed. 1465, was the first printed book; long after the same thing was asserted of *Durand's Rationale*, in 1459; since that, two earlier books have been discovered, the *Codex Psalorum*, in 1457, and some letters of *indulgence* from Pope Nicholas the fifth, printed at *Mentz*, and with a date, in 1454. by *Fust* and *Schoeffer*. The *Speculum Salutis*, a book in the possession of Mr. *Willet*, is thought to have been printed about the year 1445: from the *cuts* which appear in it, and from some other arguments, it is concluded that the *Germans* have also the claim of priority in the art of engraving.

We are presented, in the twenty-fourth number, with an additional account of the *Caves of Cannara, Ambola, and Elephanta*, in the East Indies, in a letter from *Heñor Macneil* Esq. then at Bombay, dated 1783. Though the article is very entertaining, we can do little more than briefly mention it; referring the

reader also to the Review for April 1786, p. 269, 70, 71. Mr. Macneil is very attentive in giving the relation, and warmly expresses his astonishment at this singular scene, which filled him with new wonder at every step. He laments the injury which the works at *Elephanta* have received from bigotted zeal, particularly that of the Portuguese, and at the same time severely and with just indignation chastizes the folly, stupidity, and barbarism of *Britons*, who have defaced and mutilated these stupendous monuments, some of whom have left their names behind as testimonies to their own disgrace. The works of modern hands, says this writer, compared with these, dwindle into the mere amusements of children, nor can we view such stupendous caverns cut out of solid rocks, and moulded into such a variety of forms, without subscribing our opinion to a bold assertion that such laborious productions must have been the work of ages. He inclines to suppose that these caves have been wrought by *Gentoos*, and he offers some plausible reasons to support the hypothesis. Farther time and investigation may possibly throw more light on this extraordinary subject.

The following article owes its rise to a North American sermon, preached in 1783, at Hertford, before *Jonathan Trumbull* Esq. governor of Connecticut, by *Ezra Stiles*, D D. The preacher supposes that some of the descendants of *Canaan* expelled by the *Israelites*, wandered till they settled in *America*. As a kind of foundation for this hypothesis, the *Naroganset* rocks with inscriptions on them are introduced, Dr. *Stiles* imagining them to be in the old *Punic* or *Phœnician* character and language. Dr. *Lort*, observing this, has laid before the society an account of this inscription on a rock in *Taunton* river, *Naroganset* bay. Copies have been taken of it at different times, and sent to this country: the last was made by Mr. *Sewell*, in 1768; an abridged draught of which was conveyed to *Timothy Hollis* Esq. and by him communicated to the Society. Dr. *Stiles* imparted a like draught to the late M. *Gabelin*; who rapturously pronounced it *Phœnician*: others suppose it rather an hieroglyphic inscription than an alphabetic character, and that therefore it may be the work of the *Chinese* or *Japanese*; while some may be inclined to conceive of it as nothing more than the rude scrawls of some of the *Indian* tribes \* commemorating their military achievements, hunting parties, &c. But we have farther observations on the subject, in the twenty-sixth number, by Colonel Charles Vallancey. This gentleman apprehends that the descendants of the old *Scythians* of *Armenia* extended themselves to *Siberia*, some of whom may have crossed over to *America* from *Kamtchatka*, and that, therefore, in *Siberia* we may

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\* See Rev. for May 1784. p. 350.

expect to find monuments similar to that in question. Strahlenberg has favoured the public with several inscriptions from that country, from which the Colonel has selected one that bears, in his opinion, a strong resemblance to this in New England; it must be acknowledged that it is something similar to the draught taken by Dr. Darnforth in 1680, and also to that communicated by Dr. Mather in 1712, but it is rather unlike those of a later date. The Colonel recommends the postponing farther conjectures till the publication of the *Russian* discoveries in *Siberia*, whence much information may be expected.

The *Barberini*, now *Portland Vase*, is the subject of the two next dissertations; the first written by *John Glen King*, D. D. the other by *Charles Marsh* Esq. The urn or vase was found in the tomb supposed to be that of *Alexander Severus*; it is called *Barberini*, having been some time in the possession of the *Italian* family of that name, but it lately made a part of the Dutchess of *Portland's* museum. It is evidently glass (Dr. King apprehends), or composition, of a deep blue or violet colour; the figures are in *basso relievo*, and are white; which, on this dark blue ground, adds greatly to the beauty of this most excellent piece of ancient art\*: but what the subjects represent, it is certainly difficult, at this distant period, to ascertain. Different explications have been offered, but the above-mentioned gentlemen agree in the reference which these *basso relievos* may have to *Severus* in allusion to *Alexander the Great*, to whose name he was strongly attached: but they vary much as to other particulars. Mr. Marsh, who conveys his sentiments in Latin, supposes that the abandoned *Heliogabalus*, with his divorced empress, make one part of the group; and he considers the remaining part as regarding *Severus*, with his mother *Mammaea*. He views the subject, with regard to its design, as somewhat in the manner of *Hogarth*, satirizing vice and recommending virtue. The Latin essay is well written, the hypothesis is very ingenious, and supported by extracts from historians, particularly *Lampridius*; but whether it is entirely just, is yet rather doubtful.

*Account of an ancient Painting on Glass*; by the Rev. Robert Masters. This relic has figures like those on a seal ring of Sir Richard Worsley's, mentioned in the fourth volume of this work†. It was there determined that the device on the ring related entirely to the family of Stewart; this glass, dated in the

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\* The Duke of Portland having, with his wonted liberality of mind, consigned this precious relic of antiquity to the care of Mr. Wedgwood, that excellent artist, we are informed, has been, for some time past, employed in copying it; and we have no doubt of his success.

† See Review for December 1777, p. 459.

year 1574, confirms the conclusion. It presents a figure of *Banquo*, much mutilated; from whom issues a tree, on the branches of which are fifteen small half-length figures in armour, holding their shields of arms in their left hands. The fourth figure is *Alexander*, grandson of *Walter* (who assumed the name of *Stuart*), in whose escutcheon a lion is united with the original coat of *Steward*. This *Alexander* died about the year 1199, and having been in the holy wars (as they were styled) might have met with an adventure that gave rise to this representation.

The thirtieth number gives us a short *explanation of inscriptions* on a Roman altar and tablet, found at Tinmouth castle in Northumberland A. D. 1783; by the Rev. Mr. Brand, secretary to the Society. From one of these inscriptions, this ingenious writer seems to suppose that a circular recess, adjoining to Tinmouth castle, called *Prior's haven*, has been one of the artificial harbours of the Romans, and is here alluded to, as formed by *Maximinus*, possibly the person who was afterwards emperor; and then, the date will be some little time before A. D. 235.

William Bray Esq. gives an account of the obsolete office of *Parveyor to the King's household*. It affords us some pleasure to observe the word *obsolete* in the above sentence, for who could with any patience endure the oppressions occasioned by this and other exertions of royal authority? In the simplicity of older times, when gold and silver were scarce, the household of the king was supported by provisions furnished from his demesnes. In a course of years, many lands were granted on the condition of yielding certain supplies at fixed seasons. Thus we are told, for instance, that the town of *Yarmouth* is bound to send to the sheriffs of the city of *Norwich* a hundred herrings, which are to be baked in twenty-four pyes or pasties, and thence delivered to the lord of the manor of *East Carlton*, who is to convey them to the King. They are still sent, we are informed, to the office of the clerk of the kitchen at *St. James's*; but, says Mr. Bray, the pyes could never have been of much service as provisions, unless they were made differently from what they now are, or our ancestors had stronger teeth and stomachs than we have. With such accounts we may be diverted, but the office of *Parveyor* was wholly different, and became a very serious evil. It is with regret we observe it prevailing in its height during the reign of *Edward III.* generally allowed to be one of the most accomplished princes [as to accomplishments of real worth and usefulness] who have sat on the British throne. Hence we infer, that the oppressions so justly complained of, did often arise, not so much from the tyrannical disposition of the King, as from unprincipled and mercenary people who attend a court, and

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will find means in some way or another to crowd about Kings and heirs apparent. Several acts were passed in this reign to regulate the business, but no severity could restrain these plunderers, though some were hanged for transgressing the law. It is honourable to the memory of *Simon Iffip*, Archbishop of Canterbury, that he wrote a book in Latin addressed to Edward on the subject, a transcript of which is now among the Harleian MSS. in the British Museum. Like an honest conscientious man, he plainly tells the King, that he thinks his harbingers come not on behalf of God, but of the devil. 'I tell you,' says he, 'before God, that if the people were certain that their goods would not be taken without their consent, they would bring all necessaries to your gate. The cursed prerogative of taking for less than the value is damnable before God, is not held of right, is of no strength, being contrary to all laws, human and divine, and on this account many souls are in hell.' Edward III. is said to have read the book with care, and to have paid attention to its honest advice. Mr. Bray pursues the subject through succeeding reigns: it forms an amusing and a useful article. The total abolition of this enormity, he observes, was one of the advantages derived from the troubles of the last century. For the particulars of the abuses here complained of, we must refer to the book.

No. 32. *Remains of two Roman Villæ, discovered near Mansfield Woodhouse in 1786.* By Hayman Rooke Esq. This discovery is the more observable as the ruins are in a part of Nottinghamshire, not in the vicinity of any Roman road or station. What led to the search was the sight of some small stone cubes, about an inch square, which the country people called *fairy pavements*, said to be found about a mile from the place above mentioned. Two Roman houses were discovered, one of which is called *villa urbana*, the other *villa rustica*; the latter being an appendage to the former, or, we suppose, a farm-house, though it does not seem entirely to answer to such a name: a description (attended with plates) is given of the apartments, walls, floors, &c. The remnant of one pavement is large, very pretty, and ingeniously performed. Some coins have been collected, together with utensils of different kinds, &c. of which we rather wonder the remains were not more numerous. Not very distant are two sepulchres, which furnish farther matter for speculation. On the whole, Mr. Rooke concludes that this must have been the *villa* of some person of great note.

Governor Pownall communicates an account of *Roman pottery, found at Sandy in Bedfordshire, and at Lincoln; together with a Roman Speculum.* The earthen vessels, or rather fragments of vessels, dug up at each of these places, are very similar; they are of close pure clay, wrought to a perfect uniform paste, and baked with

with experienced art, with curious specimens of mouldings and ornaments: they are a kind of basins, generally the furniture, it is supposed, of the baths, and used chiefly as *unguentaria*. Pottery of this fabric, and with these ornaments, are found in various parts of *Europe*. It was in vogue throughout the *Roman* empire: it was originally made at *Samos*, but was afterwards formed of the same composition, and after the same patterns, at *Rome*. Near *Sandy* was also dug up, some years ago, an urn, which, beside bones and ashes, is said to have contained several articles of a lady's toilet. There yet remains a mirror, or speculum, which Mr. Pownall sends for the inspection of the Society. It is of a mixed metal, copper, silver, and iron, and has surprisingly preserved its polish after being buried so many hundred years. The Governor is a little jocular on the subject, when he observes, that the *Roman* ladies, as appears from passages in ancient authors, from busts and coins, were as much devoted to the grand business of the toilet, as any of the finest ladies of modern *Europe*; but he adds, with what justice we will not determine, exceeding them infinitely in their taste, studying to adorn and give a relieve to the beauties of nature, not to disguise her forms and destroy her proportions. As some kind of compensation for this remark, he adds, from *Martial*, an instance of a *Virago* knocking down her hair-dresser with the mirror, because one curl was not well pinned; an example, he says, which modern ladies are incapable of giving.

A 'description of a Druid temple lately discovered on the top of the hill near *St. Hilary*, in *Jersey*,' is communicated by Mr. Moleworth. Of this we have a more particular account in the next article, written by H. Seymour Conway, Esq; Governor of *Jersey*. This temple was entirely covered with earth till the summer of 1785. There is no trace of the time when it was first concealed; probably, says Mr. Conway, by the *Druids* themselves, to preserve it from the violence of the *Romans*.

*The Origin of the Jews in England* is the subject of the next article. Its author is Mr. Caley. There is reason to think that William I. allowed them a settlement, not from any respect or humanity to them, but because he had observed them to be useful in commerce, and perhaps that he might occasionally extort their money. Whether any of them were here before the Conquest, remains uncertain; yet the affirmative seems probable. This gentleman introduces several learned observations. We would just ask whether the word *shetar*, or *setar*, on which he seems to decide as a rabbinical invention, is not to be found in the *Hebrew Bible*, *Prov.* vi. 7. *Deut.* i. 15. *Exod.* v. 6, &c.

The last article in this volume is, an historical Account of the ancient Painting preserved at *Cowdray*, *Sussex*, the seat of Lord Viscount Montague, representing the procession of King Edward



ward VI. from the Tower of London to Westminster, Feb. 19, A. D. 1547, previous to his coronation. By John Topham, Esq. The *Cowdray* paintings have been already offered to public notice in the third volume of this work\*. The picture here considered affords some entertainment; beside the procession, it exhibits a view of the state of London and its buildings at that time, together with the prevailing habits and fashions.

We are now to take notice of the *Appendix*, being twenty-six pages of extracts from some communications, which it has not been judged proper to publish *entire*. Here we meet with rings, coins, busts, inscriptions, &c. &c. briefly noticed. One of the last is the ancient oaken ornamented cradle of the great and brave, but unfortunate, Charles Neville, the last Earl of Westmoreland, who died in Queen Elizabeth's reign: of this there is a print, as also of two pieces of red baked earth, found near Chertsey abbey, the heads on which are said to be very like those in the ancient pedigrees of our kings and queens.

This volume is illustrated by 31 copper-plates.

ART. VIII. *Humanity, or the Rights of Nature.* A Poem, in two Books. By the Author of SYMPATHY. 4to. 5s. sewed. Cadell. 1788.

POETRY, it has been said, "*is not the taste of the age*," and in this opinion we are frequently inclined to believe that there is some truth, having been long convinced that *it is not an age of poets*. In the manufacturing of verse, there was never perhaps a greater number employed than at present; but few indeed give evidence of writing under the genuine inspiration of the Muses. Hence poetry has been sinking into disrepute. The quantity of rhyming trash which in our time has issued from the press, has not only disgusted the critic, but so generally disappointed the poetical reader, as greatly to diminish the demand for publications under the name of *poems*. These literary dishes are, for the most part, so wretchedly cooked, that few, in this fastidious age, are inclined to taste them. Mr. Pratt, notwithstanding a circumstance in some respects discouraging to the votaries of the Nine, has undertaken a large poetical work, of which the present performance (according to his preface) is only to be considered as a *general outline*. Whether he has any hopes of hereby reviving the declining reputation of poetry, we cannot venture to say; but if he has, they are surely not very sanguine, for we could not but observe that he does not purpose to rest the acceptance of his future work [which is to be intitled, *SOCIETY, or A PROSPECT OF MANKIND*], solely on its merit as a poeti-

\* See Review for Dec. 1775, p. 496-7.

cal composition, but to call in PAINTING to the aid of POETRY; or to publish it (as it is expressed at the bottom of the advertisement) with 'various designs and engravings, descriptive and historical, by the most eminent masters.'

HUMANITY, however, is sent forth, as a noun substantive, to stand by itself, without having so much as a Vignette joined to it. It was not necessary: for not only the interesting nature of the subject, but the particular season also of its publication (when the attention of Parliament was directed to the negroe traffic and slavery), would contribute to procure it many readers. Mr. Pratt confesses, that in the order of his great poem on *Society*, what relates to the inhuman treatment of negroes would not probably have taken the lead, but that he was induced to depart from his original plan, and to anticipate some of his observations, in order, at a seasonable moment, to enforce the appeals of those who have the strongest claims on humanity. We highly applaud the motive. As the avowed friend of the human race, Mr. Pratt is entitled to the greatest respect, though, as a poet, not to perfect commendation. His sentiments are those of an expanded and liberal mind; but they are not always expressed in the happiest manner.

Alluding to a former work (we apprehend, to his *Landscapes in Verse*), he thus beautifully begins the poem before us:

' From vernal blooms and many a fragrant bow'r,  
The red'ning blossom and unfolding flower,  
From breezy mountains and the covert vale,  
The gliding water and the whispering gale,  
From gayer scenes where careless fancy stray'd,  
Bask'd in the sun, or frolick'd in the shade,  
Ambitious grown, and touch'd by generous praise,  
Now turns the Muse to more advent'rous lays;  
No more she paints the tints of blushing morn,  
Nor hangs the dew-drop on the trembling thorn;  
No more the brook runs murmuring in her line,  
No more, fair Spring, her florid verse is thine;  
Farewell, a long farewell, to founts and flow'rs,  
Far loftier themes demand her thoughtful powers.'

Mr. Pratt's Muse having, in this elegant exordium, taken her leave of pastoral objects, sketches the plan of her future adventurous song on SOCIETY; but, ere she wings her bold flight, kneels at COMPASSION's shrine, and consecrates her opening lay to HUMANITY. We do not doubt the sincerity of the consecration, nor the truth of what follows.

' For *thou* her guardian, patroness and guide,  
She owns with rapture, and obeys with pride.'

But we lament that she is too rapturous to be grammatical. It is better, however, to fall into accidental violations of grammar, than to be guilty of repeating the same thought, with no kind of variation,

variation, in a second line, for the sake of procuring a rhyme to the first. Of this fault, which we only expect to find in the most flimsy writers of verse, Mr. Pratt's Muse stands convicted on the evidence of the following couplet, which is part of her compliment to the Humane Society:

' Drag the pale victim from the whelming wave,  
And snatch the body from the floating grave\*.'

For these offences ample reparation is soon made, as she proceeds to sing of the exercise of humanity toward the *insane*. This is the newest part of the poem, and as it will, no doubt, be pleasing to our poetical readers, we here offer it to their perusal:

' When sovereign Reason from her throne is hurl'd,  
And with her all the subject senses whirl'd †,  
From sweet HUMANITY, the nurse of grief,  
Even *thy* deep woes, O PHRENZY! find relief;  
For tho' the tresses loose and bosom bare,  
And maniac glance thy hapless state declare,  
With gentle hand *she* still supports thy head,  
Beguiles thy wand'ring wit, and smooths thy bed;  
Assists thy roving fancy in its flight,  
To crown thy airy sallies with delight;  
An healing balm to thy warp'd sense she brings,  
Till from her softness magic comfort springs,  
And joys which Reason with a frown denies,  
Her tender pity with a smile supplies;  
Ev'n in thy prison-house she bids thee draw  
From the rush sceptre, and the crown of straw,  
The mimic truncheon, and the love-knot true,  
Full many a transport Reason never knew;  
And at thy grated cell she oft appears,  
She culls thee flowers, and bathes them with her tears;  
The perfum'd violet and the blooming rose,  
On thy hurt mind a transient bliss bestows;  
Into a thousand shapes the garlands change,  
As fairy fancy takes its antic range;  
Then as thy brows the fragrant wreaths adorn,  
The roses seem to bloom without a thorn.'

No Muse, whose senses are *distraught*, could thus write of the insane; but when a Muse gets warm, she is apt to become *obscure*, or to fly beyond the ken of common sense. What is soon after observed of female beauty, that it '*breaks in the blush, and shoots along the sigh*,' appears to us (who do not see with the poet's eye "in a fine phrenzy rolling") a little dark; but this is nothing to what we meet with when she is more heated, and

\* In another place, p. 52, our poet makes use of two words of the same meaning in one line: law is called

' The *shield*, the *spear*, and *buckler* of the land.'

† We do not quite approve of *whirl'd* in the second line.

glows

glows with rage at the unconscious sugar-cane. Against this plant a very heavy charge is preferred ; it is said to be

‘ Of ev’ry soft HUMANITY the bane ;’

and described in the same sentence as having a *poison*, an *art*, and a *shrine*. But from this flight into the regions of obscurity, the Muse soon descends, and acts the graver part of the Historian. She traces slavery, or the sale of human flesh, from its origin in Egypt, through Greece and Rome, to the time of its abolition by the Christian Emperors ; reproaches Portugal and Spain for reviving it ; has a stroke at the Inquisition ; describes the advances of POWER ; gives us an imitation of Pope’s *Men would be Angels, Angels would be Gods* ; bids us behold the kidnapped Africans taken from their native land, and cruelly conveyed to the West Indian islands ; and calls on the Europeans to justify their conduct. And now she assumes the sober province of Reason ; confutes the notion that *power*, *colour*, or *superior sense*, can give a right to act the tyrant ; shews that the refinement and polished manners of which we boast, produce as many vices as virtues ; attacks luxury on the score of its various cruelties ; points out, by way of contrast, the *Bramin’s harmless life*, and shews what should be learnt from it ; turns next to the slave-agent (who is said *to buy and sell the image of his God*) ; has a stroke at France (‘ For all she licences is dance and song ;’ ) then sweetly sings of *liberty, Albion, and the Oak* ; again looks back to ancient times ; talks of *Caractacus* and *Boadicea* ; and concludes the first book with the laud and praise of King Alfred.

In the second book, the Muse of Humanity darts her all-per-vading eye at the Bastile ; abhors the loathsome dungeon ; flies to Asia (where ‘ slavery is said to bloom beneath the fairest sky’ ) ; laments the horrid effects of despotism there ; and, unable to rest on these plains, steers her flight to Africa. Here she relates some pretty tales, much to the credit of the jetty race ;—then—but unable to follow Mr. Pratt’s Muse, who travels as fast as any of Ariosto’s knights, we must content ourselves with the following extract, which contains a sentiment truly liberal and just, and is a fair specimen of the poetry :

‘ O pride enormous ! impudence of man !  
But let not Britons imitate the plan,  
Frame no false systems and then call them wise,  
Or make distinctions where no difference lies ;  
Alas ! full oft the European face  
Masks a mind darker than the darkest race ;  
The Negroe’s heart may be a purer shrine,  
For thoughts devout, O haughty White, than thine,  
Acceptance find more gracious from its God,  
Than the proud master who uplifts the rod,

His

His prayer to holy KANNO more prevail  
 To the great SPIRIT whispering in the gale,  
 His pious vows to QUOJA 'midst the trees  
 Or high BASSEFO walking in the breeze,  
 These may more virtue and more truth impart,  
 Than Christian incense from a savage heart,  
 And his wild Tambour beat to idol shouts \*,  
 To heav'n ascend before the organ's notes;  
 Say, what the pomps of science or of prayer,  
 If the poor Indian's *servor* glows not there?  
 In different forms tho' men the God adore,  
 Shap'd as the brute or painted as the flow'r,  
 As marble here, and there as feathers seen,  
 There the birds bone, and here the fishes fin,  
 Each, as it marks *sincerity*, shall rise,  
 And welcome find in the recording skies,  
 Shall more be cherish'd by the powers of Heav'n  
 Than less true worship where more aids are giv'n,  
 Than the mock homage of th' enlighten'd train,  
 For whom a Saviour liv'd and died in vain.'

As a poet, Mr. Pratt is a very unequal writer. Frequently there is strength and pathos in his verse; at other times it is tame and languid. He is, moreover, not sufficiently nice and attentive in his choice of words. Sailors would object to the phrase *loudly roars the gale*, and would inform the landsman poet that the moment when the *gale* begins *loudly to roar*, it becomes *a storm*. Sometimes he is abrupt in his transitions; an instance of this appears in p. 44.

We have noticed other little defects, but we shall not particularly enumerate them, nor have we mentioned the above from any desire of injuring Mr. Pratt's reputation †. Our wish is to increase it. We have blamed him now, that we might, consistently with our engagements to the public, more entirely commend his future work; and we must take the liberty of giving it as our opinion, that if, instead of *priding himself in a vast extent of lines*, he would learn to be more correct in the use of metaphors, and to blot, lop, and condense, he would soon be in considerable estimation as a poet.

We have been informed that Mr. Pratt's extreme illness, while the poem on *Humanity* was at press, obliged him to leave the MS. to be given out at different times, by a person who had mixed the revised copy with several loose sheets of the rough original draft; consequently many errors (beside those in the errata) will be found.

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\* *Shouts* and *notes* make a very bad rhyme.

† Our remarks prove that we have not deemed his present work unworthy of criticism. Such distinction is more than we can afford to every poem that issues from the press.

ART. IX. *The Orations of Marcus Tullius Cicero against Caius Cornelius Verres*, translated from the Original, by James White, Esq; with Annotations. 4to. 18s. Boards. Cadell. 1787.

OF all literary tasks, that of translating from the ancients is the most ungrateful, since the labour is arduous, and the reward inconsiderable. According to an ingenious French writer \*, "it is an unalterable law to refer all that is excellent to the original, and all that is bad to the copy; and the unhappy condition of a translator resembles that of a dancer on the slack rope, whose dexterity is little regarded, while the least inadvertence costs him his life."

Considering this circumstance, we have always been inclined to view with much indulgence every attempt of this kind, when undertaken, as the late learned Mr. Harris used to say, by qualified persons; in which rank, Mr. White may very properly be placed. He has been studious to understand his author; and the copiousness of his English style is well suited to express the exuberant fertility of Cicero.

In the preface he describes the subject of the original, explains his design in the translation, and intermixes several observations which are not common, and which appear to us to be solid; we shall therefore insert it entire as a specimen of his style, and as an earnest of the satisfaction which the English reader may derive from the perusal of his work.

"The deplorable abuses of provincial government have never been depicted in more glowing colours than in the celebrated orations against Caius Verres. Such readers as are accustomed to compassionate human misery, will doubtless receive a satisfaction from being told, that the abilities and zeal of Cicero were not exerted in vain. In this triumphant prosecution, the delinquent, who had returned to Rome loaded with the spoils and curses of Sicily and Asia, was blasted by the lightning of irresistible eloquence.

"Profligate men, intrusted with domination over opulent regions, despised the common career of villany, and were tempted to become monsters. Entire nations were impoverished irretrievably: there was no motive of interest to restrain the oppressor: impunity at Rome was secured by excess of wickedness abroad: there was nothing to deaden the stroke of despotism. The tyrant hastened to his province, as to a devoted prey; proceeded to plunder it with a dreadful regularity; kept a journal of desolation; and, embittering the peace of millions, directed from his tribunal the system of their calamities.

"This is one of the most applauded periods in the life of Cicero. Throughout the impeachment and trial of Verres, he appears to have been wholly unmolested by that timidity which afterwards enfeebled and disgraced his operations. Here we behold him fearless and firm; an example of patient investigation, of persevering vigour, of im-

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\* Tourreil, in his historical preface to the translation of Demosthenes.

pregnable integrity. His heart was not yet debauched, his courage was not yet undermined by the enjoyment of power: he no sooner became a slave to the love of importance, than there seemed to be a lamentable revolution in his character. As his honours increased, his intrepidity diminished, and consequence and cowardice kept pace with each other. They who were envious of his credit and authority, and they who desired him for a partizan, perceived where he was vulnerable, where he was practicable, and conveyed, through such channels as the turbulent times afforded, the bait of preferment, and the poison of intimidation. A popular tumult was infallible: a cohort of the legionaries under arms could damp and discomfit the noblest efforts of his eloquence. He trembled for his palaces and villas; he dreaded the loss of his levees, of that crowded train of admirers and dependants who, on various occasions, had been indebted to his abilities. A soul which feeds upon applause soon sickens in retirement: it finds no consolation in that solitary dignity which great minds feel in the consciousness of rectitude. As he advanced in life, he repeatedly sacrificed his true honour and security for connections of the worst kind, with statesmen of the worst character, and was at once the dupe of their cunning and his own. It was then that his friend Brutus treated him with that haughtiness of which he complains in some epistles to Atticus, as being particularly offensive to a person of his age and elevation, from a man so much his junior. The young Stoic saw into the meanness of his ambition, and boldly and scornfully rebuked him. Could he have united to his own amiable urbanity some portion of the proud inflexibility of Cato, who disdained public honours when incompatible with public happiness, the unyielding spirit of that illustrious patriot would have corrected the temporizing principles of the orator, and left a splendid pattern of political perfection in the life of this accomplished Roman.

‘ It is generally supposed, that his unhappy end was owing to that eloquence by which he had been exalted. But the true cause was, that he and Antony could not, considering their respective views, exist together in the same community. It was a personal contest for power. The talents, indeed, of Tully, enabled him to make a very memorable attack on his opponent: yet many perished in the proscription by the triumvirs, who had never had the crime of eloquence to answer for. Certain it is, however, that as long as he confined himself to the path of real patriotism, he had little to fear from the effects of his asperity: while it was devoted to the purpose of defending the unfortunate, and of “lashing the hard back of arrogant iniquity,” the God who had given it protected him in its exercise.

‘ In his literary character he stood unrivalled. The splendour and magnitude of his intellectual powers put him far above the reach of competition. A stranger to jealousy (envy is out of the question, for it implies inferiority), he gloried in displaying the excellencies of others. In his arms unfriended merit of all kinds took shelter: the palace of Cicero was the refuge of the learned from every quarter of the empire.

‘ His invectives against Verres are entitled to public favour for their eloquence and their honesty. One would think that this part of his oratorical works were as worthy of a place in our scholastic course of learning, as the florid flattery of his orations for Marcellus and Ligarius, of the wicked, or, at least, unwise one, for the Manilian law, and the ingenious insincerity of that in behalf of Milo\*.

‘ It is not easy to transfuse into an English version the true energy and grandeur of the Roman orator. The grace and harmony of his arrangement are impaired, the sterling value of his diction is but counterfeited. To present his meaning is the utmost we can effect; to give his melody were impossible. If departed sages may be thought to converse in some celestial region of felicity, and to be moved with sensations of pleasure or pain from our treatment of the monuments of their genius here on earth, the illustrious Antient, whose orations are before us, might thus, with some appearance of justice, complain: “ They are enervating the vigour of the Roman style, by the unanimated construction of a northern language: to the tame progress of British prose is the spirited movement of my periods moderated. That republican vehemence with which I have agitated the Roman people even to phrenzy, must now be accommodated to the insipid neatness of modern eloquence, to the cold and guarded fashions of monarchical refinement.—The disappointed student may well exclaim, *Where is the soul of Tully which I sought for?*”

‘ The oratory of the antients owed much of its magnificence to a custom which we are indebted to for the rapture we experience, in perusing the immortal volumes which contain it. They condescended to study and to compose. Habits of debate and daily exercise may confer that fluency of genteel expressions, that *pleasing flow of words and pretty language*, which, accompanied by a readiness at reply, and a familiarity with the local cant of the House of Commons, constitute, in our days, a *Great Speaker*. This, perhaps, may prove more useful to the several parties which our orators support; it may be better adapted to the desultory hostilities of a House of Parliament, but will never enable our senators (we are talking of eloquence), without other aids, to reach the sublime excellence and glory of that talent. Few men who desire to improve in public speaking resort to the parliamentary register for assistance. It was the wise and generous wish of the statesmen of Greece and Rome to secure the double prize of present victory and future fame: they harangued at once for the moment, and for posterity†.

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\* That the killing of Clodius (a measure indeed which no good man could lament) was preconcerted between Milo and Cicero, not many days before the fact happened, is proved by an epistle of the latter to Atticus.’

† Hume, in his Essay on Eloquence, hath handled this point in so masterly a manner, that the translator forbears to make further remarks, and refers the studious reader to that excellent performance.’

‘ The



‘The violent and abusive terms which occur in these compositions may perhaps offend the delicacy of some. The antients, in waging war with corruption or cruelty, had no idea that the enemy was entitled to good manners. They seldom employed their asperity by halves. Their orators in the forum, like their heroes in the field, considered themselves as struggling in the service of the commonwealth, and were prepared and contented to perish in the cause. Confident that, should the strife prove fatal to themselves, they were to leave to future ages at once a memorial of their own greatness, and of the villainy of their adversary, they pursued him with the most ardent severity, and (to use the words of a celebrated modern) “would have tried the last exertion of their abilities to preserve the perishable infamy of his name, and make it immortal.”

‘Although Cicero possesses the impetuosity of Demosthenes, he hath neither his grand simplicity nor sublime enthusiasm. He is frequently too subtle, too artificial in his manner of reasoning: but when he hath teized us for a while with this imperfection, he suddenly bursts forth with a splendour and majesty which make us ample compensation \*. In a free state which hath provincial territories, his orations against Verres are well worth the study of the statesman and the senator. The political observations with which they abound should be attentively considered by a patriot Englishman. The liberty of Rome was purchased with the pillage of Asia.

‘If a Roman prætor, whose province lay within sight of Italy, and whose crimes, while recent, were within reach of Roman justice, could, for three years, act the tyrant uncontrollably, how numerous must be the temptations to an European officer for oppressing the human species beneath the Equinoctial?

‘Delinquents may escape by a deficiency of evidence, occasioned by the remoteness of the place which should supply it. Luckily for the Sicilian province, it was so near to Italy, that Cicero could easily collect documents and witnesses: the sufferers themselves repaired to Rome, and were confronted with the criminal. Instances have been known (in ages less antient), when offenders of the first magnitude have returned in peace from the kingdoms they had afflicted, and rioted in the fruits of unpunished rapacity. They sate in senates; the princes of Europe adorned them with their favour; their degenerate countrymen looked on with unconcern, and, dazzled by their opulence, forgot their barbarities.

‘Justice and probity are the main pillars of an empire: remove them, and, be its pride, insatiation, and insolence what they may, the speedy ruin of that empire is inevitable.’

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‘The translator hath made some retrenchments in the second and fourth orations, where the matter was such as would have proved more irksome than entertaining to the reader. As aids in illustrating the following work, the annotations in the valuable edition of Cicero, published for the use of the University of Padua, and the famous commentaries of Asconius Pedianus, which, it is to be regretted, go no further than the middle of the third oration, have been occasionally resorted to.’

and reputation; if all my thoughts, solicitude, and vigilance, have laboured for no end but the fulfilling of my duty, and the support of truth, your sentiments and virtue, venerable judges, may be the same in deciding this important cause, as mine have proved in undertaking and pursuing it; that, if Caius Verres hath, in every act, been guilty of unheard of and unexampled impiety, audacity, avarice, lewdness, and barbarity, he may, by your judgment, meet a fate proportioned to the abominable tenour of his life and character; that the republic and my glory may, in this one prosecution, be amply satisfied, and that hereafter I may rather be permitted to defend the good, than reduced to the necessity of impeaching the wicked.'

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ART. X. *Variety: A Collection of Essays, written in the Year 1787.*  
8vo. 3 s. 6 d. Cadell. 1788.

**I**N these essays we discover many of those traits of excellence, which have often been found in this species of writing. Of the pieces on moral and religious subjects, however, some will be objected to by the more critical reader, as superficial, and others as injudicious. Among the latter, many will include the papers which censure and ridicule the useful institution of Sunday-schools;—that which pleads for greater latitude in the observance of the Sabbath, and represents Sunday as with us a day of cheerless stupidity;—and that which, treating of the incomprehensibility of the Divine Nature, under colour of reverence for the Deity, discourages all inquiry concerning his perfections, and asserts it to be folly, if not impiety, to affix attributes to that Being, whose nature and properties are not to be comprehended by human reason. We must further observe, that the Essay in vindication of punning, *Young Bottom's* Letter on Epigrams, and the outline of a Poem on the decline of Dramatic Taste, will not bias the classical reader in favour of this Essayist's critical judgment.

From this censure we, however, with great pleasure, except a considerable number of the papers, particularly the comic description of the distress of a modest man, in the character of Mongrel Morell—the interesting tale of the friar—and the following valuable biographical memoir:

In an Essay on Gratitude, the writer says:

I will conclude my observations on this subject, by describing the character of a clergyman, now actually living in the county of Norfolk; but whose real name I shall disguise under that of EUPHARIS. This gentleman was early in life presented to the adjoining Rectories of B\*\*\* and B\*\*, by a patron, who at that time was unmarried; and therefore had no idea of securing a reversion of the livings to a younger son; and Eucharis has now enjoyed the benefice full thirty years. Being hospitable with economy, and charitable with prudence, the income of his living, with some private fortune, have enabled him to live in splendid affluence,  
and

and leave a saving every year for extraordinary purposes, which gratitude has pointed out. He first considered the heavenly Master whom he serves, as his original and greatest patron; and, though his piety would check the presumption of repaying for the blessings he enjoys; yet he knows, that every attempt in man to shew his gratitude, is acceptable in the sight of Heaven. With this view, he has consecrated part of the annual savings of his income to repair an ancient Gothic structure, where he exhorts his flock to worship; and has actually expended many hundred pounds to restore and beautify the temple of his God. This singular act of piety was secretly conducted, he raised an annual sum from his parishioners, that he might not be suspected of the fact, and celebrates the rebuilding of the church, as the effect of voluntary contribution; nor did he neglect any other duties of a Christian, to save the money so appropriated; for his private well-directed charities, amount to nearly half his income: his barns and store-houses are a repository for the industrious poor, who buy of him all the necessaries of life, at a price considerably less than what he pays for them: he never gives money to the idle, but liberally recompenses labour, and relieves with tenderness, the wants of age, of sickness, and infirmity, demonstrating true gratitude to Heaven, by acts of charity to man.

‘He has shewn in a manner, almost unprecedented, his gratitude to his earthly patron: that gentleman died about ten years since, leaving an estate entailed on his eldest son, and three other boys so scantily provided for, that they could ill afford the expence of a learned education. EUCARIS knew this, and taking them to the Parsonage, he considered them all as part of his own family; instructed them in the learned languages himself, and sent them to the University to qualify them for orders, that they might in time fill those benefices which are in the gift of their elder brother. Nay, he has done more, he has actually resigned one of those livings which he himself received from their father, to the eldest of these three, who is just become of age to hold it: having no nearer relations, he considers the descendants of his patron as his heirs; and thus prolongs his gratitude to a second generation. A character so unexampled, will appear to many the produce of invention; but though I might offend the modesty of my friend, by mentioning his name, I have recorded the county, which actually possesses so bright an ornament of human nature; and my heart feels (I trust) a laudable degree of pride and exultation, when I reflect, that I am personally acquainted with this glorious pattern of unabating gratitude.

‘P. S. Since I wrote this Essay, I have been most deeply afflicted by the following paragraph in the Norfolk Chronicle, of 22d March 1768: “On Monday last, died the Rev. William Hewett, Rector of Baconthorpe and Bodham.”

Such examples, which speak to the heart more powerfully than a thousand preceptive lectures, ought never to be forgotten!

From certain inequalities observable among these Essays, we are led to suspect [though possibly mistaken] that they are not all the production of the same pen: especially not *that* of the ingenious writer to whom the Public are indebted for the papers

particularly noted in our *exceptions* to the general censure, which our regard to impartiality, and justice to those who rely on our judgment, has obliged us to pass on some parts of this *otherwise* pleasing little volume.

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ART. XI. *The Theory of Language*. In two Parts. By James Beattie, L. L. D. F. R. S. E. Professor of Moral Philosophy and Logic at Aberdeen, and Member of several Philosophical Societies. A new Edition, enlarged and corrected. 8vo. 5s. Boards. Cadell. 1788.

THE Treatise now before us, was first published in 1783, in a volume of *Essays*, of which we gave some account in the 73d volume of our *Review*, p. 30.

An event (the common lot of mankind) discontinued, at that time, our Analysis of Dr. Beattie's Moral and Critical *Essays* \*.

As we had then gone through the first four chapters of the *Treatise on Language*, we shall now proceed, briefly, to notice the *fifth*, which treats on *Accent*.

Accent is a variation of the voice from acute to grave, and from grave to acute; and constitutes what is generally called *tone*. Dr. Beattie shews the necessity of this continual vibration of the voice in speaking intelligibly; and after some general reflections on the particular accents of different nations, and of different provinces of the same nation, he asks, 'Are then all provincial accents equally good?' This question is answered in the negative. Of accent, he thinks, as well as of spelling, syntax, or idiom, there is a standard in every polite nation; and that it is in the metropolis of a kingdom, and in the most famous schools of learning, where the greatest resort of people, adorned with useful and elegant accomplishments, may be expected, that we are to look for this standard of accent and pronunciation. We shall not now, after so long an interruption of the subject, enter into the ingenious author's arguments, but proceed to the next chapter; which is employed in refuting the Epicurean doctrine of the origin of language.

Instead of supposing mankind to have originally been *mutum et turpe pecus*, Dr. Beattie alleges many powerful arguments to prove that men must have *spoken* in all ages. In the conclusion, he says, 'we may warrantably suppose that our first parents must have received language by immediate inspiration.' Admitting this fact (which in a philosophical *Essay* ought to have been proved), our author follows the *Musical* account of the

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\* The remaining *Essays* in this volume are, on *Fable and Romance*; on the *Attachments of Kindred*; and on *Sublimity*; the first and last of which are excellent in point of criticism, and the second is a piece of sound morality.

confusion at Babel; whence he derives a variety of primitive languages,—all of which, he shews, must have had some things in common, though each has its peculiarities. The consideration of those qualities that are common to all languages, forms that Science which has been called Universal or Philosophical Grammar; the principles of which, Dr. Beattie proposes to unfold, in the remaining part of his Essay.

He has a long and curious investigation of the origin of writing, but no determined decision is made concerning it, except in the following sentence: ‘Alphabetical writing must be so remote from the conception of those who never heard of it, that without divine aid it would seem to be unsearchable and impossible.’ He shews its great utility, describes the different sorts of it as practised by different nations, and concludes the first part of his treatise with a short history of printing.

The second part of the *Theory of Language* is entitled *Universal Grammar*, which seems to be founded on principles similar to those of Mr. Harris. Dr. B. indeed, is more minute and less intricate than former writers; and the treatise will be perused with pleasure by the inquisitive, and with advantage by the studious reader.

ART. XII. *The Solicitudes of Absence. A Genuine Tale.* 12mo. 3s. sewed. Forster, &c. 1788.

**I**N characterizing this work, we cannot acquit ourselves with more propriety, than by giving an abstract of our account of a former publication \*, by the same author; viz. that the facts here related will not fail to gain the reader's attention; that they are frequently enlivened by occasional pieces of poetry,—in which species of composition the writer possesses a very agreeable vein; and that in the correspondence between the Author (Mr. Renwick) and his wife, during their necessary separations, the lady's letters prove her to be endowed with an excellent capacity, and highly to be praised for her exemplary virtue, and conjugal fidelity.

We have frequently had occasion to commend Mr. Renwick for his laudable addresses to parliament, and his unremitting zeal, in favour of our seamen, navy surgeons †, and surgeons widows; but we are truly sorry to find that he himself hath so often needed some friendly advocate, whose aid might have contributed to the relief of his own private distresses.—It hath been his fate to struggle, for many years, under the pressure of misfortunes, from which, it too plainly appears, that he is not yet entirely exonerated: being still exposed to the disappoint-

\* “Unfortunate Lovers,” &c. See Rev. vol. xlv. p. 301.

† The Author hath himself been in this service.

ments and sorrows of a dependent and uncertain situation!—He has here given an abstract of his own history; a melancholy tale! but he has contrived to render it as agreeable to the reader as possible, by the insertion of letters, and little poems. However adverse the world, in general, may have been to Mr. R. the Muses have not been altogether unkind to him:—some of his verses may, indeed, be termed excellent; and none of them are totally undeserving of praise. As a specimen of his poetical talents, we have selected the following, written in one of his separations from his beloved Delia; and which will, in some measure, intimate the propriety of the title of his book: the poem is accompanied by a letter to her, dated at Spithead, May 14, 1785.

‘ SOLICITUDE.

- The heart that throbs with latent woe,  
Reluctant eyes the morning ray;  
Nor when nocturnal vespers glow,  
Regrets the loss of parting day.
- Come, drowsy night, and shed the balm  
That soft suspends each anxious care;  
Oblivious come, and quickly calm  
The penfive tumults of despair.
- If 'midst thy wondrous magic power  
Excursive fancy still should roam,  
Restore the dear domestic hour  
When mutual love invites me home.
- Though twenty years their months have told,  
Since I possess'd her virgin charms,  
I yet would lose the world t' enfold  
The faithful fair within my arms.
- Bright as the star of evening glows,  
Her lucid orbs appear;  
Upon her cheeks the blushing rose  
Blooms fresh throughout the year.
- Mild as the breath of vernal gales,  
Her voice—each whispering sigh;  
More soft than oriental tales,  
The strains her lips supply.

In most of his letters, we see the genuine effusions of a warm and impassioned heart: of which, a single paragraph will serve to give our readers an adequate idea:

• Nor *wine* can soothe the anxious cares of love! I have for once drank till the pen trembles in my hand, yet I feel myself equally alive to the sensations of sorrow; and in the lunacy of conjugal attachment, could involve the world in one general ruin. I could disturb the calm of midnight with greater vociferation than the hero who storms in the drama of romance; and I could weep like a woman, when I was

no longer able to contend with the transports of my rage. Such effusions would soften the solitudes I am weary of sustaining.'

The last letter is dated at Plymouth Sound, Nov. 30, 1787, in which we find Mr. R. discharged from his station as surgeon on board the *Druid* frigate. He is now, if we are not misinformed, engaged in some branch of the medical profession, at Berwick on Tweed: where we heartily wish him the success to which he seems justly entitled by his abilities, and his earnest desire to be useful to the Public, as well as to provide for a family entirely dependent on his laudable exertions.

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ART. XIII. *An Introduction to the History of the Dutch Republic, for the last ten Years, reckoning from the Year 1777.* 8vo. 5s. Boards. Kearsley. 1788.

**T**HERE is no particular branch in any of the established modes of government, however perfect, however excellent it may appear when considered in itself, which will not, from its necessary connection with the other, even the lesser and subordinate, parts of the great machine, be subject to something like corruption and decay, whenever those parts shall become diseased; and in this the political body may very fairly be compared with the natural one.

“ Let our finger ache, and it induces

A sense of pain e'en to our healthful members.” SHAKESP.

The Republic of Holland has felt this pain in every limb.

The basis, the foundation of the state-establishment among the Dutch, is political freedom or liberty; and for this they have ever shewn a kind of enthusiastic fondness, without having been sufficiently attentive to the means of preserving it. They have repeatedly experienced the necessity of having a Stadtholder at the head of the government, as the revolutions of 1672 and 1747 abundantly testify; when, after a temporary ejection or suspension of that magistrate, they were again obliged to call him in:—but they have never adopted the just and proper methods for fixing him firmly and permanently in his place. Hence the origin of party, and hence the divisions and distractions in the Belgic state. For though the *prescriptive* rights of the Princes of Orange are thoroughly understood and admitted in several of the provinces; and though they have obtained beyond the period (*ultra tritavum*) when custom becomes a law; yet, as the most valuable part of the prerogative of these princes, *that of nominating or recommending the persons to be chosen members of the assemblies of the States*, has never been formally acknowledged by the people, they have at all times been subject to opposition from the factious in the exercise of this power, though justice be taken for their guide. But that our Readers may judge of the extent

extent of the power in question, and of the consequences immediately resulting from it, we will extract from the performance before us, the Author's clear and accurate description of this very important branch of authority; which, though it may only be established by courtesy, has still perhaps, from long and continued usage, become an undoubted and indefeasible right.

Though he (the Prince) is no constituent part of the supreme legislative power, and has neither a seat in the assemblies, nor a voice in the deliberations of either the provincial States or their High Mightinesses (except when, on some particular occasions, he makes specific propositions to them on urgent and important points, which are not however considered or debated, still less determined, in his presence), yet he exercises the right of nominating, or recommending most of the members of the smaller assemblies, or *wroetschaps*, in whom this power is ultimately lodged, according to the legal forms of the Dutch Republic, but he exercises this power of not only *nominating* and *recommending* whom he thinks *proper*, but also that of *rejecting* or *disapproving* whoever he thinks *improper* to become members or magistrates in these legislatures. The mode of doing this is different in various cities and provinces. In some, the electors, in case of an accidental or constitutional vacancy, present him with three persons whom they think qualified to fill it, and of these three he approves of one, who is on such approval invested in office. In other places he, by missive letters, nominates or recommends three persons to fill up any vacancy that happens, and of these three the electors chuse one, usually the first in the Stadtholder's list, who on such election is vested with authority. In the first of these modes, it is obvious that he acts in much the same manner as the King does with us, in appointing the sheriffs of counties. And in the second, as our Sovereign does in promoting by recommendatory letters, and a *conseil d'elire*, the prelates and other dignitaries of our church. But in both modes it is equally plain how valuable this part of the Stadtholder's prerogative is, for by it he is enabled, in a great measure, to remodel the whole senates of the several towns in the course of some years, and the whole magistracy of them in a much shorter time. The misfortune however is, that it has been never formally acknowledged, or expressly allowed by the fundamental laws, or the constitution of the commonwealth, and hence the right to exercise it hath been at certain seasons, as it is at this present time, disputed in some places, and denied absolutely in others.—This great defect in the constitution, and the consequent principle of weakness in the authority of the Stadtholder, a principle of weakness entirely arising from the undefined state of his prerogative on this head, is owing to the want of spirit and ability in William IV. Had he been an abler man himself, or better advised by others, he might have availed himself much more solidly than he did of the affection of the people in the year 1748, when they tumultuously made him Stadtholder. But he did not perceive the value and importance of those glowing moments, in which he might have clenched his authority, and he left this valuable prerogative in the same state of indecision in which he found it. Thus through want of understanding, or perhaps through an affected moderation,



deration, he lost the decisive period, or at least neglected to reap from it all the great advantages which it was capable of affording, and on his death, in 1751, transmitted the government in a loose disjointed state, with a disputed jurisdiction, and an undefined prerogative, to his infant son.\*

From the very particular information contained in this work respecting the sources of the recent troubles in the Republic of Holland, we are naturally led to imagine that it is the production of a foreign pen. An Englishman, we think, could scarcely have become acquainted with so many of the subtilties and intrigues of state. To a Dutchman or a Frenchman, such acquirement was more easy. Be this as it may, the form of government in Holland, together with the relative situation of the Prince of Orange, as hereditary Stadtholder, are nicely and accurately stated\*. Of the established mode of rule, however, the Author entertains a very contemptible opinion, as the following extracts will particularly shew :

‘ All these causes of weakness and dissension, which originated in the measures of ministers, the temper of the Stadtholder, the situation of the commonwealth, and the spirit of faction, might have been removed, or at least controlled in their effects, as similar causes have often been in other states, were it not for the singular and *unhappy constitution* of the republic.’

Again,

‘ Of all the political constitutions that have been framed by legislators, or described by historians, or defined by lawyers, none appears to have been so weak and illiberal, so irregular and inaccurate, so preposterous and undefined, as that of the Dutch. And in the

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\* Notwithstanding the general opinion which we, on this side of the water, have conceived as to the merit of this work, we have conversed with sensible and honest men, natives of Holland, and of eminence in their own country, who have spoken of the book as being calculated to mislead its readers in some important respects. In particular they say, that it has “ a tendency to inspire unjust prejudices against the Princess of Orange, a lady of the most respectable character: and (on the other hand) to excite a degree of esteem for the late Grand Pensionary Bleiswyk, to which he is not in the least entitled.” That “ in his portrait also of Mr. Van Berkel, every line and feature are in flat contradiction with the most palpable truth !” The like hath been observed in regard to some other portraits, though it is, by the same gentlemen, candidly allowed, that “ nothing, with some few exceptions, can be better represented than the characters of the Stadtholder, and the Duke of Brunswic, his former confident and minister.”—On some of these points we confess ourselves incompetent to the task of a full and complete decision ; but, on the whole, we abide by the idea which we at first formed of the general character of the work, viz. that it abounds with irrefragable truths, acute observations, and good reasoning,—which, all together, announce a writer who possesses real merit.

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nature of it may be found many causes that aggravated and extended the malignant symptoms, with which, through a weak administration, an ill government, and other causes that have been already mentioned, their commonwealth has been for some years affected.\*

The sentiments here exhibited are so diametrically opposite to those of our first rate politicians and civilians, who have represented the state of Holland as a *republic able to support itself by reason of its confederacy, without any internal corruption* †, that they will probably be thought by many to have been too hastily, dogmatically, and positively delivered ‡.

When, however, we attend to the late commotions in this famed confederacy, and when we consider how various are the springs which actuate and move this ponderous body, we must acknowledge the force of the writer's argument in the main, though he is somewhat mistaken in the principle on which he founds it: for there is every reason to believe that Montesquieu, when he talked of the excellence and perfection of this government, must have understood it as having always a Stadtholder, and in full possession of his privileges, at the head; otherwise it would bear too particular a resemblance to an aristocracy ever to be commended by so able and intelligent a writer. We must therefore observe, that, the Prince of Orange's authority admitted, our Author appears to be wrong.

It is to be hoped, from the manner in which the late disputes have terminated, that the Aristocratical party are at length convinced of their error: that they will not again attempt to arrest or even question the power of a ruler, whose right to the Stadtholdership must now be considered as thoroughly established by every unprejudiced person in Europe. It is to be hoped, moreover, whatever may be their sentiments with respect to the abilities of that ruler, that they will reflect on the temper and disposition of the Dutch as it was seen in the recent struggle, and uniformly bear in mind, that *imperium in imperio* will never be endured by a spirited people like the Hollanders: a people who, in asserting their Prince's privileges, know that they are maintaining their rights.

\* See *L'Esprit des Loix*.

† 'The Hague (says the Author in another part of his book) is the place of meeting of the provincial states of Holland, as well as of the States General; but the one, no more than the other, can conclude or determine no affair of importance without consulting their constituents.' Where then is the grand objection to the *constitution*?

ART. XIV. *The Poetry of the World.* Crown 8vo. 2 Vols. 7s. 6d. sewed. Bell. 1788.

ON opening these volumes, the first thing which must strike the reader, will be their great typographical elegance. Each poem is printed in so beautiful a manner as to be *literally* (which is more than Horace's maxim, *ut pictura pœsis erit*, requires)—*a picture*. This we mention to the credit of the Bookseller, who appears laudably ambitious of acquiring the title of the *Baskerville of the present day*. All that typographical taste could do, he has evidently done to recommend the poems before us; and though it should be recollected, *fronti nulla fides*, the beauty of the paper and type will probably excite some little prepossession in their favour, notwithstanding the title-page announces them to be collected from a news-paper. Nor will those who take them up with this prepossession meet with any great disappointment; for many of them highly merit the external elegance in which they appear, and we cannot but congratulate the Public in their being thus rescued from the perishing pages of a daily print, which, after being read, are commonly destined *besternæ occurrere cœnæ*. Who are the real authors of the several pieces bearing the signatures of *Della Crusca*, *Anna Matilda*, *Arley*, *Benedict*, *the Bard*, and *Edwin*, THE WORLD has not seen fit to inform us; and as we have not the omniscient Jackson, nor any other omniscient gentleman in our corps, it cannot be expected that we should discover them. Thus much, however, we have been fortunate enough to have traced out, that *Della Crusca* is supposed to be *Mr. Merry*, that *Arley* is certainly *Mr. M. P. Andrews*, and that *the Bard* is thought to be a *Mr. Berkley*. Time, who is celebrated for blabbing the profoundest secrets, will probably, if we exercise a little patience, acquaint us with the real name of Anna Matilda, which is now, we find, carefully concealed; and of all the rest, at present, we must content ourselves with reading their verses. By these it appears that none of them are vulgar writers. *Della Crusca*, who, we must confess, has pleased us most, appears to be a gentleman, a scholar, and a poet; and several of his pieces claim a distinguished place in the class of modern poetry. Our readers will, no doubt, esteem themselves obliged to us for assigning a page or two of our Review to the beautiful *ELÉG*Y written on the PLAIN OF FONTENAY:

‘ Chill blows the blast, and Twilight’s dewy hand  
Draws in the West her dusky veil away;  
A deeper shadow steals along the land,  
And NATURE mopes at the DEATH of DAY!

REV. NOV. 1788.

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Near this bleak Waste no friendly mansion rears  
 Its walls, where Mirth, and social joys resound,  
 But each sad object melts the soul to tears,  
 While Horror treads the scatter'd bones around.

As thus alone, and comfortless I roam,  
 Wet with the drizzling show'r; I sigh sincere,  
 I cast a fond look tow'ards my native home,  
 And think what valiant BARONS perish'd here.

Yes, the time was, nor very far the date,  
 When carnage here her crimson toil began;  
 When Nations' Standards wav'd in threat'ning state,  
 And Man the murd'rer met the murd'rer Man.

For WAR is MURDER, tho' the voice of Kings  
 Has styl'd it Justice, styl'd it Glory too,  
 Yet from worst motives, fierce ambition springs,  
 And there, fix'd Prejudice is all we view!

But sure, 'tis Heaven's immutable decree,  
 For thousands ev'ry age in fight to fall;  
 Some NATURAL CAUSE prevails, we cannot see,  
 And that is FATE, which we *Ambition* call.

O let th' aspiring Warrior think with grief,  
 That as produc'd by CHYMIC art refin'd;—  
 So glitt'ring CONQUEST, from the *laurel leaf*  
 Extracts a GEN'RAL POISON for Mankind.

Here let him wander at the midnight hour,  
 These morbid rains, these gelid gales to meet;  
 And mourn like me, the ravages of Pow'r!  
 And feel like me, that Vict'ry is defeat!

Nor deem, ye vain! that e'er I mean to swell  
 My feeble Verse with many a sounding Name;  
 Of such, the mercenary Bard may tell,  
 And call such dreary desolation, Fame.

The genuine Muse removes the thin disguise,  
 That cheats the World, whene'er she deigns to sing;  
 And full as meritorious to her eyes  
 Seems the Poor Soldier, as the Mighty King!

Alike I shun in labour'd strain to show,  
 How BRITAIN more than triumph'd, tho' she fled,  
 Where LOUIS stood, where stalk'd the column flow;  
 I turn from these, and DWELL UPON THE DEAD.

Yet much my beating breast respects the brave;  
 Too well I love them, not to mourn their fate,  
 Why should they seek for greatness in the Grave?  
 Their hearts are noble—and in life they're great.

Nor think 'tis but in War the Brave excel,—  
 To VALOUR EV'RY VIRTUE IS ALLIED!  
 Here faithful Friendship 'mid the battle fell,  
 And Love, true Love, in bitter anguish died.

Alas!

Alas! the solemn slaughter I retrace,  
That checks life's current circling thro' my veins;  
Bath'd in moist sorrow, many a beauteous face;  
And gave a grief, perhaps, that still remains.

I can no more— an agony too keen  
Absorbs my senses, and my mind subdues,  
Hard were that heart which here could beat serene,  
Or the just tribute of a pang refuse.

But lo! thro' yonder op'ning clouds afar  
Shoots the bright PLANET's sanguinary ray  
That bears thy name, FICTITIOUS LORD OF WAR!  
And with red lustre guides my lonely way.

Then FONTENOY, farewell! yet much I fear,  
(Wherever chance my course compels) to find  
Discord and blood—the thrilling sounds I hear,  
“The noise of battle hurtles in the wind.”

From barb'rous Turkey to Britannia's shore,  
Opposing int'rests into rage increase;  
Destruction rears her sceptre, tumults roar,  
Ah! where shall hapless man repose in peace?

DELLA CRUSCA.\*

We particularly admire the 7th stanza as containing a thought both new and just.

His Muse is generally plaintive, and sometimes philosophical.  
Thus, to Anna Matilda:

‘When far off the night storm flies,  
Let us ponder on the SKIES!  
Where million \* stars are ever roll'd,  
Which yet our weak eyes dare behold;  
Adore the SELF-EXISTING CAUSE  
That gives to each its sep'rate laws;  
That, when th' impetuous Comet runs  
Athwart a wilderness of Sons;  
Tells it what mandate to obey,  
Nor ever wander from its way;  
Till back it hastens whence 'twas brought  
Beyond the boundaries of Thought!

Let not the studious Seer reply,  
“Attraction regulates the sky,  
“And lends each Orb the secret force,  
“That urges on, or checks its course;  
Or with his Orrery expound  
Creation's vainly fancied round.

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\* This imperfect mode of expression can never be allowed. We are left to *suppose* that “millions of stars” is meant; but though this be *inferable*, it is not said.

Ah! quit thy toil, presumptuous Sage,  
 Destroy thy calculating page;  
 No more on Second Causes plod;  
 'Tis not ATTRACTION, but 'tis GOD!  
 And what the UNIVERSE we call,  
 Is but a POINT, compar'd to ALL.\*

The *concealed Lady* is not equal to her *unseen admirer*, either as a philosopher or poet, yet we lament that *her book is clos'd—her lyre is broke*. Arley's poetry is entitled to the praise of being easy and elegant;—the *Invitation to Delia* we would particularly refer to, in justification of this encomium; Benedict's *Sonnets* certainly have merit, and the same might be said of the *African Boy* and the *Ode to Prudence*; the former by the *Bard*, and the latter by *Edwin*; but not a merit equal to the *Sonnets*. Our opinion of the pieces entitled *Ancient Music*, we shall neither say nor sing.

As verbal critics, we might be induced to notice the words *literate, isolated, sensible, &c.* which occur in these volumes, but we are not disposed at present to exercise our talents in this way. We shall rather observe that some of the poems, designed to be pathetic, tire by too much pastoral description; and that in those of *Della Crusca*, we several times meet with *shades among* and *groves among*, which, when often used by a modern poet of eminence, will excite some disapprobation. We, however, are infinitely more dissatisfied with the indecent *lines on Lady T—re—I's Ring*, which certainly should not have been allowed a place in a collection of the chaste, plaintive, and elegant productions of ANNA MATILDA, and DELLA CRUSCA.

A Tragic Drama, by Della Crusca, entitled *Ambitious Vengeance*, concludes Vol. I. On this we shall observe that it is indeed *tragic*, that the plot seems to have been suggested by Shakespeare's *Macbeth*, and his *Romeo and Juliet*; and that the outlines of the characters are for the most part derived from the same source. As a Drama it is defective, but the dialogue is not unworthy the elegant pen to which it is ascribed.

## MONTHLY CATALOGUE,

For NOVEMBER, 1788.

### ANTIQUITIES.

Art. 15. *Picturesque Antiquities of Scotland*. Etched by Adam de Cardonnel. 8vo. 2 Vols. 18s. Boards. Edwards. 1788.

THE reception which a former publication\* met with, has encouraged Mr. de Cardonnel to continue his labours in preserving from oblivion the ancient remains of Caledonian splendor, once so con-

\* *Numismata Scotia*. See Rev. vol. lxxv. p. 114.

spicuous in the churches, religious houses, and castles, now mostly in ruins.

The volumes before us contain neat engravings of several ruins, somewhat similar to those of Capt. Grose, with a short description in letter-press under the plate.

The first volume, which is appropriated to religious houses, has an introduction describing the different orders of Monks, with their institutions in Scotland; and the second, in which are the ruins of fortifications, has a prefatory discourse on ancient fortification, part of which is abridged from that of Capt. Grose in his Preface to the *English antiquities*.

Mr. de Cardonnel has bestowed no small labour in collecting the materials for this publication, and he seems to have executed his plan with judgment, in the historical part, and with elegance, in the engravings. The small scale on which the ruins are drawn may be objected to by those who are accustomed to larger plates: the author was sensible of this objection; but he wished to accommodate travellers with a pocket companion, that might give a concise account of some of the principal circumstances relative to Scottish ruins:—and this purpose will be well answered by the present publication.

### T I T H E S.

Art. 16. *A Letter to Sir Francis Blake, Bart. Wherein his Arguments for the Abolition of Tithes, and the Reform of the Church Revenue* †, are candidly considered, and their Futility exposed. Being a concise, but rational, Defence of the present System of Tithes, 8vo. 1s. 6d. Stalker. 1788.

When Sir Francis Blake's Proposal for the Liquidation of the National Debt was first published, we were rather disposed to pass over his ideas for the extinction of tithes, in a ludicrous way, than to avail ourselves of the opportunity of officiously touching on so tender a subject; and the present writer also might safely have let them alone: for there are no indications that his schemes are going to be put in execution. Nevertheless we are now very loudly called back to the subject of tithes; and are warned of the danger of attempting to meddle with ecclesiastical affairs, in a manner truly alarming:

'The alliance *between* Church and State is so sacred and inviolate, that few instances can be produced, where the property of the former has been invaded, and its interests betrayed, without a manifest injury being done to the latter: the dependencies and relations of the one and the other being so minutely interwoven, that it certainly requires the nicest discrimination to determine how far the superior power may invade, or alienate the long-established rights of the inferior, without manifestly incurring the imputation of injustice. The many dreadful convulsions which have rent asunder, nay even overturned the most powerful empires, which have risen to the most tre-

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† See his Proposal for the Liquidation of the National Debt, &c. Rev. vol. lxxviii. p. 444.

menoudous heights, from very small beginnings, are warnings that *speak in thunder* to the inconsiderate and precipitate, who thoughtlessly advise, or hastily incite others to execute, what may not only produce a temporary disorder, but overwhelm thousands in inevitable perdition.\*

What, cannot we wish to alter the mode of providing for one order of men in the nation, from a way that proves disagreeable to others, to a way more easy to themselves, without apprehending the ruin of the whole? A fat pluralist would "speak in thunder," even to a mild proposal to reduce the inequalities of benefices, and enjoin residence: yet no thunder either from heaven or earth punished the daring resumption of abbey lands\*!

To Sir Francis Blake's proposal for abolishing what he deems unnecessary dignities in the church, our Author replies,

'Is not this doctrine of yours directly applicable to every rank in life, to the Peerage and Baronetage, as well as to the Clergy? Can you advance one single argument for the abolition of the different distinctions in the Church, that will not militate with a double force against all the higher distinguishing ranks in life, and recoil upon your own head with such persevering fury, that I believe all your ingenuity will be found insufficient to extricate yourself from the impending blow? Destroy distinction, and you destroy subordination, order, and decorum. If it be absolutely necessary amongst one class of mankind, it is in another, for the rule holds good through the whole, and is invariably so in the time past, the present, and the future.'

This does not appear *prima facie*, and is mere local argument. For, were the question to be decided at Edinburgh, Amsterdam, or Geneva, they might at either of those places argue, that as Christ's kingdom is not of this world, it is not sufficiently clear that his servants have any professional claim to a participation in worldly offices and dignities; nor why a hierarchy should be erected, rising from the confessedly useful station of a parish priest, through several expensive degrees, until it reaches, and unites with, the highest poli-

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\* The above instance is full in point, considering the scornful indiscriminate reproach which the writer casts on ALL attempts at reformation. Referring to the sale of Sir Francis Blake's pamphlet, he observes, 'The third edition is, no doubt, sufficient evidence of its favourable reception with the Public, who is ever anxious to patronize the wildest chimeras, and the most improbable inconsistencies, if they be only sanctioned by the palatable word, Reform. This has been an *ignis fatuus* to mislead the credulous, from the earliest accounts of time, even to the present day. It favours their humours, and accords with their ill-grounded prejudices, by promising a speedy exemption from all their burthens, real or imaginary. This proposition, however improbable in the execution, or delusive in the event, readily finds a number of votaries, by indulging their hopes, and flattering their prepossessions. But how far the final issues of these ill-concerted reformations, have quadrated with their expectations, the histories of past ages inform us. Here is a lesson for the credulous, and a warning for the precipitate!'

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tial order in the state: and they might appeal to their own establishments to justify their doubts. They might probably conclude by proposing a solution of that undeniable paradox, how it comes to pass, that the professed, the peculiar servants of the meekest and most self-denying Master in the world, should universally in all ages prove to be the most aspiring class of the sons of men.

To the Baronet's proposal to fix all incumbents to the livings they accept, and to put a stop to removals, he pleads,

'To cut off all the hope and expectation of advantage from change of place, would be not only an intolerable, but even an inhuman prohibition, and lay the clergy under such unsufferable restrictions, as would render existence an actual punishment. When a clergyman is presented to a living, let the situation be where it will, whatever inconveniencies he may labour under, whatever difficulties experience, he must with all the passive tameness of an inanimate substance, set himself down contented; and learn to bear, because there is no remedy, the insults of petulance, and the impertinence of superiority.'

This author overlooks the chief temptations to shifting from benefice to benefice, from pecuniary motives or indulgence in pleasure, by ingeniously pleading causes that may better bear producing, and he justifies the translation of bishops on similar ground. But might not one of the before-mentioned Calvinists tell him, that the previous question to be settled is, whether the profession of preaching the Gospel, is to be engaged in as a lucrative employment, like law or physic; or whether we have a right to expect the practice of our spiritual guides should be solemnly regulated by the disinterested doctrines which they preach, like men who look for their reward in a better place? That is, whether their true call is from conviction within, or from worldly considerations without? If the latter, then indeed all his reasoning, and all their practice, will be in character, and so far unanswerable.

His arguments in favour of tithes, are such as are always pleaded; and we do not see that he adds to their force, or states them to peculiar advantage.

Art. 17. *A Vindication of the Conduct of the Clergy, who petitioned the House of Lords, against two Bills relative to Tithes, in the Session of Parliament held in 1788. By a Southern Clergyman. With an Appendix, containing his former Answers to certain "Allegations." With Additions. 8vo. 1s. Dublin, printed; London, reprinted, for Robson and Clarke. 1788.*

The eternal wrangling between clergymen and their flocks, about apples, turneps, potatoes, and pigs; their eager appeals to courts of law, and to the Public, computing the value of crops, and calculating profit and loss, are so disgraceful to their professional character, and so subversive of the principles they profess to believe and inculcate, that we are astonished they are not more desirous than the Public can be to have the nature of their incomes altered to some mode less irksome both to the payers and receivers.

Discontented as the English clergy appear to be, they are looked up to with envy by their brethren in Ireland, who have indeed far more serious grievances to state; their incomes are not in general so liberal, and the collection of them is disturbed by the ravenous inter-

vention of armed associations, capable of perpetrating any outrages that lawless violence and brutal ignorance may happen to dictate.

The Bill which especially excited an alarm among the clergy in Ireland, was an amendment of the Act to encourage the improvement of barren and waste land, by exempting such improved lands from payment of tithe for seven years, provided such land had not paid tithe for seven years before. The principal objection of the clergy to this bill was, that most of the land in that kingdom which had not paid tithe, through the negligence of the proprietor or tenant, and not on account of actual barrenness, would thus be exempted on being tilled; and that it lay on the clergyman to prove that it had paid tithe before; a proof not easy to be adduced in the disturbed state of the country. Satisfactory amendments were made to this bill by the Lords, and then it was rejected by the Commons.

This pamphlet contains a very temperate state of the case, but we cannot enter farther into it.

Art. 18. *A Defence of the Protestant Clergy in the South of Ireland; in Answer to the Charges against them, contained in the Right Hon. Henry Grattan's Speeches relating to Tithes, as they are printed, and said to have been delivered in the House of Commons, on the 14th and 19th of February 1788. With a Postscript, containing some Remarks on his last Speech on the Re-agitation of Tithes, delivered the 11th of April 1788. By Authenticus. 8vo. 2s. Dublin, printed; London, reprinted for Robson and Clarke. 1788.*

Popular as Mr. Grattan may heretofore have been in Ireland, he must resign all pretensions to the esteem of the clergy there, since his late orations on the subject of tithes; wherein he has pointedly charged them with extortion, oppression, and injustice in levying these offensive dues. The present writer promises that his name shall be forthcoming whenever Mr. Grattan will avow the speeches published as his, to be those delivered by him, a degree of sanction which they have not yet obtained; and declares his sole purpose to be 'to prove the general charges against the clergy ill founded, the proofs brought to support them inconclusive, and that the fullest examination of facts the nature of the subject will afford, proves the direct contrary of those charges, even that the general conduct of the southern clergy is just and moderate, and merciful and praise-worthy.' In the execution of this task, he appears to have taken meritorious pains in collecting 'the solemn and accurate returns of the clergy to their bishops,' in several dioceses, comparing the tithe rates actually charged on the land, with the average amount of crops, and the *real* tithes of those crops; according to which statements, the rates at which they are customarily set, appear to be indeed very moderate, being little more than one half of the legal claim. He enters into a circumstantial detail of the studied difficulties and insulting obstructions contrived to defeat the clergymen's attempts to collect their tithes, and their behaviour under these embarrassments, with great appearance of candour; so that until Mr. Grattan shall, in a similar manner, support the positive allegations attributed to him, they will inevitably be considered as hasty, injurious invectives, among the few who think it worth their while to examine both sides of a question.

Accusa-

Accusations indeed that coincide with popular humours, triumph long before defences are listened to; but if at length they are found to be valid, the event will afford ample consolation. But this event must be patiently waited for, as we are given to understand, that Mr. Grattan's speeches have been translated into Irish at Cork, for the benefit of *the populace*.

While clergymen conscientiously discharge their important duties, we cannot but sympathize with them when we find that the law which should be their protection, fixes them in an uneasy situation. This seems peculiarly the case now in some parts of Ireland; yet though such clergymen have better reasons to plead for deserting their turbulent flocks, than those who forsake them in pursuit of filthy lucre or sensual pleasure, they have a more forcible tie to stay with them, where it is practicable, to overcome evil with good, and to reclaim them by a zealous example of the Christian virtues, in the fervent discharge of their pastoral functions: it is on this ground that we cannot heartily subscribe his extenuation of non-residence by precedents. He observes—'As to Mr. Grattan's tax on non-residence, I agree with Mr. Grattan, that it would be strange if it had become necessary; but I entirely deny that it is necessary, or that the southern clergy are more frequently non-resident than their brethren, either in other parts of the kingdom or ENGLAND. Mr. Grattan has produced no proof to the contrary.' This is merely one part of the clergy sheltering their criminal conduct under that of another, who may avail themselves in the same manner.

### EDUCATION, DICTIONARIES, &c.

Art. 19. *Entick's New Spelling Dictionary*, comprehending a copious and accented Vocabulary of the English Language. Revised, Corrected, and Enlarged throughout, by Will. Crakelt, M. A. Rector of Nursted and Isfield in Kent. Small 4to. 4s. bound. Dilly. 1788.

In our Number for July 1786, p. 74, we noticed Mr. Crakelt's former edition of this useful work. The present is said to have received many corrections and additions, and is in a remarkably elegant style, the paper and the type being both very beautiful.

Art. 20. *The Ground Work of the Grammar of the French Language*, upon an entirely new Plan, &c. By Jean Jaques D'Etrouville. 12mo. 2s. 6d. bound. Dilly. 1788.

This performance may be useful to those who have made some proficiency in the French language; but to the beginner, it will be rather obscure and unintelligible. It wants the properties of an elementary book, the principal of which are plainness and perspicuity.

Art. 21. *The Complete Vocabulary in English and French, and in French and English*, properly accented, and disposed under above one hundred Heads, either alphabetical, or agreeable to the natural Order of Things. Comprehending at one View all Words that can occur relative to any Subject, &c. &c. 12mo. 2s. 6d. bound. Robinsons.

This work appears to be compiled with care, and will be useful to the learner, particularly to foreigners, on account of the accentuation of the English words,

Art.

Art. 22. *The London Gentleman's and Schoolmaster's Assistant*. Containing an easy and very comprehensive System of Arithmetic, &c. &c. By Thomas Whiting. 12mo. 2s. bound. Longman. 1787.

This performance, like many other elementary books of arithmetic, is well calculated to give boys that assistance which is necessary, and to lessen the labour of the schoolmaster.

Art. 23. *A new Method of learning French*, in a practical and easy Way: being an Illustration of *all* the French Verbs, systematically arranged, and combined in short Sentences, with the Substantives and other Words to which they are most likely to be connected: with an English Translation, so very literal, as to answer to the French, Word for Word, without offending the Rules of Construction. By Mr. Du Mitand, Teacher of Greek and Latin, and of the Ten principal European living Tongues; Author of several Grammatical Works. Crown Octavo. 6s. Boards. Printed for the Author, Great Suffolk Street.

This book appears to be exceedingly well adapted to give the learner of the French language an extensive command of words. The mode of expression, in English, as well as in French, is commonly very correct. The improper monosyllable, in the title-page, which we have printed in *Italic*, should be corrected in the next edition.

#### MATHEMATICS, ASTRONOMY, GEOGRAPHY, &c.

Art. 24. *Elements of Algebra*; to which is prefixed a choice Collection of Arithmetical Questions, with their Solutions, including some new Improvements worthy the Attention of Mathematicians. &c. By John Mole. 8vo. 5s. Boards. Robinsons. 1788.

As an Introduction to Algebra, the performance before us has no small merit. It gives the notation and common rules with great perspicuity and ease. The Author does not proceed to the higher parts of the art, such as the geometrical construction of equations, and the application of algebra to geometry. On series, both finite and infinite, he is very brief. To atone for this, he is diffuse in explaining the several known methods of solving affected\* equations, and on this account his book is truly valuable; for although it contains nothing new, yet by judiciously arranging what former writers have given in detached pieces, Mr. Mole has here offered to the public, in one view, all that is necessary to be known for solving in finite terms the quadratic, cubic, and biquadratic equations, where such solution is possible.

As to the 'choice collection of arithmetical questions,' we can see no reason why it is *prefixed* to an elementary treatise on Algebra; its proper place, if it was to be inserted, would have been at the end of the book; our reason for thinking so, is because some of the questions are solved by methods deduced from the propositions in the treatise which follows. See Question 85.

On the whole, we do not recollect to have before seen the common rules given with so much clearness, nor the principles on which they are founded, so plainly demonstrated.

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\* Written sometimes (and by this Author) *affected*.

Art. 25. *A Short Introduction to Geography*: to which is added an Abridgment of Astronomy. Compiled by Richard Wynne, A.M., and translated into French and Italian by Catharine Wynne. 8vo. 4s. Boards. Becket, &c. 1787.

This treatise was compiled by Mr. Wynne, several years since, for the use of his daughter, who, for her instruction, translated it into French and Italian. As these languages, with a little geography and astronomy, form the principal part of a modern young lady's literary pursuits, the plan seems well calculated for the times; independent of the excellent scheme, which, we know not for what reason, is rejected in most schools, of conveying, along with the knowledge of languages a knowledge of things.

Art. 26. *A Treatise on Geography, the Use of the Globes and Astronomy.*

In the Order which the mutual Connection and Dependence of the several Parts require towards a perfect Understanding of the whole. By William Fairman, Teacher of Mathematics. 8vo. 4s. Boards. Johnson. 1788.

To comprise every thing relative to the study of geography and astronomy within the small bounds of one octavo volume is absolutely impossible. The Author has not therefore attempted it, but he has given, 1st, A general description of the terraqueous globe with its divisions, &c. 2d, The method of performing several of the usual problems in geography and astronomy by the help of artificial globes. 3d, A brief account of the solar system, with the explanations of many of the phenomena observable in the heavenly bodies.

The work is written in an easy and perspicuous style; and will afford a sufficiency of general information to such readers as do not wish to enter into deep mathematical investigations.

Art. 27. *The Use of the Ge-organon and improved Analemma*, or Substitutes for the Terrestrial and Celestial Globe. Invented by B. Donne, Teacher of Mathematics and Natural Philosophy at Bristol. 8vo. 1s. Faden, 1788.

This pamphlet explains the construction, and describes the uses, of two instruments on pasteboards, with which it is accompanied; one of them is called the Ge-organon, and is sold for 10s. and the other, the Analemma, price 3s. 6d.

They are intended to supply the place of a pair of globes; in solving several geographical and spherical problems. The Ge-organon is an orthographic projection of the sphere on the plane of the Equator, and it consists of two parts, one hemisphere in each. The Analemma is an orthographic projection on the plane of the Meridian. The manner in which they are fitted up with moveable circles is ingenious, though similar to what we have often been shewn by that truly mechanical Astronomer, the late Mr. Ferguson.

The principal use of a pair of globes is to convey a proper idea to the tyro, of the figure of the earth, and of the relative position of the circles of the sphere; and to give accurate delineations of the terraqueous globe and starry firmament. When constructed even in the best manner, they never can be used for the solution of problems where accuracy is required; they are more useful as illustrating the mode in which problems are to be solved than as being subservient

to the solution itself. We wish to be understood with some limitation; for where a few minutes are not regarded, the rising, setting, and southing of the heavenly bodies, with several other particulars respecting them, may be known by a pair of good globes.

This being truly the case with globes, we fear that substitutes for them will be liable to the same objections. But there is still another difficulty; projections are only the shadows of the sphere, and require the tyro's imagination to supply those ideas of the substance, which a picture or shadow cannot convey.

If, however, the young geographer has already obtained a knowledge of the relative situation of the circles, and their general properties, he will find the cheap instruments which Mr. Donne has here offered of great use, where accuracy is not wanted, in solving various problems. The *Analemma* will, on some accounts, be useful to the spherical trigonometrer, as he may readily place it so as to represent several triangles in their true figure, without the trouble of delineating each triangle.

### NATURAL HISTORY.

**Art. 28.** *An History of Fungusses growing about Halifax* \*. With Figures copied from the Plants when newly gathered and in a State of Perfection, and with a particular Description of each Species, in all its Stages; the whole being a plain Recital of Facts the Result of more than Twenty Years Observation. By James Bolton, Member of the Nat. Hist. Society at Edinburgh. 4to. Vol. I. and II. 2l. 2s. each coloured, or 18s. plain. Boards. White. 1788.

No order of plants has perhaps been so little attended to by Botanists, as that which Mr. Bolton hath here undertaken to elucidate. The *Fungi* are, for the most part, useless plants; some of them indeed have been successfully used in surgery; and other species hold distinguished places in the catalogue of our culinary dainties. Many of them are extremely noxious to the human frame; and others, by their septic quality, undermine and destroy our habitations. To be able to distinguish their several species is therefore of the utmost consequence; and this task becomes the more difficult on account of their great similarity to each other, and the little variety that is observable in the small number of parts of which these simple plants consist.

In the introduction, Mr. Bolton gives the generic characters of the Fungi, illustrated with figures. To the *genera* established by Linné, he has added one which he calls *Sphæria*, with the following character: 'A Fungus having numerous spherical or oblong vesicles, regularly arranged under some part of its surface; which vesicles discharge a dust or powder.'

Having gone through the descriptions of the *genera*, Mr. Bolton explains the different parts of the Fungi, and defines the technical words.

The plants are each amply described, and etchings given of every species, in three or four different states; the number contained in

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\* Yorkshire.

these two volumes is 105, of which 86 belong to the genus *Agaricus*, 14 to *Boletus*, 3 to *Hydnum*, and 2 to *Phallus*. The remaining genera are to form the contents of the third volume; on the publication of which, when the whole lies before us, we shall enlarge our account of Mr. Bolton's History of *Fungi*.

Art. 29. *A Botanical Arrangement of British Plants*, including the Uses of each Species in Medicine, Diet, Rural Oeconomy, and the Arts. With an easy Introduction to the Study of Botany, &c. The Second Edition. By William Withering, M. D. F. R. S. &c. 8vo: Vol. I. and II. 14s. Boards. Robinsfons. 1787.

These two volumes have been long unnoticed, though not forgotten; the most material parts of this new edition, will, we suppose, be the class of *Cryptogamia*—the Introduction to Botany—the Glossary of Terms, &c. promised in the third volume. In expectation of that volume, we have deferred and must still defer any farther account of Dr. Withering's great and laborious undertaking:—for which the English Botanists will be much indebted to him.

### HUSBANDRY.

Art. 30. *The Farmer convinced; or the Reviewers\* of the Monthly Review anatomized; their Ignorance exposed; and their vague, futile, and fallacious Assertions refuted, &c.* By Benjamin Bramble, an old experienced Farmer. 8vo. 1s. 6d. Newbery. 1788.

Mr. Winter being much dissatisfied with the account which we gave of his book on Husbandry, in the Review for April last, vents his spleen in the present publication with all the bitterness that can be conceived †.—God forbid that we should wish to curtail the liberties of British subjects; on the contrary, we rejoice to think that every man possesses the right of appealing from the decisions not only of reviewers, but of all other classes of critics, to that of an impartial public. Long may the liberty of the press remain inviolated! Among other national blessings, it encourages the manufacture of paper; but, on this occasion, we cannot be patriotic enough to consume much of this commodity, lest our readers should complain that we make them purchase what is of little consequence to them. We heartily join issue with Farmer Bramble in this appeal; and cheerfully rest our cause on what has been already published on the subject. Were it necessary to advance any farther in support of our opinion of his unfortunate book, we should only advise “those whom

\* But who are the Reviewers of the Monthly Review? Goliath as he is, Mr. W. alone cannot constitute a plurality; and we know of no other Reviewer of our Journal.

† Though the pamphlet is said to be written by Benjamin Bramble, yet the style, when compared with that of the *System of Husbandry*, clearly betrays its real author. We are not, however, surprised that he does not avow the work: his conduct in this particular is, perhaps, the most natural, if not the most honourable, that he could have adopted: it shews that he is capable of some degree of prudence.

it may concern" to read the present pamphlet, with the work that gave rise to it, and then we think they will need no farther proofs of the justice of our remarks. They will likewise have the satisfaction of seeing Mr. W—'s *System of Husbandry* revised no less than *three times* in the Farmer's performance. It seems that a man has a wonderful degree of patience with regard to his own works. He is evidently, however, a very inaccurate reviewer of the works of others. *Ex. gra.* in page 19, he quotes a remark of ours, in the *Rev.* for August 1787, p. 99, which he ascribes to Mr. Marshall, though it is evidently marked as the Reviewer's own words, in the most precise manner;—yet he professes the most scrupulous accuracy, for he says, p. 42, 'If the works of any author had been misrepresented by Benj. Bramble, *am* apprehensive that his future criticisms and assertions would not be credited.'

The only part of this publication, which can prove in any degree interesting to the practical farmer, is the result of an experiment made by Mr. Winter, in 1787, to ascertain the proper distance for drilling wheat; the result is as follows: The intervals of 9 inches produced 5 bushels, 2 pecks and an half, more than those of 11 inches—and the drills of 7 inches produced 4 bushels; 2 quarts more than those of 9. Those of 11 inches produced 60 lb. 6 oz.—9 inches, 60 lb. 10 oz.—7 inches, 61 lb. 4 oz. per bushel of 8 gallons.

Had Mr. Winter ascertained all his assertions in a similar manner, he would not have complained of our treatment of his book; but we regret that he has not mentioned the extent of ground sown with the drills of each sort. He only says that the experiments were made in a field of nine acres. If it was divided into equal parts, so that there were 3 acres in each, then the drills of 7 inches produced *per acre*, 3 bushels and 1 peck, nearly, more than the drills of 11 inches, and the grain of a better quality. This is an important fact; and the public are obliged to Mr. W. for communicating the experiment.

We are sorry that Farmer Bramble's pamphlet contains nothing else worth communicating to our agricultural readers.

## M E D I C A L.

Art. 31. *The Medical Reform.* Containing a Plan for the Establishment of a Medical Court of Judicature to correct Abuses of the Profession of Physic in all its Branches; and a Medical College to give full Instruction to Youth intended as Surgeons for the Navy or Army, without Expence to the Nation, or Oppression to Individuals. Being a Letter to the Right Honourable William Pitt, Esq. 8vo. 2s. 6d. Deighton. 1788.

That there are abuses in the mode of the practice of physic must be evident to every observer. To remedy these abuses must be the task of an intelligent and dispassionate man, neither of which epithets seem applicable to the anonymous author of the pamphlet which now engages our attention. It is evidently the production of a man who, perhaps unaccustomed to "the spurs that patient merit of th' unworthy takes," and thinking like many young men who often 'think too highly of themselves,' has been disappointed in his expectations.

A reform



A reform in the mode of medical practice can only be effected by the universal concurrence of the whole faculty, especially of those who are the most eminent in the profession; for, as is well observed in the preamble to the Charter of the College of Physicians, "most of the king's liege people cannot discern the uncunning [*viz.* physicians] from the cunning." Professional men can therefore be the only judges to determine what persons are qualified for the important charge of the health of the *king's liege people*.

The Author of this pamphlet, after stating, in an exaggerated manner, the abuses in the practice, especially among the apothecaries, recites the laws for the government of the mode of practice in most of the European kingdoms, and recommends a plan to be adopted in England, which he thinks might remove the alleged evils. For the particulars of the plan we refer to the pamphlet.

The Author warmly espouses the cause of Dr. Kentish; so warmly indeed as to excite a supposition in suspicious minds that Dr. Kentish himself may be the author. Be this as it may, if the Author thinks that Dr. Kentish has been ill-treated by the College, we would recommend to him a method of coming at the truth in a most effectual manner. It is simply to request the Doctor *speedily* to publish to the world (for, thanks to the government under which we live, no body of men can control the liberty of the British press) the particulars of his examination, with the reasons why the College refused his admission as a licentiate. The public may be deluded, and, in certain cases, be persuaded by declamation and rhetoric, but it can only be convinced by facts properly stated, and deductions justly drawn from such statement. It has been often said, and the Author says, page 54, "The truth will soon appear; and when the public are in possession of the questions and answers, which I understand will be given upon oath, we shall see whether or not this unfortunate young man has reason to complain." Why not publish them *speedily*? Why is their appearance delayed? The longer the publication is deferred, the more Dr. K.'s reputation suffers by the procrastination. It is now above six months since this plan of a *medical reform* was published.

Art. 32. *Observations on the Pharmacopœia Collegii Regalis Medicorum Londinensis*, 1788; annexed to the *Observations on the Specimen Alterum*, pointing out many striking Defects, &c. &c. 8vo. 6d. Robinsons. 1788.

This publication, like that which we have before noticed in our Review for January last, p. 47, is replete with severe criticism. The Author professes to attack error 'though it should be mounted on the wonders of the world, and be guarded by the Colossian pillars of medico-collegiate consequence.'

Many of the criticisms are the same with ours, in the Review for June last, page 449. This observer is extremely severe on the *arbitrium*, and the name of the alkaline salt, which that *arbitrium*, *quod natu gubernat*, suggested. He charges the College with having adopted *some* of the amendments which he proposed; but, in order to avoid the supposition of regard to the anonymous author, he intimates that the College has rejected his terms, and supplied their place with others more objectionable.

Among

Among the good criticisms on the *Pharmacopœia* which are given by this able pharmaceutical chemist (he justly deserves the title, though he is too liberal of abuse), are the remarks on the inspissated juices. As a specimen of his style, take the following remark on the inspissated juice of lemons :

‘ Among the *succi* what use is proposed from the inspissated juice of lemons, save an unnecessary and ridiculous expence ; for the product from a very large proportion of the depurated juice will be extremely small indeed ! Are its virtues heightened by the process ? Does necessity require us to preserve it in this form, for any purpose ? Cannot we have always the expressed juice when requisite ? If so, why prescribe so trifling, so unnecessary, and so expensive an article ?’

In a similar, and sometimes more severe manner, does the Author proceed through the whole of his pamphlet ; shewing in many instances the defect of chemical science in the committee who superintended the compilation and publication of the *Pharmacopœia*.

The Lumleian lecturer does not escape the lash of this critic, who takes every opportunity of censuring the notes to his translation ; that they are open to censure is beyond a doubt, as may be seen by the account of them in our Review for July last, p. 22 ; and this Author has, with a display of much chemical knowledge, justly pointed out the errors with which they abound, but with a severity that borders rather too near on illiberality.

## P O E T R Y.

Art. 33. *Secular Ode in Commemoration of the glorious Revolution* MDCLXXXVIII. By William Mason, M. A. 4to. 1s. Robson and Clarke. 1788.

Ever true to the ‘ soul-expanding’ cause of liberty, the genius of Mason does not forget in age, the theme which in earlier days gave rapture to the ‘ votive Lyre.’

‘ He, at the vernal morn of youth,  
Who breath’d to liberty and truth,  
Fresh incense from his votive lyre,  
In Life’s autumnal eve, again  
Shall, at their shrine, resume the strain,  
And sweep the veteran chords with renovated fire.’

The late very laudable commemoration (in various parts of the island) of that REVOLUTION which secured to this happy country the blessings of civil and religious freedom, was, indeed, a noble theme ; and we rejoice that there were not wanting a Mason and a Hayley to aid the festive celebration, and crown the sacred rites with a garland woven by the lyric muse.

After paying a just tribute to the memory of the Hero who secured to us

‘ The charter’d rights of British Liberty,’

the poet, in the conclusion of this (too short) poem, happily seizes the occasion to introduce the present popular topic of Negroe-slavery ; ending with a generous prayer, in behalf of the public, that

‘ Not

- ‘ Not unto us, indulgent Heaven,  
 ‘ In partial stream be freedom given;  
 ‘ But pour her treasures wide, and guard with legal sway!’

Art. 34. *Occasional Stanzas*, written at the Request of the Revolution Society, and recited on their Anniversary, Nov. 4, 1788. To which is added, *Queen Mary to King William*, during his Campaign in Ireland, 1690; a poetical Epistle. By William Hayley, Esq. 4to. 2s. Cadell. 1788.

Mr. Hayley enters more deeply into the subject than Mr. Mason has done. His poem is, in point of composition, more elaborate, and of greater extent; and we may venture to pronounce that the same which he has acquired by his former productions, will suffer no diminution, from this harmonious and manly performance. The three concluding stanzas may be given by way of specimen :

- ‘ That transient honour might be gain’d,  
 How oft, by falsehood’s subtle vow,  
 Has thy pure name, O freedom! been profan’d,  
 Tho’ Heaven abhors not falsehood more than thou!—  
 Thro’ every clime thy feet have trod,  
 In this abuse thy power we see;  
 Miscreants who injur’d man, and mock’d their God,  
 The slaves of hell, affecting to be free,  
 Have ever loudly feign’d a reverence for thee.  
 ‘ Be known to unsuspecting youth,  
 Both by thy fruits, and by thy source;  
 Thy parents, Fortitude and Heavenly Truth!  
 Thy offspring, Safety, Honour, Wealth, and Force!—  
 A century has now confirm’d  
 The blessings that in thee we find;  
 Then, Freedom! be this season ever term’d  
 Thy jubilee, where no illusions blind,  
 But justly-founded joy invigorates the mind.  
 ‘ Britain! dear parent, if to thee  
 My voice unstain’d by servile art  
 Pays reverence due, and, proud to hail thee free,  
 Pours the true fervour of a filial heart;  
 If thou hast ever rul’d my lyre,  
 Thus let thy inspiration run;  
 Let each who hears it, catching patriot fire,  
 Prize, above all by slavish interest won,  
 The blessing to be prov’d thy undegenerate son.’

The *Epistle from Queen Mary to King William*, is well imagined, characteristic \*, and tender in the extreme. It breathes the poetry

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\* For the circumstance of epistolary character, we are referred, by the author, to the original and most interesting letters of Queen Mary, inserted by Sir John Dalrymple, in the Appendix to his *Memoirs of Great Britain*. These letters, says Mr. Hayley, exhibit the character of this admirable woman, in the most affecting point of view, and fully justify all the praise that has been given to the tenderness of her heart, and the dignity of her mind. See more on this head in our account of Sir John’s publication, Rev. vol. xlix. p. 11.

and pathos of Ovid, without (as must necessarily be the case) the possibility of admitting one spark of his amorous and sometimes licentious effusions.

## NOVELS.

Art. 35. *Sydney Place*; or the Bracelet. 12mo. 2 Vols. 5s. sewed. Lane. 1788.

“Parents have flinty hearts: no tears can move them:

Children must be wretched!”

ROMEO.

Yes, parents *must* have flinty hearts, and children *must* be wretched; or how could the modern novelist furnish a proper entertainment for the ladies? In the present performance, Miss Clara Harvey is in love with the *charmingest of men*, while her father is obstinately bent on her marrying another. She writes a great deal *about it and about it* to her friend. This friend is in a terrible taking at the news, and administers condolences and *consolements* as liberally as the Pope dispenses his indulgences and bulls. This cruel parent, however, dies in the nick of time, as all cruel parents should—and Miss is happy with the man of her heart. It is but justice to acknowledge, that this production is superior, in point of composition, to the motley, we had almost said the undefinable tribe to which it belongs.

Art. 36. *The School for Tutors*. Consisting of a Series of Correspondence chiefly between a young Gentleman and his Tutor. 12mo. 2s. 6d. sewed. Flexney. 1788.

This little volume is said to be the production of a lady, and there is no fort of reason to question it. It is written in the slight and extravagant style so fashionable with the modern female Novelist. ‘When I entered the house, I own I was astonished at the figure of Mr. Villers, though prepared, by Harriet’s account, to see something more than mortal.’ That is, Mr. Villers was found to be *more than something more than mortal*—(For so the passage must be interpreted, or how could the writer who was *prepared* to see a Deity be *astonished*?)—A discovery by the way, which we believe none but the authoress would ever have made. To the *morality* of this performance we must give our praise.

On first opening this book, we were led, by the title-page, to suppose it a Treatise on *Education*; but it must rank in the Novel class.

Art. 37. *Disinterested Love*; or the Modern Robin Gray: In a Series of Letters founded on Facts. By a Widow Lady. 12mo. 2 Vols. 4s. sewed. Hookham. 1788.

The story here presented to us is not very interesting: neither is the language at all times sufficiently correct. The performance, however, has the merit of being written in the cause of virtue, and we may therefore recommend it with safety to the youthful Reader. It is published for the benefit of the Writer and her family.

Art. 38. *The Apparition*. A Tale. By a Lady. 12mo. 2 Vols. 4s. sewed. Hookham. 1788.

A simple, yet agreeable story. The writer is evidently of the Walpolian school. The ‘broad hand’ which was seen on the staircase, as described in the *Castle of Otranto*, is no doubt in the me-

mony of several of our Readers. The visits of the *Apparition* remind us of this and some other circumstances in that admired Romance. But the pupil is at many removes behind the master.

- Art. 39. *Edward and Harriet; or the Happy Recovery.* A Sentimental Novel. By a Lady. 12mo. 2 Vols. 5s. sewed. Allen. 1788.

*Quousque tandem abutere, Catilina, patientia nostra?* How long, O *Novelist!* wilt thou abuse our patience? How long wilt thou continue to persecute us by the publication of 'Nothings,' and those too in 'so strange a style'—So nonsensically, so stupidly written, that even Laughter is unable to exercise his functions on them.—How long, we say, wilt thou continue this?—Why wilt thou put us under the disagreeable necessity of seizing the whip?—of lashing thee—

—"Naked thro' the world:  
Even from the East to the West."

- Art. 40. *Death's a Friend.* 12mo. 2 Vols. 4s. sewed. Bew. 1788.

*Felo de se.* What may have induced the unhappy gentleman to commit so rash an action, we cannot pretend to say. 'Tis pity, however, that his friends did not hinder him from seizing on that dreadful weapon—a pen\*.

#### MISCELLANEOUS.

- Art. 41. *Remarks on the Speech of Lord Thurlow, on a Motion for the House to resolve itself into a Committee on the Insolvent Debtors Bill.* Wherein the Impolicy and Injustice of Imprisonment for Debt, are clearly demonstrated. By Charles Clifford, Esq. 8vo. 1s. Ryall. 1788.

Lord Thurlow has given great offence to some persons by his opposition to an insolvent debtors bill, and, among others, to Charles Clifford, Esq. who undertakes to write in the cause of humanity, but does not appear to understand, that ill language is injurious to that cause. But overlooking his manner to attend to his matter, it may be observed, that were it possible to discriminate accurately between the cases of debtors, every degree of humane attention would be clearly due to unfortunate industry and *frugality*: this, however, is impossible in general regulations; and we are apprehensive there is but too much cause for one offensive declaration, 'that for one cruel creditor that appeared in the courts of law, there were twenty cruel debtors.' If 'there are now three thousand persons confined for debt in the different prisons of this free kingdom,' we may safely, in a general view, look to the dissipated manners of the times, and to the attendant unwarrantable and desperate schemes of speculation, for the causes, rather than 'to unforeseen accidents intervening between the time of contracting the debt, and that fixed for payment.' If young persons at their first setting up, on precarious foundations, will anticipate wealth by launching out in the style in which prudent men, long established in profitable trades, leave off, to enjoy the well earned

\* The hero of this novel, after taking a dose of poison, writes a paltry letter to his friend in justification of the 'heinous act.'

fruits of progressive industry ; a vice which is but too prevalent every where ; their ruin cannot claim the indulgence of being ascribed to ' unforeseen accidents.' But this is a very tender subject to touch on in particular instances ; friendly caution in due time, during the heyday of their career, would be spurned at as insult ; and when it is too late, reproach is useless, and however just, will be termed cruelty ; so that events must take their natural course, and according to the homely proverb, as men brew, so they must drink.

To trace the causes, would be straying too widely from the present subject ; but, in fact, the country is over-run with retail traders in all branches, or with idle interlopers who live between the importer, the manufacturer, and the consumer ; who consider the exemption from handicraft labour, and the receiving articles with one hand to deliver them with the other, as a *sort* of claim to gentility, and who assume the privilege accordingly. The eagerness of competition between these useless transferers of goods, facilitates the obtaining of credit by any man who will avail himself of it : but the power of imprisonment is nevertheless too much for one man to have over another ; he ought not to be suffered to revenge his own temerity on the community, by locking up an insolvent member, who, in one capacity or other, might still be useful. Setting, therefore, humane considerations aside, the laws respecting debt ought to be wholly new modelled, instead of being patched up to perpetuate the struggle between those who want prudence, and those who want principle, for the emolument of the bar. Were imprisonment for debt abolished, it would give a wholesome check to excessive credit ; and if tradesmen were obliged to be more circumspect in parting with their goods, it would not be the worse for fair trade, however it might affect what ought to be checked ; a man risking his own and other people's welfare on speculation, and trusting to lucky hits for snatching a rapid fortune against the ordinary course of human events.

Art. 42. *Continuation of Yorick's Sentimental Journey.* 12mo. 2s. 6d. sewed. Symonds. 1788.

The Author is very happy in *imitating* the breaks and dashes, and scanty pages of the otherwise *inimitable* Sterne. In these respects he even exceeds his original : his breaks and dashes are much *longer* ; and his pages are replete with *nothing*. Sterne had but one blank leaf in a volume ; but this book (if you measure by *meaning*) is all blank, from the beginning to *FINIS*.

Art. 43. *Royal Recollections on a Tour to Cheltenham, &c. in* 1788. 8vo. 2s. 6d. Ridgway.

The perusal of this satire might have entertained us, had the ridicule been aimed at an object less respectable than the character of a most worthy prince ; whose virtues will be remembered and revered when all the squibs that have been darted at him by the *wits* of the age will be extinguished, and forgotten for ever.

Art. 44. *An authentic Detail of Particulars* relative to the late Dukes of Kingston. 8vo. 3s. 6d. sewed. Kearsley. 1788.

These Memoirs appear to have been drawn up by a person well informed, with respect to the life and adventures of the celebrated lady who is the subject of them. He has related the particulars with skill,

skill, as an observer and developer of the human character,—and with elegance as a writer; and has indeed given us a very pleasing piece of Biography.

The greatest part of our Author's account of this noted and *notorious* Dame of Quality, was first detailed in the public papers; but it is here augmented, finished, and fitted for a more permanent addition to the public stock of literature. The work is likewise enriched with a copy of the *will* of the Duchess; which is, as she herself was, a most extraordinary composition;—and a print of this heteroclitic Being is prefixed, by way of frontispiece, in the character of *Iphigenia*: but whether the elegant *fancy-dress* in which she is *here* exhibited, is exactly similar to the *undress* in which, when Miss Chudleigh, she is said to have made her very singular appearance at the masked ball, about forty years ago, is a circumstance, concerning which we have no satisfactory information\*. The name of Gainsborough, as the *painter*, stands at the bottom of the engraving.

A curious literary anecdote is given, by way of note, in p. 49, relating to a well-known book, published in 1759, as the work of the late Edward Wortley Montagu, junior, Esq; under the title of '*The Rise and Fall of Ancient Republics*.' This book, it is here asserted, was, in reality, the work of the Rev. Mr. Foster, who was private tutor to that eccentric mortal, the *reputed* author. This innocent imposture, it is said, was no other than a good-natured stratagem to lay the close-fisted old gentleman, father to Mr. Montagu, junior, under contribution for a necessary *supply*, which they knew no other means of extracting from him. The contrivance succeeded; and the perusal of the book gave the elder Mr. E. W. Montagu so favourable an opinion of his son's erudition, and application to his studies [to which, in fact, it is said, he never applied], that he opened his purse, and behaved liberally on the occasion.—Mr. M.'s name continues in the title-page of all the editions of the book; of which he thus had the credit, and the advantage of the publication, although, according to this anecdote, he did not write a line of it. Mr. Foster was afterward domestic chaplain to the Duchess of Kingston, and accompanied her to Russia. He died at the age of *eighty-six*.

### THEOLOGY.

Art. 45. *A Practical Essay on the Death of Jesus Christ*. By William M'Gill, D. D. one of the Ministers of Ayr. 8vo. 6s. Boards. Edinburgh printed, and sold by Robinsons, London.

The Author of this sensible, judicious, and useful work, very properly remarks, that, 'whatever the particular ends of Christ's death are, its general and main design coincides entirely with that of his coming into the world, and is the same with it: consequently, no effect inconsistent with that design, or not favourable to it, can be justly ascribed to his death, or expected to flow therefrom; nay, no effect which doth not clearly tend to promote the same salutary

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\* A note, p. 39, asserts that the frontispiece is 'an exact delineation of her dress.' Query the *date* here assigned to the jubilee ball? was it so long ago as the year 1744?

design.'

design.' The *first* part of this Essay proposes to consider the history of Christ's death and sufferings, as related by the Evangelists; the *second*, to explain their effects and consequences, with regard to our salvation. 'I wish,' says Dr. M'Gill, 'to give offence to no man, far less to any sincere and humble follower of Jesus. The subject itself forbids the indulgence of imagination, and demands a close regard to what is written in the Scriptures: besides, I should esteem it a far greater happiness, not to say any thing wrong or ill-founded, than to say what may appear new and surprising, though true; being more solicitous to avoid error in a matter of such moment, than to procure attention; and to be useful, than to appear original. What I propose is to collect together, with as much clearness and precision as possible, the most edifying views and instructions held forth in Scripture concerning the death of *Christ*, and the method of reconciliation through him.' Such is this writer's own account of his design, with which the work itself seems very well to accord. He wisely avoids all party names; and knows no other distinction than that of *Christian*. His book may be perused with advantage by persons of very different opinions; and several may possibly read it with satisfaction and improvement, without perceiving that the sentiments are more of the Socinian than of the Calvinistic cast. Truth and usefulness are the great objects with this Author. His performance may serve to convince the reader that the practical, beneficial, alarming, and consolatory purposes of a divine revelation may be obtained on very different schemes of interpretation. We have sometimes thought the writer, in this part of his work, which is good and useful, rather too diffuse and declamatory, and employing phrases that might appear not perfectly congruous to his plan, though an attentive reader will find them very consistent.

On the whole, we must express our approbation of the work. The style is generally correct, excepting some *Scotticisms*, such as '*proven; pled; prophecies which bore*;' feels it carried home with a knell\* to his heart, &c. &c.' whether these may not be allowable and proper in a writer of that country we will not pretend to determine.

## SINGLE SERMONS.

- I. *An Inquiry into the Moral and Religious Character of the Times*: preached at Basingstoke, July 7, 1788. By John Duncan, D.D. Rector of South Warmborough, Hants; at the Visitation of the Hon. and Right Rev. Brownlow Lord Bishop of Winchester. 8vo. 1s. Cadell.

This is a good, serious, well-written discourse, from Romans, xii. 2.; and being rather speculative than practical, was better suited to the assembly before whom it was delivered, than it would be to a common congregation: and yet a discourse may pass off very well even before a superior audience, that may not stand the test of a cool, strict investigation in the closet. But this is only by way of *general* observation.

\* 'Their jeering gaes aft to my heart wi' a knell.'

Scottish Song—*Thro' the wood laddie.*



The complexion of the times is a subject always open to pulpit animadversion; but when a writer of abilities treats on an old topic, he naturally wishes to recommend his discourse by setting it in a new light: thus Dr. Duncan fluctuates between disagreeable facts which he cannot deny, and a wish to palliate them, in order to make us satisfied with ourselves, and with the preacher who brings us comfort.

After reflecting on the depravity that ruined the Roman empire, and drawing a parallel description of the present British nation in the style of 'a fretful moralist,' he argues that such investives result from partial views, and that while the reigning manners of the *multitude* give a countenance to vice, the general sentiment of the *public* is in favour of virtue \*. We confess ourselves unable to comprehend this paradoxical distinction between the multitude and the public; but every one must clearly see the mockery of virtue, by an empty assent to its principles, if that assent is cancelled by our actions! The Doctor finds some consolation in the liberal plans and subscriptions carried on for benevolent purposes †; but may not 'the querulous' construe public liberality into an indirect way of asserting a privilege from the severity of private scrutiny, in an age when money is substituted to purchase exemption from every troublesome obligation? The Doctor admits, that the vain, giddy, and unprincipled, intrude upon our notice, while modest merit is to be found in private and domestic life ‡. But the times are essentially condemned, when the multitude are given up, and the praise of virtue restricted to private individuals.

His apology for his brethren, in pleading the prevailing relaxation of morals, as an extenuation of their departure from 'the punctuality of decorum §;' appears to us in a very alarming point of view! What is the duty, what the use, of the superior orders in the church? What is the declared object of episcopal visitations? If the fountain be corrupted, well may the streams flow foul. If the least temporizing composition with vice be indulged in that order, on whose *precepts*, and especially on whose *EXAMPLE*, we chiefly rely, to stem the torrent of licentiousness, we refer it to the apologist to declare what is to become of us? Let us not console ourselves, that false *pretences* to religion are falling into discredit, and that the religion of the *heart* is gaining strength ||; for it may justly be questioned, whether it may not be better, to incur the risk of a little hypocrisy, than to congratulate ourselves on a degree of effrontery that secures us from it?

II. Preached at Burnley, in Lancashire, 4th Nov. 1787, on the Institution of Sunday Schools there. By Thomas Collins, A. M. Rector of Compton Valence, Dorsetshire, &c. 4to. 1s. Robson and Co.

This author acknowledges the present Bishop of London, as the first promoter of the institution at *Burnley*, which this discourse recommends. The nature and necessity of Sunday schools, especially in manufacturing counties, is very well insisted on, and it is proposed not *merely* to give the children some instruction, but farther to enlighten their understandings, and endeavour to make good impressions on their hearts.

## C O R R E S P O N D E N C E.

††† By whatever accidents we are led into mistakes, we are always ready to acknowledge them, and think it our incumbent duty to correct them, when we are convinced of their existence;—and we are at all times obliged to gentlemen who take the trouble of pointing out to us any slip either of the pen or the press. An important, and indeed to us unaccountable one occurs in the 38th line of page 268, in our Review for September last. For ‘with *water*’ read ‘*fixed air*.’ The author of that article did not see the proof.

The writer of a letter signed *Verbum Sapienti sat*, has pointed out the above error; but we are sorry that the merit of his favour was allayed by the addition of some illiberal sneers,—such as we always treat with that silent regard which they justly deserve.

\*\*\* We are obliged to Dr. Usher, of Dublin, for his polite letter, in which he shews that we had mistaken his meaning on account of his having expressed himself obscurely. 57.9 is not a typographical error, as was mentioned in our Review for Sept. p. 206.

The longitude, as determined by one of Arnold’s time-keepers, ‘was 6<sup>h</sup> 24’ 58”.2 differing only six tenths of a second from what I made it by observation.’ We referred this to the observation of the lunar eclipse, instead of an observation made on Mr. Arnold’s arrival by *equal altitudes*; this not being mentioned in the Doctor’s memoir, led us to suppose it to be the observation of the eclipse.

††† We are obliged to Captain B. for correcting a mistake in our Review for July last,—where, p. 62, a Tract entitled “*Advice to Officers of the British Army*,” is ascribed to Captain Grose. Our correspondent informs us, that “he knows, *for certain*, that a Mr. Williamson, an half-pay officer, is the author of that ingenious pamphlet:” and we heartily agree with our worthy friend, Capt. B. that “never was satire better aimed.”

||\*|| The Letter signed *Tacitus* came too late to have answered the design of the writer; but, before this time, he will have perceived that we had, unknowingly, fulfilled his wish. We are rather surprised, however, that *Tacitus* should suppose that any regard would be paid to what may be deemed an *anonymous* letter, containing a request, without assigning a reason for his making it, or, in any degree, intimating its propriety. “What’s *Hecuba* to us?”

\*||\* Mr. James Woodhouse, whom we always regarded with benevolence, and whose productions we have occasionally commended, has honoured us (*not himself*) by a most petulant and uncivil letter\*; to which a sufficient answer may be given, from JONAH, ch. iv. 4. “*Dost thou well to be angry?*”

\* Occasioned by an article of *Correspondence*, in our Review for September.

✂ Y. Z.’s letter must be again deferred, on account of the absence of the gentleman under whose consideration it must come.

†\*† B. D.’s letter shall be attended to.



# THE MONTHLY REVIEW,

For DECEMBER, 1788.

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ART. I. *Letters and Papers on Agriculture, Planting, &c.* selected from the Correspondence-Book of the Society instituted at Bath, for the Encouragement of Agriculture, Arts, Manufactures, and Commerce, within the Counties of Somerset, Wilts, Gloucester, and Dorset, and the City and County of Bristol. Vol. IV. 8vo. 6s. Boards. Dilly. 1788.

FROM the great delay in the publication of the fourth volume of the Bath Society's papers, we were not without some fears that it might have been in contemplation to discontinue them; but we are glad to learn from the preface to the present volume, that there is no danger of this sort to be apprehended; that the interruption was only occasioned by the death of their late secretary, Mr. Edmund Rack; that the public have so far encouraged this performance as to make a second edition of the former volumes necessary,—and that the society intend to persevere in continuing to publish, from time to time, a selection of their papers, as formerly.

That we may present our readers with a sketch of the most important discoveries that occur in these publications, comprized within as small bounds as possible, we shall adhere to the plan we have adopted, of bringing under distinct heads, the notices that lie scattered through the volume concerning each article of importance, rather than to dwell, separately, on each of the memoirs; many of which contain only short hints and conjectures on a variety of subjects, which it would far exceed our limits to specify particularly. As we have ever been of opinion that the interests of Agriculture will be best promoted by an accumulation of useful facts accurately ascertained, our attention shall be chiefly directed to this particular object, and therefore we shall rather be disposed to record experiments, than to display the ingenuity of hypothetical reasoning.

## *The Culture of POTATOES,*

is the object that has obtained the greatest degree of attention in the present volume; and with a particular degree of  
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pleasure we remark the circumstance. Europe was indebted to America for this valuable plant; and had the *new* world never conferred any other benefit on the *old* than that which is derived from the culture of this root, the latter could never be sufficiently grateful. If the man who (as *Swift* observed) could make only *two* plants of corn grow where but *one* grew before, is more deserving of honour than the greatest conqueror or politician that ever existed, what reward can be adequate to the merits of him, who has taught mankind how to draw from the bleakest mountains, where corn could never have attained maturity, or from the dreary waste where heath and furze alone could obtain a scanty nourishment, abundant crops of rich and wholesome food, sufficient to sustain a more numerous population, than the richest fields, waving with harvests of luxuriant grain, could ever produce! That such are the consequences which result from a skilful culture of the Potatoc, can only be disputed by those who have not paid sufficient attention to the subject. And if the culture of this plant be not yet sufficiently understood in Great Britain, as is, with seeming probability, asserted by a distinguished correspondent in this volume, it is surely of much importance that the public attention should be directed to this point, as soon as possible.

On this subject, a considerable variety of information occurs in the present volume, from different correspondents; but it seems to have engaged in a more eminent degree, the attention of Dr. James Anderson, who here communicates a variety of experiments and observations on the culture of this plant, which contain some new and interesting facts, that have not hitherto been ascertained.

It has been long a disputed point whether it was more advantageous to plant whole potatoes, or cuttings of this root, as seeds. Dr. A. proves, by several experiments, that this is in itself a matter of no sort of consequence, but that it may incidentally be the cause of a great diversity in the amount of the crop; for, it appears from several other experiments, that seem to have been made with a scrupulous attention to all particulars which could vary the result, that the crop is in all cases, other circumstances being alike, greatly varied by the *size* of the sets planted. This appeared to us, as it did to the experimenter himself, a singular and very important fact. To ascertain it the more fully, it was several times repeated, and the general result was, that in the same soil, and with a culture in all particulars alike, the average produce, from several experiments, obtained from *very large* sets, when compared with that from *very small* sets of the same kind of potatoes, was nearly as *ten* to *one*. This peculiarity, the Doctor justly observes, having never been hitherto fully adverted to, may have occasioned many anomalies

malies in the result of experiments that seemed to be otherwise inexplicable.

Several other valuable facts, though not of equal importance with the foregoing, are here ascertained by fair and accurate experiments; such as, That the growth of Potatoes is altogether stopped by cutting off the stems of the plant while green—The weight of crop that would be obtained from the same field if the potatoes were taken up at any particular period from the first of August to the middle of October, and the advantages that may be derived from cultivating different kinds for particular purposes—That an ardent spirit, of a very fine quality, and in considerable quantities, may be obtained from potatoes,—with several other particulars, which we cannot pretend to enumerate.

Our experimenter also raised potatoes from *seeds*, and he gives the result of his experiments and observations on that subject: He is inclined to doubt whether new varieties are to be expected from seeds. In this particular, we are convinced that he is in a mistake; but as he had made only one experiment on this head, merely to observe the *general* result, without adverting to minute particulars, and seems disposed to repeat the experiment with particular objects in view, we shall at present say no more on this topic, hoping to have an opportunity of returning to it on a future occasion.

The disease called *the Curl*, attracts also the Doctor's notice; but he has only been able to point out the errors in the former conjectures that have been offered, without substituting any thing more satisfactory.

After many hints for farther experiments, and a diversity of elucidations, he apologizes for not attempting to give any general directions for cultivating this crop; for, says he, till the particulars above specified be fully ascertained, any attempt to prescribe the best and most advantageous mode of cultivating this valuable plant must be vain and nugatory, as contradictory facts perpetually would occur, and involve the subject in the same doubts and obscurity as at present. His aim, therefore, in this essay, has been solely to elucidate some important previous questions; and he begs that others will concur in the same purpose, by prosecuting such experiments as tend to ascertain doubtful facts. But so much attention and care is necessary in accurately conducting experiments of this sort, that we cannot expect to hear of many who will engage in such arduous pursuits; yet we hope the author will not find it necessary to abate in his own exertions. How often do we see occasion to regret that there is no public institution in our country for the purpose of conducting experiments in agriculture that cannot be easily carried on by individuals!

In a succeeding article we have an account of the Irish method of cultivating potatoes in the way of Lazy \* beds, by the bishop of Killaloe. It is already well enough understood in this country. Sir Thomas Beevor also, who continues to enrich this work with his elegant pen, states the result of an experiment on various sorts of potatoes, that deserves to be particularly noted. The sorts mentioned below were all planted in good garden mould, and the result was as follows :

No.	Names.	Weight of seed.		Quantity of ground.	Weight of produce.		Bushels per acre.
		lb.	oz.		Ct.	oz.†	
1.	Incomparable, a seedling	4	9	6 10ths of a rod	23	0	692
2.	Denne's hill, ditto,	3	1	8 10ths	16	10	668
3.	Bayley's seedling, —	3	1	5 10ths	8	6	539
4.	Manley white, —	4	12	3 10ths	6	4	670
5.	Kentish seedling, —	2	10	4 10ths	16	11	1342
6.	Champion, —	3	6	5 10ths	11	1	708
7.	Ox Noble, —	3	11	4 10ths	14	0	1140

This experiment will furnish matter for much speculation to the attentive reader : but we must proceed. Several other observations on potatoes occur in this volume, all tending to shew that it is a profitable crop ; but no other new facts relating to this plant occur.

The Jerusalem Artichoke is a plant of the same genus with the sun-flower. It produces bulbs at the roots, in many respects resembling the potatoe, but it is of a softer consistence, and more watery. It has been long cultivated in gardens as an esculent, but is not, in general, so much liked as the potatoe, nor has it come into such general use in the field. Mr. Bartley, near Bristol, having, with some difficulty, procured sets of it, has cultivated it pretty much at large, and thinks it can be done with some degree of profit. He finds it yields about 480 bushels Winchester, per acre, without any dung, and thinks they are about equal in value to potatoes for *feeding store pigs* ; but for *fatting hogs* they are not so valuable. Their chief recommendations are, he says, the certainty of the crop—that they flourish almost in any soil—do not require any manure, at least for such a crop as the above, and are proof against the severest frosts, &c. He therefore finds it convenient to cultivate some acres of them annually. The culture is the same as for potatoes.

\* This strange name may not be familiar to our readers. It denotes, in Ireland, a particular mode of cultivating potatoes ; the field is divided into beds, in breadth about four feet, with alleys between, about two feet broad. The sets are planted in the beds, and as they grow, are earthed up with soil taken from the alleys. It was probably the first mode of cultivating this root in Ireland, and it is still practised in many places.

† We presume this should have been lbs.

There

There is a plant of the convolvulus tribe, which produces bulbs resembling the potatoe. It is cultivated in Spain, and all warm countries, under the name of the *sweet potatoe*. It would probably be excellent food for cattle, &c. as it grows to a very large size: We have never heard that any trial has been made how far they would ripen in our climate.

### CABBAGES.

The only extensive trial of cabbages, as a crop, that is recorded in this volume, was made by Mr. *Henry Vagg*, for which a premium from the society was awarded. They seem to have been cultivated in a masterly manner. One particular that occurs in this experiment deserves notice—The field (12 acres) was divided into two parts; the plants in the first were raised from seeds sown in the month of March, and those on the other division were sown in autumn. The weight of the produce of each was as under:

From seeds sown in March — 42 tons per acre.

From seeds sown in autumn — 68

—  
Difference 26 tons per acre.

The above crop of 12 acres, Mr. Vagg says, will keep 45 oxen and 60 sheep [Qu. the average weight of each kind of stock?] for three months.

### *Turnip rooted* CABBAGE.

Sir Thomas Beever continues to cultivate this plant, and thinks he finds great profit in the crop. He advises their being sown on rich and very light land, and as early as the beginning of June. The produce of five acres maintained the following stock from the 13th of April to the 11th of May, being 28 days, viz.

12 Scotch bullocks, weight 40 stone each.

8 Home bred, two years old.

15 Cows, full sized.

—  
35

40 Sheep,

and 18 horses, fed in the stables, with an allowance of hay.

If the horses be supposed to equal the horned cattle, this would be 53 cattle and 40 sheep 28 days—in all, 1484 days for one ox; and 1120 days for one sheep. And Mr. Vagg's 12 acres of cabbages, as above, maintained one ox 4095 days, and one sheep 5460 days; at which rate, five acres should maintain one ox 1706½ days, and one sheep 2275 days. In this case, if we suppose equal accuracy in both trials, the advantage at first

fight would seem to be in favour of the cabbages—but when the season of the year at which the turnip cabbages come into use is adverted to, the advantage is clearly on their side; especially when we are told, that 40 hogs were fed by the broken pieces and offals of them for the whole four weeks.

#### T U R N I P S.

Concerning this vegetable we have met with little that can be deemed new, or decisive. The only *experiment* with them is by Mr. Nehemiah Bartley. Four acres of ground, he says, were divided into two equal parts; one half manured with four put-loads [Qu. What is the content of a put-load?] of soapers waste ashes, and the other remained without any manure. Turnip seed was sown upon both at the same time. The manured part proved an excellent crop, the other was quite destroyed by the fly. Many observations have convinced us, that few things contribute so effectually to guard against the ravages of the fly on turnips, as a plentiful manuring, and early hoeing, which greatly promote the rapid vegetation of the plant at an early period of its growth: and this experiment tends to confirm the same opinion. Mr. *Wimpey*, who seems to have bestowed a considerable degree of attention on the culture of this plant, makes a similar remark, p. 141. Several other observations occur in the paper here referred to, that mark the well-informed observer, and deserve the attentive consideration of those who are not well acquainted with the nature of turnips, though nothing will be new to the skilful cultivator.

Mr. Christopher Gullet thinks that burning weeds with a thick smoke, in turnip fields, at the season of the fly, will effectually prevent the ravages of that insect, but we doubt if that effect would result from the practice proposed. No experiment is here offered to support his theory. The practice of dragging elder-bushes across the turnip field, on which he relies with such an unsuspicious confidence, has been often tried without effect. This correspondent seems to have as yet but little *experience* in agriculture: time will render him more cautious in his *promises of success* to those who follow his advice.

#### C A R R O T S.

We are sorry to find that the culture of this plant seems to be so little attended to by British farmers. Mr. Onley mentions one unsuccessful trial—owing to accidental mismanagement—but he likewise informs us that a crop of from 6 to 700 bushels of carrots per acre [Qu. How are the carrots measured? What is the average weight of a bushel?] was raised by one of his neighbours, and was employed to fatten oxen with great profit. This is, alas! almost the only notice taken in this volume of the culture of carrots.

#### P A R S N I P S.



### PARSNIPS.

Concerning this plant, not a single experiment, or observation founded on actual experience, occurs in this volume—but Mr. *Hazard*, and an anonymous correspondent, from hypothetical reasoning, warmly recommend the culture of parsnips as food for cattle. About 30 years past many attempts were made to introduce the parsnip, generally, as a field crop; but it seems never to have become a favourite with the people. Mr. *Hazard* advises that the seeds should be sown in autumn, in preference to the spring. Has he himself had experience of this mode of culture, even in the garden? He also advises to transplant them. Few tap-rooted plants succeed by this mode of culture.

### ROOT OF SCARCITY.

This plant, so warmly recommended to the attention of the British farmer, has not been tried by any of the correspondents of the Bath society except Sir Thomas Beevor, who speaks of it, from an imperfect trial only, in very favourable terms. The seeds, he observes, and plants, are not distinguishable from some kinds of beets, but to try the difference between them, he sowed some beet seed on the same bed at the same time with the seeds of the scarcity plant, and found that the roots of this last, under the same management, were four times as big, and the leaves of it much larger than the beet. He heard of other plants of the scarcity root that were much larger than his own, which were reared from seeds sown six weeks earlier in the season. We are glad to find Sir Thomas intends to continue his experiments. We are always diffident of first trials of new plants.

### RHUBARB.

The observations on rhubarb are less diffuse in the present volume than in the former, and relate more immediately to the business of the farmer.—Dr. Fothergill gives a short account of the method of managing it in Tartary.—Mr. Hayes thinks it may be more speedily propagated by means of slips taken from the root than from seeds. Two other gentlemen give an account, in few words, of the practice they had successfully followed in propagating and in curing the root for use. Such notices are precisely what is to be wished for in such a work as that now before us.

### CORN CROPS.

Under this head, we find a continuation of Sir John Anstruther's experiments of the Drill culture. The result generally is in favour of the grain sown in narrow drills, compared

with that sown broad-cast, though the experimenter complains of the inexpertness of his operator. Mr. Cooke, the inventor of a drill machine for which he has a patent, produces a long list of crops of various sorts of corn that had been sown by his drill [narrow drills, for hand-hoeing only, as we understand] which had been ascertained in various parts of the country, that seem strongly to recommend the practice as beneficial. Mr. Baker, of Bradley house, communicates a very simple mode of curing the black rust in wheat—discovered by Mr. *Richard Winsor*, which, if it be found effectual, will be a great discovery. He advises that the wheat should only be allowed to stand two or three weeks uncut, after the time that it is usually reckoned fit for being cut down. We seldom wish to decide *à priori*; but the experiment can be easily tried. Under this head, we have also the result of an experiment by Dr. James Anderson, intended to ascertain whether lean or plump grain, used as seed, produced grain of an equal quality: he found, that the fewer seeds of the lean kind vegetated; the strength of the stems, and plumpness of grain produced, were not distinguishable at harvest.

#### CULTIVATED GRASSES.

Mr. Onley continues to recommend the *trifolium alpestre*, which he calls in English, Cow Grass, as an article of great value; he observes, that the seeds of the *trifolium purpureum pratense* have been sold in the seed shops for those of the cow grass, but this is not such a valuable plant. He complains that red clover now frequently fails, by becoming *tired*, as he terms it, of the soil,—and advises that it should be less frequently sown on the same field than it has for some time past. This disease has been usual in Norfolk and Suffolk, and much and generally complained of lately in the southern parts of Great Britain. It does not seem to be quite so common as yet in North Britain, if we may judge by a letter from Dr. Anderson on that subject, in answer to some queries that had been put to him.—Broad clover, *by itself*, he says, was always found by him rather a precarious crop; but he does not observe that it has become more so of late than formerly. He says, that in a particular kind of spongy soils, it is extremely liable to be thrown out by the frost, and describes the way in which frost, by an operation purely mechanical, produces that effect, illustrated with a figure. The water, he says, in these soils, in freezing, shoots into cylindrical perpendicular columns, which laying hold of the shoulder of the plant, at the top of the root, forces it upward, tearing the roots out of the ground. We had some difficulty to reconcile the drawing to the description, and are convinced there must have been an error committed by the engraver

engraver—for the plants, which are described as clover having their roots forced out of the ground, are represented as trees with some branches cut from their stems;—as we were long puzzled with this. He advises, that in all cases, a little ryegrass and some white clover should be sown with broad clover, even where one crop only is intended to be taken. An anonymous correspondent warmly recommends the culture of burnet, as affording much more nourishing food for sheep than most other plants—and says, in particular, that it is a perfect cure for the rot in sheep. Though we do not place entire reliance on these assertions, it is certainly worth while to ascertain the fact by experiment.

#### DAIRY.

Mr. *Wimpey* favours the public with some judicious remarks on the management of a dairy farm, and points out the necessity of adapting the general plan of farming to the nature and condition of the land; shewing what land can be most profitably managed for grazing, for dairy, for corn, &c.—and approves of the practice of judiciously blending *arable* and *pasture* land. He observes, that no general rule can be given for the most advantageous mode of disposing of the produce of the dairy, as the profits on different articles are greatly varied by local circumstances, &c.—From a particular experiment, he states the quantity of butter, and of cheese, that he obtained from a given quantity of milk from the same dairy—and states the prices at which he could have sold them: but in other circumstances, the value of these articles of the dairy might have varied—and with the milk of another dairy, the proportion might have been very different. He complains of the hurtful effects of the monopolizing enterprizes of the London cheesemongers. Many useful hints occur in this paper, though several of his positions may be disputed.

#### BUCK WHEAT.

The only experiment on this kind of crop that here occurs, turned out less profitable than those recorded in the former volume of the *Bath Papers*—but this must be in a good measure attributed to unskilful management, as the person who tried it, was avowedly unacquainted with the culture of this crop.

#### ORCHARDS.

Several observations occur in this volume, from different quarters, on the important subject of orchards, and the culture of apple trees. It seems that a notion pretty generally prevails, that the quality of apples in England is now inferior to what it formerly was. Mr. *Richard Samuel*, with great seeming

seeming probability, is disposed to ascribe this deterioration of orchards to the little care that is taken to preserve the most valuable kinds of apples for grafts to young trees, and proposes, that the Bath Society should be at pains to obtain grafts of the best kinds of apples from their numerous correspondents, to be propagated under the care of the Society, and that grafts from these trees should be distributed *gratis*, to such farmers as called for them. The *principle*, if we may adopt a parliamentary phrase, of this improvement, seems to be unquestionable, and we are persuaded that were the Society to adopt the plan under proper regulations, it might be attended with very beneficial effects. If gentlemen who have particularly valuable sorts of apples, were to send grafts of none but the best, accompanied with an exact description of the qualities of each, several very fine kinds would thus be in a short time brought together.— But we cannot approve of the proposal for distributing grafts *gratis*, for two reasons: *First*, it is a general rule, that what is gotten for nothing is attended with very little care, so that those who thus had an opportunity of obtaining them, would probably be very remiss in attending to them; and *Secondly*, whatever business brings no profit to those who have the charge of it, will very soon be neglected. It would therefore, we should think, be an improvement on the hint, if the Society would make choice of a nursery-man on whose attention and probity they could depend; to whom they should communicate all the grafts that were sent to them from correspondents, accompanied with a description of the kind and qualities of the fruit, subscribed by the name of the person who sent it, and mentioning the place where the original tree from which the grafts were taken grows. These trees to be numbered in the catalogue, according to the order in which they came to hand, and the catalogue to be printed at the end of each volume of the Bath Transactions, as the work advances. Could a small spot of ground be obtained also for the purpose of an orchard, and *one tree* of each sort be planted in it, in regular order, as numbered in the catalogue, to be preserved for the advantage of succeeding generations, we cannot doubt but in a few years a much better collection of apples would be obtained than ever could have been with certainty procured in any part of the island at a former period. Toward the completion of this plan, we shall just add, that a few grafts, if cut at the proper season, might be conveyed *by post* from any part of England to other parts, and that a sufficient number of these grafts for a specimen need not exceed the weight of *two ounces*. Mr. Daniel Grimwood thinks the degeneracy complained of (if such complaint be justly founded), may be ascribed to the practice of grafting apples on *free stocks*, in preference to *crabs*. He therefore recommends the

use of *crab* stocks in general, and proposes to make some experiments with a view to ascertain with certainty whether it is true, that in any case apple trees which have at one time bore a fine sort of fruit ever degenerate so far as to bear fruit of a different kind. We much approve Mr. Grimwood's proposal, and hope he will persevere in the attempt, and communicate the result in some future volume of these memoirs. It will be right in him to specify, at a very early period, the particular experiments from the very out-set of the business, that the trees may be identified, so as to admit of being observed with certainty at any future period, should the author himself not be in a capacity to observe them. Mr. Gillingwater and Mr. Wagstaffe seem to apprehend, that the degeneracy complained of may be occasioned by a mixture of different kinds of *farina secundans* impregnating the plant at the time of flowering; but as it is not the practice to raise apple trees in this country from seeds *without grafting*, we do not see how it can be attributed to that cause.

Beside the above, there are several smaller articles relating to a variety of particulars in farming that occur in the present volume, viz. on the culture of rape or coleseed, by Mr. Hazard,—on mustard, by Mr. Onley,—on flax and hemp, by Mr. James Elleker,—on the culture of flax, woad, coriander seed, anise, and several other articles, by Mr. Bartley,—on planting waste land, by Mr. Wagstaffe,—on the importance of planting timber trees, by Mr. Pavier,—on the advantage of river weed as a manure, by Mr. Wagstaffe,—observations on the wind in sheep, by Mr. Webb,—and on the blast in sheep, by Mr. Poticary.—All these contain useful hints to the inexperienced farmer, but nothing new that requires to be here particularly specified.

The only machines here described are, Mr. Winter's patent drill machine, accompanied with a plate, the same with that given in Mr. Winter's own publication \*—another drill machine by a *Somerset farmer*, announced but not particularly described,—a drag harrow by Mr. R. Triffy,—a combing pot for coals, and a transplant for turnips; none of which could be properly described without the plates.

Miss Henrietta Rhodes, who hopes to introduce the culture of silk worms into this island, on a large scale, though subjected to various unforeseen accidents in her favourite pursuit, continues her laudable exertions, with unabating zeal. In a letter, written with her usual elegance and perspicuity, she here controverts a received notion, that the breeding of silk worms is

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\* "Compendious System of Husbandry," See Review for April, 1788.

an unhealthful employment, and contends, from her own experience and observation, that this notion is erroneous. She thinks that nothing will so much retard the progress of this art, as the difficulty of propagating the mulberry tree in great quantities, according to the mode of encreasing it that hath hitherto been practised in this country—and therefore proposes that the Bath Society should offer a premium to the person who shall discover an easier method of multiplying these trees than any that is hitherto known. The views of this lady seem to us to be just, and we cannot help warmly wishing that her exertions may be crowned with success. On this subject we beg leave to hint, that as the black mulberry ripens well in this country, there seems to be no reason to suspect but that it could be raised *from seeds*, as well as most other plants—we have never heard of this mode of rearing it having been attempted—but if it shall be found to succeed, it could thus be propagated so as to make very numerous plantations in a short time. We mention the *black* mulberry in particular, because it has lately been found in France, that its leaves are rather more proper for the silk worm than those of the *white* sort.

Beside the papers that immediately relate to the subjects of agriculture and the arts, we have in this volume an elaborate Essay on the most practical method of an equitable commutation for tithes, in general, throughout the kingdom, by Mr. *Pryce*; and a learned dissertation by Dr. Falconer of Bath, on the preservation of the health of persons employed in agriculture, &c. Both of these subjects are treated in a way that reflects honour on the respective writers; but the great length to which this article has been already extended forbids us to enter on farther particulars. We shall therefore conclude with recommending the present volume of the Bath Society papers to the attention of such of our readers as are interested in rural affairs—as it contains a great many *useful*, and some *new* facts; with a variety of hints that serve to turn the reader's attention towards objects of considerable importance\*.

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\* We have often had cause to complain, that gentlemen who communicate to the public *facts in agriculture*, take so little care to ascertain the nature of the weights and measures mentioned by them. It gives us pleasure to find that two of the Bath Society correspondents, Sir Thomas Beevor, and Dr. James Anderson, have adverted to this particular. We hope others will follow their laudable example in this respect. It will tend much to the advancement of knowledge.

ART.

ART. II. *Memoirs of the Life and Reign of Frederick the Third*, King of Prussia. By Joseph Towers, L. L. D. 8vo. 2 Vols. 12s. Boards. Dilly. 1788.

**I**T is the lot of greatness, and more particularly of "great greatness," as the Poet so forcibly expresses it, to have its every action carefully attended to.

"O Place and Power, millions of false eyes  
Are stuck upon thee! Volumes of report  
Run with most false and most contrarious quests  
Upon thy doings!"

A memorable, but melancholy truth! Hence we may account for the censure which has been so repeatedly passed on some parts of the conduct of the great Frederick; and which, by the way, his present Biographer has likewise very liberally bestowed on him. How far the monarch in question may, by his actions, have incurred this censure, we shall now inquire, as summarily as possible.

Dr. Towers, in the volumes here presented to us, has entered into a detail of the principal circumstances in the life of the Prussian hero, and related them, generally, with sufficient fidelity. We are at the same time sorry to observe, that he has on many occasions fallen in with popular prejudice, and attacked with asperity the sovereign whom, as a candid as well as faithful historian, it was his duty to defend from every kind of misrepresentation. He considers him in his military capacity, it is true, as a renowned and superior character; but, from the general tenour of his history, he seems to view him as Cromwell is viewed by Pope, as *damned to everlasting fame*;—and this on account of his *invasion*, as it is styled, of Silesia; his seizure of papers in the Cabinet of Dresden; the Partition of Poland, &c. The whole of which proceedings, and the reasons which evidently urged to them, have (we speak it with confidence) been unfairly reported to the world.

As the greater part of the reign of Frederick is said to have been composed of acts of violence and oppression toward his neighbours, we proceed to consider the primary deed of injustice with which he is charged, namely, his inroad into the Duchy of Silesia, and which is thus represented by Dr. Towers.

'The death of the Emperor Charles VI. the last male heir of the house of Austria, who died on the 29th of October 1740, was an event that greatly interested all Europe, and awakened the ambition of some of its most powerful princes. By virtue of the Pragmatic Sanction, or law, by which the succession to the hereditary dominions of the House of Austria was secured to the female heirs of the Emperor Charles VI. in case he should die without male issue, that succession devolved to the Archduchess Maria Theresa, the Emperor's eldest daughter, who was married to Francis of Lorraine, grand Duke of Tuscany. This immense inheritance comprehended the kingdoms of Hungary and Bohemia, the province of Silesia, Austria, Swabia, Upper

Upper and Lower Austria, Stiria, Carinthia, Carniola, the four forest towns, Bregau, Brisgau, the low countries, Friuli, Tirol, and the Duchies of Milan, Parma, and Placentia:

'The Pragmatic Sanction had been guaranteed by almost all the powers of Europe; notwithstanding which, the Emperor of Germany was no sooner dead, than four claimants appeared for the inheritance of the Austrian dominions. Charles Albert, Elector of Bavaria, laid claim to the kingdom of Bohemia, on the strength of an article in the will of the Emperor Ferdinand I. brother to Charles V. made about two centuries before. Augustus III. King of Poland, and Elector of Saxony, exhibited pretensions to the whole Austrian succession, in virtue of the right of his wife, eldest daughter of the Emperor Joseph, elder brother of Charles VI. The King of Spain founded his claim to all the possessions of the Austrian family, in his being descended from the consort of Philip II. daughter of the Emperor Maximilian II. and the King of Sardinia revived an obsolete claim to the Duchy of Milan.'

'The affairs of Maria Theresa, Queen of Hungary, were in this situation, when a new and unexpected enemy started up, who was more artful in his manœuvres, and more alert in his operations, than any other of the claimants of the whole or any part of the Austrian inheritance. This was the King of Prussia, whose great object, from the very commencement of his reign, appears to have been the aggrandisement of his dominions; and who considered the death of the Emperor as a circumstance favourable to his views.'—'It soon afterwards appeared, that he meant to take advantage of the present embarrassed state of the Queen of Hungary's affairs, to revive some claims of his family to the Duchy of Silesia, by virtue of old treaties of confraternity, but which seem to have been either obsolete or annulled. He did not, however, at first, fully avow his intentions. For in a curious manifesto which he published, assigning reasons for ordering his troops to enter into Silesia, which was dated at Berlin the 1st of December, he observed that the Empire, and the House of Austria, in consequence of the death of the Emperor, and the disputes about the succession, were without a head, and exposed to dangerous troubles, of which a part had manifested themselves already, and others were ready to break out. As to himself, he said, he had always been solicitous for what tended to the good and preservation of the Duchy of Silesia, &c. &c.'

This is, surely, a partial statement of the affair. The declaration, or 'curious manifesto,' as it is called, should have been given at large. Had this been done, it would have appeared, that the claim of the Prussian Monarch to the Duchy of Silesia was founded in reason and justice: that is to say, in the right of purchase—a right which had descended to him from his ancestors; for, though they had certainly relinquished their pretensions to the province in question, because they were not in a condition to support them; yet as this was not the case with the reigning King, he resolved on maintaining his rights, his *indefeasible* rights, very wisely considering that they were no way diminished, but rather strengthened and confirmed by time.



time\*. Silesia too, it should be remembered, is the barrier to the Prussian dominions on the side of Hungary; and it would have been unpardonably negligent in Frederick, at a season when Europe was in a flame respecting the right of succession to the Imperial throne, had he not availed himself of the opportunity so fortunately arising to him of giving security, as far as he could, to his crown and people.

The seizure of papers in the Archives at Dresden, is stated in this performance as follows:

“ On his arrival at Dresden, the King of Prussia was lodged at the house of the Countess Moczinika; and he sent one of his officers to wait upon the Queen of Poland [his Polish Majesty was then in his camp at Pirna], with the strongest assurances that she and her family should be treated with the utmost respect and regard. Sentinels, however, were posted within the palace in which the Queen and royal family resided; as also at the door of the secret cabinet, where the papers relating to foreign transactions were deposited. The Queen intreated the Prussian monarch to remove the sentinels which he had posted within the palace, and contiguous passages, agreeably to the assurances that he had given, that all due respect should be observed towards the royal family. But Frederick was so far from complying with her request, that he ordered the guards to be doubled, and sent an officer to demand of her majesty the keys of the secret cabinet. The Queen obtained this officer's consent that the doors should be sealed up; but he afterwards returned with orders to break them open. Her majesty then placed herself before the door, and said, that she trusted so much to the promise of the King of Prussia, that she could not believe he had given such orders. The officer affirmed that his orders were positive, and that he durst not disobey them; but she continued in the same place, declaring, that if violence was to be used, he must begin with her. The officer returning to acquaint the King with what had passed, her majesty conjured the ministers of Prussia and England to remind the Prussian monarch of his promise. But her representations had no effect. The officer

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\* “ The Duchy of Silesia was an ancient fief of the kingdom of Bohemia, and was formerly divided into several little sovereignties, governed by Dukes, vassals of the King of Bohemia. These Dukes had agreed with the Electors of Brandenburg, that, upon failure of heirs male, they should succeed to their dominions. But the House of Austria, being called to the throne of Bohemia, pretended that those agreements were absolutely null, inasmuch as they had not been approved by the sovereign to whom the possessor were vassals; and the ancestors of the King of Prussia not being in a situation to make good their claims by force of arms, they were obliged to dissemble. However, they took care at certain junctures to renew their pretensions, and several times refused large sums of money, which the Court of Vienna offered them to give up their rights.” See *Memoirs of the King of Prussia*. London. 1758. See also *Memoires de la Maison de Brandenburg*. When money is thus liberally offered, we may easily judge of the validity of the claims.

returned

returned with fresh orders to use force, whatever opposition her Polish majesty might make against it in person. The Queen was at length compelled to withdraw, the doors were forced, the chests broke open, and the papers seized. The papers, of which the King of Prussia thus obtained possession, were the originals of those negotiations between the courts of Dresden, Vienna, and Petersburg, of which he had before procured copies, in consequence of the treachery of a Saxon Secretary.\*

The matter, as here reported, appears to be an act of the greatest injustice and oppression. But again we must observe, that the Memorial of the King of Prussia, together with the original papers and documents found in the cabinet at Dresden, and on which the said Memorial is founded, should have been given by Dr. Towers to the world. By such a publication it would at once be seen that the monarch was under the necessity of acting in the manner he did \*. This is in no sort a matter of *opinion*. The vouchers are irrefragable, and not to be disputed. They exhibit the most positive, the most "damning proofs" of treachery. Was then the Prussian monarch, possessing thus the documents in question, tamely to wait for the attack of an enemy combined against him, and with a superior force? Was he quietly *to sit with his hands before him* (as a member of a certain assembly so *prettily* observed on a certain occasion) when the principal powers of Europe were arming to dispossess him of his rights? No—He would assuredly have been laughed at by those very powers, and deservedly too. On

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\* In proof of this, we will transcribe a paragraph or two from the aforesaid documents. The King of Prussia, it is true, procured copies of them through the 'treachery' of a Saxon secretary; but Dr. Towers will scarcely tell us, we presume, that the act of bribery was criminal on the part of the King. The originals, however, being necessary to a thorough conviction of his enemies, he broke open the archives to obtain them. But nothing else was touched by him.

*Treaty entered into between the Courts of Saxony and Vienna.*

Ex. Par. 1. "His Majesty the King of Poland, Elector of Saxony, and her Majesty the Queen of Hungary, have agreed by the present separate and secret act, *that neither the one nor the other shall lay down their arms till, beside the conquest of all Silesia, and the county of Glatz, the King of Prussia be further reduced.*"

Extract of a Letter from Count de Flemming to Count de Bruhl; Vienna, June — 1756. "There is reason to presume, that it has been concerted between the two Imperial courts of Vienna and Russia, that the latter, the better to conceal the true reasons of her armament, should allege the specious pretence of thereby keeping herself in a condition to fulfil her engagements contracted in the last subsidiary treaty with England; and, *when all the preparations are finished, then to fall suddenly upon the King of Prussia.*"

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the contrary, he took an active and enterprising part \*. Moderation is greatly and justly extolled by most men. But in particular situations, *moderation* is *pufflanimity*: every thing may be lost by delay. Of the truth of this, no man was ever more sensible than Frederick.

Dr. T. makes not the full allowance for circumstances; but considers the challenging Prince as consequently *ambitious*. Should we not, however, bear in mind, that the cause of the aggressor *may* be just? War is undoubtedly an evil; but it is admitted on all hands that it may be a *necessary evil*; and when a Prince is once engaged in a state of hostility, it would surely be absurd to tell him that he is not to push his conquests according to his ability. It was the practice of the Prussian monarch, and thence he acquired his military fame. No violence, however, was committed: no injury was done to the defenceless inhabitants of the conquered places, unless it were occasionally carrying off corn and cattle for the actual support of his army, and for which the man of reflection must acknowledge that there was absolute necessity, surrounded as the hero was, at all times, by an host of foes †. We read with admiration the accounts of the battles of Marathon and Arbela. We extol the valour and conduct of the victors with an enthusiasm suited to the events.

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\* In the year 1756, the King of Prussia, in consequence of the confederacy of the courts of Vienna, Petersburg, and Dresden, marched his troops into Saxony. France and Sweden soon after declared against him. He had to contend with the united force of Austria, a great part of the Empire, Russia, France, and Sweden, and this for a considerable number of years. Yet bravely resisting the cowardly and disgraceful combination of his enemies (themselves being clearly the aggressors), he is accused by his Biographer of rapaciousness of every kind, with the superadded charge of *inhumanity*. —Not such were the sentiments of England's council, who, in defence of his conduct and his cause, granted him, between the years 1756 and 1760, four several subsidies, amounting in the whole to the sum of two millions six hundred and eighty thousand pounds sterling.

† Dr. Towers is very severe on the conduct of the K. of P. in levying contributions on the towns of the enemy, for the better subsisting of his troops. But the Doctor's animadversion serves no other purpose than to exhibit his want of acquaintance with the practices common to a state of war, especially with regard to frontier towns. It may here be proper to observe, that the Russians exacted heavy contributions. They burnt the Prussian villages, and committed rapes on the wives and daughters of the inhabitants; but not a word is said by Dr. T. of the *injustice* and *inhumanity* of any of their proceedings. The Austrians too, on entering Brandenburg, demanded six hundred thousand crowns: they also plundered the suburbs of Berlin. But still our Author makes not a single comment on the matter.

REV. DEC. 1788.

K k

Why

Why then should we withhold from a modern the praise so justly due to him not only as a GENERAL, but as a MAN?

We are now to attend to the *Polish partition*: a measure, of which the King of Prussia is said to have been the projector. As the transaction is sufficiently recent, we shall merely transcribe our Author's concluding reflections on it.

A more flagrant act of injustice, oppression, and tyranny, has seldom appeared in the history of mankind, than the partition of Poland. It was unvarnished by any specious pretences, or plausible appearances. The manifestos issued by the usurping powers on the occasion, were too futile, and too palpably ridiculous, to impose even on the grossest understanding. As to the King of Prussia, the partition was a measure perfectly suitable to the favourite object of his ambition, the aggrandizement of his dominions; and when this was the point in view, justice and injustice were trifling considerations. Count Hertzberg has asserted that, of these claims, that of the King of Prussia was the best founded. Of three such claims, it may be difficult to determine; which was the most iniquitous. This, however, may be certainly determined, that none of the claims had the least foundation in justice, truth, or reason. They originated in unprincipled ambition, and were enforced in a manner that ought never to be spoken of but in terms of indignation, while any sense of vice or virtue shall remain among mankind.\*

With regard to the partition of Poland, which our Author exclaims against with so much vehemence, we must own that the act appears not to be altogether justifiable. It should, however, be remembered, that *Polish Prussia* (the district which Frederick pretended to) originally belonged to the Prussians, who were succeeded by the Teutonic Knights, to whom the country was assigned by the Pope for their services in the Holy Wars;—the Prussians being at that time (anno 1200) Pagans; and the See of Rome claiming a right to the disposal of their estates. After various revolutions, it was ultimately vested in the Polish crown. Frederick, however, laid claim to it; and in doing this, the *confederacy* of the court of Saxony with that of Vienna, and of which we have already spoken, was probably not forgotten, although the measure of a former reign.

Thus, having cursorily remarked on the principal incidents in the history of the Northern Hero; and which, as they are said to have been conducive to the troubles so long subsisting in Germany, are yet deserving a more particular investigation;—we have now to express our approbation of the manner in which the ingenious Dr. Towers has arranged the materials of his work\*, and of the style in which it is composed. We can only  
lament,

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\* The great number of anecdotes, or rather histories, of different persons who were patronized by the K. of P. or with whom he was connected, and which are given in the margin, do indeed somewhat inter-

lament, that a writer so well qualified to do justice to the character of one of the first among princes, should not have examined and inquired into *causes*, instead of simply reporting or animadverting on known *events*. He has quoted freely, and by way of *authority*, from the *Memoires de Voltaire, écrits par lui-même*; but in this he is rather faulty. Many of the circumstances there recorded are known to be false, while others, which have some foundation in truth, are considerably heightened and aggravated when they make in any sort against the character of Frederick. Voltaire's quarrel with the King of Prussia was really serious, and he has given way to the emotions of spleen and rancour whenever he had occasion to speak of him. The grand, the principal object of the Historian is TRUTH. This he should endeavour to find, though "hid within the centre \*." It is popularly said to *lie in a well*: Dr. Towers seldom descends to the bottom of the well in search of it.

The extracts which we have given from this performance will sufficiently prove to the Reader that almost every action of the Prussian monarch is, in the opinion of its writer, to be attributed to a love of conquest, or the want of a proper sense of justice and humanity. But though he erected not a temple to Terminus, nor sacrificed to that *wooden Deity*, he yet was not oppressive toward his neighbours. It is insinuated indeed, that the principles and actions of Frederick were at variance, because he had maintained, in his Anti-Machiavel, "that the new conquests of a sovereign do not render the dominions he possessed before more opulent nor more prosperous;" and that "his former subjects are no way benefited by them." This he certainly said, and this he as certainly thought. The fact is, he appears not to have been so fond of making "new conquests" as of preserving to himself (and when negociation had entirely failed) territories which were properly his own. But that our Readers may judge for themselves in what degree the monarch loved, and was beloved by, his people, we will transcribe the account of his return to Berlin, as well at the settling of the peace of Dresden, as after the seven years German war.

\* After the peace of Dresden was concluded, the Prussian troops evacuated Saxony, and Frederick returned immediately to Berlin; where he was received by his subjects with loud acclamations. On the day that he entered the city, he was met, about six miles from

interrupt the course of the narrative; but this, perhaps, will not be generally objected to, as the people are for the most part of considerable note either in the world of letters or of arms.

\* ————— "I will find

Where Truth is hid, though it were hid indeed  
Within the centre."

HAMLET.

K k 2

it,

it, by great numbers of citizens of Berlin and others on horseback, marshalled in companies, who attended him to his palace. The King sat in an open phaeton, and was accompanied by his two brothers, the Prince of Prussia, and Prince Henry. The number of spectators who surrounded the carriage was so great, that the horses could advance only step by step, and the solemnity of their pace added to the dignity of this triumphant entry. Great numbers of coaches filled with nobility and gentry, who came to meet the King, had now joined the procession. The air resounded with the acclamations of the people, who cried out, "Long live the King; long live FREDERICK THE GREAT." Frederick saluted the spectators on the right and on the left, and said to those who eagerly crowded to see him, "Do not press each other, my children. Take care of yourselves, that the horses may not trample on you, and that no accident may happen." In his whole behaviour on this occasion, the King exhibited the utmost mildness, gentleness, and affability, and seemed to be under the influence of the greatest affection for his people.

The following instance of his tenderness, and friendly attachment, can never be too particularly extolled.

The King now received information, that M. Dahan, who had been one of his preceptors, lay at the point of death. And notwithstanding the general joy and exultation, Frederick quitted the pomp of the court, and the triumph of the city, that he might perform the last offices of humanity to his old preceptor. He ordered his carriage to be driven to the house of M. Dahan, which was situated in a kind of court, the houses of which were so crowded with lamps, in consequence of the general illumination, that when the King and his brothers entered the sick man's chamber, it was found necessary, on account of the heat, though in the depth of winter, to open the windows. "It was an affecting sight," says Bielsied, "to see a dying man, in the midst of a brilliant illumination, surrounded by princes, and visited by a triumphant monarch, who, in the midst of the incessant clamour of exultation, sought only to alleviate the sick man's pangs, participating of his distress, and reflecting upon the vanity of all human grandeur."

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Peace being now completely established by the treaty of Hurbertsburg, Frederick returned once more to his capital, from which he had been absent more than six years. He arrived at his palace at Berlin on the 30th of March 1763. He was received by the princes of the blood, foreign ministers, and principal nobility, who were assembled on the occasion. Rejoicings and illuminations were continued in the city for several days after his arrival; and on the 4th of April, at eight o'clock at night, he went through most of the streets of Berlin, in an open chariot, accompanied by Prince Ferdinand of Brunswick, in order to view the illuminations and the devices that were invented to celebrate his victories. On this occasion, as well as at his arrival, he was every where saluted with loud and general acclamations of "Long live our King and Father," to which he replied, "Long live my dear Subjects, my beloved Children."

In

In 1768, Frederick made a donation of three hundred thousand crowns to the inhabitants of Silesia. This money was distributed among those persons, who, by the consequences of the late war, or by other unfortunate events, had been reduced to the necessity of contracting debts, or mortgaging their estates. From the settling of the peace of Hubertsburg, indeed, liberality became a fixed principle in the breast of this magnanimous Prince. He was ever after particularly assiduous (as we gather from Count Hertzberg's Dissertation) in the promotion of agriculture, manufactures, and commerce. "The King," says that noble and excellent Author—"not only rebuilt the villages and farms which had fallen into decay, but also caused new ones to be erected, especially in the neighbourhood of rivers. The greatest part of these rivers having overflowed their banks, and overwhelmed much fertile ground, he found means to confine them within their proper bounds; and by thus preventing inundations, he recovered many acres of excellent arable and pasture land, which he gave to foreign settlers, on condition that they should build and stock their farms: and to encourage them to do this, he granted them, for a number of years, an exemption from taxes, and from military service. This was particularly done along the banks of the rivers Netz and Wartha, from Driesen to Custrin; by which 120,000 acres were recovered from the encroachments of those rivers, and in which three thousand families obtained settlements. The same was effected on the banks of the Oder, from Custrin to Oderberg, along the Havel and the Elbe, round the great lake of Maduc in Pomerania, and in the marche of Fiener in the province of Magdeburg; and also in the environs of Potsdam, and in a great number of other places throughout the provinces.—On these newly recovered lands the King built between five and six hundred villages and hamlets, and established more than 42,000 families." It may here be proper to remark, that there was issued from his treasury, during a period of about five and twenty years, the sum of fifty millions of German crowns; the whole of which was expended in the above related establishments, and other acts of munificence truly befitting a king.

We here beg leave to ask;—How do these particulars agree with our Author's general account? Will it be admitted by posterity, that Frederick the Second of Prussia was '*more characterized by craft and subtilty, than by generosity and true dignity of mind*:' that the taxes imposed by him were for the following purposes; '*that he might be enabled to support an enormous army, enslave his own subjects, and keep his neighbours in perpetual alarm*;' or that '*he could occasionally be guilty of great cruelty*?' But there is no necessity for enlarging on the matter. These assertions are sufficiently confuted by the very narrative which Dr. Towers

himself has given of the last twenty years of the reign of Frederick; in which his love of literature and science, together with his attention to the peaceful arts, and to the well-being and prosperity of the Prussian nation, are particularly seen.

We have been led into the preceding remarks not from any want of respect for the abilities of Dr. Towers, which we know to be considerable; but from an earnest desire of rescuing the memory of the Prussian monarch from the obloquy which would probably be thrown on it by an implicit reliance on this his historian; who, in like manner with Theopompus, is too much given to detraction \*, and who has taken too many things upon trust †.

Frederick has been compared, by his admirers, with sundry of the heroes of antiquity. To sum up his character in a word, we would liken him, above all others, to Trajan (*optimus princeps*) both for civil and military virtues.—And well, we think, he might repeat with that Emperor, “*Am not I, O Jupiter! who was eminently mild to my subjects and formidable to my enemies, and who revered your divine daughter Philosophy, justly entitled to superior honours, and even to the first rank ‡.*”

ART. III. *Bibliotheca Topographica Britannica*, Nos. 43, 44, and 45. 4to. Nichols. 1787.

**M**R. Nichols prosecutes this undertaking with a remarkable attention and rapidity. The number now before us (No. 43 §) presents us, first, with the history of Aston Flamvile, and Burbach, each of them villages in the county of Leicester, and not very distant from the town of Hinckley. The name of the former, Aston or Elton, signifies, we suppose, *East-town*, with the addition of a farther word from the family of the *Flamviles*, said to be its lords in the 11th century. From *Flamvile* this manor passed, in the year 1400, by marriage, to the *Turviles*, with which name it remained till the beginning of the present century, when it was purchased by *Joseph Cradock*, Esq. a wealthy hoher of Leicester; from whom it has descended to its present owner *Edmund Cradock Hartopp*, Esq.

\* “Theopompus et Timæus duo maledicentissimi.” Corn. Nep. in Alcib.

† “Let your manner of distributing praise and blame be always guarded, impartial, and manly, *accompanied with suitable proofs* distributed briefly and seasonably.” Lucian on the manner of writing History.

‡ See the *Cæsars* of the Emperor Julian—In which work, Trajan is feigned to contend with other illustrious personages for pre-eminence.

§ Price 9s. Mr. Nichols is the author.

The



The number of houses in the parish is only nine, and the annual value of the lordship about £100 l.

Burbach is supposed to derive its name from *Burr*, a species of thistle with which the land abounds, and *bach*, a small rivulet or ford. In the reign of Edward I. it was the inheritance of *John* lord *Hastings*; from the family of *Hastings* it came by descent to the Lords *Grey of Ruthin*; and from them to *Anthony Grey*, earl of Kent: to which family it still belongs, the lordship being the property of *Philip* earl of *Hardwicke*, who, in right of his lady *Femina* Marchioness *Grey*, is now the principal landholder in Burbach.

One of the most memorable things relative to this parish is, its having been the residence of *Anthony* earl of Kent, above-mentioned, a pious and worthy divine, of the puritan stamp, who lived there for a great length of time. He had been fifty years rector when he was surprised with the peerage, at the advanced age of eighty-three. He had been a constant preacher, attentive to the duties of his office, with exemplary humility and charity. He continued the same afterward, and did not in the least abate in the constancy of his preaching, as long as he was able to be led up into the pulpit. He was justly revered by all who knew him, especially by his affectionate parishioners, among whom he resigned his breath, November 9, 1643, in his 86th year.

The Hamlets of *Sketchley* and *Smockington*, alias *Smoaky* or *Smoking-town* (so called on account of the plenty of fern growing there, which used to be burnt for the ashes), come next under review, being connected with the former parishes; and as they lie on or near the *Watling-street*, they naturally introduce some observations on the Roman roads, in a letter from Mr. Ashmole, the antiquary, and extracts from Mr. Roger Gale's essay on the subject,

*Leicester Grange*, and *Horestone Grange* (in Warwickshire), situated not far from Burbach, form also a part of this article. Of the latter, very little is said. Concerning the former, we have a few more particulars. After several vicissitudes, from the days of Edward the Confessor, the manor rests at present with *John Foster*, Esq. of Burbach. A remarkable account is given of the gallant defence of the mansion-house, against the forces of Prince *Rupert*, by Mr. *George Abbott*, whose garrison consisted of his mother-in-law, with her two daughters, and six men and maid servants.

The greater part of this volume consists of a large appendix to the history of *Hinckley* †, in which we find some amusing and informing particulars, with others which appear to be of

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† See Review for Nov. 1783, p. 369.

little importance; but our industrious collector is disposed to insert all that he is able to procure. Among other subjects, we meet with some of the biographical kind; and here we must observe, that Mr. Nichols, though he seems fond of introducing, occasionally, the party terms *fanatic*, *rump-parliament*, &c. discovers a laudable degree of impartiality; for he has, with great fairness on the whole, furnished short historical relations of a number of non-conforming and ejected ministers in the county of Leicester, and of others whom he calls the parochial clergy, dispossessed of their livings by the parliamentary committee of sequestration. The former accounts are principally drawn from Baxter, Calamy, and Palmer; the latter from Walker.

Amid the variety of other matter, we can only add a list of the plates in this number, viz. Ashton, Flamville, and Burbach churches; arms, monuments, &c. at Ashton; ditto at Burbach; arms of the Earl of Kent, &c.; arms, font, &c. at Burbach; Mr. Wells's house at Burbach; map of the county five miles round Hinckley; a cross bow found in Bosworth-field; Rialto bridge in Leicester; Benedictine monk in the habit worn at Hinckley; ditto, without his cowl; Carthusian friar with his mantle; portraits of John Oneby of Hinckley and John Oneby of Barwell; portraits of Emmet Oneby and Dorothy Mason; Mr. Foster's house at Leicester Grange (*granary*); High-cross; Wickliff's chair, &c.

The following number \* has for its subject the parish of *Odell*, in the county of Bedford. The true name seems to have been *Woodbulle* or *Wood-hill*, from the hill, and fine wood, near it. A detail of the descent of the manor, from the time of Edward the confessor, down to Sir Rowland Alston, the present possessor, constitutes a principal part of the pamphlet. We have no observations concerning the time of the first erection of the church or of the castle, of which it is said there are yet some small remains. We are told that there were, in 1787, upwards of five hundred inhabitants in the parish, and in 1784 five freeholders, who might vote at elections; that the church is a rectory in the deanery of Clapham; that the *feast* is observed on the Sunday after St. Mary Magdalen: to all which are added some inscriptions from grave-stones, the best of which are those to the memory of Mr. and Mrs. Talbot, who died in 1755 and 1761, and on John Misseldine, a conscientious, worthy labouring man, who received his death by lightning.

We proceed to Number 45 (price 3s. 6d.), which is an appendix to the histories of Reculver and Herne †, in letters

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\* Viz. 44. Price 1s. 6d.

† See Review for March 1785, p. 190.

from the Reverend John Pridden, M. A. and from the Reverend Mr. Samuel Denne, with other additions. These *memoranda* are with greater assiduity now secured, because, we are told, repeated attacks of the relentless ocean threaten the speedy demolition of a place venerable for its antiquity, and of a fabric not less admired for the peculiarity of its structure, than assuredly useful as a sea mark to navigators. We have here, likewise, remarks on the archiepiscopal palace of *Mayfield* in Suffex, in a letter from Mr. Denne. This palace is supposed to have been first erected by *Dunstan*; but at that time it must have been merely a wooden building: the ruins which now remain, and are in some parts habitable and spacious, shew that it was once a very large and noble mansion. Archbishop Cranmer appears to have been deprived of it by the arbitrary pleasure of Henry VIII. It is now in the possession of the descendants of John Baker, Esquire.

The plates are eight in number, viz. West front of Reculver church; north-east view, inside, and various monuments; plan of Reculver church and castle 1785; Ford Palace and other views; south-east view of Daun de Lyon Gateway, &c. Mayfield palace; ditto, Great Hall of Mayfield Palace.

\*\*\* Three more numbers are published, of which we shall give an account as soon as our other engagements to the Public will permit.

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ART. IV. *A Description of all the Bursæ Mucoſæ of the Human Body*; their Structure explained, and compared with that of the capsular Ligaments of the Joints, and of those Sacs which line the Cavities of the Thorax and Abdomen: With Remarks on the Accidents and Diseases which affect those several Sacs, and on the Operations necessary for their Cure. Illustrated with Tables. By Alexander Monro, M. D. Professor of Physic, Anatomy, and Surgery, at Edinburgh; and Member of the Royal College, &c. &c. Folio. 123. Boards. Elliot. 1788.

**A**S the *Bursæ Mucoſæ* are organs which form a very curious part of our structure, a perfect knowledge of them will frequently be found useful in practice; yet, notwithstanding the necessity of being well acquainted with these material parts of the human frame, anatomists, even the latest and most accurate, have not paid that attention to the subject which its importance seems to require.

It is well known that the tendons of the muscles, at the wrists and ancles, and in their course along the fingers and toes, are conducted in sheaths. Winslow observed, that these sheaths were lined with thin and smooth membranes; and Albinus remarked, that where these ligamentary sheaths were absent, sacs were frequently interposed between the tendons and the bones over which these tendons moved. To these sacs, he first

first gave (if our memory does not fail us) the name of *Bursa Mucosa*; and in his admirable work, the History of the Muscles, he describes several of them. Professor Monro thinks, and not without just grounds, that Winslow had not sufficiently examined the extent and structure of the membranes lining the ligamentous sheaths of the tendons; and he also makes it appear, that Albinus did not perceive, as is really the case, any similarity between these membranes and the sacs which he described under the name of *Bursa Mucosa*. Some of the later anatomists, the professor thinks, have not sufficiently attended to Albinus's discovery; and that others, especially the learned Haller, have mistaken the nature of the *Bursa*, supposing them to be formed of cellular membrane, like that which covers the belly of the muscles; while the greater number of the later writers on anatomy have contented themselves with repeating the description given by Albinus, and have never attempted to throw farther light on the subject.

These reasons Dr. Monro offers as an apology for investigating the subject, and he proceeds with some general observations on the number, situation, and connexion of the *Bursa*: he next describes the particular situation of each of them, with references to accurate drawings, which represent them in their natural size: he afterward explains the structure of each part which enters into the composition of the *Bursa*, and compares their structure, first, with that of the capsular ligaments of the joints; and then with that of those sacs which line the cavities of the thorax and abdomen: lastly, he treats of the dangerous inflammation, generally attendant on wounds penetrating into the cavities of shut sacs, and gives the most approved methods for preventing the mischiefs thence arising.

The *Bursa Mucosa*, as far as our Author hath yet observed, are only to be found in the extremities of the body; they are in all 140, 33 in each superior, and 37 in each inferior extremity. A specification of them without the plates would be unintelligible.

Professor Monro accurately compares the structure of the *Bursa* with that of the capsular ligaments; and the more attentively we examine this comparison, the more just and perfect does the agreement appear. The most useful part of this comparison is not that which regards the sound state of the *Bursa* and capsular ligaments; but that which refers to their respective uses when in a sound state, the accidents to which they are exposed, the diseases to which they are liable, and above all the surgical operations that are necessary for removing these diseases.

The next chapter is a comparison of the structure of the *Bursa* with that of the pleura, pericardium and peritonæum. The admission of air into these cavities is productive of the worst consequences; this leads the ingenious author into many arguments

arguments which prove the absolute necessity, where any operation requires an opening of these cavities, of preventing, as much as possible, any admission of air; and the directions which he gives for conducting the operation so as to avoid this inconvenience are admirable. Among other operations on which he enlarges, is that for the reduction of the incarcerated hernia. He shews that the cutting of the peritonæum, or the tendons of the abdominal muscles, contributes little to the fatal consequences which frequently attend the operation; but that all, or at least the most dangerous, of the bad symptoms, arise from the opening of the hernial sac, and the consequent admission of air. He therefore justly condemns the common mode, universally recommended, of opening the hernial sac before cutting the tendons of the abdominal muscles. After the integuments are cut through, and the sac is exposed to view, he advises to cut the tendon and reduce the hernia without opening it. His arguments for the propriety of this practice, and the answers which he gives to objections that may be made against it, are well supported; and we do not remember to have seen a more judicious plan for conducting the operation.

To authors like Dr. Monro, it is difficult to say, whether the science of anatomy, or the art of surgery, is most indebted: the Doctor accurately describes the parts, explains their offices in a sound state, shews the accidents and diseases to which they are subject; and what is of the utmost consequence, points out the most approved means by which health may be restored.

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ART. V. *The Manœuvrer, or Skilful Seaman*: Being an Essay on the Theory and Practice of the various Movements of a Ship at Sea, as well as of Naval Evolutions in general. Translated from the French of M. Bourdé de Villehuet, by the Chevalier de Saufeuill, Knight of the Most Noble Order of St. Philip, &c. &c. &c. Illustrated with Thirteen Copperplates, five of which, with many interesting Observations interspersed through the Work by way of Notes, are the Production of an English Officer. 4to. 18s. Boards. Hooper. 1788.

**T**HERE are few subjects on which a good treatise is more wanted in England than that of Naval Tactics: for notwithstanding we had many books on the subject before this translation of M. Bourdé's work appeared; yet none of them were fully scientific, and, at the same time, sufficiently elementary for the purpose of instructing youth who are intended for naval employments. The present work is not exactly that which we wish to see; but it appears to us greatly superior to any thing we have met with before on this head; and as its reputation is thoroughly established among the Author's countrymen, we apprehend it will meet with a favourable reception here, and be studied by our naval cadets, at least till something better adapted

adapted to our own service makes its appearance: which, probably, may not soon happen.

The work is divided into four parts. In the first, M. Bourdée treats of the actions of fluids on the surfaces of solid bodies; the effects of these actions when the bodies which they act on are at liberty to obey the impulse made on them; and of the centers of gravity and gyration of bodies: and having laid down the first principles of the motions of fluids, and of bodies after percussion, in a plain and elementary manner, he proceeds to apply those principles in calculating the action of the wind on the sails of a ship, and of the water on her rudder; and thence to determine the true and apparent velocities of the ship, with the direction of her motion. He demonstrates that the velocity of the ship will be as the sine of the angle of incidence of the wind on the sail, as long as the position of the sail, with respect to the keel of the ship, remains the same; and he shews that in order to remove from a coast, or from any given line, at the greatest rate possible, the tangent of the apparent angle of incidence of the wind on the sail must be double the tangent of the angle which the sail makes with the keel of the ship, at the same time that the angle formed by the keel and the coast is equal to the real angle of incidence. He next considers the effect of those sails which are before, and those which are abaft, the center of gravity of the ship, separately, as well in regard to their force in urging the ship a-head, as in causing her to steer well; and, after shewing from theory, the great use of the sprit-sail, jib, and fore stay-sails, in causing a ship to steer well, when sailing by the wind, he justly remarks, that we find by experience these sails yet more useful in this respect than the theory makes them to be. The rudder becomes afterwards the object of our Author's consideration: he shews, by reasonings, both obvious and natural, that it acts to the greatest advantage when it makes an angle of 45 degrees with the direction of the keel, and not when it makes an angle of about 55°, as hath been so long insisted on in books of geometry; but, except in putting a ship about, M. Bourdée justly observes, that the less necessity there is for the action of the rudder the better. Under this article also, he very properly takes notice that, as ships are generally constructed, the rudder cannot act under a greater angle with the keel than about 30 degrees; and he proposes to augment the range of the rudder by shortening the length of the tiller, and to compensate for the power which will be thus lost, by encreasing the diameter of the wheel we steer by, or by diminishing the diameter of the barrel on which the tiller rope is wound. We are as well convinced, as M. Bourdée can be, of the benefit which would arise from encreasing the range of the rudder, and that it may be done by shortening the tiller: we are also persuaded, that the power which

which will be lost by shortening the tiller may, in some measure, be replaced by reducing the barrel of the wheel, or by encreasing the diameter of the wheel itself; but we are at the same time of opinion, that the encrease of power which can be gained by either or both of these means is very limited. For the barrel cannot be diminished much, without considerably encreasing the number of turns which the rope will make on it; and which, beside the loss of time it will occasion in shifting the rudder, will often cause one turn to ride on another: and the diameter of the wheel cannot be greatly increased, especially in line of battle ships, because it is always placed under the poop, and therefore limited to the height of it.

The second part of this work contains the application of the theory to practice, and exhibits reasons for all the evolutions that are to be performed with a ship. The problems which are here resolved, relate to the manner of getting under sail when the ship is riding with her head to the wind, and when there is no current; to do the same by means of a spring; to tack or wear a ship; to lie to, or to dispose the sails so that they may exactly counteract each other; and to lie to, in a gale of wind, under any sail whatever. As this last manœuvre is seldom practised but when the winds are violent and contrary, there is scarcely any operation of this kind which is not liable to failure: M. Bourde has therefore endeavoured to remedy these defects, by discussing each separately, and pointing out the methods which are least subject to such inconveniences.

His next concern is to direct the seaman how to chase a ship so as to come up with her in the shortest possible time. Several mathematicians have treated of the curve of pursuit, or that track which one body must pursue, under certain circumstances, to come up with another; but few or none of their suggestions are applicable to ships at sea. M. Bourd ' shews that, in chasing to windward, the chasing ship ought to tack as often as she brings the chase on her beam. This has, indeed, been shewn before by L'H 'ste, and others; and it is said that old Admiral Barne ' was the first who practised it. In chasing to leeward, he directs us to keep the chase always on the same point of the compass that she was on when first seen. Directions are added, in both these cases, for the ship which is chased.

His next object is boarding; under which head he gives ample instructions for boarding to windward, and leeward, when you come up with the chase on a wind; when going large, and when the ship to be boarded is at anchor: but notwithstanding this useful work has now been twenty-four years in the hands of its Author's countrymen, we do not recollect to have heard of many exploits of this kind being performed by them in the course of the last war! His instructions for avoiding this  
terrible

terrible mode of attack are equally good, and shew him to be a most excellent seaman. This part is concluded with rules for coming to an anchor under various circumstances.

In the third part, M. Bourdè treats largely of the masting of vessels, and contends earnestly, that ships of war are generally much over-masted in the French service: we have heard very good judges of the matter say the same of our own; but we believe the practice is still pursued in both services. As this, however, is a point of great importance, he shall speak for himself\*.

The proper height which ought to be given to the masts of a ship is a problem which still remains to be resolved among builders: some contend for more, some for less; but the most skilful among these gentlemen seem not to have paid sufficient attention to the solutions and determinations which are contained in M. Bouguer's treatise on this subject. It appears, on the contrary, as if they had made a point of deviating, as much as possible, in this respect, from true principles, that they have been continually increasing the height of their masts, notwithstanding they were much too high before, as the learned author, just mentioned, has asserted. And experience, confirmed by numberless observations repeatedly made by me, has convinced me that as soon as a ship begins to lie down, her rate of sailing diminishes in the same proportion that her inclination increases. Neither am I the only person who has made these observations: several officers, unknown to me, have verified the same principle on board different vessels, at different periods of time, and on all the various courses which are termed oblique with respect to the direction of the wind. As I had no share in these experiments, I cannot be suspected of partiality; but as they always convinced those who made them that the present mode of masting is generally too high, I shall no longer hesitate to give the following epitome of my own experiments on the subject.

Having all the sails set, and being hurried on by a strong gale, I ordered the top-gallant sails, the studding sails, and the stay sails to be taken in, notwithstanding which the ship lost not any perceptible part of her velocity; on the contrary, I have sometimes seen it increased, by these means, a twentieth part, even when the ship was running from 9 to 12 knots in an hour.

These trials were made with care, and I had them executed with so much celerity, that there was no time for the wind to increase or diminish its strength; and they appear to me fully sufficient to prove the necessity of lowering the center of effort of the sails in general, and consequently all the masts. I have repeated my experiments by augmenting the number of sails, sometimes so far as to run the risk of injuring the masts, and never found that the velocity increased when the ship was more inclined; but that she laboured more and more; her motions became more uneasy, and her pitchings greater, although the sea was not higher than before. At other times, when the ship has inclined pretty much, though the wind was not strong

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\* We do not give the very words of the translator; but we have given the true sense of the Author. This is done for the sake of brevity.

enough



enough to endanger the masts, I have ordered the sails to be diminished; and it invariably happened, that when the upper sails were taken in, the ship was easier in her motions, steered better, and was more quiet, though the swell of the sea remained the same: an attention to these circumstances must not be neglected in observations of this kind, nor can the experiments be too often repeated before we venture to make a decision. But notwithstanding I here recommend a diminution in the height of the masts, and, consequently, in that of the sails also, it is not my intention to recommend any diminution in the surface of them: on the contrary, I think it may often be advisable to increase that, on the whole. And this, in my opinion, may very easily be done, and the loss of surface which is sustained by diminishing the height be more than regained by increasing the width. But another advantage will be gained by this alteration: the topsails being shorter, and proportionably wider than before, in respect to the lower sails, they will not only be more easily shaped in cutting, but the sides being formed by straight lines, the sails may be set more *taught*, which is a very essential property, as they will, by that means, produce a much greater effect on the ship.

Again, the surface of the sails remaining the same, while the masts are shortened, the absolute effect of the same quantity of wind will be the same, but its effort to make the ship lie down will be less in proportion as it acts by a shorter lever; and the ship being more upright will sail with greater velocity, because her water-lines are more favourable when she is upright than when she heels. Beside, the less the plane of the sail is inclined to the horizon, the greater the surface will be which is presented to the wind, and, of course, the greater the impulse will be which it receives from it; all which advantages cannot fail to produce a very considerable increase in the ship's rate of sailing, and decrease in the drift to leeward. To all these, another real and very important advantage may be added, that of being able to trim the sails much better, and of bracing them with greater ease and command.

To all these advantages, M. Bourdè might have added a saving in the expence of masts, and a very great one in the *wear and tear* of the ship.

After combating the present custom of *tant* masting with great force of argument, he refers us to the treatise of M. Bouguer on this subject, for the best rules that can be given for the masting of ships. He next treats of the different modes of stepping the masts, and shews the advantages and disadvantages which attend each: of the cut of the sails, and the mode of setting them so that the impulse from the wind may be the greatest possible: of the advantages and disadvantages of having a greater or less quantity of sail abroad under different degrees of wind: of the fitting out of ships: of careening and sheathing them: of the scantling of the timbers, and the tumbling home of the top-timbers: of ballasting, lading, and rigging them; and many other particulars, equally important, but which are too numerous to mention here: and in every one of them M.

Bourdé exhibits, in our opinion, great professional skill and ingenuity.

The fourth and last part of this work consists of an *Essay on Naval Evolutions*; in which he describes and directs the division of fleets, the orders of convoys, of sailing, of battle, and retreat; the methods of drawing up in order of battle, and of changing it, when occasioned either by a shift of the wind, or the situation of an enemy: the methods of manœuvring a fleet under all its various orders: such as avoiding an action, or forcing an enemy to come to one; in doubling on an enemy, or forcing his line, &c. &c. and he concludes his work with a plan of signals both for day and night.

The notes and remarks which are added from the papers of an English officer do him credit: they relate principally to those articles in which the practice of the English Navy differs from that of the French, and will be found by the English reader to be a valuable addition to M. Bourdé's work.

ART. VI. *The Court of Requests*: Wherein is described its Nature, Utility, and Powers; illustrated with a Variety of Cases determined in that of Birmingham. By W. Hutton, F. A. S. S. 8vo. 6s. Boards. Baldwin. 1787.

OF the general utility of Courts of Requests, usually called Courts of Conscience, the frequent appointment of them by the legislature, in consequence of applications for that purpose, must be admitted as proofs; as also that they afford easy and expeditious modes of relief to those who resort to them. On the other hand, the objections which have been brought against them by Judge Blackstone, are too important to be overlooked. This learned writer, after mentioning the evils which courts of this kind are intended to remedy, apprehends that the erecting these new jurisdictions may, in time, be attended with very ill consequences; that the method of proceeding in them is entirely in derogation of the common law, as their large discretionary powers create a petty tyranny in a set of standing commissioners; and as the disuse of the trial by jury may tend to estrange the minds of the people from that valuable prerogative of Englishmen, which has been already more than sufficiently excluded in many instances. *Blackstone*, B. 3. Ch. 6. He therefore recommends the reformation of County-Courts, in order to serve the purposes of Courts of Conscience.

Mr. Hutton is a strenuous advocate for the courts, which are the subjects of his book; of their utility he is thoroughly satisfied, and of any inconveniences or dangers from them he appears to have no apprehension. In the court at Birmingham, he has been a commissioner fifteen years! 'In many of these years,' says he, 'I have not omitted attendance for one day.'

day. It gives me more pleasure, perhaps more pride, to tell the world, I never received the least emolument, than if I had privately drawn an ample fortune. If a man works for nothing, it is a proof he likes the work; if he likes it, no wonder he becomes a proficient: no musician ever played a good fiddle who did not love music. A powerful relish in the mind for any undertaking, will in some measure supply the defect of capacity. I have longed for Friday, as the school-boy for Christmas; nay, the practice of years has not worn off the keen edge of desire. I may be said to have spent a life upon the bench, which, though without profit, carried its own reward; for I have considered the suitors as my children, and when any of this vast family looked up to me for peace and justice, I have distributed both with pleasure.'

After so diligent an attendance, *con amore*, it may with reason be presumed that Mr. Hutton is perfectly acquainted with the nature, powers, limits, and jurisdiction of the court in which he has presided; and that the result of his experience is to be found in the Volume now before us. The work contains a number of cases, in the determination of which the sagacity, moderation, and impartiality, of the author are very conspicuous. It has been observed, that an arbitrary monarchy would have many advantages over a limited one, could we be assured of being always governed by wise and good kings. In like manner, we should feel less repugnance to the arbitrary resolutions of Courts of Request, could we be certain that the commissioners possessed the same qualities which are to be found in our Birmingham Magistrate. Having seen frequent instances of ignorance, folly, and partiality, in those who preside in some of these courts, we do not look on these jurisdictions with so much complacency as our Author does; but we can, nevertheless, recommend his book to the perusal of his brother-commissioners, as a valuable collection of reports, and general maxims, by which they may, with credit to themselves, direct their conduct in similar cases.

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ART. VII. *A Treatise on Medical and Pharmaceutical Chemistry, and the Materia Medica*: to which is added, *an English Translation of the new Edition of the Pharmacopœia of the Royal College of Physicians of London*, 1788. By Donald Monro, M. D. Physician to the Army, Fellow of the Royal College of Physicians, &c. 3 vols. 8vo. 18s. Boards. Cadell.

**T**HIS treatise was originally part of a course of Lectures on the Theory and Practice of Physic, given by Dr. Monro, in the years 1758, 1759, and 1760. The lectures were then interrupted.  
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rupted by the Author's being appointed physician to the army serving at that time in Germany. In 1785, on the revision and altering of the *Pharmacopœia*, Dr. Monro had recourse to the notes of his lectures; formerly read on the subject; and which had remained untouched during 25 years. These notes, however, were found to be very defective, on account of the late numerous discoveries in chemistry; he therefore undertook the laborious task of altering what was erroneous, and adding to his manuscript whatever new matter he met with, that appeared either curious in itself, or that might prove useful in assisting the committee appointed for the revision of the *Pharmacopœia*. The notes being thus improved and increased, he afterward resolved to lay them before the public, together with a translation of the new *Pharmacopœia*.

Although we cannot greatly recommend this work to the *adept* Chemist, or the *scientific* Physician, as sufficient to afford them much gratification, yet it contains a variety of matter that may be useful to the generality of young practitioners. The articles are not ill arranged; the catalogue of the *Materia Medica* is ample; and the properties of the different substances which compose it, are related in a manner which shews Dr. Monro to be well acquainted with the modern writers on the subject. What is new, consists partly of his own observations, but chiefly of facts which, with laudable industry, he has collected from others; so that on the whole, to those who are neither profound in Chemistry nor conversant with modern books on pharmacy, we recommend the present work; as we are convinced that it will instruct them in most of the principal (present) doctrines and discoveries in pharmacy; although, at the same time, a few errors and inaccuracies may occur in the chemical parts: one of which is observable in Vol. I. p. 186, where, for want of more intimate acquaintance with chemical science, the Author has collected some erroneous experiments; among which is one quoted from Boerhaave, that concludes heat to be produced during the solution of Glauber's salt in water.

To compensate for this mistake, Dr. Monro, p. 211, quotes Hoffman's authority for the good effects of the nitrous ammoniac, joined with the anodyne liquor, in inflammations: we confirm that evidence by our own late experience.

Speaking of the Rochelle salt, p. 227, the Author says, 'it is composed of the vegetable acid and the fossil alkali.' He ought to have described it as it really is, a triple compound salt, consisting of *vegetable alkali*, *fossil alkali*, and the *tartareous acid*. He observes, that it is common in France to mix this salt with mineral waters, with a view to augment their purgative qualities; but for this purpose, none seems so well calculated as the *soda phosphorata*,

*rata* \*, on account of its peculiar mildness and agreeable flavour.

It is said, p. 230. that *spiritus mindeneri* may be obtained, in a solid form, by mixing *soluble tartar* with *vitriolic ammoniac*, and subjecting the mixture to sublimation: the sublimed salt in this process will be *tartarified ammoniac*; a very different salt from the *spt. mindeneri* or *acetated ammoniac*.

This chemical inaccuracy is counterbalanced by an excellent medico-practical remark, p. 238, where *sal sedativus* is recommended as peculiarly efficacious in *deliria* from fever and inflammation, on the authority of Gaubius, a name of the first order in physic. The dose is from half a scruple to half a drachm, or two scruples. It procures sleep and quiets the nerves without heating, and is therefore of great use in inflammations, where opium would aggravate the symptoms. We cannot acquiesce so well in Dr. Monro's opinion, when he recommends blue vitriol as a certain cure for intermittents that have not yielded to the Jesuit's bark: It is a most dangerous medicine, especially in the hands of incautious and bold practitioners.

We meet with nothing worthy notice (except a material typographical error in p. 269, where, l. 20, '*vitriolic acid*' occurs for *muratic acid*) till we arrive at page 334, where the Author describes the *mercurius corrosivus albus fortior*, a most active mercurial preparation. The process is taken from Alston's *Materia Medica*, p. 90. and it is a metallic crystallized salt, compounded of *muratic acid* and *mercury*. It is made by precipitating quicksilver from its solution in the *nitrous acid* by the *volatile alkali*, and redissolving this precipitate in the *marine acid*; this last solution is properly saturated, and evaporated, to obtain crystals. This is probably the same salt, which, if our memory does not betray us, we have been told that Dr. Cullen used formerly to mention in his chemical lectures. It is more active, perhaps because more soluble, than the *corrosive sublimate*,  $\frac{1}{16}$  of a grain being a sufficient dose. So small a quantity of mercury as this dose contains, suggests the idea, that this preparation is used in those *secret medicines*, which have of late been offered to the public under the titles of *decoctions*, *syrups*, &c. as remedies for venereal and cutaneous disorders. The people who sell them positively affirm that no mercury enters their composition; it is likewise

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\* The *soda phosphorata* is a neutral salt, consisting of *fossil alkali* and the *phosphoric acid*, lately invented by Dr. Pearson, of Leicester-square. It has already been successfully introduced into practice, and, on account of its superiority over all other purging salts, will, in all probability, supersede the use of Glauber's, Rochelle, or Epsom salts. It is faithfully prepared by Mr Willis, an ingenious chemist in town, according to Dr. Pearson's instructions.

certain that these nostrums, subjected to the common experiments for discovering the presence of mercury, do not *appear* to contain any. But Dr. Monro says, that M. Buquet, and other chemists, found, on trial, that when a very small quantity of the active preparations of mercury was intimately mixed with a large quantity of liquor, thickened by means of vegetable mucilages and extracts joined with saccharine substances, especially honey, they so covered the mercury, that it could be known neither by the taste, nor any of the tests usually employed for discovering it. This preparation of mercury does not, as the Author justly observes, seem so well calculated as the milder preparations, for radically curing the venereal disease; yet we beg leave to add that the acrid compound here described, is a valuable remedy in some of the most inveterate cutaneous disorders.

We must point out an inaccuracy in p. 343, where we find, in the prescription for making *Calomel* according to Scheele's method, the *quicksilver* and *nitrous acid* ordered in equal proportion, without mentioning the specific gravity of the acid, which in this preparation is absolutely necessary.

Speaking of James's powder, and the manner in which it was administered by Dr. James himself, Dr. Monro, in page 368, communicates the following important information,—we say *important*, because it is so different from the generally received opinion.

‘Many have believed it [James's powder] to be a certain remedy for fevers; and that Dr. James had cured most of the patients whom he attended, and who recovered, by the use of this powder; but the bark, and not the antimonial powder, was the remedy which Dr. James almost always trusted to for the cure of fevers: he gave his powders only to clear the stomach and bowels; and after he had effected that, he poured in the bark as freely as the patient could swallow it. The Doctor believed all fevers to be more or less of the intermitting kind, and that, if there was a possibility of curing a fever, the bark was the remedy to effectuate the cure; for if the fever did not yield to that, he was sure that it would yield to no other remedy whatever, as he has more than once declared to me when I have attended patients in fevers along with him.’

To point out errors is the most disagreeable part, though not the least useful, of our office, yet we cannot pass over page 426, without remarking that the combination of the *calcined bartsborn* with the *vitriolic acid*, is equally insoluble as the *selenite* formed with that acid and *oyster-shells* or *chalk*, though Dr. Monro pronounces it to be ‘a mild neutral salt which is soluble in water;’ and the *selenite* formed with chalk or oyster-shells is said to be ‘insoluble by the juices of the stomach and intestines.’

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In the list of substances that impregnate mineral waters, p. 15, Vol. II. Dr. Monro has omitted the *hepatic air* discovered by Bergman, and the *elastic fluid* found in the Buxton water by Dr. Pearson, and in the Bath water by Dr. Priestley, which is perhaps phlogisticated air; we say perhaps, because we are not certain what the peculiar gas of these water really is.

To give an analysis of every article in the ample catalogue of Dr. Monro's *Materia Medica*, would extend our account too far; we shall therefore proceed to the translation of the new Pharmacopœia. And we trust that our readers will excuse us, if, in the examination of this part, we offer some farther strictures on the pharmacopœia itself.

Though Dr. Monro has not given a literal version of the preface, nor though he has not altered the sense, yet we are apprehensive that most readers of taste will perceive, that he has not always preserved the elegance of the original.

In the *Materia Medica*, we perceive 65 articles expunged from the list, none of which will occasion much regret for their omission: of the 46 new articles, several are trifling medicines, if they have any efficacy at all, and not more efficacious than many of those that are expunged. What, for instance, are the virtues of *ovum gallinaceum*? Many of the articles are not employed: thus *vitis* is not a drug in use, but its products are valuable medicines. Yet this method of arrangement, viz. classing medicines together under the substance from which they are produced, is not universally adopted; this therefore affords a charge of inconsistency. The *bolus gallicus* has no virtues but from the clay which it contains; therefore pure clay should have been inserted in its place; or to be consistent, *bole* should have been placed under the head *Argilla*. We find *chalk* in one place, *red coral* in another, *crabs claws* in a third, *oyster-shells* in a fourth; yet it is well known to chemists that they are all of them the same substance, and one would have answered the purpose of all the rest; or if more had been thought necessary, they should have been referred to the general title, *calcareous earth*; and *lime*, which is also separated from them, should have been ranged under the same head with the name of *deairated calcareous earth*. The name *axungia* is changed for *adeps*, as in the Swedish Pharmacopœia, but with great impropriety; for *adeps* is the fat of any part of an animal, whereas *axungia* signifies the fat of the omentum, which is the peculiar kind of fat intended to be meant, i. e. hog's lard, not hog's-fat.

Arsenic, *Belladonna*, *Dulcamara*, *Dolichos*, *Rhododendron*, *Hyoscyamus*, and perhaps some other substances, are on good authority affirmed to be efficacious medicines; they are however omitted. In a word, the selection of the *Materia Medica* is both

redundant and defective, and the arrangement unscientific and inconsistent.

The translator has given no remarks or notes on this part of the work; he has only added the English to the Latin names, in the former of which we observe some misnomers, *ex. gr.* 'Weak Robin' for Wake Robin, 'Grapes' for Raisins.

Among the *Succi*, the college have neglected to avail themselves of being the first who introduced into a *pharmacopæia*, the very elegant concrete state of the lemon acid, the process for which is given by Scheele; the preparation here inserted is highly disgusting. See Review for last month, p. 464.

As the *Aconitum* is inserted in the *Materia Medica*, it is somewhat extraordinary to observe, that its extract, the only form in which it is used internally, should be omitted. Among the extracts, we find that of the Peruvian bark directed to be made of the *gross powder*. If solution is promoted by dividing the substance to be dissolved into minute particles, the finest powder ought to be prescribed; and in no case are the aids of solution more required than in preparing the extract of the Peruvian bark.

To our former remarks on the prescription of *Oleum Vini* (see Rev. for June last) we shall add, that we think the mode proposed by the college will scarcely ever be followed; because the quantity of the oil of wine afforded by it is so small, as to make it much more expensive than it would be by the old method, and we are told, that the quality of it is not equal to that made by the old process. In short, the *oil of wine*, or more properly speaking, the *oil of alcohol*, is obtained at no expence, except that of a little fire, from the residuum after the distillation of *æther*, which residuum would be useless but for its yielding *Oleum Vini*.

The fossil alkali (Natron) is ordered to be prepared from *Barilla*, which substance is known to contain some vegetable alkali: the fossil alkali therefore of the New Dispensatory will always be impure; the only method of procuring a perfectly pure fossil alkali is by decomposing sea salt.

The *vinum antimonii tartarizati* is an unchemical preparation, and can only serve as a substitute for the *vinum antimonii* immediately preceding it. It is unchemical, because it is intended, that the *tartar* in the wine should prevent the decomposition of the *tartar emetic* by any *earth* in the water, or by the water itself; but the wine is inadequate for this purpose, because it contains no tartar in a free state, or in a sufficient quantity to produce the effect proposed.

With respect to Dr. Monro's translation, there appears but little censurable in it: the addition of a few more notes might have been acceptable, more especially as those which he has given are judicious and must prove useful to the unexperienced pharma-



pharmaceutical operator, and in many instances direct the physician in prescribing proper doses of the new compounds.

ART. VIII. *Transactions of the Royal Irish Academy, continued from page 206.*

ANTIQUITIES.

*An Account of an Ancient Inscription in the Ogam Character, on the Sepulchral Monument of an Irish Chief, discovered by Theophilus O'Flanagan, Student of Trin. Coll. Dublin.*

MR. O'Flanagan, who seems to have paid peculiar attention to the legends written on the exploits of the Irish Fenii, met with the following passage in one of the poems ascribed to Ossian. "The fierce and mighty Conan was not in the desperate battle of Gabhra; for in May, the preceding year, the dauntless hero was treacherously slain by the Fenii of Fin, at an assembly met to worship the sun:—his sepulchral monument was raised on the Northwest!—his wailing dirge was sung!—and his name is inscribed in Ogam characters, on a flat stone on the very black mountain of Callan." To gratify his curiosity, and for the sake of trying his skill in decyphering the Ogam character, Mr. O'Flanagan went to visit the monument so particularly described in the passage above quoted. After a long search he was fortunate enough to find the stone; as he had not his grammar with him, and having the rules of decyphering but imperfectly in his memory, he was not prepared to collect the entire sense of the inscription.

In the Autumn of 1785, at the request of the Royal Academy, he again visited the monument, in company with Mr. Burton. It was with difficulty that they could find it; for the peasants, from motives of superstition, had concealed the stone by covering it with heath. They took an accurate drawing of the stone, with its inscription, an engraving of which is annexed to the memoir. Mr. O'Flanagan reads it five different ways, viz. 1st. 'Beneath this sepulchral monument is laid Conan, the fierce, the nimble footed. 2d. Obscure not the remains of Conan the fierce, the nimble footed! 3d. Long let him lie at ease on the brink of this lake, beneath this hieroglyphic, darling of the sacred! 4th, Long let him lie at ease on the brink of this lake, who never saw his faithful clan depressed! 5th. Hail with reverential sorrow the drooping heath around his lamentable tomb.'

We shall not enter into the examination of the Author's criticism on this Ogam epitaph. The discovery of the tomb authenticates the manuscript in which it is described; and the proof that one of these legends is founded on facts, is a presumptive evidence that most of them are historical records.

*The Antiquity of the Woollen Manufacture in Ireland proved from the Passage of an ancient Florentine Poet.* By the Earl of Charlemont. P. R. I. A.

In an Italian Poem, intitled *Dittamondi*, which appears to have been written before the year 1364, is the following passage:

“ *Similimente passamo en Irlanda  
La qual fra noi è degna de fama  
Per la nobile Seta che ci manda.*”

‘These lines,’ says his Lordship, ‘appear to me to contain a full proof of a most extraordinary fact—That Ireland should have been already famous for her woollen manufactures so early as in the middle of the fourteenth century, and should at that period have exported them into Italy, where the vent of these commodities was even then fully established.’ This however is not the only argument which the Noble Author uses to ascertain the fact he wishes to establish. He quotes several statutes and passages from Madox’s History of the Exchequer, Anderson’s Commerce, Rymer’s Federa, &c. which confirm his assertion.

*An Inquiry concerning the Original of the Scots in Britain.*  
By Dr. Barnard, Bishop of Killaloe. M. R. I. A. F. R. S.

The disputes of the Irish and Scotch antiquaries concerning the origin of their respective ancestors have been laid before our readers in many parts of our journal \*. The Author of the present memoir thinks that the opinions of each party may be reconciled, and that a system may be formed, from the materials which the controversy produced, consistent both with probability and written authority. He admits that the Irish might have been the children, rather than the parents, of the Caledonians. As to the high antiquity and long duration of the Milesian dynasty in Ireland, he cannot discover any thing incredible in the account of it. He does not suppose that the Milesian invaders extirpated, but only subdued, the inhabitants whom they found in the island: and he thinks that the settlement under Caric Riada, which was effected in the West of Scotland about the middle of the second century, consisted of the posterity of ancient Caledonians under a Milesian leader, who returned to their original country with the new appellation of *Dalriadans*. The learned Author shews this colony, which is the first migration that the Irish historians have distinctly described, to be the *Dalrbeudini* of Bede, who went into Scotland about the year 150. In support of this opinion, he quotes Buchanan, John Major, Geoffrey of Monmouth, Fabius Athelwerdus, Gildas, and Fordun; and from a comparison of the ac-

\* See Rev. vol. xlv. p. 405. xlv. p. 460. xlviii. p. 469. xlix. p. 193. lx. p. 3 and 95.

counts given by these authors, however they may differ in some circumstances, he collects the following facts. 'That a colony of Scots from Ireland had settled in Caledonia; that they had given umbrage to the Romans in Britain, by their hostilities against the province, in conjunction with the Irish, the Picts, and other nations. That they were attacked by the Romans, defeated, and forced to abandon Britain. That on Maximus's leaving Britain without defence, they took advantage of his absence, and made fresh attempts to reinstate themselves. That they were again chastised by Gratianus Municeps; but on his being assassinated, they returned in full force, and, with the assistance of the Irish and Picts, laid waste and occupied the country from sea to sea. And lastly that they established themselves in Scotland about the year 396.' These facts are confirmed by the Irish chronicles now extant, which the Bishop has, with great labour and ingenuity, shewn to agree with the accounts of the historians above mentioned.

*Account of an Ancient Urn found in the Parish of Kilranelagh, in the County of Wicklow.* By Thomas Green, Esq.

The urn described in this memoir was found at the depth of 6 feet below the surface of the earth in an enclosure of eight flat stones, 6 of which formed the sides and two the top and bottom. The urn, of which a drawing is annexed to the account, was of a conical form, about 14 inches high, 12 inches diameter at the top, and  $3\frac{1}{2}$  at the bottom: it contained a considerable quantity of ashes, and calcined human bones.

[To be continued.]

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ART. IX. *Customale Roffense*, from the Original Manuscript in the Archives of the Dean and Chapter of Rochester: to which are added, Memorials of that Cathedral Church; and some Account of the Remains of Churches, Chapels, Chantries, &c. By John Thorpe, Esq. M. A. F. S. A. Folio. 2 l. 12 s. 6 d. Boards. Nichols. 1788.

THE *Customale Roffense* is printed from a manuscript written by John de Westerham, a monk, and prior of Rochester, about the year 1320. It contains a variety of curious particulars relative to the ancient tenures, services, rents, villenage, &c. of the manors belonging to that priory. Extracts from it would not be interesting to the generality of our readers.

The volume before us, although entitled *Customale Roffense*, contains, beside that curious record, which occupies only about a fifth part of it, descriptions of a variety of antiquities in Kent, especially those within the diocese of Rochester.

Mr. Thorpe's abilities, as an antiquary, are so well known to the public, that any work on the subject of antiquities,

coming from his hand, cannot fail of being well received by the lovers of that science. The general utility of the antiquary's researches may be questioned by those who have not sufficiently attended to them, but they will be found useful in ascertaining biographical knowledge—in explaining old customs—in discovering the sources of obsolete or forgotten laws—and in elucidating some undetermined or obscure parts of history.—Independently of the amusement which they afford to curious enquirers, they assist us in making out pedigrees, and descents of families, and in correcting the omissions or mistakes in parish registers, which, through inattention, are often deficient. Without such objects in view, the study of antiquities is a matter of mere curiosity, and of little benefit to society.

Among the antiquities in Kent, none seems more remarkable than *Kits Cotty house*, a monument which hath engaged the attention of many historians, and hath excited a variety of conjectures concerning it. Mr. Thorpe increases the list of its describers, and concludes it, with much propriety, to be a monument erected over the grave of Catigern, brother to king Vortimer, who was slain in a battle fought near Aylesford between the Britons and Saxons. It is composed of four stones, three standing upright, and the fourth laid flat on them. Their size and weight, and the distance they are from the nearest quarry, would naturally excite an inquiry into the state of mechanics at the period when the monument was erected. Captain Grose was the first antiquary who has given the weight of these stones, the others copying his account. The stone on the south side weighs about eight tons, that on the north eight and a half, on the west two, and the impost or transverse, which is near nine feet from the ground, about ten and a half; and the nearest quarry, whence they were probably taken, is six miles distant. That the impost could be laid on the supporters by human strength alone, is totally impossible; and there must have been no small difficulty in bringing them all, except the western one, to the place where they stand. The similarity of this monument to those fabrics which compose Stone-henge, indicates a supposition that Stone-henge itself may be a number of sepulchral monuments. This is however a mere conjecture. See more on this subject, Rev. vol. XLIX. p. 255, 381.

Mr. Thorpe pays much attention to the City of Rochester, its bridge, and other objects worthy of notice. The particulars relative to the cathedral are given by the Rev. Samuel Denne, M. A. and occupy a large part of the volume; but we see no account of the castle. The short biography of the bishops, and the prebendaries, is curious, and, in many instances, may serve to explain the history of the times.

Without attempting to enumerate the several parishes which this learned antiquary has described, we shall close this article with informing our readers, especially those who are in possession of Mr. Thorpe's former curious publication, the *Registrum Rossense*, that the present volume contains corrections of several mistakes which had unavoidably crept into that work.

The plates, in number 56, are views of churches, alms-houses, remains of antiquities, monuments, &c. and are neatly engraved. The frontispiece exhibits a reported strong likeness of Mr. Thorpe, at the age of seventy two.

ART. X. *The Athenaid. A Poem*, by the Author of *Leonidas*. 12mo. 3 Vols 9s. sewed. Cadell. 1788.

**M**R. Glover's poetical abilities are already well known. His *Leonidas*, though not in the highest class of Epic Poems, had, at its first publication, many admirers; and, in spite of its prosaic numbers, is still perused with pleasure. *The Athenaid*, which is a sequel to *Leonidas* \*, is a posthumous piece, presented to the world by the Author's daughter, Mrs. Halfay. Though death prevented Mr. Glover from giving this work his last revision, it is not altogether unworthy of his pen: It is, indeed, so much a counterpart to *Leonidas*, though still *more prosaic*, as to supersede the necessity of a particular critique. He who admires the bold spirit of Liberty, and the generous, tender, and noble sentiments of the former poem, will be pleased to find the same characteristics in the present work. Those who think *Leonidas* defective in its machinery and incident, and too abrupt and *laconic* in the structure of its periods to suit the melody of verse, will discover the same imperfections in the sequel. We shall therefore leave the *Athenaid* on the same shelf with *Leonidas*, after giving our readers a specimen of the work in the following epitodical tale, related (to *Themistocles*) by an unfortunate youth:

' Then Hyacinthus: Mighty chief, recal  
Thy first successes, when Euboea's maids  
Saw from her shores Barbarian pendants low'r'd  
To thin, and grateful pluck'd the flow'rs of May  
To dress in chaplets thy victorious deck.  
Then, at thy gen'rous instigation fir'd,  
The men of Oreus from their walls expell'd  
Curst Demonax, their tyrant. On a day,  
Ah! source of short delight, of lasting pain!  
I from the labour of a tedious chase,  
O'erspent by thirst and heat, a forest gain'd.  
A rill, meandering to a green recess,  
I track'd; my wonder saw a damsel there  
In sumptuous vesture, couch'd on fragrant tufts

\* 'The death of great Leonidas aveng'd  
' By Attic virtue' —

Of camomile, amid surrounding-flow'rs  
 Reposing. Tall, erect, a figure stern  
 Was nigh; all fable on his head and brow,  
 Above his lip, and shadowing his cheeks  
 The hair was bristled; fierce, but frank his eye  
 A grim fidelity reveal'd; his belt  
 Sustain'd a sabre; from a quiver full  
 On sight of me an arrow keen he drew,  
 A well-strung bow presented, my approach  
 Forbidding loudly. She, upstarting, wak'd.  
 My aspect, surely gentle when I first  
 Beheld Cleora, more of hope than fear  
 Inspir'd; she crav'd protection—What, ye fates!  
 Was my protection—O superior man,  
 Can thy sublimity of soul endure  
 My tedious anguish! Interposing mild  
 Th' Athenian here: Take time, give sorrow vent,  
 My Hyacinthus, I forbid not tears.

‘He now pursues: her suppliant hands she rais'd,  
 To me astonish'd, hearing from her lips,  
 That Demonax was author of her days.  
 Amid the tumult his expulsion caus'd,  
 She, from a rural palace, where he stor'd  
 Well known to her a treasure, with a slave  
 In faith approv'd, with gold and gems of price  
 Escap'd. All night on fleetest steeds they rode,  
 Nor knew what hospitable roof to seek.

‘My father's sister, Glaucé, close behind  
 This fane of Juno dwelt, her priestess pure,  
 My kindest parent. To her roof I brought—  
 O Glaucé what—O dearest, most rever'd!  
 To thee I brought Cleora! Horror pale  
 Now blanch'd his visage, shook his loos'ning joints,  
 Congeal'd his tongue, and rais'd his rigid hair.  
 Th' Athenian calm and silent waits to hear  
 The reassum'd narration. O ye flow'rs,  
 How were ye fragrant! forth in transport wild  
 Bursts Hyacinthus: O embow'ring woods,  
 How soft your shade's refreshment! Founts and rills  
 How sweet your cadence, while I won the hand  
 Of my Cleora to the nuptial tie,  
 By spotless vows before thy image bound,  
 O goddesses hymeneal! O what hours  
 Of happiness untainted, dear espous'd,  
 Did we possess! kind Glaucé smil'd on both.  
 The earliest birds of morning to her voice  
 Of benediction sung; the gracious sound  
 Our eyening heard; content our pillow smooth'd.  
 Ev'n Oxus, so Cleora's slave was nam'd,  
 Of Scian birth, with grim delight and zeal  
 Anticipates our will. My nuptials known  
 Brings down my father, whose resentment warm  
 Th' affinity with Demonax reproves,  
 A helpless vagabond, a helpless wretch;

For

For now my sword at Salamis prevail'd.  
This storm Cleora calm'd; the gen'rous fair  
Before my father laid her dazzling gems;  
She gave, he took them all; return'd content;  
Left us too happy in exhaustless stores  
Of love for envious fate to leave unspoil'd.

' Meantime no rumour pierc'd our tranquil bow'r,  
That Demonax in Oreus was replac'd;  
That he two golden talents to the hand,  
Which should restore Cleora, had proclaim'd,  
To me was all unknown. Two moons complete  
Have spent their periods since one evening late  
Nicomachus my presence swift requir'd,  
A dying mother to embrace. By morn  
I gain'd Carystus; by the close of day  
A tender parent on my breast expir'd.  
An agitation unexpected shook  
My father's bosom as I took farewell.  
On my return—I can no more—Yes, yes,  
Dwell on each hideous circumstance, my tongue;  
With horror tear my heartstrings till they burst:  
Poor Hyacinthus hath no cure but death.

' The sun was broad at noon; my recent less  
Lamenting, yet asswaging by the joy  
To see Cleora soon, ne'er left before,  
(A tedious interval to me) I reach'd  
My home, th' abode of Glaucé. Clos'd, the door  
Forbids my passage; to repeated calls  
No voice replies: two villagers pass by,  
Who at my clamours help to force my way.  
I pass one chamber; strangled on the floor,  
Two damsel-ministers of Juno lie.  
I hurry on; a second, where my wife  
Was in my absence to partake the couch  
Of Glaucé, shews that righteous woman dead.  
The dear impress where Cleora's limbs  
Sleep had embrac'd, I saw, the only trace  
Of her, the last, these eyes shall e'er behold.  
Her name my accents strong in frenzy sound:  
Cleora makes no answer. Next I fly  
From place to place; on Sacian Oxus call:  
He is not there. A lethargy benumbs  
My languid members. In a neighb'ring hut,  
Lodg'd by the careful peasants, I awake,  
Insensible to knowledge of my state.  
The direful tidings from Carystus rouse  
My friends; Nicanor to my father's home  
Transports me. Ling'ring, torpid I consum'd  
Sev'n moons successive; when too vlg'rous youth  
Recall'd my strength and memory to curse  
Health, sense, and thought. My rashness would have fought  
Cleora ev'n in Oreus, there have fac'd  
The homicide her sire; forbid, with-held,

Nicanor

Nicanor I deputed. When I march'd  
 To bid thee welcome, on the way I met  
 That friend return'd—Persist, my falt'ring tongue,  
 Rehearse his tidings; pitying Heav'n may close  
 Thy narrative in death—The Scian slave  
 Produc'd Cleora to her savage fire;  
 So fame reports, all Oreus so believes.  
 But this is trivial to the tragic scene  
 Which all beheld. Her hand the tyrant doom'd  
 To Mindarus, a Persian Lord, the chief  
 Of his auxiliar guard; but she refus'd,  
 And own'd our union, which her pregnant fruit  
 Of love too well confirm'd. The monster, blind  
 With mad'ning fury, instantly decreed  
 That deadliest poison through those beauteous lips  
 Should choke the springs of life. My weeping friend  
 Saw her pale reliques on the fun'ral pyre.  
 I am not mad—ev'n that relief the gods  
 Deny me. All my story I have told,  
 Been accurate on horror to provoke  
 The stroke of death, yet live. . .'

Several other parts of this poem will be found equally interesting: and indeed, the general character of the piece leans toward the tender, rather than the sublime.

ART. XI. *A Series of Adventures in the Course of a Voyage up the Red Sea, on the Coasts of Arabia and Egypt; and of a Route through the Deserts of Thebais, in the Year 1777. With a Supplement of a Voyage from Venice to Latichea; and of a Route through the Deserts of Arabia, by Aleppo, Bagdad, and the Tygris, to Busrah; in the Years 1780 and 1781; in a Letter to a Lady. By Eyles Irwin, Esq. in the Service of the Hon. the East India Company. Illustrated with Maps and Cuts. The third Edition. 2 Vol. 8vo. 12s. Boards. Dodsley. 1787.*

AS we have already given an account \* of Mr. Irwin's Voyage up the Red Sea, and of his route through the Deserts of Thebais, in 1777, we shall now confine our observations to the supplement which is added to this edition, and which contains the description of a Journey from Europe to the mouth of the Euphrates.

After the many hardships that Mr. Irwin underwent, and the numerous dangers to which he was exposed, during his journey from the East Indies, it required no small share of resolution to re-encounter those difficulties which are unavoidable in crossing the Deserts of Arabia, and which he had sufficiently experienced in his former journey.

\* See Rev. Vol. lxiii. p. 401.



Mr. Irwin's supplement commences with the journal of his travels from Venice. He had been unexpectedly detained in London until the month of October was far advanced, and the dispatches which he had in charge from the East India Company were too important to admit of much delay. The winter was also approaching, so that he was apprehensive of the storms that might be expected in that part of the Mediterranean which he was to pass, for he intended to embark in the Gulph of Venice, for Latichea in Syria.

From Ostend to Venice, he and his copartner in the expedition (Mr. Smyth) travelled in eleven days, so that he had no opportunity of particularly observing the variety of objects which Flanders and Germany presented to his view.

Nov. 14, they embarked on board a *trabacula* with Major Nicol, who joined them at Venice, in order to return to his regiment in Bengal. The vessel had not been long at sea before a violent tempest arose, and the master announced to his passengers, who were sea-sick below, the utter impossibility of saving the ship. The ignorance of the Slavonian sailors was as remarkable as their extreme pusillanimity and villainy. The master of the ship, with his crew, got into the boat, and left Mr. Irwin, his servant, Mr. Smyth, and the Major, to the mercy of the storm, in which they remained for 24 hours, when the ship's crew returned with the boat, and brought the four passengers on shore on an island about 60 miles west from Venice, at eight o'clock the next evening. Our travellers returned to Venice, and, after bringing the Slavonian sailors to justice, procured a passage in another ship, which carried them directly to Latichea. It was not, however, till the 12th of December that they left Venice; so that Mr. Irwin having leisure to see much of that city, has given his readers an entertaining account of it, and of its inhabitants.

The voyage was long, though not dangerous; and many islands in the Archipelago are described. Though the author is frequently minute in his details, yet his style is not tedious; as a specimen, we shall transcribe the following passage:

It would be unpardonable in me to quit Cyprus, without saying a word on the subject for which that island was celebrated of old. The supposed residence of Venus, and the land on which numerous temples were raised to her honour, could not but have produced objects the most worthy of human idolatry. Beauty and love went hand in hand in this rendezvous of pleasure; and the votaries of the goddess paid her closer adoration in the persons of her unrivalled daughters. Though beauty be but an *annual*\* flower, its species, like those of Nature's humbler growth, is successive and unperishable. The cities of Greece exhibit nothing at present but heaps

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\* A happier allusion might surely have been chosen.

of ruins. Her glory is eclipsed; her very language has failed! But the beauty of her women still affords a gleam of splendor, like the softened light of the setting sun. An Italian gentleman carried our company to visit a Greek damsel, whose beauty was much spoken of. I must confess, that I should have regretted to have missed a sight so worthy of observation. We look at fine pictures and statues with an enthusiasm that is increased in proportion to their merit. Here the finest model of art,—the boast of Phidias' or of Titian's hand—was outdone. The figure breathed: the nicest proportions received new grace from motion: the most regular and finished set of features imaginable were animated with spirit and sensibility. The first view of this fair Greek recalled to my memory those spirited lines of Waller,

“ Such Helen was—and who can blame the boy  
Who in so bright a flame consum'd his Troy.”

The name of this lady is Teresa Vanessa. She has a married sister, who might be esteemed handsome in another place. They reside with their mother, who is so ordinary that we could scarcely give credit to her having produced such a pair. More than one English traveller have been captivated by this uncelebrated Vanessa.—‘ I must observe, that her stature is above the middle size, so that I would advise my friend Romney, when he wants a new model for a Venus, to visit Cyprus, in order to improve on the Venus of Medici.’

The journey through the Desert is similar to that described by other writers. At Bagdad, our travellers embarked in a boat on the river Tygris, and proceeded by water to Busrah. The particulars of this voyage are not very interesting. Some remarks however occur, with respect to the towns on the banks of this great river, which will be very acceptable to the reader who is curious and inquisitive in regard to subjects of this entertaining kind.—There are also many remarkable traits of the characters and behaviour of the Arabs.

It was the Author's intention to have continued the narrative of his route; but finding little that could amuse, and less that could inform the traveller, in a voyage down the Persian Gulph, he has been induced to spare the reader the trouble of perusing immaterial communications.

At the end of the narrative, Mr. Irwin has added some Odes composed in different parts of his journey, which are by no means destitute of poetic merit. On the whole, there is something so attractive and engaging in Mr. Irwin's general manner and amiable turn of sentiment, whether writing in verse or in prose, that it seems impossible to peruse the *author*, without conceiving an esteem for the *man*.

ART. XII. *The Theological Repository*; consisting of Original Essays, Hints, Queries, &c. calculated to promote Religious Knowledge. Vols. IV, V, VI. 8vo. 6s. 6d. per Volume. Johnson. 1788.

OF the three former volumes of this work, which was originally undertaken, and has been hitherto conducted, by Dr. Priestley, a brief account was given in our Review, vol. xlii. p. 240. and vol. liv. p. 134. It is now therefore scarcely necessary to inform our readers, that this periodical work is intended as a public theatre of theological controversy, where the combatants are allowed the fullest latitude for the display of their strength and ingenuity. Those who found themselves interested in the contents of the former volumes, will be no less so in the present: for the subjects are of the same kind, and are treated with equal originality and freedom. It cannot be expected that we should enter into the discussion of the numerous questions, which are started in these volumes. A mere abridgment of the disquisitions which they contain, would require a much larger portion of our journal than we can spare, or indeed than we are inclined to allow, to this kind of controversy. We shall therefore only lay before our Readers a summary view of the Contents, under the distinct heads of, *Evidences of Revelation*; *Controversy concerning the Divine Nature and the Person of Christ*; *Biblical Criticism*, and *Miscellaneous Articles*.

I. Respecting the *Evidences of Revelation*, these volumes contain, A series of Dissertations on Inspiration, intended to establish the Divine Authority of Moses and of Jesus Christ, and to ascertain in what sense they were inspired, and how far the Prophets and Apostles partook of supernatural assistance: An Argument against the Inspiration of the Reasoning in Scripture: On the Mission of John Baptist, to prove that John did not declare Jesus to be the Messiah: Illustration of the Promise made to Abraham; of the Prophecy concerning Shiloh; and of other Prophecies relating to the Messiah: Queries concerning the Dependence of Christianity on the Jewish Revelation, with replies asserting that dependence: An Attempt to prove the perpetual Obligation of the Jewish Ritual upon the Jews: On the Elijah foretold by Malachi: Queries respecting Prophecies not yet fulfilled, &c.

II. On the *Controversy concerning the Divine Nature and the Person of Christ*: Remarks on the Doctrine of Plato concerning God: Query concerning the Rise of the Arian Doctrine; Defence of Arianism: History of the Arian Controversy: Animadversions on Ben Mordecai: Inquiry whether the Arians are Unitarians: Observations, in a Series of Essays, on the Authenticity of the History of the Miraculous Conception: View of the Principles of the later Platonists; and of the Platonism of Philo:

REV. Dec. 1788.

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Objections to the Arian Hypothesis: Defence of the Miraculous Conception: Athanasian Hypothesis compared with Transubstantiation: Remarks on Dr. Price's Sermons: Query, concerning the Origin of the Low Arian Doctrine: Of Love to Christ on Unitarian Principles.

III. *Biblical Criticism*: Of the Island on which St. Paul was shipwrecked: Remarks on Dr. Taylor's Key to the Epistles: Proposal for correcting the English Translation of the Scriptures: Observations on the Jerusalem Decree: On the Roman Census: Rules for translating the Scriptures: On the Oblation of Isaac: The Cock-crowing which Peter heard shewn to have been the Sound of a Trumpet: Remarks on various Texts of Scripture.

IV. *Miscellaneous Articles*: Thoughts on Demoniacal Possessions: A Query concerning the future State: Of the Use of the Greek Article: An Attempt to prove that the fallen Angels were the Sons of Seth: An Account of the Rev. John Palmer, and of some Articles intended by him for the Repository: Inquiry at what Time the Kingdom of Heaven will commence: Observations on Christ's Agony in the Garden: Objections to Ordination among Dissenters: Queries relating to the Religion of Indostan: Objection to the Observance of a Sabbath: The Observance of the Lord's Day vindicated, in Three Essays.

Whatever be the real importance of the several subjects treated in this miscellany, it is a pretty clear proof of the general disinclination, which prevails in the present times, toward religious controversy, that a large collection of original, and many of them ingenious, papers, has been so little attended to, that the Editor has found himself under the necessity of discontinuing the work, for want of a sale sufficient to defray the expence: he hopes, however, after a short interval to resume it. A very considerable part of these volumes is written by Dr. Priestley.

ART. XIII. *The History and Antiquities of the County Palatine of Durham*. By William Hutchinson, F. A. S. Vol. II. 4to. 11. 1s. Boards. Printed at Newcastle, and sold in London by Mess. Robinsons. 1787.

HAVING, in the preceding volume\*, shewn the origin and foundation of the rich cathedral at Durham, Mr. Hutchinson begins the present volume with the history of the City. He thinks, and with great probability, that no town existed where Durham now stands, before the monks arrived, about the year 995, with the remains of St. Cuthbert, of whose restless

\* For an account of which, see Rev. vol. lxxvi. p. 144.

and troublesome carcase an ample account was given in the former volume. We shall not trouble our readers with an abstract of the building and fortifying the city, or of the numerous events by which Durham was affected. These circumstances, being local, cannot interest the generality of readers; but they are nevertheless entertaining to the antiquary; and, as the Author has had the liberty of transcribing official papers, they will be useful to such gentlemen of the law, as may have occasion to consult them †.

Having exhibited the government of the city and the privileges of the incorporated body, the Author calls the attention of his readers to the history and description of the cathedral; the foundation of which was laid on the 11th of August 1093, with a solemnity suited to so great a work, by the bishop, assisted by Malcolm King of Scotland, and Turgot the Prior. Mr. Hutchinson has annexed two engravings of the cathedral, taken, as he informs us, 'from as accurate a drawing as perhaps was ever given to the public,' which, saving much description, will convey to the spectator a very perfect idea of that grand and elegant fabric.

A list of the priors from Turgot, with an abstract of the life of each, and the services which each of them rendered to the church, is continued, to the year 1540; when the monastery was surrendered into the king's hands: the revenues of it, at that time, were rated by *Dugdale* at 1366l. 10s. 5d.; but by *Speed* at 1615l. 14s. 10d.

On the 12th of May 1541, the king granted his foundation charter to this church, instituting therein a dean and twelve prebendaries, and making them a body corporate; the endowment was given by the same king, May 16, 1541. These instruments, with several other matters of curiosity, are given in the notes.

The deans pass next in review, a short biographical account being given of each: then follow all the prebendaries, with the same honours shewn to their memory; and after a long detail of the several ecclesiastics who sat in the cathedral of Durham, we come at last to a description of the edifice and its adjoining buildings, with a comparative view of its ancient and modern ornaments.

In the description of the library, we meet with a curious manuscript of the bible, about 650 years old; it is styled in the catalogue *Egregius revera liber*. Mr. Hutchinson quotes the librarian's description of it, by which it appears to be chiefly valuable on

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† Mr. Hutchinson is of that profession; which probably accounts for his enlarging on the subjects of rights and privileges more than any other topographer that we remember.

account of the elegance of the penmanship, and the illuminated initials, many of which have been cut out and stolen *sacrilegâ aliquâ manu*. It is in four volumes, folio. The other MSS. which the Author enumerates are more curious than valuable, if we except several of Bede's works, which are probably originals.

After describing the college square, which contains the prebendaries' houses, the Author proceeds to the bishop's palace, and the several parish churches in the city. In this part of the work, indeed in many other parts, Mr. Hutchinson lets no opportunity escape of mentioning such acts of the dean and chapter as tend to set their munificence, and regard to the public, in the strongest point of view. As one instance of which, we shall transcribe his account of the new bridge over the river Wear.

'It is upon a beautiful modern plan, the arches semicircular, with a ballustraded battlement. There was formerly a narrow bridge near this place for horses to pass, which was carried away by the floods in 1771; the accident proved fortunate for the public, as it occasioned the present handsome structure to be erected, which being of a suitable width, the chapter permits gentlemen's carriages to pass thereon, without toll \*.'

It would surely have been a greater act of munificence to have suffered *all* carriages to pass, more especially as the great North road might then have been carried almost in a line through, instead of winding nearly a mile round the city in order to enter it.

The remaining part of the volume is employed in describing several of the towns and villages in the county, the particular history of each of which is given with minuteness and perspicuity.

In the general execution of the work, Mr. Hutchinson's great labour and scrupulous accuracy are every where apparent; and though he may sometimes appear, especially to persons not interested in the county, to be tediously circumstantial, yet his book forms a valuable history of the Palatinate. The numerous notes with which it is illustrated are curious and interesting; and the many engravings of views, of Roman and other antiquities, &c. convey just ideas of what they represent.

The work is printed by subscription, and it was proposed to have been finished in two volumes. Mr. Hutchinson's materials, however, have so greatly increased since he presented his proposals to the public, that he finds himself under the necessity of adding a *third* volume, which he begs his subscribers to do him the honour of accepting gratis. So generous an offer must considerably heighten the esteem in which the gentlemen of Durham have justly held Mr. Hutchinson's character and abilities.

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\* An elegant view of this new bridge is given.

ART. XIV. *A true and faithful Account of the Island of Veritas*; together with the Forms of their Liturgy; and a full Relation of the religious Opinions of the Veritarians, as delivered in several Sermons just published in Veritas. 8vo. 2s. 6d. sewed. Stalker. 1788.

GULLIVER's Travels have been considered as a malignant satire on mankind; but they had novelty and pleasantry enough to recommend them to sportful imaginations: and though there are always writers who are emulous of the fame of Swift, yet perhaps there is little cause to regret the paucity of those, who, with like dispositions, possess his literary abilities\*. Those who catch up the ideas of celebrated authors, and aim at pursuing their plans, work with second hand materials; and, not striking our imaginations by originality, generally sicken us by insipidity. To this remark we may add, that when a writer calls our attention to serious subjects, and professes to inculcate important truths, the vehicle of fiction is unsuitable, and therefore unpleasing.

To apply these remarks to the present occasion:—the writer before us, conveys us, abruptly, to a *fictional* island, which he chuses to call *Veritas*! and while he attempts to correct our opinions and practices in government and religion (our most interesting concerns), he is telling us an ill-imagined story, destitute even of the deceitful merit of plausibility: so that if we credit him for good intention, we cannot extend the compliment to his judgment in the execution. The island of Veritas is a religious Unitarian Utopia, governed by laws similar to those of Britain, subject to the emendations of the author: the American revolution has formed abundance of legislators on both sides of the Atlantic ocean!

As a reformation in religion is the principal object of this author, we shall pass over his politics, after producing one instance from his code of penal laws:

\* Murder they esteem the most atrocious crime, yet they believe they should not be justified in taking the life of the murderer; because, as the offence is against God, immediate human punishment may prevent the effect of repentance, and a soul may thereby be destroyed.

\* But as the murderer cannot expect favour from society, they therefore condemn him to perpetual solitary imprisonment; where,

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\* The present performance is indeed more in the manner of the Utopia; but the direct attacks of the writer being pointed against the religion of his country, we own that Dean Swift took place of Sir Thomas More, in our recollection. After all, the island of Veritas might have a far more humble origin, that will presently be mentioned.

provided with good books, he is left to endeavour to appease his God, for a wrong he never can reinstate to man. — He has food sufficient to keep him alive, brought to him once a-day by the gaoler, who is forbidden ever to speak to him.

Murder is not merely an offence, speculatively, against God, but most materially injurious to society; and though *all* forfeited lives ought rather to be devoted to laborious works of atonement, than to be extinguished, which is not only aggravating the loss of lives to society, but in respect of atrocious crimes, would, in some cases, meet the wishes of the offenders: yet to punish them according to this unprofitable plan, would have no better effect than to increase their guilt in the sight of God, by exciting all such miserable wretches to hang themselves!

The Author has given us a reformed edition of the current offices in our Book of Common Prayer, according to the declared usage of his island of Veritas; but we do not perceive, that, excepting his modifying the expressions to an unitarian standard, he has done any thing toward forming a morning and evening service more simple and connected than what hath been done already. Under his correcting hand they still continue disjointed tautological repetitions of detached addresses to the Deity, in a mode that would never be offered to any earthly potentate. But why adopt the form and phraseology of our Common Prayer; why profess a reverence for Jesus Christ, and retain a communion service, when he does not accept the Scriptures as the dictates of a divine revelation? He nevertheless adds one curious injunction, which, he assures us, *is every where strictly attended to*; and this is—‘Once in every three months, let some part of the Alcoran of Mahomet be read, and let the minister make such commentaries thereon as he thinks proper.’ This is surely a novelty in church service suggested by the policy of the Catholic female, who lighted a candle before the image of the devil, on the principle that it was good to have friends everywhere!

As a farther specimen of the theological principles inculcated in this performance, we shall exhibit his new edition of the creed:

‘I believe in God, the father almighty, maker of heaven and earth: and of all things visible and invisible. I believe that his power and wisdom are unbounded; that he is, from all eternity, a sole self-existent God, and that his duration is without end.

‘I believe that he made man, the most perfect creature upon earth; giving him reason that he might *discover his own nature*, and might serve his God in righteousness and holiness of life: and I believe that God made man a free agent, and left him to the free exercise of his powers,

‘I believe



\* I believe that the earth is a small orb (in comparison with the rest of creation), revolving round the sun along with other orbs forming one system; and which, although of immense extent, occupies but as a point in the incomprehensibility of space.

\* I believe that God made the stars, whose distance from us is so great as to be immeasurable.—And perceiving that on earth he has done nothing in vain, I do not doubt but the stars are systems of worlds filled with creatures who partake of the bounty of their God.

\* I believe that creation was an act of the goodness of God, and therefore that every thing necessary to the happiness of his creatures was provided for them; and that whatever unhappiness is met with in the world has arisen through the misuse of the bounties of God.

\* I believe that God had compassion upon the errors and ignorances of mankind, who, in a course of years, had forgotten their Maker and worshipped the works of their own hands. I believe that his holy spirit permitted Jesus Christ to have an enlightened idea of his attributes, and that Christ, contemning the world when put in competition with the honour of the great Creator, suffered the cruel death of the cross with constancy, in proof of the truth of his doctrines.

\* I believe in a future state, when the Almighty will be pleased to make himself known to those creatures who have rendered themselves worthy of that greatest of blessings; and I firmly believe that the virtuous will be rewarded with everlasting happiness.

\* *N. B.* It is to be remarked of every Belief, that, as it is a declaration in the presence of God, before the congregation, of what a person says he *believes*, if he either doubts or does not understand any parts of the belief he utters, so as not to feel a perfect conviction, it is the highest perjury a man can be guilty of.—If there is *any thing* in the above belief incomprehensible to any one, *let him pass it by*, and let no man presume to declare his belief in what he has doubts of.—God requires no set form of words, the heart alone he judges of, and the simple and the contrite spirit will be not despise.

If our Reformer has purged the creed of mysteries that puzzle the learned, he has unnecessarily, as we think, introduced other extrinsic subjects that will be equally incomprehensible by the ignorant! For in whatever degree a knowledge of astronomy may promote piety in cultivated minds, yet the laborious part of mankind, fully occupied in seeking daily bread, cannot extend their researches to the firmament: and, even if the involuntary act of belief, can be construed into a duty, it is apprehended, that a man may discharge his obligations to God and to his neighbour, equally well, whether he troubles his head about the nature of the sun, moon, and stars, or not. The maker of the creed is evidently of the same opinion; for this profession of faith is so far optional, that a man is allowed to take as much or as little of it as he pleases. But then what occasion is there for

a creed? The sole object of a creed is to form a standard of religious orthodoxy to distinguish the sheep from the goats!

The four sermons which he produces, argue away all the foundation of the Christian system, not indirectly and by inference, but in the bold spirit and in the coarse manner of the once famous Peter Annet, who never considered any received doctrines that *he* disapproved, as entitled to the least respect. The resemblance between these two writers is indeed so strong, that we apprehend we need go no farther than the second number of the *Free Inquirer* \*, for the first idea of the island of Veritas.

Peter Annet, Woolston, and their respective labours, now rest in peace; and had that peace been allowed them while they were alive, their names and their feeble attempts to disturb the tranquillity of society, might have sunk the sooner into oblivion. The intelligent part of mankind did not want their assistance; and the unthinking were not made better men by having their moral obligations divested of their common sanctions †.

The present hardy writer, unwilling that his crude notions should be consigned to that oblivion which successively swallows up his predecessors in the same line, earnestly invites controversy; and would without question be highly gratified to find himself of consequence enough to excite it; but mindful only of our duty to the public, we have neither leisure nor inclination to take up his gauntlet.

ART. XV. *Sermons, on different Subjects, left for Publication by John Taylor, LL. D. late Prebendary of Westminster, Rector of Bosworth, Leicestershire, and Minister of St. Margaret's, Westminster. Published by the Rev. Samuel Hayes, A. M. Usher of Westminster School. 8vo. 5s. Boards. Cadell. 1788.*

**A**LTHOUGH these discourses come into the world under a "questionable shape," the general opinion concerning them is, that they are, in reality, the productions of the late Dr. Samuel Johnson. It is well known that he frequently employed his talents in this way; and the discourses in the present volume bear the strong and characteristic features of his original genius. We may, therefore, with no small degree of confidence, point out this volume to the attention of our Readers, as a curious specimen of what might have been expected from the author of the Rambler, had that manly sense, deep penetration, and ardent love of virtue, which rendered him so useful a public monitor in

\* For which *Annet* was prosecuted, imprisoned, and pilloried, in the beginning of the present reign.

† "*Non tali auxilio, nec defensoribus istis,  
Tempus eget.*"

the capacity of an Essayist, been professionally employed in the service of religion.

Several useful points of morality, and practical religion, are here treated, in a manner, which will reflect no discredit on the name of JOHNSON. If we *desiderate*, in these discourses, that diligent accuracy, and perfect finishing, which render many of his moral and critical Essays so deserving of admiration, yet we every-where find a judicious selection of pertinent and useful sentiments, expressed with peculiar strength and energy. The Author's knowledge of mankind enabled him to write popular discourses on ordinary subjects without triteness; and his steady principle of religion made it easy for him to exhibit moral sentiments with that dignity and authority, which is peculiarly suitable to the pulpit. To those who prefer solid sense and nervous language to loose and flimsy declamation, these Sermons will appear to deserve a place among our best models; and we do not scruple to recommend them, as such, to the attention of the younger clergy.

It would be easy to select many passages from these compositions which would justify the idea we have formed of them; but we must be contented with the following extract from a discourse on Romans, xii. 16. in which the Author insists particularly on the dangers which men of learning incur by being *wise in their own conceits*.

'The business of the life of a scholar is to accumulate, and to diffuse, knowledge; to learn, in order that he may teach. The first part of his time is assigned to study, and the acquisition of learning; the latter, to the practice of those arts which he has acquired, and to the instruction of others who have had less time, or opportunities, or abilities, for improvement. In the state, therefore, of a learner, or of a teacher, the man of letters is always to be considered; and if it shall appear, that, on whatever part of his task he is employed, a false opinion of his own excellence will naturally and certainly defeat his endeavours; it may be hoped, that there will be found sufficient reason, why no man should be *wise in his own conceit*.

'Since no man can teach what he has never learned, the value and usefulness of the latter part of life must depend in a great measure upon the proper application of the earlier years; and he that neglects the improvement of his own mind, will never be enabled to instruct others. Light must strike on the body, by which light can be reflected. The disposition, therefore, which best befits a young man, about to engage in a life of study, is patience in enquiry; eagerness of knowledge; and willingness to be instructed; a due submission to greater abilities and longer experience; and a ready obedience to those, from whom he is to expect the removal of his ignorance, and the resolution of his doubts.

'How unlikely any one, wise in his own conceit, is to excite, or promote in himself, such inclinations, may be easily determined. It is well known that study is not diligently prosecuted, but at the ex-

pence of many pleasures and amusements, which no young man will be persuaded to forbear, but upon the most cogent motives, and the strongest conviction. He that is to draw truth from the depths of obscurity, must be fully informed of its value, and the necessity of finding it; he that engages in a state, opposite to the pleasures of sense, and the gratification of every higher passion, must have some principle within, strongly implanted, which may enforce industry, and repel temptation. But how shall he, who is already *wise in his own conceit*, submit to such tedious and laborious methods of instruction? Why should he toil for that, which, in his own opinion, he possesses; and drudge for the supply of wants, which he does not feel? He has already such degrees of knowledge, as, magnified by his own imagination, exalt him above the rest of mankind; and to climb higher, would be to labour without advantage.

‘ He already has a wide extent of science within his view, and his willingness to be pleased with himself does not suffer him to think, or to dwell on the thought of any thing beyond; and who that sees all, would wish to see farther? That submission to authority, and that reverence for instruction, which so well becomes every man at his first entrance upon new regions of learning, where all is novelty, confusion, and darkness, and no way is to be found through the intricacies of opposite systems, but by tracing the steps of those that have gone before; that willingness to receive implicitly, what farther advances only can enable him to prove, which initiation always supposes; are very little to be expected from him, who looks down with scorn upon his teacher, and is more ready to censure the obscurity of precepts, than to suspect the force of his own understanding. Knowledge is to be attained, by slow and gradual acquisitions, by a careful review of our ideas, and a regular superstructure of one proposition on another; and is therefore the reward only of diligence and patience. But patience is the effect of modesty; pride grasps at the whole, and what it cannot hold, it affects to despise; it is rather solicitous to display, than encrease, its acquisitions; and rather endeavours, by fame, to supply the want of knowledge, than by knowledge to arrive at fame.

‘ That these are not imaginary representations, but true copies of real life, most of those, to whom the instruction of young men is intrusted, will be ready to confess; since they have often the dissatisfaction of finding, that in proportion as greater advances have been made in the first period of life, there is less diligence in the second. And that, as it was said of the ancient Gauls, that they were more than men in the onset, and less than women in the shock; it may be said in our literary contentions, that many, who were men at school, are boys at the college.

‘ Their ardour remits, their diligence relaxes, and they give themselves to a lazy contemplation of comparative excellence, without considering that the comparison is hourly growing less advantageous, and that the acquisitions which they boast, are mouldering away.

‘ Such is the danger to a learner, of too early an opinion of his own importance; but if we suppose him to have escaped in his first years this fatal confidence, and to be betrayed into it by a longer series

series of successful application, its effects will then be equally dangerous, and as it hinders a young man from receiving instruction, it will obstruct an older student in conveying it.

‘ There is no employment in which men are more easily betrayed to indecency and impatience, than in that of teaching; in which they necessarily converse with those, who are their inferiours, in the relation by which they are connected, and whom it may be sometimes proper to treat with that dignity which too often swells into arrogance; and to restrain with such authority as not every man has learned to separate from tyranny. In this state of temporary honour, a proud man is too willing to exert his prerogative; and too ready to forget that he is dictating to those, who may one day dictate to him. He is inclined to wonder that what he comprehends himself is not equally clear to others; and often reproaches the intellects of his auditors, when he ought to blame the confusion of his own ideas, and the improprieties of his own language. He reiterates, therefore, his positions without elucidation, and enforces his assertions by his frown, when he finds arguments less easy to be supplied. Thus forgetting that he had to do with men, whose passions are perhaps equally turbulent with his own, he transfers by degrees to his instruction the prejudices which are first raised by his behaviour; and having forced upon his pupils an hatred of their teacher, he sees it quickly terminate in a contempt of the precept.

‘ But instruction extends farther than to seminaries of students, or the narrow auditories of sequestered literature. The end of learning, is to teach the public, to superintend the conduct, watch over the morals, and regulate the opinions of parishes, dioceses, and provinces; to check vices in their first eruption, and suppress heresies in the whispers of their rise. And surely this awful, this arduous task, requires qualities, which a man, *wise in his own conceit*, cannot easily attain; that mildness of address, that patience of attention, that calmness of disputation, that selection of times, and places, and circumstances, which the vehemence of pride will not regard. And, in reality, it will generally be found, that the first objection and the last to an unacceptable pastor, is, that he is proud, that he is too wise for familiarity, and will not descend to the level with common understandings.

‘ Such is the consequence of too high an esteem of our own powers and knowledge; it makes us in youth negligent, and in age useless; it teaches us too soon to be satisfied with our attainments; or it makes our attainments unpleasing, unpopular, and ineffectual; it neither suffers us to learn, nor to teach; but withholds us from those, by whom we might be instructed, and drives those from us, whom we might instruct.’

The general approbation, which we have expressed of these discourses, must not be understood in so unlimited a sense, as to imply an entire concurrence with the Author, in all the sentiments which they contain. We think that he sometimes leans toward *superstition*, particularly in the stress which he lays on voluntary mortification; and we are of opinion that his zeal for *old institutions* has rendered him too apprehensive of the hazards attending

attending free inquiry. On the whole, however, the spirit, as well as the composition, of these discourses, is excellent; and, we have no doubt, they will be of service to that cause which Dr. Johnson had always at heart,—the cause of religion and virtue.

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ART. XVI. *Transactions of the Royal Society of Edinburgh; continued.*  
See Reviews for June, and July.

THE rise of the Society in 1731, its progress from that period, and its incorporation by his Majesty's royal charter, 1783, have been stated in an account of part of the volume before us in our Review for June last. When we consider the struggles of that infant Society, the difficulties which it has surmounted, and the utility which may hereafter arise from its labours, we cannot refrain from offering our mite of applause to that part of our island, for the zeal so nobly displayed in the cause of literature and useful science. The French, beside many other similar institutions, have long had their Academy of Sciences, and also that of *Belles Lettres*. The gentlemen addicted to philosophical enquiries knew the value of the former, and the Memoirs of the Academy of *Inscriptions and Belles Lettres* form a body of criticism and curious investigation not equalled by any other polite nation in Europe. We have, indeed, in this country, the Royal Society, and the history of their *Philosophical Transactions*. Why polite literature has not been thought worthy of some public institution, no good reason can be assigned. The true cause, perhaps, is, that political ferments, party disputes, the violence of faction, and the interesting objects of trade, which naturally engross the thoughts of a great commercial country, may have contributed to make the poets, the historians, and the orators of antiquity appear too frivolous, and unworthy of attention. Letters, it is true, have been cultivated in England, notwithstanding all discouragements; but it must be allowed, that they would have been cultivated to more advantage by a body of men assembled under the royal patronage. The want of such an institution has been always considered as a reproach to this country. Even in the present age, which, to its honour, has given encouragement to the arts, and, indeed, has raised them to a degree of unrivalled perfection, the idea of an academy, such as we have been speaking of, has never been started, or, at least, never pursued with effect. It is reserved, it seems, for our fellow-subjects of the north to take the lead in this important business. The honour of originating this useful project belongs to them, and if we may judge from the specimen before us, the history of their Transactions bids fair, in process of time, to rival the admired publications of the French Academy.

Our

Our Readers will remember, that after the history of the Society, this volume of Transactions is divided into two parts; namely, the *Physical*, and the *Literary*. Of the former, we have already given a compendious statement; the latter now remains for our consideration. In this part we have some valuable tracts, such as, *The Origin and Structure of European Legislatures*; *The Principles of Historical Composition, with an Application of those Principles to the Writings of Tacitus*; *On the dramatic or ancient Form of historical Composition*; with some other curious essays. Those which we have mentioned require a separate consideration. It were injustice to dispatch them in that cursory manner, prescribed by the narrow limits of a work like ours, while such a number of various performances press on us, and demand attention. We shall therefore postpone to another opportunity those pieces, which by their researches into antiquity, and their depth of thinking, deserve to be presented to the reader in their just proportion.

For the present, we can only give attention to a posthumous poem, by that excellent but unhappy genius, the late Mr. William Collins. It appears to be the first draught of an Ode, *On the popular Superstitions of the Highlands of Scotland, considered as the Subject of Poetry*. This Ode was written in the year 1749, addressed to Mr. John Home, the author, afterward, of the tragedy called Douglas. By a passage in the poem, it seems, that a tragedy on that subject was then on the anvil. The Ode did not receive the last touches of Mr. Collins's pen. Doctor Johnson informs us, in his life of this poet, that in his last illness, he shewed a copy of it, then in his possession, to the reverend Dr. Warton and his brother, and that they thought it superior to his other works; but no search had found the manuscript. It happened, however, that Dr. Carlyle had the original manuscript in the hand-writing of Mr. Collins; evidently the *prima cura*, or first sketch of the poem, as appears from various interlineations, and even words omitted. Mr. John Home had been made acquainted with Mr. Collins by Mr. John Barrow\* (the *cordial youth* mentioned in the Ode), who had been a volunteer with Mr. Home in 1746, and was taken prisoner with him at the battle of Falkirk. The performance, though hastily composed, and unfinished, was left in the hands of a gentleman in Scotland, the author intending, at his leisure, to look it over with care. Perhaps he had done so, when he shewed it to Dr. Warton; but, considering the unfortunate circumstances that attended his last illness, it is no wonder that the copy is entirely

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\* If we are not mistaken, this gentleman afterward became Paymaster of the English forces in America; where he died, during our late unhappy contest with that country.

lost. The mention, however, by Dr. Johnson, of such a poem, occasioned a search to be made by Dr. Carlyle among his papers. He found the original draught, but in a mutilated form. The fifth stanza, and half of the sixth, were not to be found. Whether that chasm was in the manuscript, when it first fell into the reverend Doctor's hands, he cannot now bring to his memory. To give, however, a continued context, he prevailed on Mr. Henry Mackenzie \* to supply the fifth stanza, and half of the sixth. In a few places, some words, either omitted or grown illegible, were added by Dr. Carlyle, and marked with inverted commas. In this state, he thought that so curious and valuable a fragment could not appear with more advantage than in the collection of the Royal Society of Edinburgh. We must add, indeed, that it could not appear to *so much* advantage in any other periodical publication. News-papers and magazines are the only vehicles known among us: in England there is no Royal Society for polite literature. We sincerely wish that Mr. Pitt may, in some favourable juncture, take this matter into consideration. After serving the essential interests of his country, the patronage of literature will add an unfading laurel to his brow. In the meantime, it remains for us to lay before our Readers the observations that occurred to us in perusing the poem.

It is to be regretted that the copy shewn by Mr. Collins to Dr. Warton and his brother is not somewhere extant: it had, probably, received the last touches of a master's hand: the loss at present leaves on the mind that gentle impression mentioned by Pliny, who, as well as we remember (for we have not the book at hand), calls it, *desiderium deficientis manus*, a tender sorrow for the drooping hand that left its work unfinished. It is observed, in a note, to the Edinburgh edition, that Collins was perfectly acquainted with the popular superstitions of the Highlands. He derived this knowledge from Martin's Account of the Western Islands of Scotland, and the same writer's description of St. Kilda, the most westerly of all the Hebrides. With these stores in his mind, the Poet conceived the idea of an Ode to his friend John Home, then returning to his native country. The first stanza shews at once the sentiments of his heart for his friends, and his taste for poetical subjects. The whole design of the Ode is gracefully introduced.

‘ HOME, thou return’st from Thames, whose Naiads long  
Have seen thee ling’ring, with a fond delay,  
Mid those soft friends, whose hearts, some future day,  
Shall melt, perhaps, to hear thy tragic song.  
Go, not unmindful of that cordial youth,  
Whom long endear’d thou leav’st by Lavant’s side;

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\* Author of *The Man of Feeling*.



Together let us wish him lasting truth,  
 And joy untainted with his destin'd bride.  
 Go! nor regardless, while these numbers boast  
 My short-liv'd bliss, forget my social name;  
 But think far off, how on the southern coast  
 I met thy friendship with an equal flame!  
 Fresh to that soil thou turn'st, whose ev'ry vale  
 Shall prompt the poet, and his song demand:  
 To thee the copious subjects ne'er shall fail;  
 Thou need'st but take the pencil to thy hand,  
 And paint what all believe, who own thy genial land.'

Having thus opened his design, the poet takes notice of the popular belief in Fairies: he represents them, according to the vulgar creed, assembling round the milk pails; '*By night they sip it round the cottage door*:' their elf-shot arrows fly, and the wounded lambs and heifers droop: these tales, he says, enlarge the Poet's province, and give energy to the heart-commanding strain. The Legends of the Runic bards are also recommended to the poet: Gray, we have seen, was of the same opinion. The Songs of the Bards in commemoration of some departed Chieftain are finely introduced,

' When ev'ry shrieking Maid her bosom beat,  
 And strew'd with choicest herbs his scented grave.'

The second fight of the Highlanders is well described;

' How they, whose sight such dreary dreams engross,  
 With their own visions oft astonish'd droop,  
 When o'er the wat'ry strath or quaggy moss  
 They see the gliding ghosts embodied troop;'

or when they see some youth,

' Who, now perhaps in lusty vigour seen  
 And rosy health, shall soon lamented die.'

The IGNIS FATUUS is supposed to be directed by some fiend, to mislead the wandering traveller. The eighth stanza pathetically describes the distressed family of one who has been lost in the fens, or in the sea:

' For him in vain his anxious wife shall wait,  
 Or wander forth to meet him on his way;  
 For him in vain, at to-fall of the day,  
 His babes shall linger at th' unclosing gate!'

The wife's dream, in which she sees her husband's ghost, is both natural and tender. When the KAELPIE, which in Scotland means a *spirit of the waters*, is mentioned, the imagination is so impressed, that, in spite of reason, we almost give credit to the fiction. The ninth stanza recommends a voyage to the Hebrides, and particularly to one of the islands termed the *Isle of the Pygmies*,

' Whose bones the Delver with his spade upthrows,  
 And culls them, wond'ring, from the hallow'd ground.'

Nor

Nor is the island of IONA, or ICOLMKILL, omitted. In a tomb there, several Kings of Scotland, four of Ireland, and five of Norway, are supposed to have been interred. The poet's use of this circumstance is beautiful :

‘ Once foes perhaps, together now they rest ;  
No slaves revere them, and no wars invade ;  
Yet frequent now, at midnight's solemn hour,  
The rifled mounds their yawning cells unfold,  
And forth the Monarchs stalk with sov'reign pow'r,  
In pageant robes, and wreath'd with sheeny gold,  
And, on their twilight tombs, aerial councils hold.’

From the tenth stanza, we shall make no quotation. The whole is a description of *St. Kiida*, in a style of beautiful simplicity. Having thus far exhibited the superstitions of Scotland, Mr. Collins advises his friend Home to adopt these themes, which in elder time filled the historic page.

‘ These Shakespeare's self, with ev'ry garland crown'd,  
In musing hour, his wayward fitters found,  
And with their terrors dress'd the magic scene.’

He cites also the example of TASSO :

‘ How have I trembled, when at TANCRED's stroke  
Its gushing blood the gaping cypress pour'd ;  
When each live plant with mortal accents spoke,  
And the wild blast up-heav'd the vanish'd sword.’

Mr. Collins pays a tribute of applause to *Fairfax* :

‘ How have I sat, when pip'd the pensive wind,  
To hear his harp by British FAIRFAX strung !  
Prevailing Poet, whose undoubting mind  
Believ'd the magic wonders which he sung.  
Hence at each sound imagination glows ;  
Hence his warm lay with softest sweetness flows ;  
Melting it flows, pure, num'rous, strong and clear ;  
And fills th' impassion'd heart, and wins th' harmonious ear.’

The last stanza gives, if we may so express it, a bird's-eye view of all Scotland, with its friths and lakes. Mr. Collins, as was natural, grows enamoured of the picture. He longs to travel into Scotland, as BEN JONSON had done before him, on a visit to a poet.

‘ Then will I dress once more the faded bow'r,  
Where Jonson sat in Drummond's social shade.’

The whole poem deserves an attentive perusal \*. A superficial reading will not discover its real beauties. It is the secret charm of simplicity that pervades the whole. We cannot refrain from once more regretting the mutilated and unfinished

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\* See our account of another publication of Mr. Collins's Ode in this month's Catalogue.

state in which we receive this last piece of Mr. Collins; and yet that so much has been saved, we think the public much obliged to Dr. CARLYLE.

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ART. XVII. *A Tour in 1787, from London to the Western Highlands of Scotland: Including Excursions to the Lakes of Westmorland and Cumberland; with minute Descriptions of the principal Seats, Castles, Ruins, &c. throughout the Tour.* 12mo. 3s. 6d. Davis, &c. 1788.

THE motives for travelling and tour-making are various; and even in those instances where they are not dissimilar, the observations of different men are directed, by their several tastes, to different objects. *This* being a professed ramble for pleasure, the Rambler was on the scent for pleasing scenes, either of art or nature; and turned to the right or left, as the intelligence of romantic water-falls, or villas enriched with good collections of paintings, attracted his steps: and the warm admiration he expresses with regard to most of the objects which he viewed, shews that he received more satisfaction in this excursion than we fear his relation of it is likely to afford to his readers. The mention that he makes of many remarkable places and objects, are little more than hasty transient notes which ‘beguiled the tedious hours that were necessarily spent at inns;’ and hence, though they may be serviceable as an index of the road to other travellers, such notes will scarcely be accepted as descriptions that will satisfy the curiosity of distant readers.

Every book ought to be as complete as possible on the professed subject, and should not betray its own imperfection by referring to others for the information we expect to find in it: as, therefore, the Author promises us *his* accounts of the lakes of Westmorland and Cumberland, it is a bad excuse for his curtailing these accounts to plead that they have been described in separate volumes by West and Gilpin; and still worse to tantalize his readers with references to the pages in other works where they are to be found! Even when he is in full possession of that surprising phænomenon called *Scale force*, of which no description has yet been given, he does not avail himself sufficiently of the opportunity of supplying that circumstantial description, the want of which he remarks: and yet we cannot but think the particular topography of a surprising phænomenon, as productive of pleasing reflections, as the different dimensions of ball-rooms carefully expressed in feet and inches!

If the rude sublimity displayed in the wildness of nature is thus summarily dismissed with hasty expressions of admiration; useful inventions in arts claim no further regard than the mere mention of them, as in the following instance.

REV. Dec. 1788.

N n

‘ After

‘ After having dined upon the homely provisions of a small ale-house at the neighbouring village of Ennerdale, we set out again for our quarters at Keswick; and winding round the extreme skirts of this mountainous country for the sake of a more even and ready road, we met with an ingenious mechanic, whose name is Atkinson, who pressed us to see an improved forge of his construction near this road, where he makes, in a very expeditious manner, many sorts of tools, particularly hoes for the Virginia planters; which at one heating he expands and plates the metal into the requisite form, under a large hammer, which strikes with the astonishing velocity of one hundred and thirty times in a minute. Our inspection of these works seemed to gratify the pride of the owner, whose glory was to shew that the human mind was equally capable of such exertions in these northern regions, as in the most favourite recesses of the South.’

And is this all? Poor Atkinson then lost the best reward for his officious trouble! That a weighty hammer should, by any means whatever, be made to repeat *more* than two strokes in one second of time, on a yielding mass, is not easy to be conceived; the power, therefore, by which so surprising an operation is produced, might surely have been explained to bring the relation within the bounds of credibility, or the machine have been left to the next traveller who might happen to have a more mechanical head.

As a fair specimen of the loose information he allows his readers, we shall give all that he says relative to Furness Abbey, which is more than he affords on some objects of equal notoriety\*.

‘ The next morning, which was glorious as the preceding, we went the ride recommended by Mr. West, to see the magnificent ruins of Furness Abbey, which are worth much attention, and cannot fail giving infinite satisfaction to every beholder. The sequestered vale in which this monastic edifice once reared its sacred pile, is truly eligible, and best adapted to a life of contemplation.

‘ Here we gazed some time with respect and reverence on the havoc which time had made upon this surprising structure. And how erroneous soever those notions of religion may be esteemed, that thus called mankind, from the social duties of the world, to put on this rigid and morose garb of piety; yet secretly we must admire that fervent zeal which caused these wonderful exertions of human art to raise up buildings whose beauty and magnificence might well accord with the ideas of that supreme Being to whom they were dedicated. Full of such ardent reflections on the various prejudices of the world, and the undurable works of man, we returned the same rough and unpleasant road, the motto “*sic transit gloria mundi*” continuing uppermost the greatest part of the way; during which nothing curious or entertaining attracts the notice of the traveller, except an abundance of small unwieldy carriages passing and re-

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\* For the history of Furness Abbey, see Rev. vol. lii. p. 222. taken from West’s Antiquities.

passing

passing with the produce of the neighbouring iron mines to the shipping at Barrow, about three miles beyond the Abbey.'

It is well for the lovers of antiquity that other travellers of correct discrimination can be more circumstantial respecting such objects as deserve a little amplification. To the writer's remark on the piety that raised such noble piles, may be added, that many of our cathedrals, and other ecclesiastical buildings, are now in a mouldering state, and that we should uphold them as long as we can; for these days differ so essentially from those which produced them, that when they yield to the corroding power of time, we can have little expectation of seeing them suitably replaced.

Edinburgh and Glasgow, indeed, arrested this Author's attention more particularly; and he gives us the following account of the new town:

'After a short visit upon Leven Isle, and pouring forth a few lamentations at the havoc its possessor had lately made on Mary's roof, we departed to our inn at Kinross-green, and next morning set out for Edinburgh. Nothing remarkable occurred till we approached Queen's-ferry, where the Firth of Forth spreads its sea-like grandeur to our view. On the left, Edinburgh, screened under the black shield of Arthur's-hill, was a principal object; its towers and hilly streets, above which the lofty castle rising majestically, gave a full idea of city splendour and antiquity. Approaching now the banks of the river, we found the vessel and tide in readiness to convey ourselves, horses, and carriage, to the opposite shore, where we soon arrived, the river being here not more than two miles broad. About half way on this passage, stands at a small distance a rocky island, with the remains of an old castle. Being landed at this small town, which takes its name from Margaret, Queen of King Malcolm Canmore, who used to ferry over at this place; where she resided much, and laid the foundation of a monastery; we now continued on the great road, which gave us charming prospects, intermixed with ports and gentlemen's seats. At the end of about nine miles we ascended a large hill, and immediately entered the New Town on our left; amidst an abundance of unfinished buildings, formed into admirable streets, which brought us to the more complete part, St. Andrew's Square, where the fashionable Hotel of Dunn presented itself in golden capitals.

'This and the following day we amused ourselves with inspecting the various beauties of the New Town, which greatly exceeded expectation; the streets and squares are spacious, and beautifully paved, the houses all of fine stone, and covered with slate. The principal street is George's, which measures about 115 feet wide, and in length 2430, and is handsomely terminated to the west by Charlotte Square (yet unfinished), and to the east by St. Andrew's, where are three very conspicuous houses, Sir Thomas Dundas's, Lord Dalhousie's, and Sir James Colquhoun's. On the opposite side of Charlotte Square will be the same elegant buildings to answer these, which will then exhibit a perspective, most complete and charming.

charming. Such is the present rage for building; that streets are daily rising to the surprise of every body, and I was informed by a principal architect that near 12,000 workmen are now employed for this purpose. The whole city is built upon three vast ridges, very steep and disadvantageous, the intermediate vallies being so deep as to require very large and expensive bridges to be erected over them, which are the greatest curiosities over dry land in Europe; the north bridge, which connects the old and new town, is finished very handsomely for about £.25,000. Its length is 1134 feet, and breadth 50. It has 5 arches, three of which are 72 feet each, and the other two about 20. They are now carrying on the same line to the south, from High-street to Nicholson's, another equally large and magnificent, on which are raised very lofty and handsome houses. There is also another parallel to the north one, entirely formed of earth taken out of the foundation of the new town, begun in 1783, and now brought almost to a level; this was a very surprising undertaking, and the abundance of earth already buried is beyond conception. What could have induced the original founders of this city, to chuse so irregular a situation is unaccountable, when they might have fixed upon such excellent ground at Leith, only two miles off, in a charming sea-girt vale, a good harbour and passage for ships of burden. The only object that could have directed the former choice must have been the site of the castle, that they might be more immediately under the protection of this fortified place.'

The motive for this choice is indeed sufficiently evident, considering the rude time in which it was made; when security from hostile depredation was of more importance than 'sea-girt vales,' or conveniences for ships of burthen. Passing over his brief remarks on the old city, the pictures in Holyrood house, the dimensions of the gallery there, those of the new assembly room, tea-room, and card rooms, we shall add his character of the inhabitants of this metropolis.

'To give a description of the manners of the people would be superfluous and presumptuous after so many able writers. But before I finally take leave of this metropolis, I shall put down a few ideas that occurred during our tour, and acquaintance with this place. The deportment of the higher class is stiff and reserved, and in all their communications self-interest seems to be their predominant passion and rule of action; and though they profess to keep up their dignity, by holding it necessary that strangers must be properly introduced to their families, particularly their daughters; yet, when once the ice is broke, there may be found more Hoydens amongst them than in other southern countries, which must be owing to the native pride of their parents, who, in order to enhance their hereditary rights, give all to their eldest son, and leave the youngest children to sport with fortune. This surely is a conduct prejudicial to virtue and prudence. The women are in general handsome till they approach twenty, when much of their beauty vanishes, as they become large and masculine. Amongst the lower ranks, especially in those parts where education has shed little of its influence, the torpid genius of the country fully displays itself. For instance, should a traveller, passing

passing through some remote village, wish to be informed of the road to any particular place, and the intermediate distance, he must wait till another opportunity, for this is too much information to obtain at one time; happy for him if he gets the first question solved to his satisfaction.

Though this character of the citizens of Edinburgh, is but short, it may probably be deemed too long to be formed during his sojournment there. People of prudence, and the Scots are not esteemed deficient in this quality, do not cordially unfold themselves to mere strangers, who are not introduced to them by particular recommendation, whose real errands they cannot know, and in whom experience may justify a caution, that the transient stay of a traveller cannot dissipate. Under such circumstances, the persons to whom a stranger *could* gain access, might have 'hoydens' in their families, with whom it may be injurious to class the well-bred ladies in Edinburgh, whom it is probable he does not know\*. Nevertheless, it must be confessed that in all places of little resort, pride is an epidemical disorder of the mind; a limited intercourse with mankind, suffers ill notions to breed, like weeds in a neglected spot, and allows us to form ridiculous estimates of personal advantages or qualities; for which malady a more extensive communication with the world is the best cure. That pride thrives in, and choaks up, narrow minds, is evident from its being most rank in the most retired situations, and from men who are most conversant with their fellow creatures having generally the least of it. Grass will not grow in a frequented path; and pride is too often trod on, to thrive in large commercial cities.

The haste and brevity of the Author before us, has perhaps unwarily made us prolix in remarking his deficiencies; he travelled for private pleasure, and reaped it, but has not imparted enough of it for the public to participate with him. One observation, however, in his preface is too well founded to be overlooked:

'Among the many reflections that must rise in the minds of those who attend to the present state of Great Britain, there is one which cannot fail to excite regret. The character of the ancient nobleman, living in splendour and hospitality among his country vassals and his neighbours, nay even that of the country gentleman, is almost extinguished. To see so many noble mansions adorned with painting and with sculpture, and placed amidst such glorious scenery; endeared *too* to the owners by the recollection of their having been the abode of their ancestors: to see such places as these deserted; to see one poor solitary figure, who serves to make the

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\* Does not our Author recollect the resentment a late traveller drew on himself in Ireland, and the expedient which the Irish are said to have used to express it?

solitariness of the house more apparent, open those doors, and display those rooms, which are calculated for all the purposes of country enjoyment; for dispensing the society of their possessors amongst those by whom it will be most valued, and their wealth amongst those by the sweat of whose brow it is obtained: to know that they are inhabited but a month or two in the year, if at all; to recollect that they are relinquished for the unspacious abodes of London, or the close apartments of those public places, which are now made summer retreats, amid the smoke of trade, or the effluvia of sickness: to see, to know, and perceive the effects of these things must give much pain, much melancholy to those who feel, and who think.'

This is indeed a melancholy evidence of that general turn for dissipation that has infected all ranks of the people; and which, too probably, will soon debase our national character, and depreciate our national consequence! But what care the frivolous crowd? The few 'who feel, and who think,' are too few to check their career, and their remonstrances are converted to sport.

ART. XVIII. *The Families of Plants*, with their natural Characters, according to the *Number*, *Figure*, *Situation*, and *Proportion* of all the Parts of Fructification. Translated from the last Edition (as published by Dr. Reichard) of the *Genera Plantarum*, and of the *Mantissæ Plantarum* of the Elder Linneus; and from the *Supplementum Plantarum* of the Younger Linneus, with all the new Families of Plants, from *Thunberg* and *L'Heritier*. To which is prefixed an accented Catalogue of the Names of Plants, with the Adjectives applied to them, and other Botanic Terms, for the Purpose of teaching their right Pronunciation. By a Botanical Society at Lichfield. 8vo. 2 Vols. 16s. Boards. Johnson. 1787.

THE title-page sufficiently expresses the contents of these volumes. But there is one advantage to be derived from this translation, even to professed botanists, viz. through the information of Mr. DRYANDER, many errors, which had obtained in former publications, are pointed out and corrected. It may be proper to add, that the translators have given a very ingenious preface, explanatory of the principles on which they have conducted their work.

To those who joined in applauding the former publication (the *Systema Vegetabilium*) by the Lichfield Society, this work must come peculiarly acceptable; and to those who know nothing of that work, we must recommend this, as an excellent and very necessary assistant to the study of English botany: for it is as capable of conveying an adequate idea to the English student, as Linne's Latin is to the scholar.

For not only the exact punctuation is observed in the printing, with all the capital and Italic letters (which are nicely attended to in



the original, for the purpose of falling readily under the eye of the botanist, who is studying a recent plant), but the very arrangement of the words of Linneus, the method he so much valued, are all exactly copied in the translation, and hence the conciseness, the perspicuity, and the spirit of our Author live, we hope, undiminished by the change of language.' Pref. p. 4.

Having in our Review of their former work \* given a specimen of the style which the Lichfield Society have adopted in their translation, it will be needless to repeat it here. Suffice it to say, that the same uniformity of botanical language, and conciseness of expression, is preserved in this work.

The Reader will recollect that in our above-mentioned account, we had occasion to animadvert on the accented catalogue. We have the pleasure of announcing that our objections to several words have been attended to, and that this part of the work merits the attention of all ranks of botanists. The Society seem to have taken great pains in constructing this accented catalogue, and to have judged wisely in recurring, in conformity with their former plan, to the opinions of the learned.

'It remains only that we here return our best thanks for their kind assistance in the accentuation of the following catalogue of botanic words, to the REV. WILLIAM PICKERING of *Mackworth* near *Derby*; to the REV. DR. GOODENOUGH of *Ealing* in *Middlesex*; and to JOHN SNEYD, Esq. of *Belmont* in *Staffordshire*. And for many valuable communications, to the REV. T. MARTYN, Professor of Botany, at *Cambridge*; to DR. BLAGDEN, secretary to the Royal Society; to JON. DRYANDER, Esq. and many others of the learned and ingenious.' Preface, p. 20.

There are two particulars in the Translators' preface which deserve some notice, viz. what they have advanced respecting the use of English Generic names, and the mode of accentuation which they have adopted.

As to the first, we cannot but approve of the principle on which the Society have guided themselves in the adoption of English Generic names, viz. that of introducing an universal botanic language. Influenced by this idea, the Society have introduced them very sparingly, and then only when real propriety countenanced the introduction of them. Certainly it were to be wished, that the Linnéan names were in familiar use. However, as it may be considered, that the English student, while he has an English trivial name, may wish for an English Generic one, and in a work of this kind has some right to be indulged, we think that the Society go out of their way in falling so foully on Dr. Withering for his general use of them in his

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\* See Review, vol. lxxii. p. 40r. and lxxiii. p. 1.

*Botanical Arrangements* \*. The Doctor certainly has the argument from uniformity on his side, and we should be inclined to take up the cudgels for a moment in his behalf, were he not so unmerciful himself, on the alleged defect of brother authors. Since, therefore, he shews such a spirit of *sparring*, and seems so capable, we shall leave him to fight his own battles.

As to the mode of accentuation, we see no reason (notwithstanding our idea is styled '*conjectural or capricious*') to alter the opinion which we formerly gave on the necessity of some discriminating marks for the open and closed syllables. By these marks only can the true accent be expressed, and the very words produced by the Society *acris* and *acrid*, *ara-bica* and *arabica*, prove our assertion. How shall the unlearned be able to give the proper accent, unless they be pointed in a proper manner? We fear that those who most want to have their pronunciation regulated, will still labour under great difficulties. In our English Dictionaries much difficulty is experienced, owing to the adoption of only one mark of accent. What is more common than to hear ignorant people lay the *stress*, τὴν ἐνέργειαν, upon the right syllable, but give the wrong *tone*, τῆς φωνῆς τάσιν.

The dispute is not whether we restore the pronunciation of the ancients; that we know is irrecoverably lost,—but the point is, how to secure the present best mode of classical pronunciation. As to the idea of the Greek accent teaching the quantity of pronunciation, that certainly is altogether '*conjectural or capricious*,' and has been long since exploded by the learned Foster, in his Treatise on the Greek accent. The accent is there shewn to be a mere musical note.

We cannot but wish that the Society had attempted something of the kind, as we are well persuaded that whenever the attempt is made, the advantage must be at once felt by all.

Some few errors are still observable in the accented part, but as they bear the appearance of typographical rather than literary errors, it would seem fastidious in us to dwell on them.

\* In the short account of this work, in our last Numb. p. 461, a material part of the title was inadvertently omitted: after 'by W. Withering, M. D.' add, '*including a new set of references to figures. By Jonathan Stokes, M. D. Physician at Kidderminster, &c.*'

The first paragraph likewise of the article should run thus; *we suppose that very considerable additions will be made to the class of Cryptogamia, the introduction to botany, the glossary of terms, &c. these articles being all that remain to make up the promised third volume.*

## MONTHLY CATALOGUE,

For DECEMBER, 1788.

## L A W.

Art. 19. *Some Hints towards a Revival of the PENAL LAWS*, the better regulating the *Police*, and the Necessity of enforcing the Execution of Justice: and the evil Consequences to Society from a false mistaken Lenity, which has so much prevailed of late. In a Letter to a Member of Parliament. By a Magistrate. 8vo. 1s. Debrett. 1787.

**T**HIS Writer is an advocate for the more vigorous execution of the laws now in being, which he thinks are framed with wisdom, equity, and justice, were they well and faithfully administered: and he imputes the daily increase of felons to a false tenderness and compassion, which operate to screen them from prosecution, or when convicted, from punishment. He subjoins some strong animadversions on the state of the police in Middlesex, which, however, he protests, are not meant to extend to the magistrates for that county in general.

To these *hints*, a short supplement is added, in which are pointed out some defects in the penal statutes that seem to require revision and correction. If the Author be in truth what he describes himself, a magistrate, we cannot help being a little surprised at the following assertion: 'In respect of the crime of bigamy (which is the offence of marrying a second wife or husband in the lifetime of the first), the law is most shamefully defective; it was originally made felony without benefit of clergy, which should never have been reversed; but in the licentious reign of Edward VI. they were allowed the benefit of clergy.' The fact is, that this offence was not made felony till the beginning of James the First's reign, and before that time was merely the subject of ecclesiastical censure. We wish too he had given us his authorities for the story concerning one of the Kings of France, said to be related by Solon the Athenian lawgiver.

## I R E L A N D.

Art. 20. *A brief Review of the Question*, Whether the Articles of Limerick have been violated? By Arthur Browne, Esq. Representative in Parliament for the University of Dublin. 8vo. Pamph. Dublin, printed for Mackenzie. 1788.

Great stress having been laid by the Roman Catholics of Ireland on the privileges secured to them by the articles of Limerick (of which they charge the penal laws they have since lived under to have been violations), the Author of this well-written tract enters into an examination of those articles; the result is, that, excepting the first, all those which grant any benefit to Roman Catholics, are limited to persons then living, or to certain portions of that body, described in the second and third articles, and to their heirs, by whom alone such benefits are claimable: and that the general boon contained in these articles, is a covenant expressed in the first of them, that the Roman Catholics

Catholics of Ireland should enjoy such privileges in the exercise of their religion, as were consistent with the laws existing in the reign of Charles II.

It remains, then, to consider what privileges they enjoyed in that reign, and the laws then appear to have been sufficiently severe against the Catholic religion, founded on the act of uniformity under Queen Elizabeth. Moreover, if these articles contained privileges as extensive as the Catholics wish to represent them, they were not ratified by parliament, so as to enable Catholics of the present day to claim any privileges under them. If these points are deemed to be satisfactorily established, the claims of the Irish Catholics are effectually superseded; and here we drop the subject; observing only, that the copy transmitted to us was imperfect.

#### BIOGRAPHY.

Art. 21. *A Sketch of the Life and Paintings of Thomas Gainsborough*, Esq. By Philip Thicknesse. 8vo. 1s. 6d. Fores. 1788.

Capt. Thicknesse has here given us, in his erratic manner, some curious and pleasing anecdotes of Mr. Gainsborough—his family connections—his excellent performances, &c. &c. all of which will serve as useful materials for the biographer who shall undertake a more elaborate life of that eminent artist. The present writer appears to have been most intimately acquainted with him, and, indeed, to have been chiefly instrumental, from an early discernment of his rare talents, in drawing him from his original obscurity, and introducing him to the notice and patronage of the Public; so that, according to this account, the friendship of Mr. T. may be considered as the foundation of Mr. G.'s success; the superstructure of which could only be completed by his own genius.—Mr. T.'s peculiar, *easy*, style of writing is too well known to require particular animadversion: perhaps, if he were more accurate, he would be less lively, and consequently less entertaining.

#### EDUCATION.

Art. 22. *Letters from a Parent to her Children*, written to them under Tuition at School, by Mrs. Arabella Davies, late Wife of the Rev. Edward Davies. 12mo. 2s. 6d. sewed. Buckland, &c. 1788.

These Letters appear to have been the genuine effusions of piety and maternal affection. They turn chiefly on religious subjects, and are written on Calvinistical principles. They will doubtless be acceptable and useful among those, who still retain the opinions and taste of the Nonconformists of the last century.

#### ASTRONOMY.

Art. 23. *A Plain, Easy, and Familiar Guide to the Knowledge of Astronomy*, including so much of the Laws of Matter and Motion as is necessary to explain the Solar System, &c. By John Preston, late an Assistant at Mr. Naudin's Academy, Hackney. Small 12mo. 1s. 6d. bound. Bew. 1788.

An epitome of the solar system (including the planet lately discovered by Dr. Herschell), which, considering its size, contains much

much that will benefit the young student in this sublime branch of science.

## SLAVE TRADE.

Art. 24. *Observations on the Treatment of the Negroes in Jamaica.*

Including some Account of their Temper and Character, with Remarks on the Importation of Slaves from Africa. By Hector M'Neill. 8vo. 1s. Robinsons. 1788.

Mr. M'Neill asserts, from personal investigation, knowledge, and experience, the very tolerable situation, in general, of the black slaves in Jamaica, and he supposes it to be nearly the same throughout the West Indies. On the whole, he concludes, with other writers, that their state is much preferable to that of the labouring poor, and sea-faring men, even in England: except in the mere circumstance of political and legal freedom, of which the Negroes never had the smallest idea. He gives a very particular, distinct, and (to us) a satisfactory account of the temper and manners of the different nations or tribes of Blacks \* usually imported from the coast of Africa, as well as of the mixed breeds—*Mulattos, Sambos, &c.* He also describes not only the treatment they actually do meet with, but the manner in which they ought to be treated, in order to render their state of bondage not only comfortable to themselves, but justly beneficial to their masters.—His remarks on the impolicy [as he judges it] of the scheme for abolishing Negroe-slavery, are such as prove him to be a judicious and penetrating observer. In a word, his pamphlet, in our opinion, merits the serious consideration of all who are either approvers or opposers of the several benevolent plans and projects which have lately been suggested to the Public, relative to the very important, and much agitated subject of Negroe-slavery, the common rights of human nature, and the great cause of universal liberty, as it is or may be affected, in every quarter of the habitable globe.

## NAVAL.

Art. 25. *A Short Account of the Naval Actions of the last War; in order to prove that the French Nation never gave such slender Proofs of Maritime Greatness as during that Period: With Observations on the Discipline, and Hints for the Improvement of the British Navy. By an Officer. 8vo. 2s. 6d. Murray. 1788.*

This officer has taken up the pen, 'in order to dispel a notion,' which, he thinks, has prevailed, 'extremely prejudicial to the honour of this country, *that the French have not only equalled, but surpassed us, as a maritime nation, whether in manœuvring, sailing, or fighting a fleet.*' This idea, he apprehends, has been 'zealously propagated by our industrious natural enemies, who well know that if such an opinion were once generally embraced, it would produce the very effects they wish to flow from it.' 'Permit,' says he, 'the French to have the REPUTATION of superior genius, courage, and

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\* The savage and ferocious *Coromantee*, the milder but baser, *Eboe*, and the more harmless *Mundingo*;—the *Creole*, &c. &c.

abilities,

abilities, and you immediately damp the spirits of our officers and seamen; who, in that case, would not plough the ocean, as they have done, in quest of the enemy, with elated courage, and in confidence of victory.' To shew the falsehood of this notion, our Author proves, from facts, that at no æra, whatever, had the French so little prowess, or success, to boast of. In order to evince this truth, he has taken a fair and well-authenticated review of all our naval transactions, in which the French had any concern, during the course of the late war; and in which the superiority of the British marine was manifested, beyond all doubt. The particulars, though not new, have the merit of being accurately related; and they cannot fail of proving highly entertaining, as well as interesting, to the English reader, who is zealous for the honour and prosperity of his country: and the observations which the Author has interspersed, and added, shew him to be a man of judgment and [as we imagine] of experience in his profession.

### POLITICAL.

Art. 26. *County Management.* With an Argument in favour of Pocket Sheriffs, &c. &c. 4to. 2s. 6d. Blamire. 1788.

In this satirical piece we have a mingled display of learning, humour, history, law, and politics. The work appears to have originated in the writer's disapprobation of the conduct of certain great people in the north of England, with respect to the nomination of sheriffs, the choice of juries, &c. The performance is dedicated to the Earl of Lonsdale, with a *severity of compliment* for which the ironical author, if known, could expect no other reward than that which Cherilus the poet is said to have received from Alexander the Great; though the case, with respect to the two writers, was widely different, as the luckless panegyrist of "Philip's warlike Son" really *meant to praise* the conqueror of the world.

Art. 27. *A Collection of scarce and interesting Tracts*, written by Persons of Eminence, on the most important political and commercial Subjects, during the Years 1763, 1764, 1765, 1766, 1767, 1768, 1769, and 1770. 8vo. 4 Vols. 1l. 4s. Boards. Debrett. 1788.

Mr. Debrett has here given to the Public a valuable collection of Tracts, most of which, if not all of them, are now become very scarce.

From the great importance of the principal events to which many of these Tracts relate, the contents of these volumes must, for ages to come, prove highly interesting to the lovers of political and historical subjects\*. There is also another consideration, which must, at all times, render a collection like this acceptable in every country where legal government and freedom of investigation prevail, and which is well expressed in the motto borrowed from Lord Somers, and prefixed to these volumes, *viz.* "The bent and genius of the age" is best known in a free country, by the pamphlets which daily

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\* Particularly that great revolution in human affairs, the emancipation of North America from the power of Great Britain.

" come

“ come out, as containing the sense of parties, and sometimes the  
“ voice of the nation.”

Art. 28. *Epître aux Anglois dans les tristes Circonstances présentes.*  
*Novembre 1788.* 8vo. 1s. Elmsley.

A serious and animated exhortation to the people of England, touching their manifold sins and wickednesses. The author is of opinion, that the malady with which our most gracious Sovereign is stricken, is a mark of the vengeance of Heaven for the offences of his subjects (such is the author's notion of Divine justice), who are to be punished more severely in themselves, unless they instantly turn from the path of error, bending before the throne of the Almighty, with true and contrite hearts.

The whole is a rhapsodical investive, written with the same kind of enthusiasm, but in a style far superior, with that which is frequently found in the discourses of our fanatical declaimers: and, like many of those discourses, containing, amid a good deal of religious extravagance, some harsh but not unseasonable truths.—The pamphlet closes with a high strained panegyric on the Prince of Wales.

Art. 29. *Observations on the political Life of Mr. Pitt.* 8vo. 1s.  
Ridgway.

Not a finished portrait, but a hasty sketch, a little inclining to caricature. Neither accuracy nor fidelity will be expected from political or party painters. This artist, however, though not an unskilful hand, must not, from this specimen, look for much employment among the friends of the Minister.

Art. 30. *A serious Address to the Queen, Prince of Wales, and the Public at large, relative to his Majesty's unhappy Situation.* By the Rev. Theodore Jackson, A. M. 4to. 1s. Riebau, in Butcher-row, Temple-Bar.

Mr. Jackson pathetically displays and laments our alarming prospect, in consequence of the present dreadful interruption of his Majesty's health. After enlarging, with becoming concern, on the critical nature of our present situation, and the dangers to be apprehended from it, he proceeds to observe, that Government possessing no constitutional provision against an emergency of so extraordinary and deplorable a kind, there is a necessity that a regency should take place in the person of the P. of Wales. He trusts, however, that when invested with every regal prerogative (the Crown only excepted) the Prince will be careful to make no change in administration. He allows the full merit of those distinguished characters with whom his R. H. has been known to associate; he does full justice to the merits of Messrs. Fox, Sheridan, and Burke, with a proper discrimination of their abilities; but he observes, on the other hand, that Mr. Pitt is not only a consummate statesman, but that he hath been a successful minister, and is now in the zenith of his popularity: from all which considerations, he concludes, that to displace so excellent a servant of the public, would be most impolitic, and possibly, in the event, prove fatal to the peace and happiness of the kingdom.

In

In regard to the Queen, Mr. Jackson exhorts her Majesty to depend (under her present most severe affliction) on RELIGION, for the surest consolations; and to the care of such of the royal progeny as are not arrived at the years of discretion, for those comforts which she may justly expect as the fruits of her excellent instructions and amiable example.

Art. 31. *The Prince's Right to the Royal Diadem, defended: being an Answer to the Rev. Mr. Jackson's Serious Address, &c.* By a Gentleman of Lincoln's-Inn. 4to. 1s. Riebau.

This defender of a right which no one, we believe, ever called in question, manifests great zeal for the P. of W. and for his friends who have long been at the head of opposition [*'men famous for their integrity and ability throughout the world,'*] but we do not perceive that his zeal is accompanied by great knowledge. He speaks with contempt, whether real or affected, of Mr. Pitt; and on the whole, he attacks the author of the *Serious Address*, rather with the pert air of a superficial party caviller, than with the manly tone and convincing force of a well founded reasoner.

Art. 32. *The Law of Parliament in the present Situation of Great Britain considered.* 8vo. 1s. 6d. Debrett.

The subject is here discussed in an able manner.—From the detail that the author has given of *examples* (which seems a better word than *precedents*), it appears that the English constitution, if its principles are to be inferred from the practice of former times, has made a sufficient provision for cases of emergency. The case which bears the most resemblance to the present unhappy occasion, is that of Henry VI. who, 'in the 33d year of his reign, A. D. 1454, fell into a distemper, which so far increased his natural imbecility, as to render him incapable of maintaining even the appearance of royal authority. In this situation, Margaret of Anjou, his consort, and the privy council, appointed Richard duke of York, who had pretensions to the Crown, to be lieutenant of the kingdom, with powers to open and hold a session of Parliament. That assembly accordingly met, and, taking into consideration the state of the kingdom, raised the Duke to the office of Protector.'

The chief stress, however, is laid on the two great examples given us by our forefathers, at the *Restoration*, in 1660, and at the *Revolution*, in 1688. On these memorable events, the author has bestowed due attention, and justly reasons from them to the present exigency. His advice is, clearly, for an unfettered regency, in the person of the P. of W. But as to the *manœuvres of party, leading men in administration, coalitions, &c.* the grand question, he observes, which he has been considering, is too big for them. He has confidence enough, he says, 'in the present leaders on either side, to believe they will be sensible of this.' He thinks 'it impossible that administration should be so mean in their views, and so despicable in their feelings, as to study for the best way of preserving their own situations, when the welfare and the constitution of their country are at stake.' Let us, he adds, 'not be distracted with disputes, when we should be co-operating with united hearts, for the preservation of our constitution, the



the vindication of our liberties, and the existence of our country.'—May the author's patriotic expectations be amply verified!

Art. 33. *The Parliamentary Opinions of Lord Mansfield, Sir Dudley Ryder, Mr. Charles Yorke, Mr. William Beckford, &c. on the Choice of a Regency or Regent; with other Discussions on that important Question.* 8vo. 1s. 6d. Stockdale.

The materials of this pamphlet are extracted (from what *record*, or *authority*, is not said) from the debates occasioned by the King's appointment of a regency, on his going abroad, in 1751. The editor 'pledges himself' for the authenticity of the opinions and proceedings contained in his pamphlet; but is it not extraordinary to hear an anonymous editor *pledge himself*? What reliance can the public have on the declaration of a man who does not chuse to trust them with his name?

Art. 34. *Thoughts on the present alarming Crisis.* Humbly addressed to both Houses of Parliament. By a well-meaning Briton. 8vo. 6d. Hookham.

Hints the expediency of a sole and uncontrolled regent, in the person of the P. of W. who, this writer takes it for granted, *cannot*, consistently with his filial affection, delicacy, and acknowledged good sense, deprive himself of the assistance of the able and esteemed servant of his father, and the favoured minister of the people;—whose influence with both Houses of Parliament will 'smooth the rugged roads of government, for the wheels of a new director.' Perhaps this point will not seem quite so clear to every reader, as it does to the author of the present *Thoughts*.

Art. 35. *Considerations on the Establishment of a Regency.* 8vo. 1s. 6d. Stockdale.

The author of this pamphlet encounters the idea which had been thrown out, that "in such a case as the present, the whole power, authority, and prerogative of the King, devolve immediately, and of right, to the person next in succession to the crown, in the same manner as in the event of a demise." This is our author's text, and his discourse on it, though intended as a refutation of the above principle, is conducted with moderation, decency, temper, and knowledge of the subject; yet we look on this to be the pamphlet to which a noble Law Lord alluded in the House; and of which he spoke in terms of the most sovereign contempt.

Art. 36. *Answer to the "Considerations on the Establishment, &c."* 8vo. 1s. Debrett.

The answerer takes the other side of the question, and contends that the 'heir apparent is of right sole regent, with full royal authority, during the incapacity of the King, to act for himself; that it is sound policy, as well as law, that it should be so; and that no convention has, or can have power, to change, alter, or abridge the royal authority, which presides over the country; though they must, when necessity compels, change the person, in whom, by the law of the land, it integrally resides for the good of the people.'

We do not apprehend that *this doctrine of right* will be able to maintain its ground, with more success than that of *indefeasible hereditary*

*ditary right* could do, on former occasions, though it must be allowed that the question, at this juncture, comes to us differently modified.

Art. 37. *Reflections on the Formation of a Regency.* In a Letter to a Member of the lower House of Parliament. 8vo. 1s. Debrett.

Disapproving the institution of a *council of regency*, this Reflector argues for the admission of a sole regent, in the person of the P. of W. In speaking of Mr. Pitt, he expresses himself in a manner that betrays the party-writer. Some of his observations, however, merit attention; but his style is too much studied, stiff, involved, and obscure.

Art. 38. *An Address to those Citizens who, in their public and private Capacity, resisted the Claim of the late House of Commons to nominate the Ministers of the Crown.* 8vo. 6d. Debrett. 1788.

A sagacious and keen assertion of the Prince's right to the powers of a sole and unlimited regency.

Art. 39. *Arguments concerning the constitutional Right of Parliament to appoint a Regency.* 8vo. 1s. Debrett.

These arguments are urged in support of the right of the heir apparent to become sole Regent, on the present unhappy occasion. They first appeared in the *Gazetteer*, Dec. 11. and are here reprinted for preservation,—which they really merit: the writer is an able advocate for the doctrine which he maintains. His general conclusion is, that—“*from the moment that the incapacity of the Sovereign to govern is established by constitutional enquiry, from that moment, the heir apparent, lying under no disqualification, is, de jure, Regent of these kingdoms, with all the powers of the prerogative undiminished.*”

Art. 40. *Constitutional Doubts, humbly submitted to His Royal Highness the Prince of Wales; on the Pretensions of the two Houses of Parliament, to appoint a third Estate: By the Author of “Letters on Political Liberty,” in the Year 1782.* 8vo. 1s. 6d. Ridgway.

This writer's aim is to warn the P. of W. against accepting the office of Regent by *appointment*. Under the moderate shew of political scepticism, this *Doubter* is in reality a warm assertor of the question of Right, in the affirmative; but he loses all appearance of moderation, and temper, when he talks of Mr. Pitt, of whose measures, character, and capacity, he affects to make very slight account; except when he considers him as the *Cromwell* of the age. This author writes with great fluency and animation, but his style is too declamatory for the serious aspect of THE OCCASION, on which he has now employed his pen.—For our account of his *Letters on Political Liberty*, see Rev. vol. lxvi. p. 551.

Art. 41. *A Translation of such Parts of the Rolls of Parliament, as are referred to in the Schedule annexed to the Report of the COMMITTEE appointed to search for PRECEDENTS; together with a Copy of certain Acts of the Parliament of Scotland referred to in that Report.* 8vo. 2s. 6d. Stockdale.

‘The Rolls of Parliament being written in an obsolete language, this translation of such parts of them as are referred to in the Report, &c.

&c. has been procured by the publisher, with a view to save the time and trouble of those gentlemen, who are deeply engaged in the consideration of the important subject which at present occupies, almost universally, the attention of the Nation.

This is, no doubt, a seasonable, and may prove a useful, publication. But Precedents, referring to the provisions made by our ancestors, on particular state emergencies, in times of violence, and in the infancy of our Constitution, will not, we apprehend, be much resorted to by the present generation.

Art. 42. *Report from the Committee appointed to examine the Physicians who have attended HIS MAJESTY, during his Illness, touching the State of HIS MAJESTY's Health* 8vo. 1s. Stockdale.

As there is no date to this Report, nor time referred to when the examination took place, we conclude that this pamphlet was rapidly hurried through the press; it appears, nevertheless, to be accurately printed. With respect to the opinions of the physicians, they have already, for the most part, been communicated to the public, through the multitudinous channels of the newspapers.

Art. 43. *The Prospect before us* Being a Series of Papers upon *The Great Question* which now agitates the public Mind. To which is added a new Postscript. 8vo. 2s. Almon.

The materials of this notable pamphlet first appeared in the daily prints, but they are now collected into a regular *Book form*, with the addition of a postscript, founded on Mr. Pitt's declaration in the House, Dec. 10 that the eldest Son of the King had "no more right" to administer the Government during his Father's incapacity than "any other subject of Great Britain."

The author encounters this doctrine with great vehemence. He appears hostile to Mr. Pitt, in the extreme of inveteracy, and he is a powerful enemy. He writes with the energy of a *Junius*; he is well acquainted with our English History; and (on his own principles) is a good politician: but if the friends of the P. of W. wish for his possession of unconditional power, in exercising the temporary office of Regent, the overflowing zeal of this otherwise very able writer will, perhaps, rather tend to obstruct than promote that end: moderate men will naturally feel themselves more alarmed than convinced, by so much personal heat and party-animosity. His violence reminds us of that of a turbulent Member of the House of Commons, in Walpole's time, of whom Sir Robert said, "His noise prevents us from hearing his arguments." On the whole, however, this pamphlet is a very capital, in its line.

Art. 44. *Fox against Fox!!! or Political Blossoms of the Right Hon. Charles James Fox*: selected from his Speeches in the House of Commons, on the Omnipotence of Parliament in the Appointment of the Ministers of the Crown. Contrasted with his present Arguments in favour of Prerogative. Shewing how easily a *Staunch Whig* may become a *Professed Tory*. To which are added, *The Speeches of Mr. Pitt and Mr. Fox, Dec. 10, 1788, on the Subject of a Regency*. Embellished with a curious Frontispiece, &c. 8vo. 1s. 6d. Stockdale.

A transcript of the advertisement prefixed to this complement, after having given the very explicit title, will be a sufficient report  
REV. DEC. 1788. O o concerning

concerning the nature of its contents, and the view with which it was published,

‘As a striking proof of the political *consistency* of the Right Hon. CHARLES JAMES FOX, and a clear demonstration of the *purity* of his *principles*, in the line of conduct adopted by him on the present state of public affairs, the following *Blossoms*, selected from his speeches, delivered in the House of Commons, is most respectfully submitted to the consideration of the people in general, and the friends of that Gentleman in particular.’

Art. 45. *Brief Deductions relative to the Aid and Supply of the executive Power, according to the Law of England, in Cases of Infancy, Delirium, or other Incapacity of the King.* 4to. 6d. Debrett.

Considers the constitutional mode of supplying the executive power, in cases of suspension through any temporary incapacity in the first of the three estates; and concludes that the Heir apparent, being of age, &c. hath a natural and legal claim to act as Regent, with full powers, &c. It is confessedly an hasty performance. The reasoning is rather that of a lawyer, arguing from precedents (such as they are), than of a constitutional statesman.

Art. 46. *Short View of the present Great Question.* 8vo. 1s. Debrett.

The *design* of this *view* is similar to that of the preceding *deductions*; but the *execution* is superior. The writer appears to understand the constitution; and he pronounces that it is *above law*. Those who wish for an explanation of this dogma, may consult the pamphlet; which will be soon perused, as it contains no more than 16 octavo pages.

## P O E T R Y.

Art. 47. *Poems on Slavery:* by Maria Falconar, aged 17, and Harriet Falconar, aged 14. 8vo. 1s. 6d. Johnson. 1788.

We have already introduced to our Readers, these young favourites of the Moral Muse: See Rev. for March 1788, p. 245. They have now taken up the popular topic of Negroe-slavery; on which they have said many good things, in very pleasing numbers. The pictures of Superstition and Hypocrisy, by the elder Miss F. and of a cloister'd life, by the same hand, are well drawn, and happily introduced. For example:

‘Deep in monastic solitude entomb'd,  
The bud of beauty wither'd ere it bloom'd;  
The brilliant eye, where love had sought to dwell,  
Shed all its lustre o'er the cloister'd cell;  
The smiling lip, of bright vermilion dye,  
Grew pale, and quiver'd with the passing sigh;  
The music floating from each tuneful tongue,  
With midnight hymns the Gothic arches rung.  
Here thro' Reflection's eye, the pensive mind  
Sought with regret for objects far behind;  
And fond Remembrance, as she heav'd a sigh,  
Drew back the soul just soaring to the sky.’

We do not think the younger lady one step behind her sister, in her advances toward the higher regions of Parnassus; as the reader will perceive

perceive by the following specimen, from the description of the miseries to which she supposes the Negroe slave exposed :

‘ Amid the horrors of tormenting pain  
He seeks for mercy, but he seeks in vain;  
Affrighted Mercy quits the guilty land,  
Where grim Oppression waves her tyrant hand;  
Where, to the savage herd, a *harmless prey*  
*Sinks* faint beneath the fervid beam of day;  
Or, haply trembling in the midnight air,  
Sunk in the deepest gloom of *low* despair;  
Or burning thirst, and furious want, combin’d,  
With wild distraction fire his glowing mind,  
Till death restores him’ — &c.

Perhaps *fell* would have been a happier epithet than *low*; but we leave the choice to the good sense and taste of this promising young writer;—as we likewise do the amendment of what seems a little *obscure* in that part of the quotation which we have distinguished by *Italics*.—To her sister, also, we would recommend the disuse of that vile contraction ‘*neath*, for *beneath*. It is true, that she has seen it in other poetic writers; but not in any whose example she should deign to follow.

Art. 48. *An Ode on the popular Superstitions of the Highlands of Scotland*, considered as the Subject of Poetry. By Mr. William Collins. Dedicated to *the Wartons*. 4to. 1s. 6d. Bell. 1788.

This is offered to the Public as a *perfect* copy of Mr. Collins’s beautiful Ode. If it is, indeed, complete, it is to be lamented that the *evidence* of its authenticity is withheld from the Public. Surely the gentleman, who found it in ‘the drawers of a bureau,’ should allow his name to be published, and give us the satisfaction of knowing whether it was in the hand-writing of Mr. Collins; which is, certainly, a material question. The lines that supply the chasm in the whole of the 5th and half of the 6th stanza, introduce the execution of Charles the First, the rebellion in 1745, the battles of Preston-Pans, Falkirk, and Culloden; but the style does not seem, to us, to be in the manner of Collins. For some observations on the Ode itself, we refer our Readers to our account of this poem as printed in the Edinburgh Transactions: See page 532.

Art. 49. *Peter’s Prophecy*; or, *The President and Poet*; or, *An important Epistle to Sir J. Banks*, on the approaching Election of a President of the Royal Society. With an Etching by an eminent Artist. By Peter Pindar, Esq. 4to. 3s. Kearsley. 1788.

P. P. has declared that his muse must have kings for his theme; and that kings must be had. It now appears that having no longer a *SUPERIOR* monarch to attack, in this country, at least, he has turned his poetic artillery against *the King of the Royal Society*.

What this philosophical Potentate hath done to offend ‘Squire’ Pindar, we know not; but we observe that the mighty bard hath let loose on him all the united force of his *satire*, *humour*, *wit*, *rancour*, and *abuse*; and against such an host of assailants, led on by such a General as Peter, what king, prince, potentate, or philosopher can stand?

We are sorry, however, to see Peter raking in the cold embers of that dissension which broke out in the R. S. a few years past, and endeavouring to re-kindle the flame of discord in that learned and truly respectable body; but whatever may be the satirist's view in recurring to that forgotten quarrel, we hope that the peace which hath so happily taken place among the Sons of Science will remain undisturbed.

Peter taxes the President with being an encourager of trifling pursuits, and an enemy to the sublime studies of mathematics, astronomy, &c. We believe this charge to be ill founded; and if such it be, all the superstructure of railing and invective which he hath raised on this sandy base, must fall to the ground: but we do not mean to stand forth as the champions of Sir Joseph Banks: what he hath done, and is daily doing, for science, will prove his best vindication.

Other characters, friends of Sir Joseph, are here introduced and ridiculed; as Dr. Blagden, Sir W. Hamilton, Dr. Herschell, Mr. John Hunter, Mr. Aubert, Mr. Daines Barrington, and other respectable names.

The title of this poem, '*Peter's Prophecy*,' refers to the late St. Andrew's Day, previously to which it was published.

'To CÆSAR, who th' advice with scorn repaid,  
"Beware the *Ides of March*," a conj'ror said.  
More reverenc'd, let a *greater* Conj'ror say,  
"Beware, Sir JOSEPH BANKS, *St. Andrew's day*."

If the poet meant to foretell that Sir J. B. would not be re-elected, as usual, on that day, the R. S. took care to vote him a false prophet.

But though we cannot, in this instance, applaud the satirist's choice of a subject, we must admit, that there are in this, as in all his productions, many pleasant strokes and lucky hits of wit and humour. As an instance, we may transcribe the following simile, which we can detach from the poem without giving our circulation to one line of satire on any character introduced into the work:

'Thus when an host of grass-hoppers and rats,  
By men undaunted, unabash'd by cats,  
In hopping, and in running legions pours,  
Affrights the Papists, and their grass devours;  
Lo, arm'd with pray'rs to thunder in their ears,  
A BISHOP boldly meets the Buccaneers;  
Sprinkles his holy water on the Sod,  
And drives, and damns them in the name of God \*.'

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\* 'This,' says Peter, 'is actually done in Roman Catholic countries by order of the church. In some places two attorneys are employed in the affair of the grass-hoppers; one for the grass-hoppers, the other for the people: but it is the fate of the grass-hoppers to have the worst of it, as they are always *anathematized*, and ordered to be excommunicated if they do not quit the place within a certain number of days.'—The days, we suppose, are always calculated with tolerable accuracy.

Whenever

Whenever this ingenious writer chuses to make *vices, mischievous follies, and errors*, not *MEN*, the subjects of his poetical flagellations, we will venture to *prophecy* that his works will stand a fairer chance of being transmitted to posterity, with the plaudits of every reader who has a taste for this species of comic poetry. *Churbill* is already forgotten: the reason is sufficiently obvious. His satires were personal; and the common lot of mortality hath swept away the very foundations on which they were raised.

Art. 50. *Birch for Peter Pindar, Esq.* A Burlesque Poem. By *Pindaromastix*. 4to. 2s. 6d. Robinsons. 1788.

With many unpoetical lines, and execrable rhimes, this Mr. P——x has some invention, and not a little drollery. He has diverted us with Peter's trial for high treason before the privy council; and it is impossible not to laugh at his description of the wreck of the ship which was carrying Peter to Botany Bay. To give humour to a catastrophe of that kind, certainly requires some genius. Had we wanted matter to *fill up* with, we should have been tempted to extract this last mentioned passage; but this is a month of *business*, and we have before us many objects of much higher importance. For a former poem by this writer, entitled "*Sop in the Pan for Peter Pindar*," &c. see Rev. for October, p. 368.

Art. 51. *Royal Magnificence*; or the Effusions of Ten Days: a Descriptive and Satirical Poem, in Three Cantos. 4to. 2s. 6d. Bew, &c. 1788.

With some good, and many inferior lines, with a little wit, a little humour, and a multitude of explanatory notes, this Writer has contrived to eke out a very tedious satire on the festivity produced by the King's late visit to Worcester, and on the innocent and very natural curiosity of the multitude assembled on that novel occasion. The gentry, the magistracy, and the mob, are all subjected to the lash of ridicule, but happily the Great Personage himself, from whose well-meant excursion all the hurly-burly sprang, hath not found a Peter Pindar in this Worcestershire bard.

## NOVELS.

Art. 52. *The New Sylph, or Guardian Angel.* A Story. 12mo. 2s. 6d. sewed. Lane. 1788.

This little story displays a tolerable share of invention; but the *denouement* is much too easily and too early foreseen. *Ars est celare artem*: the business of art is to conceal art; an observation that holds with respect to every work of fancy, though very rarely attended to.

Art. 53. *The Adventures of a Speculist*; or, a Journey through London. Compiled from Papers written by George Alexander Stevens (Author of a Lecture upon Heads). With his Life; &c. by the Editor. 12mo. 2 Vols. 7s. sewed. Bladon. 1788.

If it be true, that "*Vice, to be hated, needs but to be seen,*" the present volumes may go far toward rendering it generally detestable. They exhibit nature in some of her ugliest and most unseemly shapes: in the persons of highwaymen, gamblers, female prostitutes, and bawds. We can scarcely accede, however, to the poet's proposition

sition respecting the *bideousness* of vice. Its operation on the sensible mind is, no doubt, certain: but with the weaker it may have a different effect. Deformity may be concealed by a splendid dress, and may even put on the appearance of beauty. We mean not, by this, to insinuate that Mr. S. has at any time endeavoured to render the monster *amiable*; on the contrary, from the reflections which accompany his narrative, it is evidently composed on Mr. Pope's principle. But, still, we are of opinion that such publications are attended with danger; and that the writer, while thinking to warn by *precept*, may encourage by the *example* which he exhibits.

### MISCELLANEOUS.

Art. 54. *Curious Particulars and genuine Anecdotes*, respecting the late Lord Chesterfield and David Hume, Esq. with a Parallel between those celebrated Personages, &c. 8vo. 2s. Kearsley. 1788.

These 'curious particulars, and genuine anecdotes' are chiefly collected from magazines and other periodical prints. The pamphlet may, however, answer the editor's purpose, since it serves for the vehicle of abuse both general and particular. *General*, as it respects the great, the fashionable part of mankind, who, we are here informed, 'are but too commonly the least of all God's little atoms;' and *particular*, as it affects Mr. M— (a very ingenious writer and respectable character), who is represented in the present pages as 'an hungry editor; a man who has sacrificed his patron's reputation at the sordid altar of Plutus.'

A copy of David Hume's last will and testament, and Lord Chesterfield's speech against licensing the stage, are among our editor's *curiosities*\*. The 'parallel' amounts to nothing: and how could it be otherwise?

Art. 55. *A Review of the Affairs of the Austrian Netherlands, in the Year 1787*. 8vo. 2s. Murray. 1788.

The late disturbances in Flanders, occasioned by the attempt of the Emperor to subvert the ancient and free order of government in that country, are too well known to require, at this time, any particular detail. But with the measures which created those disturbances, many, we presume, are unacquainted. We have therefore to observe that the present writer, after having particularly described the forms of administration in Brabant, and other principal provinces of the empire in the Netherlands, has stated those measures with truth and accuracy, and in a very correct and pleasing style. He praises the moderation of Joseph in yielding to the opposition which was made to his authority; but we think with no great show of reason. His Imperial Majesty may rather be said, in this *moderation*, to have made a *virtue of necessity*. The Brabanters of the present day are not the characters represented by Erasmus in his *morie en-*

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\* This excellent piece of oratory is not uncommon. Theophilus Cibber republished it, in 1756, at the end of his *Two Dissertations on the Theatres*; together with sundry other papers against licensing the stage. See General Index to the Monthly Review, vol. ii.



*conium.* They boldly and virtuously maintained their rights; and Joseph in his conflict with the brave and warlike Turks, is perhaps better employed than in *coercing* his subjects. Every idea of such proceedings, we, as Englishmen, have reason to reprobate and condemn.

We cannot take leave of this intelligent writer without remarking, that, in one particular, we think him somewhat deficient: namely, the not having stated to the world the probable motive of the Emperor for his projected change in the constitution of the Netherlands. It should be remembered that this monarch, in the year 1785, proposed to the Elector-palatine, to cede to him the dominion of the Low Countries, with the title of king, in exchange for the Dutchy of Bavaria and its appendages, and which had devolved to the said Elector on the death of Maximilian Joseph: but this was strenuously opposed by the King of Prussia, on the plea of supporting the laws and constitution of the German Empire. Frederick, however, being dead, it was apparently the intention of Joseph, by an abolition of the power of the states of Brabant, and by placing it in the hands of his ministers, to pave the way for a revival of his scheme, notwithstanding the confederacy so lately entered into by the Princes of Germany to preserve inviolate the established order and government of their respective states. But whatever the designs of the Emperor might be, the execution of them is suspended. He is now engaged in an expensive war, and in such a situation, *subsidies* are agreeable things.

Art. 56. *A Letter to the Right Honourable the Lord High Chancellor of Great Britain*, on the Subject of a Petition (now before him) relative to the Proof of a Bill of Exchange, under one of the late Bankruptcies. 4to. 2s. Richardson. 1788.

This pamphlet is evidently not written by a professional man; it relates to a subject very interesting to the commercial world, and the Chancellor's decision is waited for with considerable anxiety.

The question now before him (which is never stated in this letter) is shortly this; *Whether the holder of an accepted bill of exchange ought to prove the hand-writing of the first indorser by direct evidence, before he can compel the acceptor to pay it.*

The Court of King's Bench, in the case of *SMITH v. CHESTER*, has decided this question in the affirmative; but the consequences of this determination are by most commercial men supposed to be so exceedingly injurious to the interests of trade, that it has been thought advisable, in a case that lately happened, to petition the Chancellor for leave to prove a bill under a commission of bankruptcy, the hand-writing of the first indorser not being proved. The Author of this letter controverts the decision of the Court of King's Bench, by instancing a number of cases frequently, or rather constantly, occurring in regular business, wherein the existence of such a law would be productive of much mischief. The following extract contains an account of one of the most material inconveniences, which would arise from the principle in question becoming a settled maxim of law:

'When post bills are issued at the Bank of England, they are very frequently made payable to the order of one person, when the

value is received of another : and as the cashiers are without any knowledge of the payee, or of his hand-writing; so, if a shop-keeper happens to have received in payment one of those bills, the payment may be refused, with the expression of a doubt as to the indorsement of the payee : and the holder of the bill suffers the loss, because of the impossibility of his proving that which the law requires he should prove, before payment can be recovered. Apply this principle only to the Bank of England post-bills ; require the holders to prove the first indorsement, and not one half of the number now in circulation could be legally recovered.'

### T H E O L O G Y.

Art. 57. *A true Estimate of the Light of Inspiration, and the Light of Human Learning*, before and since the Apostolic Age : submitted to the Candidates for Holy Orders, &c. 4to. 1s. 6d. Faulder. 1788.

A zealous advocate for the doctrine of *ordinary* as well as *extraordinary* inspiration, here expresses much dissatisfaction, on account of the consequence given to human learning in Bp. Horsley's late discourse on that subject. Human learning (according to this writer) not being the inspiration of the Almighty, can never give any man the right understanding of the things of God and religion : ministers ought to take their learning from the bible, and not bring their learning to it, or make use of the *Ignis Fatuus* of earthly science to illuminate that which is from heaven : and it is absurd, and almost impious, to suppose that the light of human learning or philosophy is necessary for the right understanding, or clear communication, of christian doctrine.

The intelligent reader will easily perceive, to what *school* this writer belongs, and for what *order of teachers* his work is intended as an apology.

Art. 58. *Characteristics of Public Spirit and National Virtue* : Occasioned by the honourable Union of Nobility, Clergy, and Gentry, in Support of a late Royal Proclamation. 4to. 1s. 6d. Faulder. 1788.

A piece from the same school, and probably from the same pen, with the preceding article. The first object of the writer's zealous wishes, without which he expects little public benefit from the Royal Proclamation against prophaneness and immorality, is, the universal reception of the fundamental doctrine of the gospel, *justification by faith in Christ*.

Art. 59. *Three Letters to his Grace the Archbishop of Canterbury, on the Prayer for his Majesty's Recovery*. Containing a Comparison between it and that of the Jews, some Thoughts on Sunday Schools, on the bad Provision for the Inferior Clergy, and several Anecdotes of former Archbishops. By a Presbyter of the Church of England 8vo, 6d. Stalker, &c. 1788.

This *presbyter of the church* is extremely dissatisfied with the prescribed form of prayer for the King's recovery. He styles it a *wretched composition of dulness and inconsistency, intelligence and absurdity* ;

ity; and he pities his brethren, for the *dissatisfaction* and *indignation* which they must feel, as he did, on being obliged to read it. But his charge against this production is not merely that it is languid, inanimate, and ungrammatical; he arraigns it also, for its want of orthodoxy: grounding his objection on the clause which prays for the removal of that visitation, with which, for the punishment of *our* transgressions, it has pleased God to afflict *the King*. The writer is very severe in his animadversions on this part of the composition; and (without interposing *our* sentiments on this subject) we must observe, that he is not singular in his disapprobation of this clause; for in whatever companies we have heard it mentioned (and our circle in society is not the *smallest* that may be conceived), *that* hath happened to it, which befel the first Christians; it hath been 'every where spoken against.'

The angry author of these letters has contrasted our church-prayer with that which was composed by the Jewish high-priest, on the same occasion, and delivered, with great fervour, at the synagogues. He has printed both in opposite columns; and in deciding the preference, he warmly pronounces in favour of the latter.

In his third letter, the Author remarks on some abuses, respecting the provision for the inferior clergy; but for his thoughts on this topic, and on Sunday schools, we refer to the pamphlet: concerning which, in general, we have only further to remark, that if it had been written in a more liberal style, it would have been more entitled to our approbation.

Art. 60. *Plain Sermons on Practical Subjects, adapted to different Characters*. By the late Thomas Gordon, Minister of the Gospel at Speymouth, near Elgin. 2 Vols. 8vo. 10s. Boards. Cadell.

The above title gives a just account of these sermons: they are plain and practical: they shew that the Author had natural good sense, improved by learning and observation: and they manifest an unaffected piety, and earnest desire to serve the interests of virtue and true religion. His religious opinions are said to have been those of the church of Scotland. The style, though unornamented and rather diffuse, is yet, on the whole, manly and agreeable, though sometimes, indeed, introducing phrases not wholly suited to printed discourses; in respect to which we insert the following lines from the Editor's preface: 'Having studied not only the characters of his people, but also their ways of thinking and speaking, he was happy in the talent of adapting himself to their capacities and touching their consciences. And his solicitude to do so will perhaps account for some peculiarities of expression in this work, which as they occur not in his other writings, it may be presumed he would not have used in his sermons, if he had not by experience found that they were profitable to his hearers, either by engaging their attention, or assisting their memory, or perhaps by facilitating their comprehension of his doctrine. To the common people, who in most congregations are the majority, and who have the greatest need of instruction, a pious and judicious clergyman will be particularly careful to adapt his exhortations.' The reader will now be able to form  
some

some judgment of these volumes, which are professedly designed for those of the middling class, who think not of elegance, or depth of sentiment, or correctness of composition, but are satisfied if they understand and are edified.

Art. 61. *Sacred History*, selected from the Scriptures, &c. Second Edition. By Mrs. Trimmer. 12mo. 6 Vols. 1l. 1s. Boards. Longman, &c. 1788.

For our opinion of the first edition of this valuable work, see Rev. vol. lxxviii. *et seq.* This second, and much improved, edition, with respect to some of the volumes, being almost a new work, we shall lay before our readers the Author's account of it, in her own words: 'The flattering attention which was bestowed on my labours, by persons of maturer age, as the volumes were successively produced, encouraged me to expatiate more largely on the doctrinal parts of the New Testament, than at first I intended to do, when I had a view to the improvement of young persons only; and having had the pleasure to find that the two last volumes were honoured with particular approbation, I thought it advisable, in this new edition, to have the Old Testament printed in a type something smaller than before: that I might have room for additional matter, without increasing the number of volumes. Conscious that there was not in the first edition an uniformity of style throughout the six volumes, I have here endeavoured to correct that defect by writing new annotations to the greater part of the first volume; the fourth also will be found considerably altered and enlarged. I hope this work is now free from material errors and omissions; for I have pursued the arduous pleasing task, with the most fervent desire of doing all possible justice to the important subject; and I present it to the public, in a full assurance that it will meet with the same kind indulgence as my former productions.'

Having carefully compared the two editions, we must do Mrs. Trimmer the justice to acknowledge that she appears to have spared no trouble to render this publication peculiarly deserving of the public attention.

Art. 62. *Four select Evangelical Discourses* of Mr. George Nicholson. 8vo. 1s. Parsons. 1788.

From the above title we must conclude that Mr. *George Nicholson* is well known in the world; though we do not particularly recollect him. The great end proposed by all persons who are sincere in performances of this kind, is, to advance the interest and prevalence of virtue, and true religion. They may pursue this purpose by some different means; but all the variety of means and notions are insignificant, and useless, unless they tend to *this*; and *this* is the object to which the present discourses are practically directed. Though not of a *Calvinistic*, they are yet of a methodistic cast; but avowedly opposed to the doctrines of unconditional election and predestination. The style is declamatory; and though not incorrect, is more suited to extempore effusions than a well-studied discourse; the Author frequently introducing such singular words as *supernal*, *immarcescible*, and *effluvation*; which have rather an affected appearance.

SERMONS,

SERMONS, &c. in Commemoration of the REVOLUTION,  
in 1688.

I. Preached at the Old Jewry, Nov. 4, 1788, before the Society for commemorating the glorious Revolution; being the Completion of an Hundred Years since that great Event. By Andrew Kippis, D. D. F. R. S. and S. A. 8vo. 1s. Robinsons.

Dr. Kippis has very properly remarked, that

‘ It is the natural effect of a long course of time, to weaken, and almost to obliterate, the impressions which remarkable transactions, and providential interpositions, at first make upon us, and which it is desirable to be for ever retained. To preserve, therefore, the continuance of these impressions, to renew, to strengthen, to confirm them, it is the dictate of wisdom and virtue to lay hold of the seasons and circumstances which are favourable to purposes so salutary and useful! Such an opportunity is presented to us this day.’

The Revolution, he observes, was a most happy event to Great Britain; 1st, As it delivered us from the two greatest calamities under which any nation can groan—popery and tyranny: 2dly, As this deliverance was effected without the risk or slaughter of a single battle in England: in *Scotland*, by one small engagement; and in *Ireland*, though the subsequent commotions had, at first, an alarming and dangerous aspect, yet they were soon concluded with victory and honour. 3dly, The Revolution will appear to have been a most important event, if we consider that it fixed the privileges of the subject, and the free form of the constitution, on a more firm and extensive foundation than they had ever stood upon before. Here the Doctor has expressed himself in terms so agreeable to our sentiments, that we shall gratify ourselves, and, we trust, our readers too, with his enlargement under this head. He proceeds:

‘ Some ingenious men have asserted that, in preceding ages, the frame of our government was entirely arbitrary; that we had no pretensions to liberty, till a little before the period of the civil wars; and that the settlement in 1688 was not solely the establishment and augmentation, but the proper æra and commencement, of English freedom. This is seemingly a high compliment to the Revolution. But I accept not of a compliment which is delivered at the expence of truth, and which, perhaps, has rather proceeded from a desire to exculpate the Stuarts than from affection to the memory of William III. After having read the history of my country with attention, and, I trust, without much prejudice, I cannot but agree with those writers who have maintained, that our government, though imperfect, though in some respects indigested, and not accurately and fully defined, was, nevertheless, in its essential constitution, originally free.’

The Doctor successfully attempts to prove this position by indisputable facts.—Other inestimable advantages arose from the Revolution: particularly, the more certain security of our properties and persons. It was likewise highly favourable to our religious as well as our civil government; for, at that period, Dr. Kippis observes, it was enacted, *That no one who is a Papist, or who marries a Papist, shall inherit the crown.* Then also, toleration first received a legal sanction;

sanction; and an end was put to the restraints, fines, imprisonments, and cruelties, which, for a series of years, had been inflicted on the Protestant Dissenters. And it is no small honour, he adds, to the reign of George III. that it hath placed the toleration of the Protestant Dissenters on a foundation far more enlarged than that on which it formerly subsisted; and that it hath relaxed the severity of the statutes against the Papists.—The Doctor enumerates many other advantages resulting from this glorious Revolution; among the principal of which stands the Act of Settlement, which, says he, ‘hath bestowed Princes upon us of amiable and worthy characters; under whom there hath been a succession of every blessing which can render human society and human life desirable.’

In the practical improvement of this pleasing subject, the worthy preacher dismisses his audience with the following animated peroration:

‘Permit me to urge it on parents, guardians, or tutors, to furnish the minds of the young persons who are under their direction and influence, with proper sentiments of things. To inspire their breasts with an early regard for the Protestant religion, the rights of conscience, and the sacred interests of political and civil liberty. Set in order before them the numerous interpositions of Providence in our favour. Warm them with a veneration for the memory of King William III. with an attachment to the Hanover succession, and with affection to the mild Princes of the Brunswick line. In short, let it be the object of your fervent solicitude, that the cause of liberal enquiry, of universal toleration, and of public and private freedom, may live and flourish, when yourselves are laid in the silent grave. This is a duty which is demanded of us by the regard we have to our own honour, the happiness of our children, the welfare of posterity, and the prosperity and glory of our country. Yes, our country calls upon us never to forget so indispensable an obligation. “The God of nature,” she says, “hath separated me from the world, hath girt me with the sea, and hath held me out a great example of his goodness; he hath bestowed upon me natural advantages of the highest importance. He hath given me the noblest model of government; has rescued it from repeated perils; and, from age to age, has added to its improvement. At length, he has appeared for me in a Revolution which is unparalleled in its manner and its effects: he hath made me the seat of genius, of science, of learning, of commerce, of law, of liberty, of religion; and will you, my sons, suffer such inestimable benefits to be wrested from you? Will you not piously transmit them to your descendants?” Our answer is, “We will never suffer such inestimable benefits to be wrested from us; we will piously transmit them to our descendants. British liberty, by the blessing of the Supreme Ruler upon our endeavours, shall be coeval with the globe, and only cease at its final dissolution.” Amen.’

II. Preached at the Scots Church, London Wall, Nov. 4, 1788, in Commemoration of the glorious Revolution in 1688. By Henry Hunter, D. D. 8vo. 1s. Murray.

A very sensible and animated discourse. The sentiments which it breathes are just, and the language is elegant; though some may, perhaps,

perhaps, deem it rather too florid. The text is from Psalm xcvi. 1, 2. For the benefit of those who have not an opportunity of consulting history, and to render the perusal of his performance as profitable as it can be, the author thought himself obliged to subjoin a few facts and documents relative to certain points advanced in the sermon; which may convey information, and awaken gratitude, or suggest a conduct suitable to the occasion. After having given us, in one of the notes, the character of the two brothers, Charles and James, as drawn by Lord Bolingbroke in a letter to Sir W. Wyndham, the Doctor makes this judicious remark:

‘Whoever is desirous of having full satisfaction respecting the expediency, and indeed the necessity, of the Revolution, and the Hanover succession, let him carefully peruse the whole of this very elegant performance. It is the testimony of an adversary, and therefore may be trusted. Lord Bolingbroke is well known to have been but a cold friend to the Revolution, and to have done all he could to defeat the succession; and yet this letter, the primary object of which is a vindication of his own conduct to his Jacobite friends, is perhaps the best defence of both that ever was made.’

We shall conclude with the handsome compliment which the Doctor pays to the Hanover family.

‘To give full effect to the blessed change which had taken place, and to render the enjoyment of liberty complete, it became necessary to provide a security against future political evils of the same nature with that which had been applied as a remedy to the past. The security proposed and established, was a law, which entirely, and forever, excluded from all hope to the succession of the crown, the Popish posterity of the exiled sovereign, and settled it on the Protestant family of Hanover, whose religion being that of the nation, promised the continuance of this inestimable blessing; and whose character for valour, wisdom, virtue, and moderation, inspired the hope of that public felicity, and national greatness, which long experience has happily realized.’

III. Preached at Norwich, Nov. 5, 1788. By William Enfield, LL. D. 4to. 1s. Johnson.

Dr. Enfield has chosen for his text, these words, “Brethren, ye have been called unto liberty,” Gal. v. 13. Having enumerated the blessings derived to us from the Revolution, he exhorts his hearers to enjoy them with gratitude.

‘As members of a free state (says he) you should consider yourselves as partners with your fellow-citizens in the common stock of liberty; and as sureties to posterity, that this precious treasure shall be transmitted to their hands undiminished, and, if possible, enlarged. It is unquestionably the duty of Britons to guard with a watchful eye, the structure which it has been the long labour of ages to rear, that it may neither be demolished by open force, nor undermined by secret treachery. Such is the felicity of the present times, that we are in little danger of being called to any hazardous exertions in defence of our liberties. The mad design of restoring Popery and Despotism, by reviving claims which the law has long since annihilated, after two unsuccessful rebellions, will certainly never be resumed. The present internal state of the nation encourages a confident

ident expectation of the long continuance of domestic tranquillity. In this situation of public affairs, our first duty, as subjects of a free government, is to yield a peaceful and ready submission to lawful authority. While the Regal power is constitutionally and judiciously exercised, loyalty to the reigning Prince is not only a tribute of justice and gratitude to official merit, but a debt, which every Briton owes to his country: for it is to this essential part of the constitution that we are indebted, for the dignity, energy, and stability of magistracy, and for our security from those disorders and calamities to which republican governments and elective monarchies are liable. At the same time, then, that you faithfully employ that portion of political power which you possess, in the election of worthy representatives, and heartily concur in every judicious design for the defence, or the farther extension of your liberties, civil or religious, neglect not to honour the King, to obey the laws, and to lead peaceable and quiet lives in all godliness and honesty.'

We have been much pleased with the historical and political parts of this discourse, the animated declamation which glows in others, and the liberal spirit that pervades the whole.

IV. Preached at Broadhead, Bristol, Nov. 5, 1788; being the hundredth Anniversary, &c. By Caleb Evans, M. A. 8vo. 6d. Buckland.

The ingenious author of this discourse (whose text is from Ezekiel, xxi. 27.) introduces it with some observations on the gunpowder plot. He remarks that the conspirators were all Papists; and that some of them, even at the place of execution, gloried in what they had done, and only lamented that it had not succeeded. He adds, very justly,

'We do not, however, wish to load all the professors of Popery with the ignominy of this black transaction. It is the part of candour to acknowledge, that there were many of the Romish communion, who, at the time, abhorred the bloody purpose, and as much rejoiced in the discovery and disappointment of it, as the most zealous Protestant. And in the present day, I would willingly presume, there are none to be met with, of any communion, who are not ready to join in a detestation of every transaction so inhuman and diabolical.'

Mr. Evans then proceeds to consider the Revolution, and observes that 'never surely was any portion of sacred Scripture more strikingly verified and illustrated, than this was in that great event.' He then shews the absurdity of applying it to the Restoration of the Stuarts, as some of their friends have done; and remarks that in the present day these ignominious principles are fairly worn out.

'The very name of a FILMER, the grand advocate for tyranny, though dignified with a title, is hardly known, while that of the immortal LOCKE, the assertor of liberty, grows daily brighter and brighter; and there is no man scarcely to be met with, who is not acquainted with his writings on the interesting subject of Government, by which the very soul of despotism in Great Britain, has received its death's wound.'

The preacher, however, takes care to premise, that we cannot, in conscience, resist a good and lawful government:

'Nothing



‘ Nothing (says he) can warrant resistance to any established government, but an attack upon those principles of liberty, civil or religious, which, if once destroyed, must necessarily destroy all liberty, and overturn the very foundations of all free and lawful government. In such a case, to resist is highly virtuous and praiseworthy, and will most assuredly be crowned with the approbation of God.’

In his conclusion of this sensible and useful discourse, Mr. Evans justly remarks,

“ It is no small part of the happiness of this day to recollect it as one principal blessing of the Revolution we commemorate, that to it we are indebted for the present reigning Monarch and his illustrious family, under whose auspicious influence we may safely say we have every thing to hope for, and nothing to fear. Our divisions about the late unhappy war, concerning which the best of men entertained different ideas, are at an end; and, blessed be God, we are once more (and what good man but must exult in it?) an united and happy people, with a King so virtuous and good, laws so just and upright, and a constitution so free, so firm, and so excellent, what remains for us but to provoke one another to love and good works.”

V. At St. Margaret’s Westminster, before a Society of Noblemen and Gentlemen, Friends to the Constitution, Nov. 5, 1788; being the hundredth Anniversary, &c. By Colin Milne, LL. D. Rector of North Chapel, in Suffex. 4to. 1s. 6d. Elmsley.

The text is from Psalm lxxv. 6, 7. The Doctor informs us that the two signal deliverances which are annually commemorated on this day suggested the words of the text, as asserting the doctrine of a *Divine Superintendence of states and nations*: that this was very remarkable in the occurrences of the Jewish state; and still more so in the propagation of the Gospel. He then observes that the doctrine of the text receives farther confirmation from the annals of every nation and people, and of none more than of our own. Here he instances the Reformation, the destruction of the invincible Armada, the Popish gun-powder conspiracy, and the glorious Revolution. The reflections which Dr. Milne makes on the last mentioned happy event, are very just. His notions of civil liberty agree very well with ours; but we cannot entirely acquiesce in his ideas of religious freedom, which, he tells us, is ‘ exceedingly different from that innovating temper which would overleap every mound, and destroying the bulwarks of national establishments, leave Scripture open to the wild interpretation of every enthusiastic visionary.’ We had hoped that nothing which we could *question*, would have occurred in this otherwise sensible and pertinent discourse. But we think it incumbent on us to remark, that, according to the Scriptures, we are not to call any man master upon earth (*i. e.* in matters of conscience and religion): and that we are to judge for ourselves.—“ *No! (say our SPIRITUAL GUIDES) out of love to your souls, we will judge for you.*” This is very kind! But when THEY say one thing, and REVELATION and REASON say another; our Readers will easily determine WHICH it is safest for us to follow.—We agree with Doctor M. that the pattern of excellence held forth to us from the throne is

is transcendantly bright; and we heartily pray that the good wishes with which he very properly concludes his sermon may be fully realized.

VI. *An Oration delivered at the London Tavern, on the 4th of Nov. 1788, on occasion of the Commemoration of the Revolution, and the Completion of a Century from that great Event.* By Joseph Towers, LL. D. 8vo. 1s. Dilly.

This very sensible address is well calculated to excite a laudable zeal for maintaining the important privileges secured to us by the happy event here commemorated. Having expressed his good wishes, that in every age, this country may continue to enjoy the honour and the felicity of *public freedom*, Doctor Towers adds, in a note,

‘ I also sincerely wish success to all the efforts of the French nation, for the recovery of their liberties; and I should rejoice to see them possessed of a constitution similar to that of England; and that two nations, so eminently distinguished in arms and in literature, instead of exhausting themselves in sanguinary wars for no valuable purpose, may unite together in communicating the advantages of freedom, science, and the arts, to the most remote regions of the earth.’

In this generous and praise-worthy sentiment, we heartily and cordially join; hoping that, from this time, we shall hear no more of that illiberal and senseless abuse of our neighbours, whom it *has been* common for us, in the frenzy of national prejudice, to stigmatize, as *the NATURAL enemies of our country!*

## CORRESPONDENCE.

\* \* In answer to our Correspondent, Y. Z. who thinks that in p. 226. of our Review for September, we have misquoted Matthew Paris, or rather mistaken the meaning of his words, let it be observed, that the word *argentum* does not correspond exactly either to a shilling, or to a penny. In a matter so uncertain as the value of ancient coins, and *their* precise proportion to labour and the necessities of life, compared with that of the currency of the present day, antiquaries vary much in opinion. The sense in which we explained the passage is confirmed, or at least corroborated, by the authority of Mr. Gibbon. See his *Roman History*, vol. vi. p. 303.

✂ From the very great press of temporary business, we must postpone our answers to other correspondents; they will be found in our Appendix, which will be published with the Review for next month.

*Particular Omission in our last.*

P. 461. Art. 29. in the title, after ‘ by W. Withering, M. D.’ add, *including a new set of references to figures.* By Jonathan Stokes, M. D. Physician at Kidderminster. See also the note at p. 544.



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# A P P E N D I X

TO THE  
SEVENTY-NINTH VOLUME  
OF THE  
MONTHLY REVIEW.

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## FOREIGN LITERATURE.

### A R T. I.

*Histoire de l'Académie Royale des Sciences, &c.* i. e. History and Memoirs of the Royal Academy of Sciences at Paris, for the Year 1785\*. Concluded from our last Appendix, p. 630.

**H**AVING promised a farther account of the last volume of the memoirs of the academy of sciences at Paris, we resume the pleasing task of laying before our readers an account of the labours of this learned body; which has for many years been employed in making new discoveries in various branches of natural philosophy, and considerable improvements in the arts depending on it. Philosophers cannot, surely, be better employed, than in rendering their discoveries useful to mankind. For this end, an extensive knowledge of facts is the chief requisite. The astronomer who merely peeps at the planets through his telescopes for curiosity, or the naturalist who only admires the variegated wings of butterflies and moths, confer little benefit on society: but if the former, in consequence of his observations, simplifies the art of navigation, or the latter, by attending to the œconomy of insects, directs the gardener and the farmer how to counteract or prevent the mischiefs which they occasion; their speculations are of public utility: and the more effectually to accomplish this end, no discovery, though its use be not immediately apparent, ought to be concealed; for when known, it may serve as the groundwork for future improvements.

The first paper which now demands our attention, belongs to the class of mathematics.

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\* Imported by Mr. Elmsley.

APP. REV. VOL. LXXIX.

Pp

MATHE-

## MATHEMATICS.

*On the Analysis of indeterminate Equations.* By M. LE GENDRE.

This memoir is divided into four parts. The first treats of those indeterminate equations which admit of an infinite number of answers in whole numbers, and which may be represented

by the general form  $Ay = ax + bx^{\frac{n-1}{n}} + cx^{\frac{n-2}{n}} \&c.$  M. LE GENDRE confines his enquiries, chiefly, to the particular equation

$Ay = x - B$  which affords many remarkable theorems.

The second part describes the uses of the analysis of indeterminate equations in finding the divisors to equations. This is a curious as well as an useful part of the present abstruse memoir; a direct method of finding the divisors has long been a desideratum in Algebra; but though M. LE GENDRE's contrivances are truly ingenious, and will afford much satisfaction to the speculative algebraist, it must, nevertheless, be confessed, that his direct method will in some cases be more laborious than the common one by trial, or even than the solution by approximation, by means of infinite series.

The third part contains a theorem for ascertaining the possibility of indeterminate equations of the second degree.

The fourth is a collection of theorems on the properties of prime numbers. The immediate utility of contemplations on the properties of numbers may not perhaps be apparent to the superficial enquirer: they are, however, the basis of all arithmetical operations. They frequently afford concise methods for simplifying complicated calculations; and, independently of the pleasure they afford, by opening an extensive field where the human faculties may range at large in the pursuit of truth, these speculative enquiries have led the way to the noblest and most useful discoveries. Logarithms might be produced to confirm the assertion: they were discovered by the speculative NAPIER, while he was investigating the curious properties of numbers in general, without any particular view for shortening the labours of trigonometrical or other computations to which they may be applied.

M. LE GENDRE regrets that M. FERMAT, who has cultivated the theory of numbers with singular success, has not left the demonstrations of those theorems which he has given. Among these propositions M. LE GENDRE particularly remarks the two following; *every number is composed of three triangular numbers at most*; and, *every prime number of the form  $8n - 1$ , is of the form  $p^2 + q^2 + 2r^2$ , or, what comes to the same, its double is the sum of three squares.* He observes, with regard to the last, that it

it by no means characterizes those primes which are of the form  $8n-1$ , for there is no uneven number, simple or compounded, which may not be of the form  $p^2 + q^2 + 2r^2$ , or which may not be, at the same time, of the two forms  $p^2 + q^2 + r^2$ , and  $p^2 + q^2 + 2r^2$ , except only such numbers (whether primes or not) as are of the form  $8n-1$ , which never can be of the form  $p^2 + q^2 + r^2$ , but which are always of the form  $p^2 + q^2 + 2r^2$ . The demonstration of these propositions is ingenious, and it is, on account of the many deductions that may be made from it, no less useful than curious.

The memoir closes with four tables, containing the different divisors of the number  $t^2 + au^2$ ,  $a$  being a prime, and of the form either  $8n-3$ ,  $8n+1$ ,  $8n+3$  or  $8n-1$ . In a minute description of these tables, M. LE GENDRE has introduced a variety of curious remarks on the properties of those prime numbers which come under the forms above specified; and the whole memoir, containing 94 pages, is replete with curious and interesting properties of different kinds of numbers.

#### ASTRONOMY, concluded.

*Observation on the Moon at the Time of its Passage over the Meridian, about two Hours before the Occultation of several Stars in the Pleiades, December 13, 1785.* By M. JEAURAT.

From this observation, which seems to have been accurately made with good instruments, it appears that on Dec. 13, 1785, at  $9^h 59' 7''$  true time at the Paris observatory, there is an error in Mayer's tables of  $+39''$  in the moon's longitude, and of  $-10''$  in her latitude. In comparing MAYER's with DE LA CAILLE's solar tables, M. JEAURAT has found that these last give  $3''.5$  more than MAYER's.

*On the Conjunction of the Moon with the Pleiades, Dec. 13, 1785.*  
By M. LE MONNIER.

This, like the preceding memoir, points out the errors in the tables: and it also relates to the difference observable in the right ascension and declination of the different stars in the Pleiades in 1748, 1755, and 1785: hence the results of this observation are subservient (which is a circumstance that the academicians has not mentioned) to the determination of the obliquity of the ecliptic and of the precession of the equinoxes.

*Occultations of certain Stars of the Pleiades by the Moon, on April 11, and December 13, 1785.* By M. MESSIER.

The occultations on the 11th of April not being announced in the ephemerides, were in part past, before M. MESSIER applied himself to his telescope. He has given the true times of the immersions of seven of the stars.

The *Connoissance des Temps* predicted, that on the 13th of December, the moon would eclipse 37 stars of the Pleiades. The greatest part of them were telescopic stars, and even these were invifible, at that time, through a large magnifier, becaufe of the great light of the moon, which was then near the full. Twelve observations of immerfions or emerfions are recorded, befide others of the moon's diameter, as meafured by the micrometer. No remarks are added to this memoir, relative to the errors in the lunar or other tables.

*Observations on the Planets, made at the Military School, in 1783.*  
By M. D'AGELET.

This memoir is compiled by the Academy, from the journal which M. D'AGELET left in the obfervatory at the time of his departure with M. DE LA PEYROUSE, on their voyage round the world\*. The valuable obfervations, published by Meffr. LE MONNIER, DARQUIER, and Dr. MASKELYNE, are the models which the academicians have followed in arranging M. D'AGELET's remarks. M. CASSINI's obfervations did not commence before 1785; fo that the prefent memoir contains a feries of obfervations which connects M. CASSINI's with thofe of the preceding French aftronomers.

M. D'AGELET had been long engaged in a fet of obfervations on the fixed ftars, with a view to give a complete catalogue of thofe in the northern hemisphere; thefe obfervations are omitted in this collection, and the reafon affigned for the omiffion is, that M. D'AGELET purpofes to renew his obferva-

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\* They fet fail in July 1785. In March 1786, they were at Chili; and in January 1787, at Macao. Thus far we have the authority of the book before us. According to the public prints, we learn, that M. de la Peyrouse left Macao in February, 1787, and proceeded to Manilla; where he made a fhort ftay, in order to take in provifions and water. From Manilla he fet fail on the 9th of April, and paffing eaftward of Formofa, he directed his courfe between Japan and the peninfula of Corea, advancing as high as 52 degrees by a channel unknown to European navigators; it is formed by the coafts of eaftern Tartary on one fide, and by two large iflands on the other. M. de la Peyrouse found the northern extremity of this channel fo obftructed by fhelves and fands, as to render the paffage through it impracticable; he therefore refumed his courfe fouthward; and in 46 degrees of latitude, found a ftrait that brought him into the fea weft of the Kurile Iflands; and he failed thence to Avatka, on the fouth fide of the peninfula of Kamschatka: where he arrived on the 6th of September. This account was brought by M. de Lefleps, Vice Conful of Cronftadt, and interpreter of the Ruffian language on board M. de la Peyrouse's fhip. He left the officers and crews of the two fhips in perfect health, on September the 30th, 1787.

tions on his return, and to give the result of his labours in a separate work. This indefatigable astronomer has often taken the places of upwards of 80 stars in one night; and in his journal, which is yet in a very imperfect state, the places of above 4 millions are recorded.

Any abridgment of the observations would be impossible. They chiefly consist of the time of the planets' passage over the meridian, and their zenith distance at that time. Many observations on the sun seem to have been made with a view to enlarge or at least verify what was advanced, concerning the duration of the year, in the memoirs of the academy for 1782\*.

*On the Opposition of the new or seventh Planet.* By M. LE MONNIER.

From the observations recorded in this memoir, it is deduced that the new planet was, on Jan. 7th, 1785,  $11^h 43' 4''$  in longitude  $104^\circ 13' 25''\frac{1}{2}$ , and north lat.  $0^\circ 25' 56''$ . and on Oct. 15th, 1784, at  $5^h 48' 11''\frac{1}{2}$  in the morning, its right ascension was  $107^\circ 51' 0''$  or  $2''\frac{1}{2}$ , and its declination north  $25^\circ 51' 27''\frac{1}{2}$ .

*Occultation of Venus by the Moon, April 12, 1785.* By M. MESSIER.

As these observations are useful for correcting the errors of the planetary tables, we shall transcribe the six following:

Immersion of the enlightened edge of Venus	$0^h 1' 50''$ true time
of the center of the disc, computed	2 36
of the last horn of Venus	3 8
Emersion of the enlightened edge of Venus	50 28
of the center of the disc, computed	51 18
of the last horn of Venus	52 5

*Other Observations of the Conjunction of the Moon with Venus, April 12, 1785.* By M. LE MONNIER.

These subsequent observations were made on the passage of the moon and Venus over the meridian soon after their conjunction, and they afford several useful deductions respecting the motions of these two planets. At  $2^\circ 53' 4''\frac{1}{2}$ , when the moon passed the meridian, M. LE MONNIER makes the

Moon's long.	$1^\circ 7' 33' 59''$	lat. north	$4^\circ 46' 43''$
Venus's long.	1 6 30 11	lat.	4 33 29

*Observations on the Comet of January 1785, made at the Marine Observatory.* By M. MESSIER.

After making some observations on Herschel's planet, on January 7th, M. MESSIER looking at some fixed stars, discovered the comet of which he here treats. M. MECHAIN had also

\* See Review, vol. lxxv. p. 503.

seen the comet nearly at the same time, from the royal observatory at Paris. The short appearance of the comet, viz. from Jan. 7, to Jan. 16, did not afford much time for many observations. During this short interval, however, M. MESSIER made 32 observations of its places, by comparing it with fixed stars of the constellation of the Whale, through which it passed. A chart of the comet's path, and the fixed stars with which it was compared, is annexed to the memoir, with two tables, one containing 32 apparent places of the comet, and the other, the right ascensions and declinations of 25 fixed stars used in ascertaining these places.

This makes the twenty-third comet which the vigilant M. MESSIER has observed at the marine observatory, and the 71st whose orbit has been calculated. Its elements are as follow:

Place of the ascending node	-	-	8° 24' 12" 15"
Inclination of the orbit	-	-	2 10 14 12
Place of the perihelion	-	-	3 19 51 56
Log. of the perihelion distance	-	-	0.0581975
Mean time of the perihelion at Paris, 1785, Jan.	27 <sup>d</sup>	7 <sup>h</sup>	58 <sup>m</sup> 4"
Motion direct.			

*Observations on the Comet of March and April 1785, made at the Marine Observatory.* By the same.

We have here 59 places of this comet; a chart of the comet's path; and the right ascensions and declinations of 19 fixed stars, with which it was compared. The elements are:

Place of the ascending node	-	-	2° 4' 44" 40"
Inclination of the orbit	-	-	2 17 7 0
Place of the perihelion	-	-	9 27 34 30
Log. of the perihelion distance	-	-	9.631024.
Mean time of the perihelion at Paris, 1785, Apr.	8 <sup>d</sup>	11 <sup>h</sup>	29 <sup>m</sup> 0"
Motion retrograde.			

## POLITICAL.

*Continuation of the Essay for ascertaining the Population of France.*

By M. DU SEJOUR, le Marquis DE CONDORCET, and M. DE LA PLACE.

This is a long series of tables and calculations, which relate to the year 1784, and of which the results are, that, comparing this with the preceding year, the births have increased 17,707, the marriages have increased 1,196; and the deaths diminished 65,050. The general result for the year 1784 stands thus:

Births, 965,648; marriages, 229,827; deaths, 887,155. The numbers for 1783 will be found in our last Appendix, p. 618.

Having now gone through those memoirs which we had not before noticed, we shall resume the consideration of those which we had barely enumerated in our former article.

*The*



*The Theory of Jupiter and Saturn.* By M. DE LA PLACE.

By observations, it appears that the motions of Jupiter and Saturn have undergone considerable variations, which could not be reconciled with the laws of gravity as delivered by NEWTON. The comparison of modern, with the ancient, observations, indicates an acceleration in the motion of Jupiter and a retardation in that of Saturn; while the observations of the moderns, compared with each other, offer a contrary result; for M. LAMBERT has remarked that, since the time of HEVELIUS to the present, Jupiter's motion has been retarded, while that of Saturn has been very sensibly accelerated; and M. DE LA LANDE, from observations on Saturn's oppositions, hath also concluded the mean motion of this planet to have increased within a century. Hitherto, the causes of these variations have not been explained on the principles of universal attraction: M. DE LA PLACE, therefore, undertakes this laborious task; and he shews that, so far from being an exception to the general laws of gravity, this apparent irregularity is a necessary consequence of these laws; and that it confirms the truth of the admirable principles of the Newtonian theory.

The memoir is divided into three sections; in the first, M. DE LA PLACE gives an analytical theory of the periodical and secular inequalities of the motions of Jupiter and Saturn, arising from their mutual action on each other. He has been particularly anxious to give to his results the most simple forms; by which means he has rendered them extremely convenient, and easily applicable to the usual modes of calculation. What principally distinguishes this from the preceding theories, is the consideration of those inequalities which depend on the squares and higher powers of the excentricities and inclinations of their orbits; former astronomers, regarding only the first powers of these quantities in their investigations, have consequently left their results, which are at best only approximations, much more imperfect than those of M. DE LA PLACE, who has included the 2d, 3d, and 4th powers.

Having in the first section determined the several inequalities, M. DE LA PLACE proceeds in the second to establish the theory of Saturn's orbit and motion. In order to apply the theorems which he had deduced in the former section, to either of the planets, it is absolutely necessary to know the value of the constant quantities which make part of the algebraical expressions already delivered; these are the mean distance from the sun, the mean longitude at a given epoch, the excentricity, the position of the aphelion and nodes, and the inclination of the orbit. The author remarks, that observations give only the true motions of the planets, and that, to determine the preceding elements, it is necessary to have a previous knowledge of the perturbations

to which the planets are liable: the determination, therefore, of the inequalities, and of the elements of the planets, depend mutually on each other, and the only method of obtaining a knowledge of each is by a succession of continual approximations. M. DE LA PLACE, therefore, uses the elements that former astronomers have established, to approximate nearly the changes which the planetary motions undergo; and the elements, rectified by the considerations of these changes, being again substituted in the algebraical expressions, give the inequalities with great precision. The epoch which M. DE LA PLACE has assumed, is the middle of the present century, viz. the beginning of the year 1750: and the corrected elements of Saturn at that time, are,

Mean longitude of the planet,	-	7° 21' 20" 44"
Mean longitude of the apbelion,	-	8 28 13 9
Mean longitude of the ascending node,	3	21 31 17
Inclination of the orbit,	-	2 30 20
Excentricity,	-	0.056336
Mean distance from the sun,	-	9.540073
Mean sidereal motion in 365 days,		12° 12' 46".6

Having thus established the elements, M. DE LA PLACE proceeds with rules for calculating Saturn's place at any given time. Rather than form new tables, he has adapted a correction for those of Halley, and shews how it is to be applied; and in order to evince its truth, he has added a long list of observed places of Saturn, and compared them with the calculated places; the difference does not, in any case, amount to 2 seconds in longitude.

The agreement of ancient observations with M. DE LA PLACE's theory, serves as a proof that the comets have no sensible influence on our planetary system. The irregularities of Saturn's motion have been shewn to proceed from the action of Jupiter alone, and consequently that of the comets must necessarily be extremely little. May we not hence conclude that the comets are bodies whose specific gravities are much less than those of our planets; and consequently that the motions of the comets will be much more affected by our planetary system, than the motions of the planets are by the comets?

The great length of these investigations has obliged M. DE LA PLACE to reserve the third section of this memoir, which will contain the theory of Jupiter, for the subsequent volume of the History of the Academy.

*Experiments on the Smoking Oil of Vitriol from Saxony, and the volatile Concrete Salt obtained from it by Distillation.* By M. DE FOURCROY.

This smoking oil of vitriol has been particularly mentioned by former chemists, especially by MEYER and BERNHARD; many

many of its properties, however, are not sufficiently described, nor the phenomena attending it properly explained.

This acid, which, from its consifcence, might be deemed extremely concrete, is only 5 *gros*\* heavier than an ounce of water of the same bulk; in contact with the air it continually emits a thick white vapour of a sulphureous smell, but in other respects, perfectly resembles common oil of vitriol. Being put into a retort, to which a receiver was fixed, with the slightest degree of heat, a large quantity of thick white vapour passed over, and a considerable quantity escaped from the juncture of the vessels, smelling like the vapours of burnt sulphur: in a little time, and while the vapours were also passing, a few drops of liquor came from the mouth of the retort, which arriving at the bottom of the receiver, formed themselves into a brown gelatinous mass; the vapours which were condensed on the superior and lateral parts of the receiver, formed white crystals, resembling in shape and texture the *sal sedativus*. The liquor which continued to come over, collected itself at the bottom of the receiver, and dissolved the gelatinous matter before mentioned. The vapour divided itself into two portions, the lighter, following the curve of the superior part of the receiver, was there condensed into a crystalline mass; and the heavier, falling on the liquor, was dissolved in it. These appearances continued about two hours, when, scarcely any vapours coming over, the receiver was changed, and the distillation continued with an increased fire. After seven hours, the liquor in the retort became perfectly white, a dark coloured liquor having passed into the receiver. Ten hours were consumed before the distillation came *ad fixitatem*; in the receiver were then found  $7\frac{1}{2}$  ounces of amber-coloured oil of vitriol, whose specific gravity was twice that of water; and the residuum was about 6 grains of a white saline porous substance which had all the properties of calcined alum. The first receiver, as soon as it was opened, was immediately filled with a thick white smoke, and it was with difficulty that the saline concretions formed in it, could be extracted. One ounce and 3 *gros* only could be collected; the quantity lost was estimated at 5 *gros*.

In a second distillation, with an apparatus proper for obtaining the elastic fluid, there was the same saline concretion in the receiver, and the quantity of permanently elastic fluid produced from 2 pounds of the smoking oil, measured 6 French pints†. The academician is rather deficient in his description of this fluid: he only says, 'it appears to contain a little vital air, be-

\* A *gros* is  $\frac{1}{2}$  a grain lighter than our apothecaries drachm, or  $59\frac{1}{2}$  grains Troy.

† A French pint is 58.1 English cubic inches, that is,  $\frac{1}{20}$ , or nearly  $\frac{1}{4}$ , of an inch greater than our wine quart.

cause a candle burnt in it rather better than in the atmospheric air.'

The concrete salt is the next object of M. DE FOURCROY's attention. From numerous experiments, he concludes that it owes its concrete state to sulphureous gas, fixed and dissolved in a concentrated vitriolic acid.

Water being mixed with the smoking oil of vitriol, and more especially with the concrete salt, disengages a considerable quantity of sulphureous gas, with effervescence; after which disengagement, the oil loses its property of smoking, or of yielding the concrete salt: hence he concludes the gas to be the cause of the particular phenomena which this acid presents.

*Two Memoirs on the Tendons, and their Mucous Capsulæ.* By the same.

In our Review for December last, p. 497, we gave a short history of these *capsulæ*, under the name of *Bursæ Mucosæ*, and we should not now have resumed the subject, had it not been for the sake of informing our anatomical readers, in addition to what we before said, that a distinct treatise on this subject was published at Leipzig in 1753, by Professor JANCKE. M. DE FOURCROY gives an analysis of this work, and shews the imperfections under which it labours. The chief motive, which seems to have induced him to apply himself to the consideration of the mucous *capsulæ*, was the slight notice that has hitherto been taken of them by the generality of anatomists.

In the first memoir, M. DE FOURCROY explains the general structure of the *capsulæ*, describes their internal structure; and, by considering their origin, shews the essential differences between them and other membranous productions, especially the cellular membrane and muscular sheaths; and toward the end of the memoir he points out their uses.

The second memoir contains a specific description of all the mucous *capsulæ*, which M. DE FOURCROY has discovered, in his dissections, about the shoulder and the elbow. The description of the remaining *capsulæ* will be given in a subsequent memoir.

*On the Structure of different metallic Crystals.* By the Abbé HAÜY.

In this curious memoir, the Abbé considers the geometrical properties of the crystals which he describes. There are more reasons for investigations of this kind than may generally be imagined: the most obvious one is, that crystals are seldom found detached, or whole; and if, from the size of the angle, the inclination of the sides, or some other circumstance (which may be determined by viewing only a part of the crystal), we can form a just idea of the whole, this part of natural history will be considerably benefited.

The particular crystals which the Abbé here considers are, the *cubical ferruginous pyrites*; *ferruginous pyrites with 12 pentagonal sides*; *the same with 20 triangular sides*; *cubic iron ore*; *iron ore with rhomboidal sides*; *iron ore with 24 sides, of which 6 are pentagons and 18 are triangles.*

Independently of the utility which may be derived, from this memoir, to the science of mineralogy, the speculative geometriician will find much amusement in the investigations of the properties of these solids.

We are, at all times, happy in having it in our power to perform the literary promises which we make to the Public; and are as much disappointed, as (we would modestly trust) they are, when we are not able completely to fulfil them. With respect to FOREIGN LITERATURE, various unavoidable incidents occur to make the latter case but too frequent. With much satisfaction, therefore, we have thus completed our account of the last volume of the Parisian Memoirs; thereby presenting to our readers many curious and useful particulars, with which, we hope, they will all be entertained, and some, perhaps, instructed.

## ART. II.

*Lettres Américaines, &c.* i. e. Letters concerning America, by Count J. R. CARLI, Privy Counsellor to his Imperial Majesty; with Observations and Additions by the Translator. 8vo. 2 Volumes. Boston printed; and sold in Paris. 1788.

A Veil of mystery is thrown over this publication, which, like a fine lady's gauze handkerchief, seems calculated to tempt, rather than repress, curiosity. It is said to be printed at Boston; though the type and the paper are evidently French. It appears to have been translated from the Italian; but this we are left to guess; and the translator, who has not only added a preface and notes, but also considerably enlarged the text, conceals his name, though he frequently refers the reader to his Notes on Don Ulloa's Memoirs, and to a Latin edition of Silius Italicus, which he says he has published.

We do not see any thing in the work, that can render this appearance of caution at all necessary; except, that the Count differs from the opinion of the church of Rome with respect to chronology, and assigns to the deluge a much earlier period than is generally allowed: there are indeed a few misrepresentations of passages of Scripture history, while the author professes the greatest regard for the sacred writings; we are therefore inclined to consider them as rather the effect of ignorance, than of any design to depreciate revelation. But most of these errors are corrected by the annotations of the French translator, who seems to be better acquainted

acquainted with his Bible, than the Count; and whose religious convictions are founded on a principle so very *solid and rational*, that we shall communicate it to the reader, by translating his own words:

• Every religion being reducible to fact, we ought not to doubt the truth of this fact, after it has received a legal sanction from the legislative body that admits it. Thus any religion whatever is true in practice, with respect to that people, with whom it is by law established. In vain is it attacked, in vain is it defended; it needs no other proof than the law.'

Thus happily are the maxims of this philosopher suited to every clime; they may as easily be applied to vindicate the inhuman idolatry of the Mexicans, as to defend the frivolous superstition of Rome.

The Count informs us that his design is to confute the assertions of M. de Pauw, in his *Recherches Philosophiques sur les Américains*, and to shew that the Americans were descended from the ancient Atlantides, so celebrated in the history of the earliest ages. We shall soon have occasion to express our disapprobation of the contemptuous manner in which this writer treats those from whom he differs; but in this coin, our author has amply repaid him; for, if we except some general compliments in the first letter, on his style, he is never mentioned without some mark of disdain and aversion, indicating a bad opinion of his heart, as well as of his understanding. In short, no Inquisitor can shew greater abhorrence of an heretic, who obstinately refuses to believe transubstantiation, than the Count expresses with regard to M. de Pauw's infidelity concerning those accounts of Mexico and Peru, which have been given by the Spaniards.

The first volume of these Letters is employed in refuting this eccentric but ingenious writer, for which purpose Count CARLI has filled it with details, collected from the Spanish historians, in all which he appears to repose the most implicit confidence. In this part of his work, he seems to have availed himself of some of Dr. Robertson's observations, though he censures his history as deficient, and accuses its ingenious author of paying his court to M. de Pauw, by wilful ignorance or misrepresentation of the principles of the Peruvian government, and hence of refusing to acknowledge this people as a civilized nation. But into whatever errors of this nature Dr. Robertson may have been led, the Count cannot be reproached with any such sins of omission; he seems to have collected, not only all the truths that have been told, but also all the fictions that have been invented; and ascribes to the Mexicans and Peruvians a perfection in arts and sciences, as well as in political institutions, of which, many particulars are inconsistent with each other, and the whole far beyond the limits of probability. According to his representation, the government of Peru was such

as could not really exist among them, unless, not only the Incas, but all their subordinate ministers and officers, were indeed of a race superior to mankind, and unaffected by any of those passions which render the restraints of law necessary to the governors, as well as to the governed. That the minds of an ignorant people might be totally enslaved by the influence of superstition, that their religious reverence for their sovereign might silence the complaints of discontent, and suppress the feelings of resentment, is not at all improbable; but the assertion that no nation was ever so happy in its government as the Peruvians, and that the felicity of the people was uniformly the object and effect of the administration of the Incas and their officers, is a gross insult to common sense, and argues a strange inattention to the influence of ambition and absolute power on the moral characters of mankind. The Count also believes, that traces of the religious rites and customs of the church of Rome, such as auricular confession, the sacerdotal tonsure, and aspersion with holy water, were found among the Mexicans and Peruvians; nay, he asserts that they practised ceremonies which, in their form and design, resembled baptism, and the communion of bread and wine.

The conformity which the Count thinks may be observed between the customs and usages of the Americans, and those of the inhabitants of our hemisphere, leads him to suppose that they have not always been separated from each other, as they now are, by an immense extent of sea. This conformity is, according to him, remarkably striking between the Mexicans and the Egyptians, and between the Chinese and the Peruvians. To account for the resemblance in the former case, he supposes the Atlantis, mentioned by Plato, to have been an island, extending from forty degrees north, to forty degrees south latitude, with narrow seas on the east and west, by traversing which, its inhabitants could easily pass over into either continent; he conjectures that a colony from this island, under the command of Atlas, came into Africa and Europe, and having conquered these countries, instructed their new subjects in the principles of astronomy and of the arts.

To confirm this hypothesis, which is by no means new, the Count observes, that such an emigration is not only mentioned by some of the ancient historians, but also alluded to in the fabulous traditions concerning Atlas, the Egyptian Hercules, the gardens of the Hesperides, and the heroes who were said to be the sons of Neptune or the ocean: he also insists on the tradition, which is said to have prevailed among the Mexicans, that a people should come from the east, whose king was descended from their ancient princes, and who should reform their government and laws. We will not dispute the possibility of such

such a tradition in America ; but, when we are told that Montezuma informed Cortes of it, and acknowledged to him that he thought it fulfilled in the arrival of the Spaniards, we cannot help looking on the whole story as of very doubtful authority.

Count CARLI conjectures that the Mediterranean, the Adriatic, and Ægean seas, were formed by the deluge which destroyed the Atlantis, and that, before this revolution, the space now covered by these seas was dry land, with only a few large lakes, into which the rivers discharged themselves ; he imagines that, since this event, the waters of the Mediterranean have risen five hundred, and those of the Atlantic, six hundred fathoms ; and maintains that, were the western ocean to subside to this level, we should discover a tract of land corresponding with his idea of the Atlantis. To confirm this, he gives a chart of the Atlantic, and refers to that of M. Busche, by which there appears to be a series of banks, extending on a line, which makes an angle of thirty-five degrees with the equator, from Rio Grande, or the Flats of St. Roche in Brazil, to Cape Tangrin on the Coast of Guinea ; from these topographical observations, and from the situation of the islands in those seas, the author deduces some very plausible presumptions in favour of this part of his hypothesis.

The destruction of the Atlantis, the Count thinks, was effected by the deluge of Ogyges, which, he supposes, happened in the time of the Egyptian Hercules, long after that of Noah, and about four thousand years before the Christian æra. In support of this conjecture, he argues that, as the Americans were ignorant of the use of iron, of coin, and of the art of writing, it is natural to conclude, that the communication between them and the inhabitants of our continent, had been destroyed before mankind had any knowledge of these inventions ; but these, he asserts, were known in China three thousand years before Christ. We shall not detain the reader with our doubts concerning the authenticity of the Chinese chronology, and of the astronomical observations, by which it is supposed to be confirmed : Count CARLI considers it as a point sufficiently established, and confidently builds his hypothesis on it, as on the most solid foundation. He supposes this deluge to have been occasioned by the approach of a comet toward the earth ; for which purpose he fixes, first on that of 1680, and afterward on one that appeared in 1682, the return of which, in 1759, was predicted by Halley. Either of these will answer his end ; for, by counting ten revolutions of the former, or seventy-six of the latter, he is carried back to a period about four thousand years before the Christian æra.

Before this period, Count CARLI conjectures that there was a large continent between Asia and America ; and that Peru was peopled



peopled by emigrants from China, or from the Scythians of the north, from whom, with Bailly, he imagines the Chinese to be descended.

Such are the principal outlines of the Count's hypothesis, which the reader will perceive, has not novelty to recommend it; but our limits will not permit us to give an account of the various conjectures and theories, adopted from different writers, which he has made necessary to his own. These, together with his own observations, which are very superficial, are here assembled in a manner so confused and irregular, that the reader is bewildered in a labyrinth of digressions and repetitions,

*Congestaque eodem*

*Non bene junctarum discordia semina rerum.*

In the concluding letter, is an extract from one written to the author by *M. d'Ansse de Villoison*, of the Academy of Inscriptions, giving an account of a sea-chart preserved in the library of St. Mark at Venice, which bears this inscription; *Andreas Bianco de VENETIIS me fecit, M.CCCC.XXXVI.* The Antilles are there drawn, and the words *Isola Antillia* written near them, by the same hand. The Count takes leave of his readers with the promise of another work, in which he will prove that, by the Hebrew word *Parvaim*, is meant Brazil, to which the fleets of Solomon made a three years voyage. He also contends that the venereal disease was mentioned by Moses, and was comprehended in David's imprecation against Joab, 2 Samuel, iii. 29: he asserts that, so early as the ninth century, the Arabians understood the use of mercury in the cure of this distemper; that this was the principal ingredient in the *unguentum Saracenicum*, with which the celebrated physician Pintor cured Cardinal de Segorbe; and that, in a Latin poem, printed in 1480, and preserved in the Mazarine Library, the poet complains that the ravages of this disease, which he calls *genus morbi commune Gallis et Iberis*, had for some time been more destructive than before.

### A R T. III.

*Lettres de Monsieur EULER à une Princesse d'Allemagne, &c. i. e. Letters from M. EULER to a German Princess, on various Subjects relative to Natural and Moral Philosophy; a new Edition, with Additions, by the Marquis DE CONDORCET and M. DE LA CROIX. Vol. I. and II. 8vo. Paris. 1788.*

THESE excellent Letters, having long been known and admired, need not our recommendation. The additions announced in the title-page, consist of the eulogy on the author, delivered in the Academy of Sciences, and of some particulars concerning the calculation of chances, which, the editors

editors think, ought not to be omitted in a course of philosophy; some inaccuracies of expression are here corrected, which, though excusable in M. EULER, to whom the French was a foreign language, might expose his work to the fastidious animadversions of those to whom it may be most useful. The editors have also taken the liberty to abridge some details, and to omit others, which they conceive to have little connection with the sciences; most of the latter, they say, relate to theological rather than to philosophical subjects, and some of them to the peculiar doctrines of the communion to which the excellent author was zealously attached. It always gives us concern to see philosophy and theology considered as separate sciences, that have little or no connection with each other, which is, alas! too often the case; but we cannot help smiling to see the academicians thus performing the business of ecclesiastical censors. Their known character exempts them from every suspicion of illiberality, and we applaud their prudence, in thus removing every thing that might obstruct the reception of these letters among their countrymen; but, as Frenchmen, they may blush for the bigotry of their nation, which renders it necessary to mutilate the works of a philosopher, because his religious opinions differ from those of its established church.—Thank God, it is not so in England!

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#### ART. IV.

*Essai Analytique*, &c. i. e. An Analytical Essay on pure, and other Species of, Air. By M. DE LA METHERIE, M. D. and Member of the Academies of Dijon and Mayence. 2 Vols. 8vo. Paris. 1788. 2d Edit.\*

SCIENCES advance toward perfection by small and almost imperceptible degrees; and the more rapid these advancements become by means of a multitude of newly discovered facts, the greater is the necessity for arranging those facts in a proper order,—for reconciling them with each other,—and for establishing, from them, *first*, or *fundamental* principles.

With respect to the different species of permanently elastic fluids, the discoveries that have been made concerning them within these few years, are numerous; they are dispersed through the writings of several modern authors, and make no inconsiderable part of the journals of most of the learned societies in Europe. To compare these discoveries with each other, to reconcile those that are apparently contradictory, and to establish a general theory on the whole, taken together, must necessarily be a laborious task; independently of the judgment and circumspection which are equally necessary to its accomplishment.

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\* The first edition escaped our notice.

M. DE LA METHÈRIE, well acquainted with the later discoveries, accustomed to experimental inquiries, and cautious in drawing his conclusions, has undertaken this important work; and, in the volumes before us, has given, in one view, the various facts that have been related by others, or discovered by himself. Cultivating, as we learn from his preface, the sciences merely for their own sake, and being an enemy to all party spirit, he has sought out the truth with diligence, and recorded his discoveries with fidelity. He is far from believing that he may not have committed errors. The opinions which he has adopted are deduced from facts only, and he is ready to retract them whenever other facts are discovered, by which they may be invalidated.

The first objects of his attention are *fire*, *light*, and *heat*. We shall briefly give the results of his investigations on these abstruse subjects, of which he treats in his first six chapters. He concludes,

That there exists an ethereal matter, a fluid, of the greatest subtilty; which, when set in motion by bodies in the state of ignition, produces light, in a manner similar to that by which the tremulous motion of the air caused by sonorous bodies, produces sound: That this luminous fluid or ethereal matter is homogeneous, and ought to be classed among those substances which are called elementary: That it is the same with that which has been described under the name of igneous fluid, or elementary fire\*: That the primary particles (*les molécules*) of this fluid are spherical, perfectly elastic, and endowed with considerable activity: That this fluid, combined with some other principle more gross than itself, probably pure air, in a small quantity, constitutes the matter of heat; and that the matter of heat is a fluid possessed of the common properties of all other fluids; it penetrates all bodies that are exposed to it, as water penetrates porous substances that are plunged into it: in this state, M. DE LA METHÈRIE, following other philosophers, calls it *free* or *sensible heat*. It constantly endeavours to preserve an equilibrium; consequently a heated body placed near a cold body, will give, or part with, so much heat, as to make an equilibrium, or equal degree of heat in each. This communication of heat is in proportion to the masses of the bodies, if the bodies themselves be homogeneous. Different bodies have a greater or less affinity to the matter of heat, and consequently are capable of taking different quantities of it. And in this state it is called *latent* or *specific heat*.

The matter of heat may combine itself with other bodies, and become one of their constituent parts, and in that state he

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\* It is possible that these two fluids may be different. M. DE LA METHÈRIE supposes them to be one and the same, but capable of producing different effects.

calls it *chaleur combinée*, or *causticon*; it is the same principle which the ancients called *calidum*, or *unctuosum*, and what LEMERI, with several others, have denominated the *matter of fire*. Quick-lime, after having undergone a violent calcination, contains a great quantity of this *causticon* or combined heat; the alkalis also, which have a great resemblance to lime, contain this same principle, and to it M. DE LA METHERIE attributes their activity: the energy of acids is likewise attributed to the *causticon* which enters their composition.

The *causticon* gives a great activity to all those bodies which contain it, but it cannot render them combustible: it is therefore different from the inflammable principle, or the principle of combustion. M. DE LA METHERIE now comes to the grand question, which at this time has made a division among chemists: Is the inflammable principle a distinct elementary substance, and a component part of combustible bodies? or are combustible bodies simple elementary substances?

STAHL thought that the inflammable principle was a distinct substance, and that it might pass from one body into another. This also is M. DE LA METHERIE's opinion. The *causticon*, or the matter of heat, may combine itself with a certain quantity of air or of water, and it will then lose part of its activity, and preserve only that primary quality of being able to produce fire or flame, on certain occasions. It then takes another name, viz. the inflammable principle. This principle is the *inflammable air* of the present chemists, and the *phlogiston* of STAHL.

In the seventh chapter, he refutes the opinion of MUSCHENBROECK, who thought cold a distinct substance. He shews that it is only a privation of sensible heat; and he gives the known methods of augmenting it. The matter of heat continually combining itself with other substances, diminishes the quantity of sensible heat; an excessive degree of cold would then take place over the whole surface of the globe, if certain causes did not exist that might counterbalance this effect. These causes appear to M. DE LA METHERIE to be, the central heat, and the presence of the sun; and the examination of these causes forms the subject of the next chapter.

Chap. IX. treats of fluids and bodies in an æriform state. According to the doctrine here delivered, every solid body becomes fluid by the addition of the matter of heat, and if more heat be applied, the body assumes an æriform state, so that every substance may exist either in a state of solidity, of fluidity, or of vapours. The substance itself is nevertheless the same in all these three states, although while solid it has the properties which constitute solidity; while fluid, those which characterize fluidity; and when in an æriform state, it obeys the general laws of elastic fluids; its nature still remains the same, and only assumes

assumes these three different states of existence, in proportion as it is combined with different quantities of the matter of heat.

Different bodies require different degrees or quantities of heat, to produce these different states of solidity, fluidity, and vapourity\*. Hence, by the natural degree of heat, some substances are always in a solid, others in a liquid form, and others in the form of air or vapour.

M. DE LA METHÉRIE, having shewn that any substance is preserved in an æriform state, in consequence of the quantity of heat which it contains, proceeds to describe the following species of air; viz. atmospheric, pure, inflammable, acid, impure, and nitrous.

The next object of the Author's attention is the electrical fluid, which he supposes to be fire, the luminous fluid, or perhaps the matter of heat in violent motion, and combined with pure air. This opinion is given merely as a conjecture; he acknowledges that it is not demonstrated, but adds, 'that it is conformable to analogies deducible from known experiments.'

The two following chapters are employed in describing the inflammable phosphoric, and the inflammable sulphureous airs. The former is obtained from phosphorus, digested with any of the deaerated alkalies, quick-lime, or metallic calces, and has the peculiar property of detonating with the simple contact of pure or atmospheric air. The latter is the hepatic air of other authors, which, from many experiments here related, appears to be a combination of inflammable air with the sulphureous acid. The Author supposes that the *causticon*, or matter of heat, is the substance which unites them. The phosphoric inflammable air consists of inflammable air united with the phosphoric acid, by means of the *causticon*: but he does not pretend to give any account how the matter of heat acts, in forming these compounds.

The numerous discoveries that have lately been made respecting æriform fluids, have thrown new light on some of the operations of vegetation; it is therefore necessary that vegetation should have a chapter allotted to it in a treatise on airs. M. DE LA METHÉRIE describes the principal phenomena of vegetation, relates the experiments of PRIESTLEY, INGENHOUSZ, and other philosophers, compares them with his own, and proceeds to the analysis of the different substances found in vegetables.

The second volume commences with a chapter on respiration. We here find an objection to part of Dr. PRIESTLEY's theory; but it is founded on a misapprehension of the Doctor's mean-

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\* This is a new word; the science seems to want it, and we have used it, although without an authority.

ing. M. DE LA METHERIE says, 'Dr. Priestley's experiments prove, that the blood imparts to the pure air a principle which vitiates it, and changes it into acid air and impure air. Dr. PRIESTLEY thinks these effects are owing to phlogiston. But the same phlogiston cannot change pure air into acid, and into impure air. It is therefore necessary that there should be two causes to produce these two effects.' And the Author proceeds to ascertain these causes. Now Dr. PRIESTLEY says, that the air vitiated by breathing is phlogisticated, or, as M. DE LA METHERIE calls it, impure air, and contains no acid air. This mistake has frequently been made both by foreigners and natives; and we have often mentioned it: see Rev. vol. lxi. p. 384. In this chapter, the Author also attacks Dr. Crawford's theory of animal heat; he says, 'The heat which the blood acquires in the lungs cannot be wholly attributed to this cause [viz. the deposition of absolute heat by the pure air]; the greatest part of it is owing to the augmentation of the motion which the blood receives in that viscus. This acceleration is in the proportion of the mass of the lungs to that of the whole body, because the blood of the aorta, which goes to every part of the body, passes in the same time through the lungs; and the circulation, thus accelerated, produces the *heat*.' This is an extraordinary paragraph: In the first place, the Author confounds absolute with sensible heat; and the distinction between them forms the very basis of Dr. Crawford's theory: Secondly, it is by no means proved that the motion of the blood in the lungs is greater than that in the rest of the body: And lastly, the argument which the Author uses to prove the increased motion of the blood in the lungs, directly proves the contrary. We shall add also, that we doubt whether the blood which goes to every part of the body passes *in the same time* through the lungs.

M. DE LA METHERIE's opinion is, that in the act of respiration, the pure air produces these three effects; 1st, it deposits some heat in the lungs; 2dly, it receives from the blood a certain principle; 3dly, it combines itself in part with the animal fluids. He does not, however, give a satisfactory account how these effects are produced.

The next chapter is entitled *De l'Animalisation*. The Author here shews, that the component parts of vegetables are changed into those of animals; for all animals, either immediately or mediately, derive their nourishment from vegetables: and the five following chapters are employed in describing and analysing milk, lymph, animal oils, animal acids, and animal and vegetable coal (*charbon*).

No natural operation has so much excited the attention of chemists as fermentation; which M. DE LA METHERIE divides

into two species; one, forming *compounds*, as that which produces wine, bread, vinegar, &c. and in vegetables and animals elaborates their juices, and forms of them an astonishing variety of different substances: the other species is that which *decomposes* the substances produced by the former.

From experiments, it appears that these substances are absolutely necessary for producing the spirituous fermentation in must or wort, viz. 1st, sugar; 2dly, tartar; 3dly, the extractive part\*, all diluted with a proper quantity of water. Fermentation also requires the free access of the air. M. DE LA METHERIE thinks that pure air is absorbed by all liquors that undergo a vinous fermentation; part of it is changed into acid air, and the remainder into impure air: the specific heat of the pure air is then disengaged. But the Author cannot allow all the sensible heat perceivable in a fermenting mass to be produced by this cause alone, because certain substances, as hay stacked too green, will become excessively hot, and even take fire without the access of pure air. He therefore accounts for the heat of fermenting bodies in the following manner: One of the most ordinary causes of heat is friction; now in all fermenting masses a considerable intestine motion exists, which producing a friction among the parts of the mass, must necessarily occasion heat. Beside, many of the fermenting substances contain a great quantity of combined heat, which, during their decomposition, is disengaged; and, hence, another source of heat. But let us return to the process.

The pure air being absorbed, augments the first motion; the acid of tartar, being by the action of the pure air disengaged, acts on the other principles of the must, viz. the saccharine and oily parts, as all acids do on these substances: hence a decomposition, effervescence, and disengagement of airs, &c. Part of the airs which are thus disengaged, viz. the acid, pure, inflammable, and impure airs, combine themselves, either with each other, or with the absorbed air and the matter of heat; and from this combination arise (*naissent*) the new products which we find to be the result of fermentation. The operation however must be stopped in due time; for if it is continued too long, the airs will all be dissipated, a total decomposition will take place, and nothing will remain but a vapid liquor. The essential produce of this fermentation is spirit, which is a compound, consisting of tartareous acid, saturated with inflammable air.

Such is the substance of M. DE LA METHERIE's theory of vinous fermentation. From a number of curious experiments,

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\* By the term *la partie extractive*, the Author means whatever can be extracted from plants, by macerating or boiling them in water.

it appears, that in the acetous fermentation, the spirit of wine loses some of its inflammable air; but at the same time the pure air absorbed unites with the tartareous acid, and makes it pass into the state of saccharine acid; this again parting with more inflammable air, and absorbing a fresh quantity of pure air, becomes true vinegar. The bread fermentation offers the same phenomena as the vinous fermentation.

The putrid animal and vegetable fermentation are next described. These operations absolutely decompose the substances. The mucilaginous parts, the resins, oils, salts, both acid and alkaline, and all other parts, are volatilised in the form of different airs, except a small quantity of insipid earth, mixed sometimes with metallic particles. M. DE LA METHERIE gives an analysis of these airs. Those from vegetables are acid, inflammable, pure, and impure; those from animals are acid, pure, impure, inflammable, ammoniacal, and sulphureous.

M. DE LA METHERIE proceeds to describe combustion, saline substances, metals, and earths: but as we have already carried this article to a great length, we cannot enter minutely into every particular that remains; we shall therefore give a brief view of the whole.

The work contains a general state of our present knowledge in chemistry. The chief design of it is to shew that air is an elementary principle in all bodies, and one of their most abundant constituent parts. The Author has shewn, that all organized bodies, such as animals and vegetables, yield, and are resolved into, a considerable quantity of different species of air. Nitrous acid is compounded of different species of air and of water: this indeed was known before, but M. DE LA METHERIE shews that nature, in forming the nitrous acid, forms also the vitriolic, marine, phosphoric acids, &c. and that it does not employ other principles in the production of one more than in that of another. He considers metallic substances as acids saturated with inflammable air; it is therefore probable that they are produced like the acids. The ammoniacal alkali also appears to contain different species of air; hence he thinks the component principles of the fixed alkalies may be nearly the same; and the great similarity which magnesia and calcareous earth bear to the alkalies, leads him to suppose that their constituent parts do not differ much from each other. Analogy has moreover induced him to think, that siliceous earth, which may be changed into clay, may not be without air; especially as this clay may, under several circumstances, be converted into the state of calcareous earth. Thus all bodies in nature appear to contain a considerable quantity of air. All airs contain more or less water, and more or less of fire or light combined; hence M. DE LA METHERIE reduces the elementary principles to these three, viz.  
air,



air, water, and fire, or light. As to earths, he believes them to be composed of the other three, and hence earth is not an element.

In the course of his work, the Author frequently corrects the errors into which he thinks other writers have fallen. The false conclusions of M. LAVOISIER, are particularly pointed out, and indeed the whole system of that chemist is totally overthrown. We cannot positively affirm that all M. DE LA METHERIE's doctrine is true; some of it is by no means demonstrated; yet as his hypothesis explains the phenomena better and more satisfactorily than any other, and being at the same time exceedingly simple, there is a propriety in adopting it, until future experiments, and a greater knowledge of facts, shall have led to the discovery of a better.

# ART. V.

BAGAVADAM, ou Doctrine Divine, Ouvrage Indien, Canonique; sur l'Etre Supreme, les Dieux, &c. i. e. BAGAVADAM, or a System of Divine Learning; an Indian Canonical Work; containing Discourses on the Supreme Being, the Gods, the Giants, Mankind, the different Parts of the Universe, &c. 8vo. 348 Pages. Paris. 1788.

**I**N a preliminary discourse, prefixed to this work, which seems to be designedly wrapped in impenetrable obscurity, the translator, whose name does not appear, complains, in strong terms, of the treachery of his Indian coadjutor, whose assistance he had purchased to enable him to complete his version.

After travelling 20 years (says he) I arrived in Europe in 1771, and soon found that I had suffered many literary losses. A manuscript, but incorrect, copy of the translation of the Bagavadam had been clandestinely addressed to a minister, whose enlightened taste for the sciences was not unknown beyond the seas. The person who sent it was the Indian interpreter, of whose assistance I had availed myself. This man had received from me 25 rupees (2 louis and a half) per month. After I left India, in 1769, this allowance was constantly remitted to him, till the moment when I could no longer remain ignorant of the fraud he had practised on me. In 1772 I submitted to the minister, to whom the surreptitious translation had been sent, satisfactory evidence of my property in the work, and of the treachery of my Indian assistant. The answer with which I was honoured was perfectly satisfactory. I had absolutely lost sight of this little abuse of confidence: but, about four years since, reading a modern book of travels, in two volumes 4to, I discovered, by several passages, and even from whole pages, that the Indian had sold to the author a copy of this translation, and of several other works purchased at my expence. I regarded these new instances of treachery with equal indifference, as long as I continued in the resolution to employ myself no further on the materials which I had collected on the subject of antiquities. With respect to these materials, some years

since, after publishing an Essay on Natural History, I remained still undecided. At length the prospectus of the researches alluded to having been lately announced, I had occasion to cite a few passages of the Bagavadam. This circumstance induced me to send it to the press. It would have been unnatural for me to have appeared to borrow from another what was really my own, and to borrow it too, disfigured by palpable blunders. Beside, I flattered myself that this piece of Indian mythology would merit the attention of an enlightened public. The copy which found its way into Europe in 1769 or 1770, could not but be faulty, and often ambiguous and obscure. This is sufficiently clear from the quotations of the learned who have consulted it. These quotations, though very short, have given rise to errors, of which I shall produce two or three specimens.'

The following is one of these specimens :

' The greater part of the scholars above mentioned appear to have adopted an idea suggested by some note of the Indian interpreter, that the *Vedam*, the *Pouranam*, in short, all the sacred books of all the nations in these vast regions, are posterior to the final establishment of the Mahometans in the country. Having personal opportunities of comparison, and of rectifying his errors, I encouraged the interpreter, seeing in him some qualifications which fitted him for his situation. But, born a deserter from the religion of his fathers, full of narrow prejudices, and destitute of the principles of criticism, he was only paid for translating the original phrases as literally as possible. I may be permitted to employ a few lines in dissipating the delusion into which the too easy faith of these scholars has betrayed them.—Outrage, vexation, the fear of death, and the temptations of ambition united, could immediately gain but a very few distinguished profelytes to Mahometanism. The miserable, the degraded, and such tribes only as were held in universal contempt, are almost the only ones who have listened to the doctrines of Mahomet. It is no objection to the truth of this assertion, that the many descendants of these miserable profelytes have since been promoted to eminent posts. What then? Are the canonical writings, the sacred repositories of the religious worship of an ancient and civilized nation, always zealously attached to the institutions of their ancestors, are these only of yesterday? posterior to the establishment of the Mahometans in India? No—this is the very epoch in which these sacred books were concealed or burned—when the statues of the Indian gods were mutilated, and many of their temples destroyed—The superb monuments which call on us to wonder at the boldness and the labour which erected them—monuments made to brave the ravages of successive ages, have been long since abandoned; yet there we admire the idols still worshipped by the different sects; and, at the feet of some of them, we discover inscriptions in characters now unknown. The most rapid glance is here sufficient evidence—every thing attests the antiquity of the canonical writings of these nations, and of the legends they contain.

' The improper translation of two words seems to have led to the misapplication of them in the present question. The word *Toulouker* was rendered by the Indian, *Turks*, and *Miletcher*, *Moors*, which a pre-

a pretended explanatory note connected with the last invasions.—But *Toulouker* means Tartars, with whom the Indians had wars from time immemorial; though the more ignorant Indians of the southern parts now give this name to the Mahometans in general. *Miletcher* is a term of reproach, signifying any thing impure, ignoble, or one who eats of all things indifferently. Hence the modern Indians apply this name to the Mahometans—and hence the error of the Indian interpreter, and of those who have followed him.\*

We leave it to the justice of our readers to determine the quantum of punishment due to this fraudulent dealer in literature, and to their penetration to discover who are the scholars that have been misled by his mistakes. We can furnish them with no fuller information than we have ourselves been able to obtain, viz. That the Indian, whose character is thus branded by the French translator, is, we believe, Meridas Poullé, chief interpreter to the supreme council of Pondicherry—That his version of the Bagavadam was addressed to M. Bertin, minister and secretary of state in 1769; and that, in the year 1772, a \* memoir on the subject of this work, by M. DE GUIGNES, appeared in the 38th vol. of the History of the Royal Academy of Inscriptions and Belles Lettres, to which, we apprehend, some passages in the preliminary discourse particularly allude. The *opus palmarium* of our translator, in the prospectus of which he had occasion to quote the Bagavadam, is, as we learn from an advertisement at the end of the volume, relinquished for want of a sufficient number of subscribers.

The work before us will probably interest the curiosity of those who are conversant with the religion of the Hindoos, or rather with the imperfect and often discordant accounts which are given of it. To such readers we might content ourselves with announcing it as a translation of one of those Indian compositions distinguished by the name of *Pourans*, or *Pouranam*. But as the translator has prefixed an historical catalogue of the volumes held most sacred in India, we shall briefly give the substance of it, without reconciling or even comparing it with what has formerly been written on the subject.

The Indians, he says, pretend that, toward the end of the periodical age of the world immediately preceding the present, a Bramin, called *Viaffen*, the son, or rather the descendant of Brahma, collected together the *Vedam*, which had been long before composed by his divine progenitor. This celestial production comprehended all the sciences, whether supernatural or human, to the amount of sixty four. In the time of *Viaffen*, its fragments were widely scattered and extremely rare. Its sense was become obscure, and, but for his pious care, its very memory must soon have been lost. He formed it into one body of doctrine, which he divided into four books, as honourable

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\* See Review, vol. lviii. p. 540.

emblems of the four faces of Brahma. One of the books was soon after lost, or concealed by a monster of impiety born in the sacerdotal order.

*Viaffen* afterward wrote the 18 *Pouranam*, or sacred histories in verse. Tradition also attributes to him the *Mahabaratam* \*, a sacred epic poem, which celebrates the achievements of the house of *Bourout*, a monarch who was the ancestor of the emperor *Paricchitou*. Lastly, *Viaffen* is supposed to have composed the several † *Chastram*, or Allegorical Commentaries, with the design of freeing religion from the rust of mythological legends. In this respect, however, our translator is disposed to reject the testimony of tradition. He thinks it impossible that *Viaffen* should have composed all the books ascribed to him; and adds, that the *Pouranam* betray many internal marks which evince that they were not all the works of the same author. They differ materially in explaining the doctrines of the *Vedam*: nay, some of them consider *Vichnou* as the supreme God, while others give the same supremacy to *Brahma*, and others again to *Chiven*.

With respect to the dates of these sacred books, that of the *Vedam* baffles all chronological research. The Indian literati believe it to be as old as the original production of the universe. *Brahma*, say they (i. e. wisdom personified), proceeded from the bosom of God, and the *Vedam* (i. e. all sciences, and all truth) appeared on his ‡ lips.

The *Pouranam*, or Collections of Sacred History, were probably committed to writing by several learned Bramins, about a century after the commencement of the æra of *Cal'ougam*, or the present age of the world (about 4788 years ago). It is said

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\* See more on this work, in the article of *Ayeen Akbery*, in this Appendix.

† The reader will observe, that we have retained the French translator's spelling of the Indian names.

‡ In the 328th page of the *Bagavadam* the origin of the *Vedam* is described: we shall subjoin a translation of the passage, though we certainly do not intend it as an explanatory note.

‘ From the heart of the sun proceeded a living emanation, from which have been produced the four acts of the spirit. From their re-union proceeded seven principles, and the mixture of their varying shades, or tints, are the luminous forms of the *Vedam*. *Brahma* united them to his four faces. They issued forth by his word, which is Truth. *Viaffen*, the son of *Brahma*, collected the *Vedam* together, and divided it into four parts, which he called *Roucon*, *Samam*, *Efrou*, and *Adarvanam*. He taught them to his disciples *Payasambayen*, *Samien*, *Soumanden*, and *Baileu*, who severally taught them to other eminent persons.’

We are elsewhere informed that *Viaffen* composed a fifth book of the *Vedam*, to which he gave the name of *Baradam*. This was intended for the use of the fifth tribe, who were prohibited from reading the other four.

that

that the *Pouranam* contain mutual quotations from each other, a circumstance which, if true, will shew them to have been composed nearly about the same time. The *Cbastram* is generally supposed to be of the same date with the *Pouranam*: though the inhabitants of the north of India think its antiquity still higher.

These different works, all of which are esteemed canonical and inspired, were composed in the *Sanskreet*; but some of them have been since translated into *Tamoul Chendamil*, a dialect, which, in the southern parts of India, is appropriated to scientific and religious subjects. The natives boast much of the scrupulous fidelity of these versions, which are venerated equally with the originals as a rule of faith. It is from the *Tamoul Chendamil* that our French traveller professes to have made his translation of the Bagavadam, of which we must now give a more particular account.

From several passages of the work itself we learn, that a Bramin, named *Soukuen*, the son and disciple of *Viaffen*, committed the Bagavadam to writing, under the direction of his father, its original author \*. He was patronised on this occasion by *Paricchitou*, the first emperor of Indostan, for whose instruction he engaged in the undertaking. At length, under the hands of *Souden*, who was also descended from *Viaffen*, it assumed the form of a dialogue, which it still retains.

The general heads of its contents are indeed expressed in the title-page. The translator tells us, that it presents the outlines of knowledge both human and divine, together with the history of ancient penitents and venerable sages: That it is the standard of faith to the *Vaichtnaven*, or adorers of *Vichnou*: That it exhibits most clearly and unquestionably many material articles of their creed; the existence of one supreme Being, and his various incarnations, with the division of these incarnations into those of superior importance, and others merely accidental—The successive productions, preservations, and destructions of the universe—The origin of a mythological history of the subaltern deities, giants, and other illustrious characters of antiquity. It contains also an abridged description of the different modes of worship, and of the various methods of conciliating the favour of heaven. It points out which of these deserve the

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\* The first book of the present Bagavadam, which seems to be a kind of prefatory dialogue prefixed by *Souden*, ascribes the original composition of *Viaffen*'s work to the following circumstance: In his other writings, *Viaffen* had omitted to relate the history of *Vichnou*. In the depth of religious sorrow for so heinous a neglect, he was visited by the Patriarch *Naraden*, by whose advice he composed the Bagavadam, as an atonement for his crime.

preference, and constantly asserts the unity of the Godhead, under the name of *Vichnou*.

Very few of our readers would wish us to analyze such a work, and none can deem it an easy, if a practicable task. For these reasons, we shall add nothing to the translator's account of the *Bagavadam*, the substance of which we have just given, but immediately subjoin such translated specimens as may possibly be perused without disgust by the common reader, while they contain some information for the lover of Indian literature and antiquities.

The following extract conveys a far more favourable idea of Indian religion and morality, than the general tenor of the *Bagavadam* will permit us to acquiesce in :

' Duties are either incumbent on all men without any exception, or confined to particular tribes, or different individuals.

' The duties incumbent on men in general are, to worship God, to remember the tutelar deities and invoke their assistance, to behave with tenderness and affability to every one, to commiserate and succour the afflicted, to bear adversity with patience, to detest falsehood, to distinguish between what is lasting and what is perishable, to observe the fasts appointed by religion, to give alms, to preserve conjugal love unspotted, to abhor adultery, to speak little, to read the sacred histories, or to listen to them attentively when read or repeated by others.'

The following are the duties peculiar to the several tribes :

' The Bramins, who consecrate themselves to the service of religion, are bound to study and teach the doctrines of the *Vedam*, to offer sacrifices, or cause them to be offered, to receive alms and to distribute them to others.

' The Rajas, who compose the second tribe, ought to study the *Vedam*, to offer sacrifice and give alms, to defend their country, and to be always ready to march against the enemies of the state.

' The third tribe is that called *Vasshar*, and is divided into three classes: they are obliged to be acquainted with the precepts of the *Vedam*, to offer sacrifices, to give alms, and to apply themselves to the exercise of their respective avocations. Thus the husbandman must cultivate the soil, the shepherds and others who have the care of cattle must attend to the increase of their flocks and herds, and the bankers must also pursue their business with activity and diligence.

' Those who compose the fourth tribe, called *Choutrer*, are bound in duty to serve the three former. The duties of women are, to be good housewives, to suit their dress to the taste of their husbands, whom they must cheerfully obey, to conciliate the affection and esteem of their parents and relations.—The wife cannot plead the profligacy of her husband in justification of her own faults,—She ought rather to adopt such a conduct as may contribute to his reformation.—She must even regard him as her god, and for this she shall be rewarded both in the present and in the future life. The potter, the bleacher, the painter, the barber, the oilman, and other tradesmen, are all bound

bound not to withdraw from the duties of their respective stations. It is, indeed, in an exact compliance with these duties that their happiness will be found to consist. He who conducts himself with prudence, gentleness, and patience, however low may be his extraction, shall be esteemed in this life, and recompensed in the other. In truth, there is nothing really noble but a virtuous life. Nobility and high birth are only arbitrary and external distinctions.'

We shall only add the duties of the Bramin during his probation, or noviciate, and those of the solitary penitent.

'The Bramin who is in his noviciate, should carry in his hand a staff and a bundle of green leaves, which latter are to serve him for a plate. He must wear, by way of scarf, the *poulanoul* (a cord composed of many threads). On his finger he must wear a bit of graft in the form of a ring, on his loins a girdle of herbs, called *Nanal*, to which decency must add a small piece of linen. A stag's skin shall serve both for his seat and his bed. He must be modest and silent; pray regularly at morning, mid-day, and in the evening; and he must recite the appointed hymns in praise of the Sun, at the dawn and at the close of every day. It is his duty to study the *Vedam*, and to render every kind of service to his Founder. He shall prostrate himself before him at the beginning and at the end of each day's lecture. He shall beg his rice from gate to gate, and eat it in the presence of his master, and with his express permission. He shall be sober, not overcharging his stomach, but exact in the observation of the appointed fasts. Cleanliness is also with him an indispensable duty. He must studiously avoid the company of females, and never speak to them, except when compelled by necessity; for his heart must be the residence of purity and chastity. The heart of man is like butter, which melts at the approach of fire; and he who frequents the society of women contracts a tenderness and amorous susceptibility unfavourable to virtue.'

The necessity of this caution is enforced by the example of *Brahma* himself—but we will be more tender of his reputation than the author of the *Bagavadam*.

'The solitary and reclusive penitent should feed on the fruits or roots of the desert, with a little rice, or meal, which remains after he has made his offerings to God. He shall have no store of provision, but shall search for his daily food with his staff and his pitcher in his hand. His hair shall be tied, the rind of trees shall be his clothing, and a cave his dwelling. He shall live thus for 12, 8, 4, or 2 years, as his constitution shall permit. If at length his sensual appetites, and indeed every influence of sense, be annihilated, he will be able to abstain from nourishment, and will not relax his pious labours, till his senses are absorbed in his soul, and his soul in that supreme and universal Being whom we call God.

'If the penitent finds himself able to live the life of \* *Sannyassy*, his raiment must be a bit of linen on those parts which modesty requires should be concealed. He must abandon every thing, and, having nothing but his staff and his pitcher, must sojourn but

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\* A mendicant, or begging penitent.

one night in any city or village. Let him meditate on the truths of the *Vedam*, and never dare to doubt or controvert them. He must make but one meal in the day, and that on rice or lentils. Lastly, he will wait cheerfully for death, and even pant for its approach.

‘ This *Sanniasy*, if his courage increase, will become a *Paramentchen*, that is, he will even throw aside his staff and his pitcher. He will henceforth speak no more, and religious meditation will render him deaf to every worldly sound. His soul will be so absorbed in contemplation, or rather in the Deity, that he will be deemed out of his senses. Such was the life of the famous penitent *Affegareden*, who was discovered in this state by the sage *Pragaladen*.’

In the seventh book, spiritual worship is strongly insisted on, and idolatry shewn to be the child of ignorance.

‘ The only true sacrifice is that of the spirit and the heart. Ignorant persons address their vows to idols fashioned by the hand of men; but the wise man worships God in spirit. So eminent is the dignity of the Bramins, that the dust of their feet is venerated in heaven, on the earth, and in the great abyss. Yet know that the wise man is incomparably more excellent than these Bramins.’

The superior merit which the Hindoos ascribe to religious contemplation, and the union with the Godhead which they think it produces, seems to have given rise to the following division of virtues into distinct classes, and to the different rewards annexed to the practice of them :

‘ Virtue must be divided into two kinds, of which one is called *Pravarty*, the other *Nivarty*. The former is divided into *Uchiam* and *Bourtam*.—The *Uchiam* consists in conforming to the rules prescribed for the regulation of religious ceremonies.

‘ To build temples and inns, to dig ponds and wells for the accommodation of the public, to plant groves and rows of trees on the roads, constitute the good works which have obtained the name of *Bourtam*.

‘ Those who practise these virtues shall acquire the privilege of dying when the sun verges toward the south, and in the night of a day when the moon begins to wane. After their deaths they shall go into that planet, where both the degree and duration of their happiness shall be proportioned to their merits. This ended, they shall fall again to the earth in a shower of rain, and penetrate different material substances, which, being eaten by men, or other animals, shall become a part of those who feed on them.—After this, the union of the sexes naturally gives rise to another period of probation, which does not end till, after innumerable births and transmigrations, the soul acquires sufficient courage to practise the higher virtues, distinguished by the title of *Nivarty*.

‘ The soul in the state of *Nivarty* burns with the fire of wisdom, and annihilates all the powers of sense. Such a soul retires into itself, and is at length absorbed in the immensity of the universal Being.—A man in this state dies when the sun begins his course toward the north, and in the morning of a day when the moon is in her first quarter. Borne on the rays of the sun, he shall enter into the paradise



dise of *Brabma*, there to feast on pleasures which baffle all description.'

The punishments of the damned are equally proportioned to their crimes by the Indian Radamanthus, *Yamin* :

' Those who scorn the rules and precepts of piety shall be punished during as many years as they have hairs on their bodies. Atheists, and those who despise all religion, shall be thrown on heaps of pointed weapons. Those who affront persons of rank, or Bramins, shall be cut in pieces. Adulterers shall be obliged to embrace red-hot statues. Those who do not fulfil the duties of their calling, or who abandon their families to a state of vagrancy and want, shall be mangled by ravens with iron beaks. Those who injure their neighbours, or who are guilty of killing animals, shall be thrown into infested dungeons, and suffer excruciating torments. The wretches, who have not revered their parents and the Bramins, shall dwell in a furnace, the flames of which blaze to the height of 100,000 *yoffiney*. Those who have wronged old men and children shall be burned in cauldrons of iron. Debauchees, who have lived in a shameless commerce with strumpets, shall be forced to walk on thorns. Lyars and slanderers shall lie on iron beds, and be fed with ordure. The avaricious shall be preyed upon by worms. Those who have robbed a Bramin shall be sawed in sunder. The hard-hearted, who have ostentatiously sacrificed cows, and other animals, shall be beaten on an anvil. Those who have not had pity on the miserable and the poor shall be burned with fire-brands. False witnesses shall be thrown headlong from the tops of tremendous mountains. Lastly, the damned shall never die; but their bodies, being formed of a certain subtle matter, though reduced to atoms by these torments, shall re-unite like quicksilver.'

In fertility of invention, these fictions may rival some parts of the elegant mythology of the Greeks. They seem at first sight calculated to awe the multitude, and to make superstition subservient to morality. Yet the very next page divests them of moral utility, and even strikes at the root of all religion. We are there told, that the utterance of any one of the names of *Vichnou* atones at once for every crime punishable in the Indian Tartarus. And though *Yamin* should have issued his warrant for the apprehension of the culprit, even the casual pronounciation of these mystic syllables will arm the host of heaven against the infernal ministers. As the Bagavadam not only states this comfortable doctrine, but confirms it by the relation of a fact in point, we shall translate this part of it for the amusement of the plain English reader, who will honour its absurdity with no other comment than a smile of contempt. There are some others, from whom it will, perhaps, require and receive both illustration and support; and we leave it to be explained and defended by such advocates for Indian fables and chronology as find nothing unintelligible but the Gospel, and nothing incredible but truth.

' To avoid the dreadful evils above described, there are no means more efficacious than to remember *Vichnou*, and invoke his holy name. So great, indeed, is the virtue of his divine names, that

when casually, or even contemptuously pronounced, they fail not to produce the most salutary effect. The truth of this observation is established by a wonderful event which happened formerly in the city of *Canniacoutcham*.

A Bramin, whose name was *Affamelan*, being much addicted to intemperance, abandoned his family, and attached himself to a woman, whose very tribe rendered her infamous. From this time he lived the most abominable life, turned out a thief and a sot, and became a compound of jealousy, lasciviousness, and almost every crime. Indeed, after his first shameful commerce with this woman, the only good action of his life consisted in giving the name of *Narayanen* to one of the numerous children she brought him. In his old age, the messengers of hell came to seize him. But in this moment of terror, wishing for the assistance of his son, he began to call for him by name. At the words *Narayana! Narayana!* the ministers of *Vichnou* appeared and rescued him from the executioners of infernal vengeance. The latter contended, that it was unjust to rob them of their prey, and asserted their right to a villain, who deserved every punishment they could inflict, and whose crimes were not associated with a single virtue. The ministers of *Vichnou* granted the truth of this accusation, but affirmed, in reply, that the sacred name which he had pronounced had blotted out his offences.—To this it was answered, that by the utterance of the name in question, the Bramin had only called on his son, and that nothing having been farther from his thoughts than imploring the aid of *Vichnou*; this casual effect could not merit the favour of the Deity. Fire, said the messengers of *Vichnou*, though one touch it without thinking of fire, will nevertheless burn him who touches it. Poison also destroys him who has swallowed it carelessly and without design. And in the same manner does the name of God contain in its very essence the power of annihilating sins.

Had we been moderators in this dispute, we should have sided with the ministers of *Yamin*, as superior to their adversaries both in theological knowledge and dialectical dexterity. But our decision would have been the effect of ignorance and prejudice: for the *Bagavadam* tells us that victory declared for the ministers of *Vichnou*, and *Affamelan* escaped with impunity.

## A R T. VI.

*Histoire Naturelle des Quadrupèdes Ovipares, et des Serpens, &c. i. e.*

The Natural History of Oviparous Quadrupeds, and Serpents. By the Count DE LA CÉPEDE, Keeper of the Royal Museum, and Member of several learned Societies. Vol. I. 4to. pp. 651. Paris. 1788. Imported by Mr. Elmsley, in London.

THE late celebrated Count de BUFFON, finding the great work on Natural History which he had undertaken, much too large a task for an individual to accomplish, especially when

his health began to decline, committed the class of animals, which is the subject of the present work, to his intimate friend, the Count DE LA CEPÈDE. The literary productions of this lively and eloquent writer, have often engaged our attention\*, and while they have conveyed instruction on different subjects in natural philosophy and polite literature, they have afforded no small degree of pleasure by the animated style of the noble writer, and by the ardent zeal for the cultivation of science, with which he seems to be inspired. To say that M. DE BUFFON could not have had a better coadjutor, might perhaps be a questionable assertion; but we think ourselves justifiable in saying, that he hath chosen one, who hath executed the work assigned to him, in a manner, if not superior, at least equal to that in which even M. DE BUFFON himself would have performed it. How far indeed he may have been assisted by the papers, or by verbal hints of the great naturalist, does not appear from any part of the work; there can however, be little doubt but that he had made some observations on this class of animals, and that, most probably, Count DE LA CEPÈDE had access to them.

The Author hath distributed the animals described in this volume, into three classes; viz. 1st, Oviparous Quadrupeds with Tails: 2d, Oviparous Quadrupeds without tails: and 3d, Biped Reptiles. The first class is subdivided into the two genera of *Tortoise* and *Lizard*; the second into *Grenouilles*, *Raines*, and *Crapauds*†; and the third, containing only two species, makes but one genus.

The marks which the Author has chosen for forming the characteristic distinctions of the genera and species are judicious. They are such as are constant, suffering no change by climate, soil, food, or other accidents; being present both in the male and female; and most frequently both in the young and old animals.

In the specific descriptions, which are very ample, and generally accompanied with figures, the Author has carefully examined and compared what former writers have said on the subject; and hath always quoted authorities for such particulars as he had no opportunity of obtaining by his own actual observation.

The tortoises are divided into two kinds; viz. those inhabiting the sea, and those living in fresh water, or on the land.

\* See Rev. lxxvii. p. 289. lxxviii. p. 613. lxxii. p. 495 and 501.

† We have here given the French generic names, because there is only one English word, viz. frog, answering to the two French words *grenouilles* and *raines*. *Crapaud* is a toad.

Of the six sea tortoises or *Turtles*, which the Count has described, two have only been very slightly mentioned by preceding naturalists or travellers; one of them he calls *Nasicornes*, sufficiently distinguished from the rest by a horny protuberance on the nose: it is briefly noticed by GRONOVIVS in his *Museum*, II. p. 85. N<sup>o</sup> 69, and seems to have been confounded by LINNÉ with his *Testudo imbricata*, which furnishes the beautiful shell, in common use, and known by the name of tortoise-shell. The *Nasicornes*, or horn-nosed turtle, is an inhabitant of the American seas near the equator, and is used for food. The Author expresses a wish that travellers would examine it more minutely, as its history is but little known at present. He calls the other *la Tortue écaille-vert*, or green-scaled turtle; it inhabits the south sea, near Cape Blanco, in New Spain; it is more delicate food than the common turtle, and its shell, having a beautiful greenish cast, is much valued by artificers.

As a specimen of the attention which the Author has given to the habits and economy of the animals described, we shall give the substance of his account of the *manners of the Turtle*.

The tortoise has, from time immemorial, been deemed the emblem of dulness and inactivity; the turtle, on the contrary, may be considered as the emblem of prudence. This quality, which, in animals, is the consequence of the dangers to which they are exposed, ought not to be thought extraordinary in turtles, when it is considered that their great utility makes them the objects of our most diligent search; and this search is the more eagerly pursued in proportion as it is less difficult and more profitable. If, however, some parts of their history tend to prove their superior instinct, others, and indeed the greater number of them, shew that turtles are endowed rather with passive than active qualities. Finding an abundant nourishment on the coasts which they inhabit, feeding sparingly, and contenting themselves with the sea weed on which they graze, they are under no necessity of disputing with each other about an aliment which they find in such abundance. Being able, as is the case with the other tortoises, and all oviparous quadrupeds, to pass several months and even above a year without taking the least nourishment, they form a tranquil troop; they court not each other's company, but being assembled, they remain together without constraint; they do not unite themselves into a warlike body, by a carnivorous instinct, the more easily to procure a prey that is difficult to conquer, but being conducted to the same places, by the same desires and the same inclinations, they preserve a peaceful union. Defended by a bony shell, extremely strong, and so hard that the heaviest weights can scarcely crack it, and having no offensive armour, the society has nothing to fear.

Mild-

**Mildness**, and the power of resisting offered violence, are qualities which characterise the turtle; and to these qualities, perhaps, the Greeks alluded, when they made the turtle a companion of Beauty,—when Phidias placed it as a symbol at the feet of Venus.

The breeding season commences about the end of March, or the beginning of April, and the females soon after repair to sandy coasts, in order to lay their eggs. They prefer sand that is free from mud and slime, or remains of marine bodies, where the heat of the sun may more easily hatch the eggs, which are abandoned as soon as they are laid. It does not appear that the female, as hath been said, possesses an indifference for her young. Though she leaves her eggs on the sand, yet she shews great marks of care for her progeny, by digging a hole about a foot diameter and two feet deep, in which about 100 eggs are deposited, that are afterward covered with a thin layer of sand, in order to be concealed from sight. They generally lay thrice, making the intervals between the layings, about a fortnight or three weeks. From experience of dangers, or, perhaps, to avoid the scorching heat of the sun, the turtles always choose to go on shore in the night to lay their eggs; and, most probably, these nocturnal journeys have given rise to the opinion of the ancients, that the turtles sat on their eggs during the night only: but it is by the heat of the sun alone that the eggs are hatched; which they commonly are in the space of 20 or 25 days. The young turtles proceed directly to the water; but many of them, unable to bear the shock of the waves, are thrown back on the shore, and become the prey of sea-fowl, crocodiles, tigers, and other animals; so that few escape. To this source of destruction, we may add the number of eggs that are destroyed by man, the great devourer of all; who diligently searches for this delicate and nutritive food.

During the whole breeding season, viz. from April to September, the fishermen make repeated visits to the turtle coasts, to search for the eggs, and catch the young, which they put into enclosures built of stakes, within high water mark; where they are kept, and fed, until they have arrived at their proper size for use. These *parks*, however, contain but a small stock; so that the fishermen are obliged to use various other means for procuring them. The most usual method is to watch, especially on moon-light nights, for the females, when they come on shore to lay. The sailors turn them on their backs, and, the day following, cut them in pieces and salt them, together with their intestines, and eggs. The fishermen of the Antilles, and of the Bahama Isles, who go to the coast of Cuba and other neighbouring islands, generally load their ships in about six weeks or two months, and carry their salted turtle to different

parts of the West Indies and America; where it is sold cheap, as food for the negroes, in several colonies.

Let not, however, the good citizens of London, who adore the callipash, or callipee, have any apprehension of a scarcity of this delicious food, from this immense consumption; for the Count DE LA CEPÉDE assures us, that a turtle gives existence to about 300 individuals yearly, every one \* of which, in a very short space of time, is capable of producing as many. It is astonishing to think of the vast number of these animals that a single female will produce, in the whole course of its life †. So that were their multiplication uninterrupted, all the coasts of the torrid zone might soon be covered with these most useful quadrupeds, if only the thirtieth part of their offspring should arrive at a state of perfection.

Of the eighteen land or fresh-water tortoises, the Count has described four species, before unknown, to which he has given the names *Yellow*, *Chagrine*, *Reddish*, and *Blackish Tortoise*. The yellow tortoise is now first described from a living individual in the French king's possession. It is a native of America, and of the island of Ascension. The length of his shell is  $7\frac{1}{2}$  inches. The head, legs, and shell, are spotted with numerous gold-coloured spots, mostly contiguous, on a deep green ground, which make a very beautiful appearance. The chagrine tortoise was brought from the East Indies by M. SONNERAT, and differs from the rest in the conformation of its shell, which has the appearance of two shells, one much less, placed on the back of the other. The upper shell is spotted or studded; hence the name. The individual from which the description and drawing were taken being dead, and wanting the legs, the Author is not positive whether it is a sea or land tortoise; from analogy only he has placed it in the second division. The reddish tortoise was also brought dead from the East Indies by the same gentleman; its distinguishing characteristic is a chestnut coloured flattish shell, with pliable scales. The black tortoise is described from a shell only, in the king's museum.

COUNT DE LA CEPÉDE distributes the lizards into eight divisions. In the first are comprehended the crocodile of the Nile, or alligator of the Indies; the black crocodile of the river Senegal; the gavial or crocodile of the Ganges; and eight other smaller species. The second division contains the iguana, the basilisk, and three other species. In the other six divisions, the different species are arranged according to the number and form

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\* The Count cannot, surely, mean *every one*, because some must be males.

† Which is generally above an hundred years.

of their toes, and the presence of wings. The Author refutes, with much pleasantry, the fabulous accounts of the basilisk's darting death on its beholders;—of flying dragons shooting from cloud to cloud with the quickness of lightning, silencing thunder with the clapping of their wings, dissipating the obscurity of the darkest night with the blaze of their fiery eyes;—of salamanders bred and living in the fire; with many idle stories invented in the fabulous ages of romance; of monsters whose conquest served to heighten the valour of the hero, and whose terrible appearances were scarecrows to the delicate heroines; or of diabolical forms suggested by the fraudulent designs of the supporters of a crafty religion.

The genus *Grenouilles* contains twelve, and that of *Raines* seven species; the *toads*, which are the last genus, amount to fourteen.

The bipeds are the *Cannelé* and the *Sbeltopusik*. The last has been described by M. PALLAS in the Petersburg Transactions. The *Cannelé* is an animal lately discovered in Mexico by M. VÉLASQUES, and brought into France by the Viscountess DE FONTANGES; the whole length is  $8\frac{1}{2}$  inches, and its diameter the third of an inch; the abdominal semi-rings are 150, and the tail-rings 31; the thickness of the whole body is nearly equal; the legs, one third of an inch long, are close to the neck, and the feet have each four toes furnished with nails. The *Cannelé* seems to have a near resemblance to the *Amphisbæna* of LINNÉ, and perhaps, when it is better known, it may be found to belong to that genus, though, at the same time, the legs justify the genus as established by the Count DE LA CEPÉDE.

Such are the contents of the first volume of this curious work, describing 113 species of animals, of which about 20 have either been not at all, or imperfectly, specified by preceding authors. The Count seems to have had the simplification of the science chiefly in view; and he has always endeavoured to diminish, rather than increase the number of the species, which, especially in this class of animals, have been arbitrarily admitted, in consequence of those marks being adopted for specific differences, which are in reality only the effects of climate, age, sex, food, or the disease of the animals; hence he has included under one species, several varieties, that have, by other writers, been deemed distinct species. He has been particularly attentive to, and diligent in the selection of, synonyms, not only those of systematic authors, but those of travellers; and where it has been possible to have attained it, he hath always given the vernacular name. In the specific descriptions, he has paid particular attention to the economy of the animal, entering minutely into an account of its manner of living, its food, its seasons for breeding, the number of its offspring, and how that

offspring is reared ; he hath also pointed out the uses which the TYRANT of animated nature makes of these animals, either for dietetical, medicinal, or economical purposes.

In brief, the work appears to be the result of mature judgment, formed from observing nature independently of opinions ; or theories that have too often influenced natural historians ; and its language, though perhaps not altogether conformable to the rules of the Linnéan school, and sometimes too metaphorical and flowery to be consistent with scientific gravity, is, on the whole, not only eloquent but perspicuous. A nervous and elegant style is, indeed, as we have observed in the preceding works of the Count DE LA CEPEDE, the general characteristic of his writings. Having before figured in the higher walks of science, his present undertaking is a proof of his condescension, as well as of his capacity ; and he still makes a respectable appearance among his tortoises, toads, and turtles, his lizards and frogs, &c. His preliminary discourse breathes the true spirit of his predecessor ; whose phraseology he imitates, particularly in personifying the Goddess NATURE, as the universal agent ; and this frequently betrays him into an unphilosophical jargon, of which, perhaps, he is not himself aware.—The work, however, has great merit, in the line of NATURAL HISTORY ; and will, no doubt, merit farther notice, particularly when the *second volume* makes it appearance.

## A R T. VII.

*Examen du Livre intitulé, &c. i. e. An Examination of M. DE VOLNEY'S Work, entitled, Considerations on the present War between the Turks and Russians. By M. DE PEYSSONNEL, formerly Consul General at Smyrna, Member of the Academy of Marseilles, &c. &c. 8vo. Amsterdam. 1788.*

**BOTH** of these writers are advantageously known to the public, both have been in the countries of which they speak, and yet there are scarcely any particulars of importance in which they are agreed. ‘The Sultan,’ says M. DE VOLNEY, ‘has great revenues—Yes, about 80 millions of livres, collected with difficulty. How should he have more? When the provinces of Egypt and Syria pay him but two or three millions, what can be expected from the savage countries of Macedon and Albania, the plundered provinces of Greece, the deserts of Cyprus, &c.?’ M. DE PEYSSONNEL, on the contrary, informs us that the fixed revenue of the state amounts to a much greater sum ; and that even that great sum is inconsiderable, compared with the produce of the casualties, which is immense. Beside this, the provinces do not pay the whole of the first revenue into the



exchequer. They retain at home whatever is necessary for building or repairing fortresses, and for other public services; and they are likewise obliged to furnish troops and provisions. According to M. DE VOLNEY, the contrast between the first twelve sultans who reigned from Osman I. to Soliman II. and their degenerate successors, amounting to seventeen in number, seems to announce the inevitable destruction of the Turkish monarchy. M. DE PEYSSONNEL finds no other difference between the first twelve sultans and the seventeen who succeeded them, but that which their respective situations introduced. By the victories, and still more by the regulations, of Soliman II. the Turkish empire was secured on every side. Necessity kept his predecessors in a state of perpetual vigilance; those who came after, experienced the fatal influence of prosperity; they were lulled to an inglorious repose; but they may still be roused from their slumber. The present conjuncture seems peculiarly favourable for this purpose. The dangers with which they are threatened, will shew them the necessity of a wise and useful reform; they will seek and discover the means of effecting it; and as it is easier to restore than to create, they will have less trouble in correcting the vices and abuses which threaten to sap the foundation of their power, than the first sultans had to establish it.

The most considerable part of M. DE PEYSSONNEL's work is employed in examining how far the interests of the other powers of Europe, and particularly those of France, are concerned in the issue of the present war. 'To suppose' (says M. DE VOLNEY) 'the existence of the Turkish empire necessary to our safety, and to the balance of power in Europe, is supposing that empire to be what it was in the time of Francis I. and Lewis XIV.' His antagonist replies, that since the time of Francis I. the Turks have made great acquisitions, having added, at the expence of the Venetians, both the Morea and the Isle of Crete to their territories. That since Lewis XIV. they have sustained no loss, the Crimea and the Cuban having been occupied by the Russians during peace; thus the Turks had not ceded their possessions, but had actually entered on a war in order to recover them. It is the interest, therefore, of every independent state in Europe, but more especially of such states as take the lead in her affairs, to hinder this immense mass of empire from augmenting the strength, already too formidable, of Austria and Russia. The interests of the French commerce in the Levant, in which their nation enjoys many privileges, ought to rouse them particularly to the defence of their ancient and generous ally. Their trade with the Turks amounts to above sixty millions of livres; and this trade continues to encrease:

nor ought they to sacrifice such an advantageous commerce without absolute necessity.

In the limits prescribed for this article, we cannot follow these disputants through the labyrinth of their reasonings and contradictions. M. DE VOLNEY thinks the ruin of the Turkish empire certain and near at hand. M. DE PEYSSONNEL judges the same event to be distant and doubtful. The former says, that in two campaigns, the allies will be under the walls of Constantinople; the latter thinks that two campaigns will probably exhaust the resources of these allies, and oblige them to make peace. The former compares the Ottoman power to an old tree, that, notwithstanding some fresh branches, is rotten at heart, and being only supported by its bark, will be thrown down by the first blast of the tempest. The latter compares the same power to a tree exceedingly strong, which might wither under the care of an indolent and ignorant gardener, but which, with proper management, will recover its strength and beauty, and raise its proud head over the loftiest trees of the forest.

The events of the war seem as yet rather favourable to M. DE PEYSSONNEL's opinion of the Turks. That nation is naturally brave. They still feel, in its full force, the religious enthusiasm by which their ancestors were animated to great and successful exertions; and when discipline, which they must acquire by experience, and which they will learn at length from their enemies, is added to their native fury, their arms may again become irresistible. M. DE PEYSSONNEL resided many years in Turkey; and in point of general information respecting the state of this empire, appears to have had the advantage of his antagonist. To sallies of fancy, and flashes of eloquence, he opposes solid argument and stubborn facts. What Demosthenes said of Phocion, M. DE VOLNEY may say of M. DE PEYSSONNEL, '*He is the batchet of my barangues:*' τὸν ἐμὸν λογιὸν ποιεῖς. Plur. in Phoc. p. 255.

\*.\* For our short account of M. DE VOLNEY's 'Considerations on the War with the Turks,' see Review for July 1788, p. 66.

#### ART. VIII.

*Conseils à un jeune Prince, &c.* i. e. Advice to a young Prince who is sensible of the Necessity of repeating his Education: And a Letter sent to FREDERIC WILLIAM III. King of Prussia, on the Day of his Accession to the Throne. By the Count DE MIRABEAU. 1787. The Place where published is not mentioned.

**W**HAT presumption is it in a private man, to suppose that a monarch of France should ever be sensible of a deficiency in point of education, or that the king of Prussia should

should need his advice in the administration of his government ! Yet we have read these pieces with pleasure, because, not being the parties advised, we can allow that an abhorrence of oppression, a love of truth and social order, and an affectionate regard for the happiness of mankind, which seem to have inspired these pages, will apologize for the freedom of address that characterizes them.

The Advice to a Prince is only a fragment, particularly calculated for the meridian of France; but it is such as every Prince may accept with advantage to himself. It relates chiefly to his conduct as a man of the world, the influence of whose manners on the circle that immediately surrounds him, must form those of his court, and thence extend to the rest of his subjects. Hence delicacy in the choice, together with propriety and temperance in the pursuit, of his pleasures, a strict attention to the external decencies of behaviour, affability and dignity of address, and a constant command of his passions and temper, are particularly recommended. These subjects are certainly not new; but they are here treated in a lively, pleasing manner, and illustrated with anecdotes taken from the memoirs of former reigns.

The Kings of France, whom the Author recommends as models to his pupil, are Henry IV. and Lewis XIV.; but the Count has too much judgment to bestow indiscriminate praise; he exposes their follies and errors, as well as their good qualities; and points out those parts of their character and conduct which ought to be avoided, as well as those which deserve to be imitated. Of Lewis XV. he says little, and seems to hold his character in no very high estimation.

Of the influence of women in forming men for public business, the Count talks like a courtier in the reign of Lewis XIV. and sets too great a value on the graces of external address acquired by an early intercourse with them. These are certainly of excellent use to recommend solid knowledge and useful endowments, but ought not to be substituted in their stead; and we cannot think a sentimental intrigue with a coquetish politician in petticoats the most eligible way of forming the understanding of a youth of fifteen. However, the Author observes, that the ladies of the last age were very different from those of the present; for, after the accession of Lewis XV. they in a short time lost all pretensions to influence.

The Count's instructions with regard to the advantages to be gained from conversation, are just and liberal. Every man, he observes, has some kind of merit, some degree of knowledge, and, most probably, some talent, that, if properly employed, might be useful. The grand art of government consists in the discernment of it: in this respect, princes possess a peculiar advantage,

vantage, as, by asking questions, they oblige the persons interrogated; by doing this with propriety and judgment, they not only accumulate knowledge, but also acquire popularity.

He justly advises a prince to discourage the calumniating reports which so frequently abound in a court, and to suspect the integrity of those who are officious in depreciating the characters of others. These are, in general, the means by which the ambitious and designing, who wish to monopolize the royal ear, endeavour to prevent the competition of those, whose merit might rival their own pretensions. Lewis XIV. he observes, knew the value of a man who thought candidly of others. He was at dinner in public, when he received the news of the death of *Bontemps*, his first *valet de chambre*. Tears started into his eyes, and the manner in which he expressed his regard for the character of an old and faithful servant, reflected honour on his own. "I have now lost," said he, "a man, to whom I have listened for these fifty years; whom I have always believed, and I always had reason to believe; and who, during all that time, never spoke ill of any one."

The Count de MIRABEAU complains of the many false reports that have been circulated to his prejudice, and says that, among other things equally groundless, he has been accused of addressing a libel on the immortal Frederic II. to the reigning King of Prussia. Of other accusations we can take no cognizance, as they come not properly before us: our business is only with this letter, which he has published in his own vindication, and which, as here printed, does not deserve to be considered in such a light: for, though he very freely points out the errors of his late Majesty's administration, he does justice to his great qualities, and addresses the present King with the respect due to his rank, but, at the same time, with the manly freedom of one zealous for the welfare of his fellow-creatures, and conscious of having truth on his side. He informs us of a fact, which we relate with pleasure, because it does honour to the heart as well as to the understanding of his present Majesty, viz. that the King acknowledged the receipt of this letter, and expressed his thanks for it to the author in writing; and that he afterwards condescended to treat him with distinction in a public assembly. 'I mention this,' says the Count, 'because the magnanimity of *loving* truth is more honourable to a Monarch, than that of *declaring* it can be to a private citizen of the world.' This leads us to hope that the Count's advice may not be entirely rejected; for we will venture to predict, that, in proportion as it is adopted, the subjects of Prussia will be happy, and that FREDERIC WILLIAM III. will thus acquire as just a claim to the appellation of GREAT, as even his illustrious predecessor.

After

After congratulating the King on the favourable circumstances in which he ascends the throne, and on the advantage he enjoys in the counsels of his uncle, the Count advises him not to aim at governing too much; but, by leaving to able ministers and magistrates the business which properly belongs to their department, to reserve to himself that freedom of mind which is necessary for the direction of those important concerns which require the attention of the Sovereign. The power of the King, he observes, should never be seen to interfere, when the purposes of civil government can be answered without it.

He then proceeds to enumerate the several abuses of government which ought to be reformed, and the improvements which should be made: some of these, he acknowledges, require time and mature deliberation, in order to be properly effected; but others are so obvious, that they ought to take place immediately; by which means his Majesty will engage the love and confidence of his subjects, and thus facilitate the entire reformation of his government. Under this head, he intreats the King immediately to abolish the slavish obligation to military service, to put his army on a more liberal footing, by giving better pay, and forming it on a plan something similar to that of the Swiss. He implores him to give all his subjects full liberty of egress; to grant the citizens freedom of purchasing and possessing lordships, &c.; to abolish the oppressive prerogatives of hereditary nobility; to establish a gratuitous administration of justice; to assign a higher rank, and better salaries, to the civil magistrates, to treat them with greater respect than his predecessors did; and thus to shew that he considers himself, not merely as the general of his army, but also as the first magistrate of his people;—to abolish the office of licenser of books, and grant full liberty of the press, only obliging every printer or bookseller to prefix his name to the works he publishes; to establish the most unlimited toleration with respect to religious opinions, and to grant the Jews every civil right that other sects enjoy. On this subject the Count hints, that doubts have been entertained concerning the liberality of the King's intentions, and entreats him to dissipate them by an early compliance with his advice. How far these suspicions were founded in truth, we presume not to determine, but leave them to the judgment of those who have perused his edict concerning toleration. He also earnestly recommends the establishment of public workhouses, for the prevention of idleness, and the encouragement of industry; the abolition of lotteries, which tend to introduce a spirit of gaming; together with every regulation that can promote the freedom of trade, and the advancement of manufactures; particularly an entire abrogation of the *Traite Foraine* and the *Droit d'Aubaine*.

In

In his review of the internal government of **FREDERIC II.** the Count very freely censures the indirect taxation, the unreasonable prohibitions, minute regulations, exclusive privileges, and numberless monopolies, which prevailed in his reign; for many of these, however, he accounts from the circumstances of the kingdom, when he mounted the throne, and from that consciousness of his great abilities, which rendered him impatient of opposition, inspired a contempt of mankind, and led him to direct and regulate every thing himself. After pointing out the different circumstances of the present reign, he advises the King to moderate the duties of excise, and other indirect taxes, the deficiency of which may be compensated by a land-tax, from which no estate should be exempted; and to encourage agriculture, by parcelling out his own domains into small farms, in which he might settle cultivators, by advancing what was necessary for stock, and investing them with a property in the land, on their paying a perpetual quit-rent.

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A R T. IX.

*Verbandelingen van het Bataafsch Genootschap*, &c. i. e. *Transactions of the Batavian Society at Rotterdam*, Vol. VIII\*. 4to. Rotterdam. 1787.

**T**HIS volume, the introduction to which comprehends the transactions of the Society from August 1783, to August 1787, contains three prize dissertations. The first is by Dr. M. VAN MARUM and M. A. PAETS VAN TROOSTWYK, in answer to the following questions, proposed, some years ago, by the Society, viz.

“What is the nature of the several noxious vapours arising from marshy grounds, mud, necessary houses, common sewers, hospitals, prisons, mines, wells, graves, wine and beer vaults, peat, &c. What are the most efficacious means of preventing or mitigating their pernicious effects; and of recovering those who are suffocated by them?”

By a note, in Dr. VAN MARUM's *Continuation of Experiments performed with the Electrical Machine in Teyler's Museum* (of which we gave an account in our Review, vol. lxxvi. page 581), we are informed, that the dissertation before us was delivered to the Society in February 1783. Its having lain thus long unpublished is a considerable disadvantage to it, especially as it is on a subject which has lately been investigated by several writers, who have favoured the public with their observations on it.

The question itself, and the experiments made in consequence of it, seem to have been suggested by those of Dr. White, of

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\* The former Volumes have all been reviewed in our work. For vol. vii. see Rev. vol. lxxiii. p. 519.

York \*, related in the *Philosophical Transactions*, vol. lxxviii. for the year 1778, part 1. The results are much the same, and our philosophers, in common with others who have examined air thus vitiated, found it, in all the cases here mentioned, to consist of a mixture of fixed with inflammable air; in which the former was considerably predominant.

Concerning the means of preventing or mitigating the pernicious effects of these exhalations, Mess. VAN MARUM and VAN TROOSTWYK have given some sensible and judicious observations; but most of them have been anticipated by other writers, and are now well known to those who are at all conversant with the subject.

For the recovery of persons apparently suffocated, they recommend inflating the lungs with dephlogisticated air, by means of a bladder and tube, contrived for this purpose. In this manner they recovered several birds and rabbits, after they had been confined, till apparently dead, in air vitiated, either by respiration, or by the fumes of peat. This mode of treatment was also successful with these animals, when they had been shut up in fixed air, yielded by fermenting malt liquor; but it was attempted in vain, when the suffocation had been caused by fixed air produced by the effervescence of chalk with the diluted vitriolic acid.

In the second prize dissertation, M. VAN TROOSTWYK appears again a victorious candidate, associated with Dr. DEIMAN. The subject was proposed by the Society, in the following questions:

“ Have the variations, which continually take place in the electricity of the atmosphere, any perceivable effect on our bodies, either in health or in sickness? What are the diseases in which electricity may be of service, either to remove or alleviate them? What is its mode of operating in these cases? And what is the best method of applying it for this purpose?”

From the assertion of the Authors, that simple electrification remarkably accelerates the pulse, and from their taking no notice of the experiments made by Dr. VAN MARUM to determine this point †, in which he informed the public, that he was assisted by them, we suppose that this Dissertation also has lain a considerable time in the hands of the Society, and, hence, like the former, it appears to some disadvantage.

From the facility with which our bodies conduct the electric fluid, and from our being in constant contact with other conducting substances, these writers conclude, that the changes in the state and degree of electricity in the atmosphere, with re-

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\* See Review, vol. lx. page 409.

† ————— vol. lxxiii. page 553.

lation to the earth, are generally produced in a manner so gradual, as to have no perceptible effect on us, either in health or sickness. From this conclusion, the case of lightning is excepted, in which they suppose, with Lord MAHON [now Earl STANHOPE], that mischief may be done by the returning stroke, as well as by the immediate explosion.

The disorders in which electricity is here recommended, may be reduced to the following classes: those which proceed either from a diminution, or from anomalous operations, of the vital principle; those that arise from an obstructed circulation of the fluids, and from impeded perspiration; and, lastly, every case in which a strong concussion is required.

In answer to the last branch of the question, the Authors describe their apparatus for the application of medical electricity; the principal part of this consists of Mr. Cuthbertson's alteration of Lane's electrometer, by substituting a graduated slider instead of a screw, which renders it much more simple and convenient. They also give some directions and cautions concerning the manner of electrifying patients, which are now, we believe, generally known.

The third Dissertation is by M. HENDRIK VERHEES, Land-surveyor at *Bois-le-Duc*, on the expediency and advantages of a Canal from *Bois-le-Duc* to *Tongres*, which is three leagues from *Liege*. The expence of such a Canal, supposing it to be from 60 to 70 feet broad, is estimated by M. VERHEES at 2,367,000 florins.

The volume closes with an account of the effects of lightning on board a Dutch outward-bound East India ship, Feb. 20th, 1785, in S. lat.  $0^{\circ} 21'$ , long.  $358^{\circ} 28'$ , communicated by JACOB CORNELIS RADERMACHER Esq. Member of the Council of Batavia.

The lightning exploded on the main-top-gallant-mast-head, and, in its passage, rent large pieces out of the main and top mast, killed three men and wounded ten, beside greatly damaging the ship. From this melancholy event, M. RADERMACHER takes occasion to recommend conductors on board of ships, especially those which are destined for the southern climate; where these are wanting, he advises wet ropes, reaching the sea, to be suspended from the mast-heads and yard-arms, on the approach of a thunder-storm. He also gives an extract of a letter from on board the *Thetis*, a Dutch frigate, containing an account of the damage which she sustained, on the 1st of April 1787, from lightning, by which the magnetism of all her compasses was destroyed; and which was followed by a smell of fire that continued above fourteen hours.

ART,



## ART. X.

*Ayeen Akbery*: Or the Institutes of the Emperor Akber. Translated from the Original Persian, by Francis Gladwin. 4to. 3 Vols. Calcutta. 1783-4-6.

THE emperor JILALEDERN MAHOMMED AKBER (the contemporary of our celebrated queen Elizabeth) was universally esteemed a great and good prince\*. He was also successful in war, having in his reign made several conquests, and reduced to obedience almost all the provinces of Hindostan which had revolted from his father, and predecessor, HEMAJOON; and his political talents, together with his unremitting attention to the happiness of his subjects, are sufficiently apparent from the regulations which he established for every department of the empire. He was born at Amercote, A. D. 1542, was proclaimed emperor in 1556, and died at Agra in 1605, after a reign of 49 years and 8 months. The history of this potentate has been written, with great elegance and precision, by the vizier ABUL FAZEL. It comes down to the 47th year of AKBER's reign, when the historian, who was a favourite with his sovereign, was murdered by ruffians, employed by his enemies.

ABUL FAZEL's history was entitled *Akbernameh*; to which the *Ayeen Akbery* is a kind of supplement. In fact, however, the latter is a complete work; it contains the emperor's regulations for every department of government; an historical and geographical description of the twelve Soobahs, or Vice-royalties, of Hindostan; and a full account of the religion of the Hindoos, their books, their several sects, and the points in which these sects differ from each other.

Such are the general subjects that are discussed in the *Ayeen Akbery*; and when it is considered that the book was written by a man of learning, who was perfectly acquainted with the empire (as ABUL FAZEL undoubtedly must have been, both from the high office he held, and the confidence which the emperor placed in him), historians and politicians are the more obliged to Mr. Gladwin for the trouble he must have had in translating so voluminous and difficult a work. They ought to think themselves still more obliged to him, when it is also considered that ABUL FAZEL did not write in the style of the modern Persic, but affected to imitate that of the *earliest* Persian authors after MAHOMMED; which, as MAHOMMED SHEREEF MOTAMED KHAN, an Author who wrote only 15 years after AKBER's death, says, 'is a style not only harsh and unpleasing to the ear,

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\* He was the sixth in descent from Tamerlane.

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but such as cannot be read or comprehended by the generality of readers, without great difficulty.'

Mr. Gladwin enjoyed the patronage of Governor Hastings, whom we have frequently mentioned as a zealous patron of oriental literature; and he has, in the present instance, been the promoter of a work, which cannot fail of being acceptable to every one who wishes to be possessed of an authentic account of the constitution of the empire of Hindostan, and of its immense resources and expenditure under the reign of one of its most powerful monarchs.

The first volume is divided into three parts, containing respectively the regulations of the emperor's household, of the military department, and of the revenue.

Before we give an analysis of this work, we shall copy the beginning of the preface, as a specimen of ABUL FAZEL's manner :

' In the name of the most merciful God !—O Lord ! all thy mysteries are impenetrable. Unknown are thy beginning and thy end. In thee both beginning and end are lost. The name of both is lost in the mansions of thy eternity. It is sufficient that I offer up my thanksgiving, and meditate in astonishment. My ecstasy is sufficient knowledge of thee. He is the most commendable who strives to perform meritorious actions, rather than how to utter fine speeches ; and who, by delineating a few of the wondrous works of the Creator of the world, acquires immortal felicity.

' ABUL FAZEL MOBEREK returns thanksgiving unto the Almighty, by singing the praises of royalty ; and for the instruction of those who search after knowledge and prudence, he records a few of the institutes of the lord of the world \* ; thus transmitting unto all ages a model of wisdom. Since the sum of his intentions is to set forth the laws of royalty, it is necessary that he speak something of its exalted dignity, and describe the conditions of those who are assistants in the great office.'

After defining, in the most amplified manner, through several pages, the qualifications of a sovereign, he thus concludes his preface :

' Praise be unto God ! The exalted monarch of our own time is so endowed with these laudable dispositions, that it is not exaggeration to say he surpasses all the sages of antiquity. From the light of wisdom he discovers the ranks of men ; and by the rectitude of his conduct, he adds splendour to his understanding by the performance of laudable actions. Who is it that is able to measure the extent of his virtues ?—Those who are versed in ancient history wonder how kings of former times governed without such a wise rule of conduct !'

In the first part, the Author describes the royal treasury, the jewel office, and the mint ; with a particular account of the

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\* AKBER.

coins,

coins, and the profit which merchants gain by bringing gold, silver, and copper to it.

The next chapter, on the production of metals, may be recommended to alchemists; but that immediately following, on the specific gravity of metals, merits the attention of the *philosopher*; who will find that the Hindoos understood as much of the subject, as their contemporary European metallurgists, and perhaps more. Three tables are added to this chapter, the first specifying the quantity of water displaced by the immersion of a certain weight of each substance\*; the second specifies the weight of these substances in water; and the third, their weight compared with an equal bulk of gold: but the European must lament that these tables are useless to him, as the translator has not reduced the Hindoo weights and their subdivisions, to any standard known in this part of the world, or even stated the proportion which these subdivisions bear to each other.

From these philosophical subjects, the Author proceeds to the description of the *Haram*, or *Seraglio*; a building of such an immense extent as to contain separate apartments for every one of the women, whose number exceeds five thousand. 'Every one,' says the Author, 'receives a salary equal to her merit. The pen cannot measure the extent of the emperor's largesses; but here shall be given some account of the monthly stipend of each. The ladies of the first quality receive from 1610 rupees † down to 1028 rupees.'

Details of the emperor's travelling equipages, with regulations for the encampment of the army, and for illuminations, &c. afford not much that can entertain our readers; the same observation holds good with respect to the description of the royal seals, and of the camp-equipage, if we except the following passage, relative to the method of furnishing the emperor with cold water during the encampment:

'Salt-petre, which in the composition of gunpowder, supplies heat, his majesty has discovered to be also productive of cold. Salt-petre is a saline earth. They fill with it a perforated vessel, and sprinkle it with water, and collecting together what drops through, they boil it until it crystallizes. A quart of water is put into a gugglet of pewter, or silver, or any other clean metal, and the

\* Eighteen different bodies are contained in each table.

† Upwards of 200l. sterling per month, valuing the rupee at 2s. 6d. exclusive of the most costly apartments, luxurious table, and numerous attendants. These ladies appear to have been kept, in conformity to the custom of Eastern princes, merely for pomp and ostentation; for our historian, in another part of the work, tells us, that his majesty took 'no delight in sensual gratifications.'

mouth stopped close. Then is thrown into a vessel two and a half seers \* of salt-petre, with five seers of water; and the gugglet of water is stirred about in that mixture for the space of a quarter of an hour, by which time the water will be sufficiently cool.'

The next chapter relates to the kitchen, and begins thus :

' His majesty even extends his attention to this department, and has made many wise regulations for it. He eats but once in the course of the twenty-four hours, and he always leaves off with an appetite; neither is there any fixed time for this meal, but the servants have always things in such readiness, that in the space of an hour after the order is given, an hundred dishes are served up. What is required for the Haram, is going forward from morning till night.'

The regulations of the kitchen are described, and the chapter concludes with 30 receipts for dishes of various kinds, the prices of several sorts of provisions, and catalogues of fruits, spicery, &c.

The perfumery and the wardrobe are next described, and are followed by an account of the royal library. The books are such as are scarcely, if at all, known in Europe. We shall transcribe a few articles of the catalogue.

New astronomical tables by Ulugh Beg.

The Mōhābhārōt. One of the most ancient books of the Hindoos translated into Persian †.

The Ot'hōrtō, which, in the opinion of the Hindoos, is one of the four books of divine authority.

The Vakiat Babery ‡: translated from the Turkish into Persian.

The description of the library is followed by that of the picture-gallery. After which we are conducted into the armoury.

The artillery seems to be much superior to any thing that we could have imagined. 'Some pieces of cannon,' says the

\* A seer equals 30 oz. avoirdupoise.

† Mr. Gladwin says, 'this Persian version, though it consists of 2000 folio pages, is no more than an abstract of the original, and that very indifferently executed, many beautiful descriptions and episodes being entirely omitted. Mr. Wilkins, at the persuasion of Mr. Hastings, has begun to make a complete translation of it from the original Shanfcrit, and is considerably advanced in the work.' Part of it hath already appeared in our journal, see Rev. vol. lxxvi. p. 198, under the title of *Bhagwat Geeta*, which is an episcodical extract from this voluminous poem. The poem itself is affirmed to have been written above 4000 years ago, by KREESHNA DWYPAZEN VEIAS, a learned Brahmin; and it is still venerated by the Hindoos as divinely inspired. For farther particulars, see the Rev. as above quoted.

‡ The emperor BABER's commentaries on himself.

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Author, 'are so large as to carry a ball of 12 maunds \*; a convincing proof that the Hindoos were acquainted with fire-arms at the close of the sixteenth century.

The next article is the establishment of the royal stables. Here we are presented with some curious particulars respecting the elephant; which animal being a native of Hindostan, and, when tamed, much employed by the Hindoos, must necessarily be better known to them than to Europeans; and for that reason we may presume that ABUL FAZEL's account is more to be depended on than those that have been given by travellers. The particulars are too many to be transcribed; we shall therefore insert only those passages which contradict the opinions of European naturalists, or which contain facts that we do not recollect to have seen noticed by modern writers.

'The price of an elephant is from 100 to 100,000 rupees; those of 5000 and of 10,000 are not uncommon.

'There are four kinds of elephants. *Bebder* is that which has well-proportioned limbs, an erect head, broad breast, large eyes, and a long tail, with two excrescences on the forehead resembling large pearls. These excrescences are called in the Hindovee language *Guj Manick*, and many properties are ascribed to them. Another kind, called *Mund*, has a black skin, and yellow eyes; is bold and ungovernable. That called *Murg*, has a whiter skin, with moles, and its eyes are of a mixture of red, yellow, black, and white. That called *Mirb* has a small head, and is easily brought under command; its colour is a mixture of white and black, resembling smoke; and from mixtures of the above kinds, are formed others of different names and properties.

'Formerly it was thought unlucky to allow tame elephants to breed; but his majesty has surmounted this scruple†.

'The female goes with young eighteen lunar months‡.—In general, an elephant has but one young at a birth; but sometimes she has two. The young one sucks till it is 5 years old, after which time it feeds on vegetables. At this age it is called *Bal*; at ten, it is called *Powot*; at twenty, *Bek*; and at thirty, *Kelbeb*. It undergoes some change at every one of these periods; and arrives at maturity in sixty years.—The natural life of the elephant is, like that of man, 120 years ||.'

\* A maund equals 76lb. avoirdupoize; so that the cannon here mentioned carries a ball of 912lb. and its bore must be above 18 inches. But this piece seems inferior in size to that belonging to the Grand Signior, mentioned by Baron de Tott: see Rev. vol. lxxiii. p. 241.

† M. de Buffon expressly says, that they cannot be made to breed in a tame state.

‡ M. de Buffon says two years.

|| M. de Buffon says elephants live 200 years. The Hindoos appear to be longer lived than Europeans.

The natural history of horses, camels, oxen, and mules, which are also kept in the royal stables, contains nothing materially different from the common accounts.

The next chapter, describing the manner in which the emperor spent his time, may amuse the generality of our readers.

‘ It is his majesty’s constant endeavour to gain and secure the hearts of all men. Amidst a thousand cares, and perplexing avocations, he suffers not his temper to be in any degree disturbed, but is always cheerful. He is ever striving to do that which may be most acceptable to the Deity, and employs his mind on profound and abstracted speculations. From his thirst after wisdom, he is continually labouring to benefit by the knowledge of others, while he makes no account of his own sagacious administration. He listens to what every one hath to say, because it may happen that his heart may be enlightened by the communication of a just sentiment, or by the relation of a laudable action. But although a long period has elapsed in this practice, he has never met with a person whose judgment he could prefer to his own. Nay, the most experienced statesmen, on beholding this ornament of the throne, blush at their own insufficiency, and study anew the arts of government. Nevertheless, out of the abundance of his sagacity, he will not suffer himself to quit the paths of enquiry. Although he be surrounded with power and splendour, yet he never suffers himself to be led away by anger or wrath. Others employ story-tellers to lull them to sleep, but his majesty, on the contrary, listens to them to keep him awake. From the excess of his righteousness, he exercises on himself both inward and outward austerities; and pays some regard to external forms, in order that those who are attached to established customs, may not have any cause for reproach. His life is an uninterrupted series of virtue and sound morality. God is witness, that the wise of all ranks are unanimous in this declaration.

‘ He never laughs at nor ridicules any religion or sect. He never wastes his time, nor omits the performance of any duty; so that, through the blessings of his upright intentions, every action of his life may be considered as an adoration of the Deity. He is continually returning thanks unto Providence, and scrutinizing his own conduct. But he most especially so employs himself at the following stated times: at day-break, when the sun begins to diffuse his rays; at noon, when that grand illuminator of the universe shines in full resplendence; in the evening, when he disappears from the inhabitants of the earth; and again at midnight, when he recommences his ascent. All these grand mysteries are in honour of God; and if dark-minded ignorant people cannot comprehend their signification, who is to be blamed? Every one is sensible, that it is indispensably our duty to praise our benefactor, and consequently, it is incumbent on us to praise this diffuser of bounty, the fountain of light! And more especially behoveth it princes so to do, seeing that this sovereign of the heavens sheddeth his benign influence upon the monarchs of the earth. His majesty has also great veneration for fire in general, and for lamps; since they are to be accounted rays of the greater light.—

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‘ He spends the whole day and night in the performance of his necessary avocations, excepting the small portion required for sleep. He takes a little repose in the evening, and again for a short time in the morning. The greatest part of the night is employed in the transaction of business. To the royal privacy are then admitted philosophers, and virtuous sofees, who seat themselves, and entertain his majesty with wise discourses. On these occasions his majesty fathoms the depths of knowledge, examines the value of ancient institutions, and forms new regulations; that the aged may stand corrected in their errors, and that the rising generation be provided with fit rules for governing their conduct. There are also present at these assemblies learned historians, who relate the annals of past times, just as the events occurred, without addition or diminution. A considerable part of the night is spent in hearing representations of the state of the empire, and giving orders for whatever is necessary to be done in every department. Three hours before day, there are introduced to the presence, musicians of all nations, who recreate the assembly with vocal and instrumental melody. But when it wants only about an hour of day, his majesty prefers silence, and employs himself at his devotions. Just before the appearance of day, people of all ranks are in waiting, and, soon after day-break, are permitted to make the Koornish \*. Next the haram are admitted to pay their compliments. During this time various other affairs are transacted, and when those are finished he retires to rest for a short time.’

The second part of this first volume contains, chiefly, the regulations for the military department. Toward the end of it, we have the following curious accounts of the modes of hunting. For catching the lion,

‘ They make a large cage, strengthened with iron, into which they put a kid, in such a situation, that the lion cannot come at it without entering by the door which is left open. The cage is put in the place which the lion frequents, and when he enters to seize the kid the door shuts on him, and he is taken; or an arrow is set in a bow of a green colour which is fastened to a bough of a tree, and when the lion passes under it, the motion discharges the arrow and kills him. Or they fasten a sheep to the spot which he frequents, and surround it with straw, worked up with some glutinous substance, so that when the lion attempts to seize the sheep, his claws become entangled in the straw; on which the hunters, issuing from their covert, either kill him, or take him alive and tame him.—Sometimes a bold resolute fellow seats himself on the back of a male buffalo, and makes him attack the lion, and tofs him with his horns till he kills him. It is not possible for any one, who has not seen this fight, to form an adequate idea of the sport it affords, nor to conceive the boldness of the man, who seats himself erect like a pillar, notwithstanding the violent motions of the buffalo during the bloody conflict.’

The Author describes the leopards as animals remarkable for their provident and circumspcct conduct. They are taken in

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\* A peculiar mode of salutation.

traps, and are afterward tamed, and one species of them are trained for hunting \*. As the method of hunting with them is described by many European writers in nearly the same manner as by this Author, we shall pass it over, and give our readers the following singular method of hunting deer with deer.

' They fasten a snare about a tame deer, so that when a wild one engages him, he is entangled by the horns or ears; on which the hunters issue from their coverts and seize him. If the tame deer is overpowered, or the snare breaks, he returns to his keeper. SULTAN FIROZE KULJIE had some idea of this manner of hunting; but it is only now brought to perfection. They will now hunt in the night, and if the wild deer runs away, or the snare breaks, the tame one obeys the orders of his keeper, and comes or goes just as he directs. —Formerly, only two or three people partook of this sport, and for fear of frightening the wild deer, used to disguise their persons or hide themselves in the grass, but his majesty has introduced a method whereby upwards of four hundred people may go together. Forty oxen are taught to move slowly and in such a manner as to conceal the people who are behind them.'

The third part of this volume relates wholly to the revenue, excepting the introduction, which is a learned account of the several æras used by different chronologers and different nations; and the conclusion, which contains instructions for the several great officers of state. The chronological part admits not of abridgment, and the others would afford no entertainment to our readers, in general.

In the fortieth year of Akber's reign, his dominions consisted of 105 provinces and 2737 townships. The empire was then parcelled into twelve grand divisions, and each was committed to the government of a *Soobahdar* or viceroy.

The second volume contains a succinct description of each *Soobah* † or viceroyalty, with its history, and the lives of their respective viceroys; and as it cannot much interest the European reader, we shall enter into no detail of its contents, but proceed to the consideration of the last volume,—which contains, as we mentioned in the beginning of this article, an account of the religion and philosophy of the Hindoos.

The intrinsic merit of the introduction, which is truly philosophical, will be a sufficient apology for our transcribing it, more especially as it gives an account of the contents of the volume.

' I had long set my heart (says the historian) on writing something of the history of Hindostan, together with an account of the religious opinions of the Hindoos. I know not if my anxiety herein proceeds

\* This, as we learn from other accounts, is a smaller kind of leopard, named the *chetab*.

† Europeans often confound *Soobah* for *Soobahdar*; and the title of the viceroy is commonly written *Subah*.



from the love of my native country, or whether I am impelled by the desire of searching after truth, and relating matter of fact.

At first my head was filled with the idle tales of BENAOUTTY, HAFEZ ABROO, and other ancient authors, who have written stories of things that never existed but in their own imaginations; but at length, becoming sensible of the ignorance of mankind, and of their evil disposition toward one another, I resolved to endeavour to establish peace and amity. However, multiplicity of business occasioned delay, until I undertook to write this work, which has run out to great length; and having finished the history of the Soobahs (including a good part of the history of Hindostan), I thought this a fit time for carrying into execution my long-concealed intention.

Before this period I had acquired some knowledge of the subject, but deeming that insufficient, I had again recourse to those who were capable of instructing me, and renewed my former studies. From my ignorance of the signification of the Hindoo terms, and the want of an able interpreter, my researches became painful; as I was obliged to make repeated enquiries after the same thing. At length, by the will of heaven, unremitting assiduity has obtained the object of my wishes.

It is now come to light that the generally-received opinion of the Hindoos being polytheists, has no foundation in truth; for although their tenets admit many positions that are difficult to be defended, yet that they are worshippers of GOD, and ONLY ONE GOD, are incontrovertible points.

In order to establish what I have here advanced, I shall set forth the various faiths and ceremonies of this immense multitude, that the necessary proofs may be found collected together, and strife and animosity be thereby moderated.

Although there have never been wanting in the world men of upright and honest intentions, yet from the following causes there have always been dissensions regarding this religion.

First. The difference of language, which has prevented the Hindoos and those of other nations from comprehending the meaning of each other, and occasioned much strife.

Secondly. The remoteness of situation, which has prevented the Hindoos from having any intercourse with the learned of other countries. Or if it happened that one of each met together, no communication of ideas could be effected, for want of an intermediate person, it being very difficult to find an interpreter so well acquainted with the depths of science and the various philosophical doctrines, as to be able to explain himself thereon in a satisfactory manner. Even now, notwithstanding his majesty has taken such pains to assemble the learned of all nations, who aid and assist each other in their researches after truth, the inconvenience still remains unremedied. Where then is a person to be found possessed of the qualifications requisite for this task?—

Thirdly. The subjection of mankind to their corporeal senses, inasmuch that they will not allow any thing to exist, which they themselves have not felt.—

Fourthly. The indolence of mankind, which induces them to prefer the little they actually possess to the prospect of increasing it by

the fatigues of commerce, which inclines them to adopt ease and reject labour, and forego the pains required in searching after knowledge; contenting themselves with disputes about appearances only, regardless how far they are consonant with truth and reality.

'Fifthly. The habit of imitation, which people of all nations fall into, without asking why or wherefore. Whatever they have received from their father, tutor, acquaintance, or neighbour, they consider as the rule of conduct most acceptable to the Deity, and stamp those who differ from them with the name of INFIDEL.

'Sixthly. The reserve which prevents a candid communication between persons of different persuasions, and to this it is owing that no instance can be produced of two or three persons meeting for the purpose of discussing the tenets of their respective creeds, and of ascertaining the principles on which they are founded.—Even monarchs, deeming the investigation unimportant, have either treated it with indifference, or, actuated by the pride and self-conceit of sectaries, have prohibited free discussion and enquiry. A regard for self-preservation, therefore, induces men either to be silent, or to express themselves in obscure language; or compels them to conform to the temper of the times. But if princes had evinced a disposition to promote the search after truth, many illustrious men, having no grounds for fear or apprehension, would have published to the world, with freedom, their sentiments and opinions. The monarch's example is a law to all; and thus every sect becomes infatuated with its particular doctrines; animosity and dissension prevail, and each man, deeming the tenets of his own sect to be the dictates of truth itself, aims at the destruction of all others, vilifies reputation, stains the earth with blood, and has the vanity to imagine he is performing meritorious actions. If the voice of reason was attended to, mankind would be sensible of their error, and lament the weakness which misled them to interfere in the concerns of each other. Persecution, after all, defeats its own ends; and obliges men to conceal their own opinions, but produces no change in them.

'Seventhly. The success which too often attends the wicked and ill-disposed, from the facility with which the profession of virtue and rectitude gain belief. Hence a variety of evils are derived, and truth lies buried under a load of errors. Enough, ABUL FAZEL, enough: the various forms of divine vengeance are inexplicable; the history of them is long and intricate: proceed to execute your original design of attempting to establish peace and unanimity.

'Although some will be disturbed with the information they receive, others will embrace it with satisfaction.

'Thanks be unto God, who hath no equal, I am neither of the number of those who are ready to condemn the ignorant, nor averse to praise those who know better.'

What a noble-minded man was this historian of the East!

After giving a succinct view of their religion, the excellent Author proceeds to describe the state of science among the Hindoos. He more particularly enlarges on their knowledge of astronomy and geography; and in these parts of the work, the Translator has received much assistance from our ingenious countryman

tryman Mr. Reuben Burrow, who is now in the East, applying himself, diligently, to the study of the Sanscrit language.

The moral philosophy of the Hindoos is so mixed with religious fables and so obscured by metaphysical jargon \*, that it is in reality a compound of a very peculiar form, and it is, perhaps, held in veneration as much for its intricacy and obscurity as for its pretended divine original: we shall only observe, in general, that it contains many important truths, and that its practice seems well calculated to promote the happiness of mankind.—The laws which are established on its principles have the general recommendation of equity; though, perhaps, some objection may be made to those which compose the ceremonial code: some of them, however, like those of the Jews, are calculated to promote the health of their observers, by compelling them to govern their passions, and by prescribing a wholesome diet.

Having now gone through the contents of the *Ajzen Akbery*, our readers must see, that, in several points of view, it is a most useful and interesting work. To the historian, it must be peculiarly acceptable; more especially as all the accounts that have been transmitted to us, either by ancients or moderns, of this (hitherto little known) people, are replete with evident contradictions: We are now presented with their history, manners, religious creed, laws, ceremonies, philosophy, and government, by one who lived among them; and for this acquisition we are obliged to the zeal of an Hastings, an Halhed, a Wilkins, and a Gladwin, who, with the powerful assistance of the East-India Company, have, at least in part, removed the veil, which concealed the literature of the Brahmins from European eyes. By promoting the study of the eastern languages, and by encouraging an intercourse between the learned of the different nations, they have enabled us to read the Hindoo books, so that we are no longer obliged to credit, implicitly, different travellers, who, unacquainted with the language, and having little or no communications with the natives, must, in course, give imperfect accounts of the country, and misrepresent, perhaps through ignorance, the manners of the people, together with their religious and philosophical tenets. But beside the advantages that the cause of literature may derive from the labours of these gentlemen, an intimate acquaintance with Hindostan and its inhabitants, must, in a commercial and political view, be a matter of considerable national importance; for trade and social intercourse can never be so well carried on with a people of whose real character, and modes of thinking, we are, in many respects, ignorant, as with those whom we intimately know; and the better we know them the more advantageous will the commerce

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\* For some particulars of it, see p. 591. in the article of the *Bagavadam*.

become. Humanity, also, rejoices to see, as we now do, by the assistance of our translators of the Hindoo books, that the inhabitants of these distant countries are not an ignorant people, but men endowed with strong natural faculties,—men of learning and discernment,—men who have inculcated the obligations of morality, and who, in regard to sincerity in the practice of what they profess, are, at least, on an equal footing with ourselves.

In fine, the *Ayeen Akbery* will be admired by the scholar, as a literary curiosity; it will be consulted by the historian as an authentic record; and ought to be perused by all who have any commercial, or other, connexions with the country to which it relates.—To this end, it is to be hoped, that either the work will be reprinted here, or that a sufficient number of copies, of the present edition, will be transmitted to England. At present, we have not heard of more than one other copy that hath been imported from Bengal, beside that which now lies before us\*; for the use of which we are obliged to a worthy friend.

The subscription was 40 rupees *per* volume; or about £15 sterling, for the set.

#### A R T. XI.

*Recherches Philosophiques sur les Grecs: i. e. Philosophical Inquiries concerning the Greeks; by M. DE PAUW. 2 Vols. 8vo. Berlin. 1787. [Imported by Messrs. Robson and Clarke, London.]*

THE gratitude with which the learned of every age have looked up to Greece, as the nurse of arts and sciences, has sometimes inspired an enthusiastic partiality in her favour, and led them to ascribe to her more wisdom and virtue than she really possessed. To counteract prejudices of this nature, to strip facts of those delusive ornaments with which poets, orators, and even historians, have embellished them, and to represent them in the less flattering, but more useful, light of truth, appears to be M. DE PAUW's design in these volumes; in which he has, with no small degree of critical sagacity, detected many misrepresentations in ancient, and many errors in modern, writers; but there is, in the whole of his work, a supercilious, dogmatical manner, which disgusts the reader; and he treats those from whom he differs with a contempt which is the less excusable, because, from the nature of the subject, he, as well as the authors who fall under his censure, is often obliged to have recourse to conjecture, in order to supply the want of historical evidence.

\* Exclusive of such copies as may have been brought hither, by subscribers, who have lately returned to Europe.

The work is divided into four parts, three of which relate to the Athenians, to whom, more than to any other nation of Greece, we are indebted for arts and sciences; whose pursuits and studies tended to instruct later ages, not only in the culture of the liberal arts, but also in those more important objects of philosophy and legislation, without which mankind may indeed exist, but cannot be truly happy or respectable.

M. DE PAUW's inquiries relate to the following particulars: the country of Attica, and the city of Athens;—the physical constitution of the Athenians;—their moral and intellectual character;—their education;—the schools of the philosophers;—the distinctions of rank among them;—their luxury;—their commerce and finances;—their laws and tribunals;—their political constitution, and their religious institutions.

These subjects have indeed been often discussed; but M. DE PAUW's diligence in collecting every article of information that can be gathered from the works of orators and dramatic poets, as well as from historians and politicians, has enabled him to consider some of them in a light in which they have not generally been viewed; and his peculiar turn of thought and expression gives him an air of originality, even where he follows the opinions of preceding writers.

According to the accounts collected by this Author, Athens could not have been a very beautiful or elegant city. Aristotle informs us, that the upper stories of their houses projected over the streets, which must have destroyed their symmetry, and impeded the free circulation of air\*. We are told by Dicaearchus, that, on entering the town, a stranger had reason to doubt whether he was really in Athens; that the streets were remarkably irregular, the city ill provided with water, and the houses, in general, mean†. Indeed, the nature of the government, as M. DE PAUW well observes, prevented the wealthy from displaying any great magnificence in their town habitations; and it is remarked, with approbation, by Demosthenes, that in the best times of the republic, the houses of Themistocles and Aristides could not be distinguished from those of their neighbours. Hence the nobles of Attica conceived an aversion to the city, and chose to indulge their taste for splendour in a solitary villa, or retired village, rather than to live undistinguished among, what they styled, an insolent populace, whose pride it was, to crush that of all others. But the circumstance which must have been most detrimental to the beauty of the city, was the spaces which, Xenophon tells us, were left vacant, wherever houses had been either destroyed by fire, or razed by a decree of the

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\* Aristot. *Oeconomic.* lib. ii.

† Dicaearch. *Fragment.* cui titulus ΒΙΟΣ 'ΕΛΛΑΔΟΣ.

people; for the ground on which these had stood being deemed fatal and execrable, none were permitted to build on it.

With these defects, M. DE PAUW observes, Athens could not be rendered a beautiful city. The great magnificence displayed in the temples and public buildings, made the meanness of private houses appear more conspicuous. The eye was rapidly carried from one extreme to its opposite, without discerning any intermediate point on which it might repose; and as there was neither proportion nor connection between the several parts, there could not be beauty in their assemblage as an whole. The three thousand statues, erected in the public places, and under the porticoes, of Athens, could not atone for the deformity of the streets; because ornaments cannot atone for defects.

Among the Athenians, beauty of person seems to have been the portion of the male, rather than of the female sex: the latter, however, disdained not the assistance of art, to improve those charms, of which, in M. DE PAUW's opinion, nature had not been very liberal. Their morals were under the inspection of the *Gynaconomi*, who were always members of the Areopagus; and their dress, under that of another tribunal, the magistrates of which were distinguished by the appellation of *Gynaecocofmi*, who punished, with great severity, those that were careless and slovenly in their external appearance: hence the ladies ran into the opposite extreme, ruined their families by their expences in dress, adopted the most extravagant fashions, and at length plaistered their faces and bosoms with paint, in a degree so disgusting, that it has never yet been equalled in any civilized country. Quære, Has M. DE PAUW visited Paris lately?

Dr. Gillies, in his History of Greece, has dwelt with a degree of enthusiasm on the advantages, both natural and moral, resulting from the gymnastic exercises and public games: but the present author is of a very different opinion, and asserts that nothing could be more pernicious, or tend more to enervate the human race, than these exercises. With respect to the moral advantages of the public games, what Dr. Gillies has said is rather eloquent declamation than solid argument; but, on the other hand, we cannot help thinking that M. DE PAUW, in his estimation of their medical effects, shews but little knowledge in physiology, and represents the accidents which sometimes happened to the *athletæ* as the natural consequences of their exercises.

From comparing the several accounts of the population of Attica, in the time of Pericles, of Demosthenes, and of Demetrius Phalereus, M. DE PAUW conjectures, that the number of citizens was preserved nearly at the same level, in consequence of the adoption of strangers, to repair the extraordinary devastations

tions of war and disease, and of emigrations, when the number exceeded that which the rules of policy had established: this was twenty thousand men; and he supposes that there was an equal number of women. In the time of Demetrius Phalereus, the strangers settled in Attica amounted to ten thousand, and the slaves to four hundred thousand; so that the whole may be estimated at four hundred and fifty thousand, to about eighty-six square leagues of territory, or above five thousand, on an average, to each square league. This, M. DE PAUW observes, is a much greater population than that of France, which, according to M. NECKER's calculations, contains not more than nine hundred inhabitants to a square league.

Of the Athenian matrons this Writer gives us no very favourable ideas. The retirement in which they lived before marriage deprived them of the advantages of education, insomuch that the courtezans, who could frequent the schools of philosophy, were much more accomplished than married women of the first quality, few of whom could even speak their own language with tolerable propriety. After marriage, however, their confinement was by no means so rigid as some have supposed. Xenophon (in the Dialogue between Hieron and Simonides) says, that provided their conduct was mild and peaceable, the mothers of families were treated with great respect; that much compassion was shewn to the infirmities of their sex; that a first instance even of their conjugal infidelity was easily pardoned, and a second soon forgotten. On the authority of Athenæus and Plutarch, M. DE PAUW represents them as addicted to drunkenness, and the most dissolute sensuality; he says, that they were turbulent and quarrelsome, and that, notwithstanding all the concessions of their husbands, domestic peace was very seldom found in their habitations. It is certain that the feasts of Bacchus, and some other religious institutions which the women claimed a right to celebrate, could not tend to inspire either gentleness of manners or purity of morals.

In his observations on the distinctions of rank in society, M. DE PAUW has introduced a judicious comparison between the nobles of Athens and of Rome; and has shewn how greatly superior, in this respect, the constitution of the former was to that of the latter, where the oppressive power of the patricians was an inexhaustible source of civil discord, and of every evil which can result from that worst kind of government—an ill-constituted republic. He ascribes this superiority, in a great measure, to the regulations established by Solon, according to which, the Archons were excluded from the command of the army, and the office of Senator was limited to a year, instead of being held for life: it was likewise owing to the mediocrity of fortune pos-  
sessed

possession by the nobles, and to the custom of not being distinguished by family names, which prevented all those cabals that arise from a family spirit, and which are so dangerous to a republic.

The Athenians were the greatest manufacturers and traders of Greece; but their commerce would have been more profitable, if they had not been necessitated to supply Athens with grain from foreign markets, which carried vast sums of money out of their country. As merchants, honesty does not appear to have been any part of their character; for all the arts and frauds which are known among the modern commercial speculators, were practised by the ancient Greeks; whose ingenuity was so fertile in evil, as well as in good, that they rendered it impossible for posterity to invent either new vices, or new virtues. The merchants, who frequented Athens and the Pyreum, understood the art of disseminating false reports, in order to raise the price of grain. They imported their corn chiefly from the Taurica Chersonesus, or what is now called the Crimea; and the first idea of bills of exchange is supposed to have been occasioned by the danger of the seas which they were obliged to navigate, and the depredations of the pirates who frequented them. Isocrates, in his oration intitled *τραπεζητικός*, informs us, that a stranger having brought a cargo of corn to Athens, gave a merchant there, whose name was Stratocles, a bill of exchange on some place on the coast of the Euxine sea, where money was due to him. But, as the Greeks placed no great reliance on each other's honesty, Stratocles secured himself by means of a banker in Athens, who was to reimburse him, if the person on whom the bill was drawn should refuse to pay it. It is uncertain whether the insurance of ships, and their cargoes, against the dangers of the sea, was ever practised among the Athenians; but, from an oration of Demosthenes against Zenothemis, it appears that baratry was not unknown to them; that owners of ships borrowed large sums of the bankers, under pretence of purchasing cargoes, and then fraudulently loading their vessels with stones and sand, found means to sink them at sea.

One of the causes of the flourishing state of commerce in Athens, was, that trade was perfectly free; that the state constantly refused to grant any exclusive privileges, or to favour any individuals by concessions contrary to the political equality of all. Here M. DE PAUW takes occasion to make some observations on the East Indian companies of England and Holland, the justice of which we shall not dispute; but we fear that the evil is too deeply rooted, and too universally extended, to be ever redressed, at least while the dictates of natural equity, and of political expediency, are so widely different.

Among the Greeks, the principal banks were held by the priests of Jupiter, Apollo, and Diana, in the temples at Olympus,



pus, Delphos, and Ephesus. In Rome, the temples of Saturn, of Juno, and of Castor and Pollux, were used for a similar purpose. On the ruins of these, M. DE PAUW observes, are now founded the Datery's Office, the Apostolical Chamber, the Bank of the Holy Ghost, and whatever the wit of man can invent to enrich individuals at the expence of the community.

On the constitution of Athens the Inquirer bestows the highest encomiums; but he is not blind either to its inherent vices, or to its incidental inconveniences. He justly distinguishes between the democracy, as established by the laws, and that turbulent laocracy into which it too often degenerated; a distinction much neglected by the partizans of governors, whether monarchical or aristocratical. To urge the confusion and misery of a laocracy, as an argument against the possibility or expediency of a democracy, is as unfair, as to confound the monarchy of Great Britain with that of Turkey, or the political constitution of the United Provinces with the oppressive aristocracy of Venice.

From M. DE PAUW's observations on distributive justice, especially in criminal cases, we apprehend that he is unacquainted with this part of the English constitution; which, though not without some incidental inconveniences, is perhaps as near perfection as any human institution can be; and much more so than those which he so highly praises: at least we cannot help thinking that juries, under the regulation of our laws, constitute a very competent tribunal, infinitely better adapted to a regular and equitable administration of justice, than the court of fifteen hundred judges by which Demosthenes was tried.

He exposes, with great judgment, the defects of the Amphictyonic council, and concludes his account of it with the following sensible observation: To a want of power in this assembly to enforce its decisions, and to the conclusion of treaties by different states, without its knowledge or sanction, may the ruin of Greece be ascribed; but to this ruin no nation of Greece contributed so largely as the Lacedemonians, who were continually in rebellion, ever in arms, and always overbearing. At last the Greeks expelled them from this assembly; but this exclusion ought to have taken place several centuries before, from the moment that the Lacedemonians, contrary to every principle of equity and justice, presumed to make war on the Messenians, who were a confederate state.

'Warlike nations,' says M. DE PAUW, 'are generally the objects of the most extravagant admiration; and historians, who are seldom philosophers, discern nothing in antiquity so grand, as the pretended exploits of the Lacedemonians; who, nevertheless, ought to be ranked among the barbarous nations, as they cultivated neither arts nor sciences, and had no knowledge, except that of forging arms to pillage those who were less powerful than themselves; till they

they rendered the city of Sparta what Plato calls the Lion's den, in which all the treasures of Greece were amassed. It was easy to trace the paths by which this immense wealth was conveyed thither, but it was impossible to discover any marks of its return.'

M. DE PAUW mentions, with great contempt, M. DE GOURCY's dissertation on the Lacedemonians, which, he says, was crowned by the Academy of Inscriptions, much in the same manner as the tragedies of Dionysius were crowned at Athens. It is difficult, he adds, to find words sufficiently strong, to expose the folly of his enthusiasm concerning Lycurgus, which betrays a total ignorance of ancient history, in which no person was less known than this supposed lawgiver: nor is this astonishing, as his pretended Institutions were never committed to writing; nor have we one of them extant, the authenticity of which is confirmed by such evidence as will stand the test of sound criticism.

Hellanicus, the most ancient Greek historian, as quoted by Strabo, denies that Lycurgus was the legislator of Sparta. Long before his birth, Lacedemon had been subject to a dyarchy, and the five annual Ephori were not created till 130 years after his death. The Dorians, before they conquered Laconia, had a senate of old men, an institution common to all savage nations, and which, in a state of nature, seems to be pointed out by instinct. The most probable story is, that Lycurgus, having been in Crete, introduced among his countrymen, some of the military customs and exercises that he had observed in that island, which was inhabited by a number of independent tribes, who were always engaged in war among themselves. These institutions were well adapted to the circumstances of the Spartans, who were few in number, and lived in a country which they held in subjection, by reducing its ancient inhabitants to a state of slavery; so that they were as much in dread of their slaves, as the Cretan states were of each other. Their treatment of the poor Helotes was too notorious to be mentioned here, and too inhuman not to be detested.

M. DE PAUW shews that the pretended equality of possessions, which has been ascribed to the institutions of Lycurgus, never did, and never could exist. According to him, all that M. DE MABLY has advanced concerning the Spartans, is destitute even of probability; and he observes that this mode of writing on subjects, of which little can be determined, with certainty, instead of contributing to the progress of literature and knowledge, is an obstacle to both; as it tends to substitute chimeras for reality, and conjecture for fact. We ought, he says, to judge of the nature of political institutions, from the effects they produce in the country where they are established. Wherever we behold cities successively falling into poverty and ruin, we may conclude that

that the government is oppressive and unjust; because, instead of creating, it destroys; and incessantly passes from one state of devastation, to another, worse than the preceding. Of this, the description of Laconia affords a striking instance. This country, after having long been under the dominion of the Spartans, instead of flourishing, as when under the ancient Achæans, bore the appearance of a wretched land, depopulated, stained with blood, and covered with the ruins of its cities. Such will ever be the fate of governments purely military; they rise to sudden greatness by making conquests, and fall as suddenly by losing them. All this happened to Lacedæmon, in consequence of a series of events; an attention to which is sufficient to detect the delusions of both ancients and moderns, on this head.

The moral character of the Lacedæmonians is here represented in a very unfavourable light, and even their valour is degraded below that of the other nations of Greece. It appears, says the inquirer, that, without reckoning those cases in which their armies were panic-struck, and routed even by women, they lost full as many decisive battles as they won, and, of these, many were gained by corrupting the generals of the enemy. They were what the Greeks called *Thrasyldeiloi*, bold in stratagems and ambuscades; but cowardly in the open field; and were formidable, rather from their ferocity and perfidy, than from any military virtue. They were so corrupt, that, in whatever cases it was disgraceful to give or to receive money, they gave and received it. Pausanias asserts that they were the first among the Greeks, who rendered victory venal. It was by corrupting Aristocrates king of Arcadia, that they conquered the Messenians, and by corruption they terminated the Peloponnesian war. Aristotle, distinguishing the Ephori by the appellation of ὀνιοί, or venal, says, they were destitute of every sense of honour, and in Greece, the Spartans were generally termed *Αἰχμονεπιδεῖς*, or, greedy of dishonest gain.

Plato observes, that even the best politicians could not define the government of Lacedæmon: for this, M. DE PAUW accounts, by remarking that it was unequal, and varied with regard to the several classes of men who were subject to it. With respect to the *Helotes*, it must be considered as entirely despotic; they were the most wretched of slaves; for, beside being forced to till the soil, and serve in the army, they might be murdered with impunity: and with respect to the tributary inhabitants of Laconia, who had no vote in the national assembly, nor any share in the civil government; the constitution of Sparta was an oligarchy, that is, a few oppressed the many, as the nobles of Venice oppress the citizens, and the inhabitants of the continent; but, when considered with regard to the Spartans of the Doric race, who were the predominant nation, the constitution was an imperfect democracy, fettered by the authority of two hereditary generals, under

the title of kings. That the government was constitutionally democratic is evident, because the people alone had the right of giving a sanction to the laws, of making war or peace, of creating senators, and of electing the Ephori. The confusion and misery which resulted from a form of government thus wretchedly constituted, are well illustrated by a short recapitulation of some of the principal events of their history.

We have been, on the whole, agreeably entertained by the perusal of these volumes; as we have been by the former productions of this lively, wild, and fanciful, yet diligent investigator.

\* \* For our account of M. DE PAUW's *Récherches Philosophiques sur les Américains*, &c. see Rev. vol. xlii. p. 515.

## ART. XII.

*Flora Rossica, seu Stirpium Imperii Rossici per Europam et Asiam indigenarum Descriptiones et Icones. Jussu & Auspiciis CATHARINÆ II. AUGUSTÆ edidit P. S. Pallas. Tomi I. Pars I. Royal Folio. Petersburg\*.*

**FLORA** is literally the goddess of flowers; but by modern botanists her name is used to signify a book containing descriptions of those plants that are indigenous or natives of certain countries or districts. It cannot therefore be translated but by a periphrasis, although universally received and understood by botanists.

The variety of climate, situation, and soil, in the vast extent of the Russian empire must necessarily afford a variety of vegetable productions. The northern provinces contain few plants that are not to be found in other northern parts of Europe; but the southern provinces, which stretch out toward the Caspian and Euxine seas, and are parched by the sun, produce plants that are not only common to Germany and Hungary, but many, especially in the dry and salt deserts, that are natives of Spain, Asia Minor, and even of Arabia. Toward the east, Siberia, occupying the whole of the northern part of Asia, furnishes plants that are peculiar to it; and in warm situations, such as are common to Tibet and China, and Kamtschatka, the eastern boundary of the empire, contains many vegetables well known in America. Hence the great extent of the vegetable kingdom in the Russian dominions is sufficiently apparent, as is also the magnitude of the work which M. PALLAS hath undertaken.

The abilities of this indefatigable naturalist are so well known in Europe, that his name alone stamps a value on any work to which it may be prefixed. The merit, however, of the superb publication now before us, is intrinsic: and the character of the Author and the value of the book may be said mutually to support each other.

\* Imported by Mr. Sewell, London.

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The volume contains the descriptions and the uses of 100 plants, of which about a fifth part are unnoticed by Linné, illustrated with 50 most elegant engravings, coloured from nature; exhibiting, beside the general appearance of the plant, the parts of fructification in their *natural*, and, where necessary, in their *magnified*, size. The Author follows no particular system\*; he describes each genus together with its indigenous species, beginning with those genera which contain trees or shrubs. Of those plants only that are not common to other countries, or that are rare and curious, engravings are given, of which 600 are proposed and already finished for the work.

M. PALLAS acknowledges to have made frequent use of the works of Russian or other botanists, where he has found any thing in them that would suit his purpose; and, in his preface, he gives a short biographical account of each writer from whose works he has made extracts; the chief of them are, Schober, Buxbaum, Messerschmid, Gerber, Heinzelmann, Amman, Gmelin, Steller, Krachenninikof, Lerch, and Laxmann; with others of less note. He mentions also the persons who have executed the drawings and engravings, on one of whom, M. Knappe, he confers a large share of praise.

It cannot be expected that we should enter into a minute examination of every article in the *Flora Rossica*: the observations that are the most curious, relate chiefly to the economical uses of the native plants, and are therefore in a great measure local. The medical qualities of the *Oleum Betulinum* (i. e. the purified oil of the white bark of birch distilled *per descensum*) and of the leaves of the *Rhododendron chrysanthum* [chrysanthemum], are much enlarged on; and from what M. PALLAS says of their virtues, they seem to be very valuable additions to the *materia medica*: our druggists will, therefore, very probably, import them.

This splendid national work is published under the auspices and at the charge of the Empress, who continues, with unremitting zeal, to patronise all literary and scientific labours. The expence indeed must be very considerable, for if the whole number of Russian plants be as fully described as the *hundred* contained in this volume, the work will consist of at least 20 volumes; as our Author says, that the number of plants spontaneously growing in the Russian dominions, amounts to upwards of two thousand distinct species.—In a word, the munificence of the Empress and the indefatigable labours of M. PALLAS will stand recorded in the *Flora Rossica*, which must remain as a monument of the high cultivation of natural knowledge in countries but lately emerged from a state of barbarism.

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\* A systematical index, which is promised, will obviate any objections that may be made to the arrangement.

## ART. XIII.

W. X. JANSEN, *Phil. et Med. Doct. de Pelagra, Morbo in Mediolanens. Ducato endemio.* i. e. Dissertation on the Pelagra, an endemial Disease in the Dutchy of Milan. By W. X. JANSEN, Phil. and M. D. 8vo. Leyden. 1788.

THE Pelagra, or, as the Italians call it, *Mal del sole*, seems to be peculiar to the Dutchy of Milan; by some it is supposed to be a new disease, and our Author says that he has not met with any description of it among the ancients; but, however this may be, it is certain that, within a few years past, its ravages have increased to a most alarming degree, and threaten to depopulate the country. On this account, the present Emperor has founded, at Legnano, about fifteen miles from Milan, an hospital appropriated for the relief of those afflicted with this malady, which contains forty patients; and he has ordered that the hospitals of Milan and Pavia shall be obliged to receive each ten patients under this disease, that the physicians of these cities may have opportunities of investigating its nature and cure. From observations made in these hospitals, and the information communicated by the physicians who preside over them, Doctor JANSEN has collected the intelligence which he here lays before the public.

This disease, to which the peasants are more liable than any other class of people, generally makes its first attack early in the spring: a red shining spot, something resembling the erysipelas, but without much pain or itching, appears on the back of one or both hands, sometimes on the legs or on the neck, but very seldom on the face; a number of little pimples of various colours rise around it, the skin becomes parched, cracks, and falls off in white furfuraceous scales; the red spot, however, still remains, but gradually loses its colour, till, toward September, it is no longer discernible. Except this cutaneous symptom, and that the body is more lax than usual, the patient experiences no inconvenience; the appetite is good, and the secretions are regular: during the whole winter, the disease seems to have entirely left him, and he appears to enjoy perfect health; but no sooner does spring return, than the red spot again breaks out, and is frequently attended with more formidable symptoms. In some patients, however, the disease returns in this its first stage, during six, eight, or even fifteen years, without making any further progress, and disappears again on the approach of winter; but in most cases, the spots, which return the second or third summer, are larger, the skin is more parched, and the fissures in it more numerous; the patient is afflicted with violent pains in the head, becomes timorous, dispirited, remarkably affected by every change of weather,

ther, averse to labour, and, on the least exertion, oppressed with lassitude; he is, however, still able to go abroad, his appetite remains good, and the disease generally intermits during the winter, but returns in the following spring with renewed violence; the strength and spirits diminish daily; and the deepest melancholy succeeds; in some, these symptoms are accompanied with sweats peculiarly fetid, the smell of which resembles that of mouldy bread. During all this time, the patients have no symptoms of fever, the appetite and digestion are still good, and all the secretions regularly carried on; but as the disease gains ground, the nervous system is more debilitated, the legs and thighs become paralytic, a drowsiness and delirium ensue, that at length terminate in complete madness, which appears, in different patients, in all its sad variety of forms, but in which a desire to drown themselves is common to all. This madness is attended with an atrophy, and with a colliquative diarrhoea, which no medicines can suppress, and which, in some cases, commences before the delirium. The appetite suddenly fails, but sometimes returns with such voracity, that the patient is eager for food, even amid the most violent convulsions, which, in this stage of the disease, are dreadful beyond description; nor is there any kind of spasm with which the sufferer is not attacked, till nature is entirely exhausted, and death closes the mournful scene.

With respect to the cause of this disease, various conjectures are made by the several physicians under whose notice it has fallen: it has been ascribed to bad food, hard labour, the heat of the sun, and the exhalations of a marshy soil; but these circumstances, though without doubt highly prejudicial, being common to other countries where this dreadful malady is unknown, are not, in Dr. JANSEN's opinion, sufficient to account for it; and he justly observes, that it is better to acknowledge our ignorance, than to assign hypothetical causes, which may perhaps lead others into error. Whether the Pelagra be contagious or hereditary, is a point on which the Milanese physicians are by no means agreed; but the facts here related seem to indicate that it is not infectious. It is often combined with other disorders, as the gout, rheumatism, scurvy, phthisis, dropsy, and fever; but the last, instead of assisting nature in her efforts to throw off the disease, only serves to weaken and frustrate them.

A few individuals have recovered from this malady, but the instances are so rare, that no method of treatment can be recommended from experience of success; and Doctor STRANCHI, physician to the hospital at Legnano, acknowledged to the Author, that he never yet saw a cure of the Pelagra, that could with certainty be ascribed to any particular medical treatment.

In the first stage of the disease, the bath has generally been prescribed; but, in most cases, without any good effect; and the physicians of Milan confess that they acquiesce in the use of it, rather to comply with the notions of the people, than from any hope of success. Frictions and diaphoretics, together with corroborants, are also recommended. Bleeding and purging are not to be tried without the utmost caution; but sinapisms, blisters, issues, setons, and, above all, the moxa, are applied as the most efficacious remedies: opiates and mercurials, instead of affording any relief, are found to exasperate the disease. Dr. JANSEN thinks that several other medicines might probably be used with success, and advises a trial of the *Cicuta*, *Hyoscyamus*, *Belladonna*, *Arnica*, *Hellebore*, *Cantharides*, *Viola tricolor*, *Galium aparina*, *Electricity*, *Inoculation of the itch*, and other remedies of the like kind, which have been found of service in disorders, where the symptoms are analogous to those of the Pelagra. It does not appear that any attempt has been made to discover the nature of the disease by dissecting those who have died of it; or if any such anatomical observations have been made, Doctor JANSEN has omitted the account of them; which we have no reason to suppose he would have done, as he seems fully sensible of their importance.

## A R T. XIV.

*Description Physique de la Contrée de la Tauride. i. e. The Natural History of Crim Tartary: intended as a Continuation of the History of Discoveries made by several learned Travellers in Russia and Persia. Translated from the Russian; with Notes. 8vo. pp. 298. Hague. 1788\*.*

THE peninsula of Crim Tartary was not only known, but held in a considerable degree of celebrity, by the ancients, under the name of *Chersonesus Taurica*. Its history, we presume, is so well known to most of our readers, that a recapitulation of it would be superfluous. We shall therefore only observe that, from a Turkish province, it became part of the Russian empire in 1783.

The original of this work was published in the Russian language, in 1785, by the Academy of Sciences at Petersburg; with the view, not only of describing the country, but of pointing out, in a scientific manner, the most probable means of improving this new province. The author, through motives of modesty, as the translator observes, in his preface, has concealed his name; his work, however, would have reflected no dishonour on it.

\* Imported by Mr. Dilly in London. Price 5 s. sewed.



It is divided into three parts, the first of which is employed in describing the country, the nature and properties of its soil, waters, and other objects of the mineral kingdom.

The description of the country is somewhat obscure for want of a map; more especially as the author has not paid much attention to the situation and distances of the places which he notices. The face of the country being naturally divided into plains and mountains, induces him to consider each of them separately. The soil is, in general, fertile, and produces an abundance of vegetables proper for pasturage; but the rivers and brooks are generally muddy, and the waters are ill tasted. The wells, if not sufficiently deep, afford a brackish water, impregnated with different salts according to the nature of the soil in which they are sunk. The most extraordinary phenomena which the author mentions are the *salt lakes*. These he points out as objects that merit peculiar attention, not only to naturalists as curiosities, but to the inhabitants as advantageous in commerce. They are at different distances from the sea, but generally in its proximity; and they yield considerable quantities of excellent salt, which is spontaneously formed in the summer months. The crystallization takes place at the bottom of the lake, and the crystals unite into a solid mass or crust about two inches thick. As the lakes are shallow, there is little difficulty in loosening the crust, and raising it out of the water; any impurities of mud or sand are at the same time washed off, and the salt needs no farther purification.

In describing the mountainous part of the peninsula, the author enumerates the situations of the chains, their height, the earth or rock of which they are composed, the plants and trees which are best suited to the different parts of the hills, and several other interesting particulars.

In the island of Taman, the author describes, among many other natural curiosities, the salt springs that contain naphtha, and the hillocks\* which emit salt mud. The last are found on the tops of mountains composed of argillaceous earth, and are at a small distance from each other: some of them are at present in a state of inactivity, but others throw out a mud or slime mixed with *petroleum*, which spreading itself all round, forms an hillock. These hillocks are generally round, with a small opening in the middle of their summit, whence the mud just mentioned continually flows, and, falling down the sides, makes a perpetual accumulation. The soil in the neighbourhood of the hillocks is quite barren, and covered in several places with

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\* The French word is *gouffres*, but 'hillock' seems to express the idea better.

an efflorescence of Glauber's salt, which is also found in the mud: it is full of cracks and openings, and shakes under the traveller's feet like a bog or quagmire: the air feels warm, though the mud, at the time of its emission, is cold to the touch; and a greater quantity of it is thrown out in warm than in cold weather. The salt springs are not far distant, and wholly occupy a valley about 300 paces in diameter; they have a round opening, and some of them throw out a small quantity of mud, but in general they are full of muddy salt water, on the surface of which the petroleum or naphtha swims, forming a scum about a foot thick\*. The soil near these springs is marly, and in some places forms itself into a greyish or yellowish aluminous schistus, impregnated with petroleum. From this schistus, which, by exposure to the air, falls into thin laminæ, alum may be made.

These curious phenomena might have been more fully described: we do not remember to have met with any account of them in the writings of modern travellers. The country indeed is but little known; if, however, its present possessors can be brought into a greater degree of civilization, it may become less dangerous for naturalists to visit them, and give a more circumstantial account of the curiosities with which the country abounds.

The second part of the work contains a catalogue of the native plants, with descriptions of such as are either curious or useful. The author does not merely describe the indigenous plants, but such as may be cultivated in gardens, or in the fields; he enumerates also the trees which seem best adapted either to the climate or the soil, and gives some general hints toward improving the face of the country, and enriching its inhabitants.

In looking over the catalogue of indigenous plants†, we observe that, in general, they are such as are natives of the southern parts of Europe; some Asiatic plants occur, as also such as are peculiar to Alpine situations; most of them appear to be the same which *TOURNEFORT* describes as natives of the opposite shore of *Natolia*. Their variety is, doubtless, a proof of the excellence of the climate and the fertility of the soil.

The third and last part is appropriated to the enumeration of native and domestic animals of the country. Among the first are wild horses, antelopes, elks, fallow deer, wild boars, wolves, foxes, hares, with others which are common to the

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\* The width of these wells or springs is not mentioned.

† The Linnæan synonyms which are given in this catalogue are very carelessly printed. Typographical errors are indeed observable in most parts of the book,

south of Europe. Among the latter are dromedaries, horses, cows, asses, goats, and sheep. Of the last mentioned, the author particularly notices a variety peculiar to the country between *Koslow* and *Pérecop*. Their skin is remarkably fine, and the wool of a grey colour; but if removed to another part of the country, they degenerate. The author therefore justly attributes the variety to the effect of the salt marshes, and the saline plants on which the sheep feed: and in confirmation of this opinion, he says, that these pastures ameliorate the breed of sheep in general.

Birds, fish, amphibious animals, and insects, have each a section allotted to their description. The account which the author gives of the mullet may serve as a specimen of the manner in which he treats this part of natural history :

‘ The mullet is one of the best of sea-fish; and is caught, in great quantities, on the coasts of the Black Sea, especially in the neighbourhood of *Koslow* and *Kassa*. Its length is from one half to three quarters of an *Archine* \*; its figure is long, small, and almost round; its head, broad and flat; the scales are large, prominent, and of a silver white, except those of the back, which are deep coloured. Its flesh is white, fat, of an agreeable taste, and almost free from bones; it is good when salted and smoked; and from its spawn is prepared a dish much esteemed for its fine flavour, known in Italy by the name of *Botargo*. In the towns above mentioned, it is made in the following manner: immediately after the mullet spawns, the spawn is put whole into a strong brine, and slightly simmered; when it is thought sufficiently done, it is put into pots, and covered with melted wax, to prevent it from spoiling; and it will thus keep for a long while, and may be conveyed to very distant countries. The times for catching the mullet are in spring and autumn; like the herring, it migrates annually, pursuing the following course: at the beginning of the spring it enters, by the straits of Constantinople, into the Black Sea, in large shoals; and keeps on the western coast till it arrives at the mouth of the river Don: thence it steers directly to the peninsula of Crim Tartary, and is, in general, first seen in March, in the neighbourhood of *Koslow*; three whole months are employed in coasting the peninsula, after which time it departs, by the straits of *Yenicale*, into the sea of *Azow*, where it stays

\* The French translator has, through the whole work, used the Russian measure, for the sake, as he says, of avoiding the fractions which would have occurred had he reduced them to French measure. We subjoin a table of the Russian measures, with their value in English feet and inches.

			Feet.	Inch.
A <i>Verste</i>	contains 500 <i>Sajenes</i>	=	3532	- 4.5
A <i>Sajene</i>	— 3 <i>Archines</i>	=	7	- 0.777
An <i>Archine</i>	— 16 <i>Verchacs</i>	=	2	- 4.259
A <i>Verchac</i>	— — — — —	=		1.766

no longer than the months of June and July; it then goes back by the same way that it came, and employs about three months more, before it again arrives at the Straits of Constantinople: hence it passes into the Mediterranean, where it is taken in great quantities.

With respect to the manner of catching it on the coasts of Crimea, the Tartars generally use the sweep-net; and as the mullet, like the anchovy, is attracted by a light, the fishermen chuse the night-time for their expeditions, when they go with torches or resinous pine stakes; and the fish, decoyed by these lights, are brought into the net. The management of the net, especially in drawing it, requires a peculiar dexterity, which can only be acquired by habit.

To enumerate the many other particular animals that inhabit the country and its seas, would take up too much of our space; we shall therefore conclude this article with informing our readers that the book hath afforded us much satisfaction in its perusal. The naturalist may think it defective in some particulars, but he must consider, as we have before remarked, that the country is little known: it is therefore to be hoped, that future travellers will bring home farther particulars, and still more interesting intelligence.

## ART. XV.

*Histoire des Membres de l'Académie Française, &c.* i. e. History of the Members of the French Academy, who died between the Years 1700 and 1771, by the late M. D'ALEMBERT. 6 Vols. 12mo. Paris. 1787.

THE first volume of this work contains the *Eloges* published by the late Secretary himself, in 1779\*. The five other volumes appear now for the first time.

The 1st article in the 2d vol. is not entitled an *Eloge*, but an *Apology* for *Fran. de Clermont-Tonnerre*, Bishop of *Noyon*, and is rendered extremely pleasant by the account of the good Prelate's ruling passion, VANITY, which is described in all its forms and combinations, illustrated by numerous traits that are extremely characteristic.

The sublime ideas which he entertained of his own dignity and importance, gave birth to the following Epitaph:

Here lie, and, still more strange! here *humbly* lie,

Of great NOYON the whole remains;

For now this little monumental fly

The Prelate's mortal part contains.

When Paradise he view'd, and none espied

But souls of meek and humble kind,

He soon withdrew, and, scornful, cried,

"There's nought but black-guards here, I find!"

\* See Review, vol. lxi. p. 556.

In the notes are some admirable reflections on the unbounded adulation that was paid to Louis XIV; but alas! their force is much diminished by the Author's own flattery of the late King of Prussia, then living, and in correspondence with the *Secrétaire perpétuel* of the French academy.

Much amusement and sound criticism are to be found in the 2d article of this vol. the *Eloge de Segrais, the Poet*. Segrais began his career by pastorals, and translations of Virgil; if the assistance he gave to Mad. la Fayette in her two celebrated Romances of the *Princess of Cleves*, and *Zaïde*, be excepted. In this last Romance, M. D'ALEMBERT speaks with great ardor of the new and affecting situation of two lovers, who, being forced to separate, and ignorant of each other's language, set about learning it, and carried on their correspondence in the new dialect. But Shakespeare had this idea long before *Zaïde* was written, in the scene between our Henry the Vth and Katherine. The compliment paid to Segrais as a translator, in his Epitaph, is strong, but ingenious flattery: Virgil meeting him in the Elysian-Fields accosts him in French, and tells him that "he had taught him to speak that language."

The most interesting part of the 3d *Eloge*, which is bestowed on *Charpentier*, relates to the discussion of the question, whether inscriptions on public monuments should be in the living language of a country, or in Latin? and to the unhappiness of men of letters. *Vigneul Marville* has given a lamentable list of unfortunate members of the republic of letters, who have been either starved to death, or died in extreme indigence. 'Urban VIII. (says he) founded an hospital at Rome for the retreat of poor gentlemen late in life. It were to be wished that one were founded for authors of known abilities who are dying with hunger.' Here follows a long catalogue of indigent writers of eminence, and a recommendation of a book to the perusal of his readers, intitled *De Infortunio Literatorum*, where they will find a great number of unpleasant facts on the same subject. The list, says M. D'ALEMBERT, might be greatly augmented in our own times by the names of those who have died in wretchedness, and been buried at the expence of their friends, or the parish. But in presenting this melancholy picture to their brethren, it would be but just to accompany it with the animating, though not very numerous list, of writers whose works and talents have been productive not only of fame but of fortune. It would be likewise expedient to examine whether the chief part of the misfortunes of literary men has not been occasioned by their own imprudence. The advantages and evils of the profession of Literature form an interesting question, which well merits the discussion of all learned societies.

Charles

*Charles Perrault* is the next academician whose merits have been the subject of M. D'ALEMBERT's disquisitions; and here it is but equitable to observe, that though these *Eloges* are called *Eloges*, they are nothing less than indiscriminate and insipid panegyrics; as the author never loses an opportunity of censuring the foibles of his predecessors, and the bad taste or injustice of the age.

*Perrault*, in his youth, quarrelled with the regent of his school, and began to teach himself: which second education, says M. D'ALEMBERT, was beyond all comparison the best of the two; and he asserts (in defiance of our proverb, which says, that "he who teaches himself has a fool for his master"), that what we learn alone, without assistance, makes a deeper impression than what we are taught by others; and perhaps we only know perfectly, what we have learned in this manner. How many great men of every kind might be enumerated, who have had no other instructor than themselves, and who have been the more celebrated on that account?

*Perrault's* apology for writing his *Eloges des Hommes illustres*, in so simple and unadorned a style, is admirable. 'I know I might have acquired more reputation by attempting more eloquence; but I was thinking of the fame of others. I know that funeral orations are in general rather panegyrics on the preacher than on the defunct; and though the Author's reputation may be increased by it, he generally leaves that of the deceased where he found it.'

The controversy between *Perrault* and *Boileau* concerning the comparative merit of the ancients and moderns, is fairly examined, and illustrated with many admirable reflections. And the late secretary, in most of these *Eloges*, appears more in the light of a faithful historian and an acute critic than a panegyrist. It has long appeared to candid Frenchmen, that the *Perraults*, as well as *Quinault*, and many other men of genius and science, were hardly treated by the sour satirist *Despreaux*; and posterity is now doing them that justice which their contemporaries denied them.

We pass over many *Eloges* of academicians whose names are little known to the generality of English readers, and which would soon have been forgotten in France, but for this publication; which is embellished and enlivened, after the manner of *Plutarch*, with anecdotes, aphorisms, and *bons mots*, applicable to the persons and things under consideration.

In the 3d vol. we have notes on the *Eloge* of *Nicolas Boileau Despreaux*, which had been published in 1779. A freedom of discussion appears in these notes, and in those of all the last 5 volumes of the present edition, which seems to have rendered it necessary

necessary to publish them in Holland, though the 1st vol. was printed at Paris.

Many of our readers will, perhaps, be surprised that the stern, proud critic and satirist, *Boileau*, after having been truly ennobled by his writings, had the silly vanity to pique himself upon the high antiquity of his lineage. Lewis XIV. in 1695, having established a commission of enquiry into the validity of titles assumed by the pretended *noblesse* of his kingdom; in the severe scrutiny that was made, a suit was commenced against the family of *Boileau*, who pretended that *John Boileau*, their ancestor, was ennobled in 1371 by Charles V. King of France. The poet, in a letter to his friend and commentator, *Brossette*, boasted of his having gained his cause with flying colours. 'I have now (says he) the patent in my possession, which allows me a nobility of 400 years antiquity.' However (says D'ALEMBERT), some persons, very well informed and worthy of credit, have assured me that the sentence passed in favour of *Boileau's* nobility was in consequence of his reputation as a poet, honoured with the protection of the King; that the titles had been fabricated by a man of the name of *Haudiquier*; and that many years after the transaction, a receipt had been found among his papers for 20 *Louis d'ors*, paid by *Boileau* for his share in the titles which *Haudiquier* had forged. The friends of the poet will doubtless say that this money was not given as a bribe to an impostor, but as a recompence to a genealogist; while others, prone to scandal, may say that he acted on the prudent and well-known axiom in law, that 'a judge well paid is always clear-sighted.' Be this as it will, obscure ancestors could add nothing to the merits of *Despreaux*; it is *himself* that gives a lustre to them; his own writings are his best *Lettres de Noblesse*.

*Boileau* had several brothers of very singular characters: James, a doctor of the Sorbonne, and canon of the holy chapel, well known by a number of works in a peculiar style, some of which were not remarkable for decency; but these he wrote in Latin, lest the B shops, he said, should understand and condemn them. This Doctor loved the Jesuits no more than his brother, the poet; he described them as men *who lengthened the Creed and shortened the Commandments*. As dean of the chapter of Sens, he was appointed to harangue the celebrated Prince of Condé when he passed through the city. This great commander had a particular pleasure on those occasions, in disconcerting his panegyrists, and tried to stare them out of countenance; but the Doctor perceiving his intention, counterfeiting great confusion, addressed him in the following manner: 'Your Highness will not be surprised, I trust, at seeing me tremble in your presence, at the head of a company of peaceful priests; I should tremble still more if I was at the head of 30,000 soldiers.'

Another

Another brother of *Despreaux*, *Boileau de Puimorin*, was a man of wit as well as James, but was too much addicted to pleasure, and too idle for study. The answer which he made to *Chapelain's* bitter invectives, who told him that he could not read, has served for a point to one of the satirist's epigrams:

Shall a scribe, cold and harsh, who deserves to be dead :  
And who knows not his letters, at my faults be squinting?  
Alas! for my sins, I but too well can read,  
Since the nonsense you write is so frequently printing!

The death of *Puimorin* is ascribed to a very singular cause. He and some friends agreed that the first of them who should die, would give the other an account of his situation; and one of them dying soon after, *Puimorin* imagining that he had appeared to him in the night, was seized with a deep melancholy, which soon put an end to his existence.

Little is said of a third brother of the poet, *Jerome Boileau*, Register of the Parliament, except that he was a great gamester, and when he was unfortunate, a great blasphemer. He married a capricious woman who was a violent vixen, and whose character is described by *Boileau* in several parts of his Satire against Women. The Poet however lived in the same house with her, after the decease of her husband; but she was not his wife.

*Despreaux*, when a boy, was regarded by his father as heavy and stupid, and was so hardly used by him, and by his elder brothers, that he often declared if he could be restored to infancy, on the hard conditions he had experienced, he would not accept them; and he always disputed the common opinion, that infancy is the happiest period of our lives. 'Can that time,' says the Poet, 'be regarded as pleasant, in which we are never allowed to be free agents? It is in vain to say that all this restraint and tyranny is for our good; of what use is it to be told the value of our chains when we have got rid of them, if we are insensible to all but their weight while we carry them? It is but a poor kind of happiness that cannot be perceived, and it is still more worthless, if it seems a misfortune.' Not that *Despreaux* thought the other parts of his life more happy than his infancy; all appeared to him equally miserable: youth tormented with passions, maturity with cares, and old age with infirmities; and he seemed nearly of that philosopher's opinion, who, when he was asked, *what was the happiest period of a man's life*, answered, *that which is past*. 'It would be difficult,' said *Despreaux*, 'to determine this question; we are sure, however, that it is hardly ever the present time.'

The *Duc de Montausier*, himself a Cynic, who had long spoken of the severity of *Boileau's* personal satires as intolerable, and injurious to society, was gained over to the Poet's party by  
a single



a single stroke of flattery, which verified, says D'ALEMBERT, the lines of *La Fontaine*:

Amuse the Great with adulation,  
Your praise to all their faults extend,  
Whate'er their former indignation,  
The bait goes down, and you're their friend.

*Boileau* was fond of relating what passed between him and his priest, concerning his satires, at the time of confession. What is your occupation? says the priest. I am a poet—a vile trade, says the priest; and of what kind is your poetry?—Satire.—Still worse. And against whom do you write your satires?—Against the authors of operas and romances.—Oh! for that matter, says the confessor, I see no great harm in what you have done; and he gave him absolution immediately.

For the honour of *Boileau*, according to M. D'ALEMBERT, he made a proper distinction in his satires between folly and vice, never attacking bad taste and dunces with any other arms than ridicule, while vice and profligacy were treated with indignation.

After this, we have some excellent reflections on the genius and originality of *Boileau*, which have been disputed as well as those of Pope. Voltaire, who frequently denied the equity of the decisions of *Despreaux* in matters of criticism, says, in a letter to *Helvetius*, 'I agree with you, that *Boileau* is not a sublime poet; but he executed admirably whatever he undertook. He is clear, easy, happy in his expression; he seldom rises very high, but he never sinks. Beside, the subjects he treats are not of a kind to require great elevation.—I shall therefore always warmly recommend that kind of writing, which he has so well taught, that respect for the language, that quick succession of ideas, the art and facility with which he conducts his reader from one subject to another; and above all, his simplicity, which is the fruit of true genius.'

The natives of France now see, and can venture to censure, the vanity of Lewis XIV. and the gross flattery of his panegyrists. The rest of Europe had long seen the excess of both; but perhaps the splendor of the prince, and the pensions of his poets, were objects of envy to other princes and other poets. The inexorable *Boileau*, who boasted that his chief study and glory were to censure every thing else, became, he said, a faithful historian, in speaking of this prince, even before he was pensioned. But who would venture to swear that the first encomiums were not to gain, and the subsequent to keep, his pension? M. D'ALEMBERT's reflections on this subject are those of a philosopher not much contaminated by monarchical ideas.

Adulation was carried to a more ridiculous excess by the flatterers of Lewis XIV: than by those of any other prince of modern

modern times. Voltaire compares him to a man who was smothered with rose-leaves. When the monarch complained to the *Abbé d'Éstrées* of the loss of all his teeth, one after another: 'Sire,' says the Abbé, 'who has any teeth?' And in his 60th year, when his majesty asked another courtier what was his age—'Oh Sir,' says the courtier, 'the age of every body: I am sixty.'

It was the opinion of Father *Hardouin*, that most of the classical productions of ancient Rome had been written by the monks of the 13th century. 'I know nothing of all that (says *Boileau*); but though I am not very partial to the monks, I should not have been sorry to have lived with Friar *Tibullus*, Friar *Juvenal*, Dom *Virgil*, Dom *Cicero*, and such kind of folk.' *Boileau* was the first who formed the national taste of France, and by his translations and imitations gave his countrymen a true relish for the epistles and satires of Horace, which before his time used to be much less esteemed than his odes.

Many of D'ALEMBERT's critical remarks and reflections are local, particularly in speaking of the quarrels and controversies relative to the comparative merit of his countrymen. It is curious, however, to see the vicissitudes of taste and manners in a few years; and how small a number of the decisions of the most respectable members of the republic of letters of the last age, have been confirmed by posterity. *Voiture*, whom nobody reads at present, had an honour conferred on him at his decease, by the French academy going into mourning for him, which has never been bestowed on any subsequent associate.

*Boileau's* Satire against Women, the most bitter and outrageous of all, is said to have arisen from his having early in life been jilted by a young person to whom he was going to be married, and who ran away with a *Mosquetaire*. If this will not console the fair-sex, let us try what we can do further in accounting for his enmity. *Racine* the younger, and son of his particular friend, says that he never had a mistress, nor ever thought of marrying. Here is a natural and confirmed *insensibility* which rendered him as unfit to judge of female charms as a deaf man to speak of music, or a blind one of painting. The exaggerated vices and foibles of a few are made general, and in those blandishments and virtues which captivate the rest of mankind, he was an inveterate infidel.

For the honour of French gallantry, he was attacked from all quarters, on the first publication of this satire. His friend *Racine* consoled him as well as he could. 'Courage!' says he, 'you have attacked a numerous corps, which is all tongue; but the storm will blow over.' Indeed the storm did cease after some time, but the subsequent calm was of no great service to the work; and this satire against women, says M. D'ALEMBERT, has

has always borne the marks of violence with which it was brought into the world. Indeed, if we may judge by his writings, his love of mankind was limited to a very small number. But though blunt, harsh, and austere by nature, he seldom carried his severity into society, where his conversation was mild and gentle, and as he used to say himself, without *nails or claws*. Many actions of benevolence and generosity are recorded of him, and it has been said, that *he was only cruel in verse*.

At the death of *Colbert*, the pension which he had given to the poet *Corneille* was suppressed, though this great man was poor, old, infirm, and dying. *Boileau*, on hearing of his loss, flew to the King, in order to try if he could get the pension restored; offering to transfer his own to *Corneille*, and telling the monarch, that he should be ashamed to receive his bounty while such a man was in want of it. He bought *Patru's* library, as the Empress of Russia did that of *Diderot*, leaving him the use of it, to the time of his death. When *Despreaux* died, he bequeathed almost his whole possessions to the poor. He was attended at his funeral by a great number of persons of rank and literature. How came this man (cries a woman in the street) to have so many friends? They say he never spoke well of any body in his life.

*Boileau* and *Perrault*, after injuring the reputation of each other by epigrams and reproaches as much as they were able, till the public began to be tired with their disputes, were reconciled by the good offices of their common friends; which should have been put in practice sooner. The reconciliation was sincere on the part of *Perrault*; and *Boileau* addressed to him a writing, which he called a letter of reconciliation, but in which, through all the forced compliments with which it abounded, it was not difficult to discover strong remains of spleen and sarcasm, which it is so hard for a professed satirist to eradicate. This letter was so equivocal, and like a new attack, that a friend of *Despreaux* said to him on reading it, "I hope we are on lasting good terms together; but if we do happen to quarrel, let us never attempt to be reconciled: for I dread such reparation much more than abuse."

Personal satire soon loses its salt and piquancy; and the satires of *Boileau*, as well as the Dunciad of Pope, are less read now than any of their other works. Abuse and indecency are equally unworthy of such writers, and unnecessary to their fame. Satire, says M. D'ALEMBERT, will be always a ready resource to men of no genius; because, whether keen or coarse, gay or splenetic, gross or subtle, it will be always offensive, and consequently read, and perhaps secretly abetted, by the pretended friends of those to whom it is addressed. A writer from whom so little is expected, can never be in want of a subject:

For satire to friends and to foes is such food,  
As, provided 'tis spiteful, will always be good \*.

An anecdote is inserted at the end of the elege on the *Abbé d'Abeille*, which ought to have had some effect on satirical epigrammatists. This Abbé, who was a kind of amateur among authors, had written several plays, which had been received with various success. Being at Rouen, in the suite of the *Mareschal de Luxembourg*, Governor of that city, he found there a poet who had written a very abusive epigram on the failure of his last play. The Abbé, instead of shunning him, or returning the blow, made him a visit, and presented him to the Governor, with such encomiums as gained him a very flattering and unexpected reception. At length the poet was so penetrated with the Abbé's zeal to serve him, that he cried out in the violence of remorse, "Ah Sir! what an uncommon kind of vengeance you are exercising on me! and what a lesson you have given me! It will completely cure me of satire as long as I live." The writer of the epigram, who communicated the anecdote to M. D'ALEMBERT, told him, that though he had often related the story to young poets, in hopes of checking their rage for this wretched and mischievous species of writing, yet he believed the adventure had never been of use to any but himself.

In his notes on the *Eloge de Regnier Desmarais*, M. D'ALEMBERT relates a circumstance that will doubtless surprise some of our readers. The learned *Menage*, author of the celebrated *Etymological Dictionary Dell' Origini della Lingua Italiana* (where he undertook to refute some of the natives themselves in particular refinements of the language), durst not venture to speak Italian, though he was much in the practice of writing it. "There is a great difference," says he, "between knowing Italian, and knowing Italian words;" and he only ranked his knowledge in the latter class. He added, with equal courage and modesty for a man of erudition, that "it was the same with ancient idioms; that the best modern scholars could only flatter themselves with knowing a few Latin and Greek words."

Among the notes in Vol. III. on the *Eloge* of the celebrated *Fenelon*, Archbishop of *Cambray*, is inserted an inedited letter addressed, by that most worthy prelate, to Lewis XIV. about the year 1694, wherein he predicts all the calamities

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\* M. D'Alembert says, 'I am far from wishing wholly to deprive mediocrity of this resource, or the public of the pleasure which such writings may afford them: all must live; and the world must be amused.' The late secretary of the academy was more charitable than *Compte D'Argenson*, the secretary of state, who when the *Abbé Desfontaines* was taken up for writing libels, and said in excuse—'I must live, Sir'——'I see no necessity for it,' replied the Count.

which afterward befel that prince in his reverse of fortune. Whether this letter, of which D'ALEMBERT had seen the original, was ever perused by the monarch, is uncertain; but it is written with the zeal, eloquence, and freedom of an ambassador from God, pleading before an earthly sovereign the cause of his people. There is an energy and a vigour in this letter, without deviating from the respect due to royalty or truth, that renders it fit for the perusal of every vain, splendid, and ambitious monarch in the universe. The miseries which Lewis had brought on his people, by his ambition, luxury, pomp, profusion, persecution, and even conquests, are related, and censured with such freedom and undissembled indignation, as kings but seldom meet with from so dutiful, virtuous, and eloquent a subject.

Unluckily, Lewis XIV. did not love *Fenelon*, and only regarded him as a *bel esprit*, a name by which he affected to call him. *Madame de Maintenon*, with more penetration, persuaded this prince, in spite of his prejudice, to appoint him preceptor to his grandson, the Duke of Burgundy. In the end, both *Madame de Maintenon* and the monarch repented of this choice: *Madame de Maintenon*, because when the preceptor was consulted about the King's marriage, he dissuaded him from it; and Lewis, because he soon had the mortification to find, by the principles which *Fenelon* instilled into the Duke of Burgundy, that his education was an indirect satire on his own reign. But the source of this repentance was a strong proof of the wisdom of their choice.

The gentle and benignant author of *Telemachus* had ideas of government and civil liberty that were not likely to please so despotic a prince as Lewis: "A wise sovereign (says he) should only wish to be the guardian and dispenser of the laws, under the guidance of a supreme council to temper his authority." And he quoted, in support of his principles, the example of two of the best kings which the history of France can boast. Lewis XII. absolutely forbade his parliament to register any edicts that appeared to them unjust; and Henry IV. who in 1566 convened an assembly of notables, opened it with the following memorable speech from the throne: "I have assembled you here to receive your advice, and to put myself under your tuition! 'Tis a wish, perhaps, which few victorious princes, with grey beards, like myself, would form; but the desire of rendering my people happy, makes the measure easy and honourable."

We meet with much entertainment in M. D'ALEMBERT's account of *La Motte*. This writer, the friend of *Fontenelle*, and the opponent of *Madame Dacier*, in the famous dispute concerning the ancients and moderns, which occupied the learned

throughout Europe about the beginning of the present century, had the courage, during the life of *Despreaux*, to communicate to him some of his objections to Homer. "I remember (says he) in mentioning to him one day the ludicrous and indecent manner in which the bard had employed his divinities, that he disdained to have recourse to allegories in defending him; but confided to me a very singular idea, which seems peculiar to himself, though, however persuaded he may have been of its truth, he never ventured to publish it: he supposed that Homer, fearing to tire with an uninterrupted tissue of tragical events, in the description of battles, and the fatal effects of human passions, had enlivened his poem at the expence of the gods themselves, by assigning to them the comic characters in the interludes with which he had furnished his fable for the amusement of his readers between the acts."

Though this solution of the difficulty was far from satisfying *La Motte*, he did not venture to publish either his own *Iliad*, or his criticisms on Homer, and the ancients in general, till after the death of *Boileau*; and he then had the critical Amazon, *Madame Dacier*, to encounter, who attacked him with so much acrimony, that the most zealous admirers of the ancients were ashamed of her violence, and exclaimed,

You injure our cause by fanatic excess;

You'd have serv'd it much more by defending it less.

*Perrault*, *La Motte*, and *Fontenelle*, the modern chiefs, had more wit than talents for poetry. But talents and taste are different attributes. A man of taste may discover defects in a picture or a poem, without being able to use a pencil, or produce good verses. Indeed, after the death of *Boileau*, the moderns seem to have had all the wit on their side in France, while the ancients, however good their cause, were but awkwardly defended. *Boileau* himself was too much enlightened not to allow that the apologists for antiquity were not always worthy either of the gods to whom they sacrificed, or the chiefs under whose banners they fought. He laughed at the fanaticism of *Dacier*, a mere translator and pedant. "By depreciating the ancients (says he) you debase the only coin in his coffers." He had not more respect for another enthusiast, who, in the heat of the dispute concerning the *Iliad*, had made a vow to read every day two thousand verses of Homer, as a reparation for the injuries which he had received from infidels, and as an *amende honorable* to appease his manes.

*Dacier*, in receiving *M. de Boze* into the French Academy as successor to *Fenelon*, attacked those who had refused adoration to the ancients with great heat, in his official discourse. *La Motte* answered him at the same meeting with his fable of the *Crabfish Philosopher*, who advises his companions to try to move forward, like

like other animals, that their limbs might have the benefit of their eyes. But he was treated with the utmost contempt by the old *Crabs* for making so absurd a proposition :

The sage was hiss'd from place to place,  
By all who gloried in the grace  
And ease of backward motion ;  
For ev'ry counter-marching blade  
Thought all advancement retrograde,  
Was wisdom and devotion.  
From *ancient errors* let's withdraw  
All blind and superstitious awe,  
And fift whate'er is *new* ;  
Excess in both will lead astray,  
But reason never lost her way ;  
Let's keep her full in view.

The fables of *La Motte* have neither the wit nor the original humour which abound in those of *La Fontaine* ; but they are replete with good sense, knowledge of mankind, and philosophical maxims ; many of which are become proverbial in France. Such as : *It is safer to please than to serve mankind.*—*L'Ennui is the child of uniformity*—*Hatred is watchful, friendship drowsy.*

Whoe'er corrects and gives no pain  
Of head and heart, may well be vain.——  
Contempt provokes the meanest elf ;  
No clown but feels its sting :  
For ev'ry one is fond of self,  
And is, in pride, a king.——

On Alexander the Great, after his conquests :

As yet you pow'r alone can plead ;  
Govern us well, you're king indeed.——  
In conq'ring, all his time was spent,  
He had none to spare for government.——  
So have I seen an infant cry  
Because he was not six feet high ;  
But on a table plant the dunce,—  
He thinks himself a man at once.——

At the dress of a sage the Grand Turk made a pother ;  
Yet the one was a man, and a puppet the other.

His fables, however, were severely criticised, even on the stage, by *Fuslier*, in a comedy called *Momus turned Fabulist*. This piece ran 30 nights when it first came out, though it was little noticed on its revival in 1745, long after the death of *La Motte*. But, says M. D'ALEMBERT, 'the occasion was forgotten, and public malignity had no living victim to sacrifice.'

*La Motte* is said to have been the best prose writer of all the French poets, except *Voltaire*. The politeness with which he answered *Mad. Dacier's* abusive address, gave occasion to the saying, that he had been treated *à la Græque*, and the lady, *à la Française*. His prefaces are regarded as matter-pieces of elegance ;

and his Eloge on Lewis XIV. which he pronounced in the French Academy after the death of that Prince, is the only one of all his funeral orations that has not been long forgotten; though all the pulpits in the kingdom resounded with the same praises of this monarch at his death, with which he had been intoxicated when living.

*La Motte* had the peculiar art of reading his works in so captivating a manner at the French Academy, or rather reciting them (for when between 30 and 40 years old he lost his sight), that those productions which were afterward the most severely criticised, were heard with rapture. His enemies applied to him, on these occasions, an epigram which had been made on *St. Amand*, who probably read his bad verses in the same seducing manner as that with which *La Motte* had transformed mediocrity into excellence.

Thy verses, pronounc'd by thyself, are enchanting;

Without thee, they're nonsense indeed;

As thy arts of recital so often are wanting,

Write something which others can read.

His memory was so tenacious, that when a young author had read to him a new tragedy for his approbation, he told him that his piece abounded with beauties, but he was sorry to say that the finest scene in it was stolen. The poet, extremely surprised and shocked at this charge, begged him to authenticate his assertion; when *La Motte*, after a short enjoyment of the author's astonishment, cried out, "Come, come, do not be discouraged; your scene was so beautiful, that I could not help getting it by heart."

*La Motte* was so patient under abuse, that *Gacon*, the most virulent of all his enemies, unable to extort a reply to any one of the many scurrilous pamphlets which he had written against him, told the poet's friends, that he would get nothing by his forbearance; for, says he, "I am going to publish a work intitled, *An answer to the silence of M. Le la Motte*."

Having received a slap on the face for treading on a man's toes in a crowd, he only said, "Why do you put yourself in a passion? I am blind."—It was the determination of his friend *Fontenelle*, never to dispute. "Every body has his way of thinking, and every body is in the right." And as he was averse to disputation, he was still more so to quarrelling. "Men (says he) are silly, vain, and spiteful; but I am obliged to live with them, and I have long known on what conditions." *La Motte* lived in strict friendship with *Fontenelle* till the time of his death, in 1731, at 59 years of age.

We must now quit, with regret, M. D'ALEMBERT's agreeable work, though we have advanced no further than the 4th volume. Indeed the eminence and various talents of the persons



soms celebrated, with the wit, good taste, and sound criticism of the author, who, though a great geometrician, did not despise and reject the assistance of grace and elegance, have seduced us into an article of an unusual length, for which we shall make no apology; for as Garth said of his Preface to Ovid's *Metamorphoses*, "It is in every reader's power to make it as short as he pleases."

## ART. XVI.

*Ästhetische Gespräche*, &c. i. e. An Enquiry into the great Poetical Prejudices, Rhyme, Metre, and Machinery. In Four Dialogues. 12mo. Breslaw and Leipzig.

THE preface to this work points out its importance, and the author's satisfaction in having accomplished it; as he expects nothing less from its influence than a total revolution in poetry.

In the first Dialogue, he endeavours to shew the absurdity of introducing Beings into Poetry whose existence is neither believed by the reader nor the writer. It is time, he thinks, to divest ourselves of the ancient prejudice of Greek *mythology*, which is now so worn-out, and childish, that even school-boys should be no longer plagued with it. The machinery of the Christian system, of angels, and devils, is but seldom applicable; nor can ghosts be often introduced, or long remain as agents in the business of a poem. But the chief part of what he says on this subject is borrowed from chap. I. vol. 8. of *Tom Jones*; however, he is so candid as to allow, that "Fielding defends his opinion very ably." It is pity that Fielding did not know, when he was writing this chapter, the service he was rendering to a German author, and the honour that would accrue to him for it, forty years after!

In the 2d Dialogue, the author points all his artillery against *Rhyme*. His ammunition is chiefly furnished by Milton in the preface to his *Paradise Lost*. One argument in favour of his doctrine, he draws from the difficulty which a good actor finds in concealing the rhymes in which French, and many German plays are still written; and he fancies that our Garrick was equally embarrassed by them.

*La Motte* vainly tried in France to get rid of rhyme in tragedy; but either habit, or the want of dignity in the language, makes the French regard a tragedy in prose not only as unpleasing, but *unnatural*. If our Teutonic author had known how disrespectfully Pope has treated rhyme, in a letter to one of his friends, he would have thought his triumph complete. "I should be sorry and ashamed (says our admirable countryman) to go on jingling to the last step, like a waggoner's horse, in the

same road, and so leave my bells to the next silly animal that will be proud of them. A man makes but a mean figure, in the eyes of reason, who is measuring syllables and *coupling rhymes*.<sup>21</sup> But this was written in an ungrateful and splenetic fit, in 1734, before the bard had been so completely absurd as to produce his best works.

In the III<sup>d</sup> Dialogue, the writer having, as he thinks, dispatched the rhyming throng, and left them sprawling, proceeds to attack the *metrical* tribe. We have often met with rhyme without reason, and reason without rhyme, but never with nominal poetry, without *measure*. In a drama he thinks blank-verse as great an enemy to probability, and good declamation, as rhyme. Dr. Johnson has said, in his *Lives of the Poets*, that "the variety of pauses so much boasted by the lovers of blank-verse, changes the measure of an English poet to the periods of declamation." And on this text our author seems to preach. He allows, however, that rhythm may have its use in music, in phrasing the melody, and rendering it more symmetric.

In the IV<sup>th</sup> Dialogue, he pretends to have discovered that the English language is totally unfit for metrical verse; and he builds his opinion on the following passage of Dr. Johnson: "Poetry may subsist without rhyme, but will not often please; nor can rhyme be safely spared except when the subject is able to support itself. Blank verse makes some approach to that style which is called the Lapidary Style, but has neither the ease of prose nor the melody of numbers, and therefore tires by long continuance." This testimony, and the ill success of Sir Philip Sidney in endeavouring to render English verse subservient to the feet and metrical laws of the ancient Greek and Latin poetry, convince him that his new species of poetry will be particularly applicable to the English language.

Beside the want of novelty in treating these subjects, the author's perfect self-complacence in the midst of pedantry and an affected style, place this work in that numerous class which, for our many-fold sins, we are obliged to read, and in which we derive our chief pleasure from the *final period*.

At the end of the book we are presented with specimens of the author's new-invented poetry, which is literally *prose run mad*. We will endeavour to translate a part, to show our readers how well it suits the English language.

\* *Ode to the High Priests of the German Lyre.*

† Powerful singing magicians! —  
Another name I do not give ye,  
Ye high priests of German harps!  
Ye, whose words of thunder,  
Singing of battles,  
Sounding jubilees,

Shake

Shake the hearts of men more——  
 More ——  
 Than the ruinous rage of furious tempests,  
 More ——  
 More than the rocky noise of tumbling cataracts!——  
 ' Ye whose tuneful silver throat  
 In bridal songs, and vernal hymns  
 Dissolves each human ear  
 Till liquid it becomes,  
 And thawed and melted  
 In tender sympathy  
 Like the virgin's bosom  
 Heated by a lover's scalding tear——  
 ' Ye powerful fingering forcerers!  
 Oh sweep new harps!  
 The finger of holy Nature  
 Consecrated them for you.  
 Glorious they are, and full of sound,  
 Not yet debased by vulgar hands,  
 Nor hung with ivy branches, or with rhyming bells.——'

Strange as this may seem to sober readers, we will venture to say that it is less nonsensical than the original.

#### A R T. XVII.

*Le Rivoluzioni del Teatro musicale Italiano, &c. i. e. The Revolutions of the Italian Opera, from its Origin to the present Time; by STEFANO ARTEAGA. Concluded.*

**I**N conformity to a promise which we made to our readers last year \*, we return to this work; of which we then had only room for the skeleton, or table of contents. Though this history of the Musical Drama has been much read in Italy, we find, by several posterior publications, that neither the Literati nor the Musicians of that country are quite satisfied with the Author's decisions, or his manner of treating the subject. In the first place, he is a Spaniard, and partial to the poetry of his own country; and in the next, he is not allowed to be either a practical musician sufficient to judge of the composers whom he mentions, except by tradition, or deeply read in the history of the art, or the professional talents of individuals. He writes, however, with elegance and fire, particularly in speaking of Lyric Poetry, which he seems to feel with much more enthusiasm than music. But disdaining all discussion of the theory or practice of the art, he confines himself chiefly to what he calls its *Rhetoric* and *Philosophy*.

In his preliminary discourse, Sig. ARTEAGA has characterized his predecessors in a summary way. He allows but four

\* See App. to Rev. vol. lxxvii. p. 547.

who

who have written expressly on the musical drama: *Quadrio*, *Algarotti*, *Planelli*, and *Napoli-Signorelli*. He calls the former,

\* A man of immense reading, but on whose learning, taste, or criticism, no dependence can be placed. He has filled half an huge volume of his *Storia e ragione d'ogni Poesia* with titles, dates, and names of authors, heaped promiscuously one on the other, in such a way as to frighten memory, and destroy the most determined patience. The celebrated *Count Algarotti*, in his *Saggio dell' Opera in Musica*, has manifested taste in his usual flowery style, enriched with all the embellishments of his own language, and of that of foreign countries. His reflections on the conduct of modern dramas are generally elegant and judicious; but he has not sufficiently mounted to the source and principles of the musical drama, to deserve the name of a complete critic. The *Cavalier Planelli*, in his *Trattato dell' Opera in Musica*, is more profound, learned, systematic, and consequently more useful; embracing the object of his work in its whole extent. Yet, notwithstanding it is the best didactic book on the subject, it seems as if his reflections on lyric poetry were neither so just nor deep as the rest of his performance, nor has he sufficiently distinguished opera from tragedy; and he fails still more in the historical than in the critical part.

\* *Il Dottor Pietro Napoli-Signorelli*, in his *Storia critica de' Teatri*, disappoints his readers in speaking so little of modern times, after being so diffuse on the ancient. This brevity has led him into hasty and ill-founded decisions on national merit, and inaccurate statements of facts. All these defects, however, have not prevented the Author from producing a learned and captivating book, nor his readers from hoping that he will soon publish his *Sistema drammatico*, which he has promised, and which will perhaps furnish those lights for which we vainly seek in his History.

This last period and character are wholly omitted in the second edition; previously to the publication of which, a controversy broke out, and was carried on with some asperity, between the Spaniards and Italians, concerning the antiquity and comparative excellence of the dramatic productions of their several countries. *Napoli Signorelli*, who had spoken irreverently of the Spanish dramatists, in his *Critical History of ancient and modern Theatres*, awakened Spanish patriotism, and gave birth to a work entitled *Saggio Apologetico*, or an Essay in defence of the Spanish Drama. This was immediately answered, with considerable abilities, by *Napoli Signorelli*, in his *Discorso Storico-Critico*, of which the reasoning and facts are enlivened with so much wit and sarcasm, that the Spaniards are less likely to forgive the author for being right than wrong. This seems to account for the suppression of *Arteaga's* eulogium on *Signorelli*.

The first chapter contains a well-digested analysis of the Musical Dramas, pointing out the specific difference between them and other kinds of dramatic compositions. The author says truly, that the word OPERA cannot be heard without reminding

ing us, not of a single uncompounded production, but an aggregate of poetry, music, and decoration. He has not admitted, among the constituent parts absolutely essential to a musical drama, *Dancing*, which many spectators regard as the first requisite: but *ballets* being seldom analogous or incorporated in the texture of a drama, he regards them in no other light than farces or *intermezzi*. In every other dramatic composition, Poetry is the absolute mistress and sovereign, to whom all things else are subservient; but in the Opera she is not the queen, but the companion of music and decoration, partaking of their fate, whether prosperous or unfortunate. So that all subjects of poetry, which do not contribute to please the ear and eye, are banished from the Opera. But music being generally regarded as the most essential part of this kind of drama, poetry must be subordinate to its powers and effects.

The union, therefore, of music with poetry, is the characteristic difference between an opera and a tragedy or comedy; nor is the union so absurd as is often pretended, on account of the necessity of heroes and heroines rejoicing, grieving, conversing, and reasoning, in song. It is but transferring the sentiments of the poet from speech to melody, a more sweet and sonorous language.

What the author says concerning the necessity of avoiding long discussions, moral sentences, or subtil arguments, in a musical drama, is reasonable and convincing. The progress of the piece should be rapid; for if the poet becomes circumstantial, both the composer and performer will find it extremely difficult to excite in the audience that degree of interest and passion which amounts to rapture; there should be an easy and quick transition from one situation to another, unincumbered with trivial circumstances; and an artificial combination of lively and pathetic scenes, in which the few words that are used, want no other comment or illustration than what is in the power of music to furnish. It is for declamation in tragedy to multiply words and embellish circumstances, and for the musical dramatist to aim at precision in sentiments and rapidity of plot. *Merope*, in the French tragedy, makes a long and eloquent speech to *Polyphontes*, in calling for her son; but *Metastasio* makes a mother, in similar circumstances, explain herself in four lines:

*Rendi mi il Figlio mio, &c. \**

It is the painter's business to seize one interesting moment for the subject of an historical picture; and the poet and com-

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\* When Mattei sung this air on our stage, in the opera of *Circe riconosciuta*, it had an effect which it would be difficult to produce by 400 lines of declamation.

poser

poser should be equally careful in selecting the precise point of time when an air is to be introduced in the scene of an opera.

The frequent change of measure, situation, and sentiment, in lyric poetry, is essential and necessary to its genus. Music is the language of passion, and the augmentation and refinement of the cries of nature, harmonized, and divested of the harsher and more violent effects; adopting such only as penetrate the hearts without shocking the ears of the audience.

Playful and placid images, however, may likewise have admission in the lyrical complaints of lovers; such as in *Metastasio*:

*Placido Zeffiretto*  
*Se trovi il caro oggetto,*  
*Digli che sei Sospire,*  
*Ma non gli dir di chi, &c.*

Gentle Zephyr, if you spy  
 The charming object of my flame,  
 Tell her you're nothing but a sigh,  
 Yet say not from whose breast you came.

Or in *Quinault's* *Idis*:

*Le Zéphir fut témoin, l'onde fut attentive*  
*Quand la nymphe jura de ne changer jamais,*  
*Mais le Zéphir léger & l'onde fugitive*  
*Ont enfin emporté les sermens qu'elle a fait.*

Gay Zephyr was witness, attentive the stream,  
 When the fickle nymph swore that her love ne'er should fade;  
 But restless alike, *change* a blessing they deem  
 And have hasten'd away with the vows which she made.

The immense distance between the pity and affection of

*Misero Pargoletto*;

and the horror and dread of

*Chi mai dell'Erebo, &c.* in *Orpheus*, points out the numberless shades of passion, and endless variety at which musical expression may aspire, without quitting its own limits and native powers.

He says that

'Song being the voice of passion, whoever sings is in some measure out of his calm and natural situation; as a man in a sudden transport is said to be out of his mind or senses. So that musical language can never be compared with common speech, unless with such as a man would use on extraordinary occasions. At least we may allow the lyrical language to be highly figurative, in order to express and lead to those effusions of sentiment and passion which uncommon situations require. Indeed *Metastasio* seems to have been the first and almost the only lyric poet who has known the true and genuine bounds of musical imitation and expression.'

To this opinion, as lovers of music, we readily subscribe; and further, will venture to add, that the writings of that exquisite poet are so happily calculated to display the varied measures and powers of vocal melody, that its symmetry and refinement, during the present century, are perhaps more indebted to his versification, than to the genius and labours of all the composers who have made it the vehicle of their strains.

We have dwelt the longer on this part of the work before us, as it seems better executed than the rest, and more worthy the attention of our own lyric poets.

The II<sup>d</sup> chapter contains a history and eulogy of the Italian language; but the chief and best part of what the Author says in favour of its vocal properties, is copied from *Roussseau's Lettre sur la Musique Française*, without once condescending to name him, though other musical and philosophical critics are cited, such as *D'Alembert*, *Buonmattei*, *Bourdelaet*, *Bettinelli*, *Eximeno*, *Gravina*, and even Father *Bobours*, whose weight in the dispute will not turn a straw.

In Chap. III. he makes the same furtive use of Dr. Burney's property, in speaking of *Guido*, *John de Muris*, and *Franco*, and of Father *Menesbrier's*, in his account of the origin of mysteries and moralities.

Chap. IV. he gives a sketch of the invention of secular music, and the first application of music to modern languages, but seems wholly unacquainted with the works of old masters, or the periods when they flourished, of which his account is very inaccurate and confused.

Chap. V. An account of the first attempts at dramatic music in Italy, compiled chiefly from learned men, ignorant of music; nor does he seem to know of what kind of music the first operas consisted.

In the VI<sup>th</sup> Chap. after silently transcribing *Roussseau's* Reflexions on the Fondness, during the last Century, for Ancient Mythology and the Marvellous, and the puerile Passion of the Italians for Machinery, when the author has the courage to say, *tal fu A MIO GIUDIZIO*, 'such was, in my opinion, the origin of the wonderful in musical dramas,' he loses all our esteem, and makes us unwilling to allow him the least merit of originality. If we had never read before what is contained in this work, we should have regarded it as one of the most ingenious that music could boast.

Chap. VII. gives an account of the numerous attempts at the musical drama in Italy, and several other parts of Europe, during the last century.

Chap. VIII. The author returns to the *machinery* and *marvellous* of the operas that were occasionally represented in the several courts of Europe, in celebration of royal marriages, and other

other festive events. The descriptions of many of these splendid exhibitions have been taken from *Pere Menestrier's* Treatise *sur les Dramas en Musique*; but without naming him. Practical music all this while made but a small progress. The Flemish style of *Fugue*, and elaborate contrivance, still subsisted, except on the stage, and there, neither genius nor science appeared during the first fifty years of the musical drama. Signor ARTEAGA has got the names of several musical writers at the end of his pen, and has sometimes read the preface and index of a musical tract, but seldom more. He knows nothing of their intrinsic musical merit. If they are eminent scholars, and write in a good style, it is taken for granted that their reasoning is good. All the prejudices of *Isaac Vossius* and *Bapt. Dani* in favour of the ancients, and the pedantry of *Meibomius* and *Bontempi*, are regarded as oracular, while the compositions of *Carissimi* and *Stradella* seem to be little known to him.

In speaking of the origin of the opera *Buffa*, he unluckily instances two dramas, which have not the least title to the name of opera. The *Anfiparnaso* of *Orazio Vecchi*, which *Maratori* and others have styled the first comic musical drama, was sung throughout in *chorus*, without solo airs or recitative; and *le Raminga*, which was a satirical morality, or comedy, wholly declaimed without music. In this chapter he likewise gives a list of early opera singers, whom he merely names, without attempting to describe or discriminate their several talents: the very defect which he has censured in *Quadrio*.

The title of Chap. IX. is very alluring: 'The golden age of Italian Music. Progress of Melody. Great Italian Composers. Celebrated Schools of Singing and Playing, with their different Characters.' These are splendid promises, which we must allow the author to have taken some pains to fulfil. But the want of practical knowledge in counterpoint, singing, and playing on instruments, as well as in musical chronology, has rendered this chapter the most confused and unsatisfactory in his book. His information has been hastily acquired, and adopted without sufficient examination. The historical part is indigested, and the reflexions are more declamatory than scientific. There is eloquence and energy in his style, and in speaking of poetry a degree of enthusiasm that implies taste and feeling. His *Eloge* on Melody is animated. He gives the preference to music, as an imitative art, over painting and sculpture, 'the effects of which are only *skin deep*; whereas the most grateful imitation to the heart of man is its own sensibility. Melody penetrates the very soul, reminds it of its existence, stimulates its activity, and paints its most subtil and secret modifications.' His simile of *Pygmalion* and the god who animated his statue, is an ingenious encomium on melody. But what he says of sculpture seems more applicable to lyric poetry, which,



which, till animated by the propitious divinity Music, is but a cold marble figure. 'It is melody that confers on it the power of breathing, palpitating, timid looks, seducing sighs, ingenuous smiles, and all the indications of life which flattered the lover's hopes.'

'The art of singing, during his golden age, neither destructive of poetry as in the 16th century, nor aspiring at the warbling of birds, as at present, consisted in imitating the natural accents of passion'——&c. Here we have a string of mechanical reflections, which a man without ears or experience can make, as well as a judge and lover of music. Other parts of the author's book convince us that his feeling is not very acute, nor his judgment very profound. But such is the beauty of the language in which he writes, that when he recommends the study of 'expression, interest, illusion, and delight, those great sources of theatrical magic,' he is worth reading, though he often only repeats, in more musical and sonorous words, what has been said by others.

As Sig. ARTEAGA not only feels but understands poetry much better than music, the articles concerning the two principal melodramatists of Italy, *Apostolo Zeno* and *Metastasio*, Chap. X. and XI. are treated in a manner superior to the rest of the work. We shall therefore conclude this article with his character of those celebrated lyric poets.

He truly calls *Apostolo Zeno*

'An indefatigable man, an intelligent journalist, and a diligent collector, learned without pedantry, an unaffected antiquary, and the *Corneille* of the Italian lyric theatre.' Among the many enterprises by which he rendered himself useful to his country, one was the improvement of its drama. He undertook to correct the licentious, or rather meretricious, manners; with which it was infected; and in the vast field of history with which he was acquainted, wherever he found examples of patriotism, a love of well-earned glory, steadfast friendship, constancy of affection, compassion, fortitude, prudence, courage, and other human virtues, he displayed and rewarded them on the stage. These he painted discriminately and happily, after he was 60 years of age, though his general employments were very remote from poetry. His style is correct and compressed, his invention various, the conduct of his pieces superior to all that were produced before him, and the whole supported with regularity. Sacred subjects were particularly well treated by him in his oratorios, and such decency and decorum observed as were unknown to his predecessors, though sacred dramas had been written from the time of *San Filippo Neri*; but till now they had been abandoned to mean and trivial writers. *Apostolo Zeno* clothed the sacred subjects which he treated, with a dignity worthy of the Holy Scriptures, and, till the time of *Metastasio*, Italian ears had not been accustomed to such nervous and robust poetry. But with all his excellencies, this poet is very far from having attained perfection. He should rather be called

called a man of talents than genius ; and there is as much difference between his poetical compositions and those of *Metastasio*, as between the prospect of a rich and beautiful country by moonlight, and in a bright and clear morning during the month of May. The haste with which many of his dramas were produced, for, according to *Maffei*, some of them were written in a week, led him into inaccuracy and inelegance of style. Not considering the rapidity of incidents necessary on the lyric stage, he has crowded as much business in a single scene, as would furnish materials for two or three entire dramas, and this ever occasions languor and tediousness, not only in the action, but in the music of the piece. Nor was he gifted with an ear sufficiently delicate ; as not only his recitatives are harsh, but some of his airs. We meet with a few, however, now and then, that seem to have been cast in the *Metastasian* mould. His names are uncouth and unfortunate, and his scenes of passion not philosophically painted.

What the author says, at the end of this character, concerning machines and decorations in the lyric theatre, is luminous, and worthy the attention of opera managers, throughout Europe :

‘ During *Apostolo Zeno's* time, dramatic perspective and decoration were greatly reformed in Italy by the famous *Bibbiena* of Bologna, who, quitting mythology and fantastic forms, gave true representations of nature : rapidity of change, intelligent disposition of lights, and, above all, that great help to illusion, of leaving something to the spectator's imagination. The great secret of the fine arts is to present objects in such a manner that fancy shall not finish with perception and the limits of the senses, but shall always have something left to be imagined, which can neither be seen by the eye nor heard by the ear. Thus deviating sometimes from the right line of perspective at the extremity of the view, excites the industrious and restless imagination of those who are at the most remote parts of the theatre. This put an end to the reign of childish machinery, and melody began to shine with a splendor which it had never known among the Greeks. However, to render it complete, it wanted still the great *Metastasio*.’

The taste, eloquence, dignity, and propriety of character, in the works of this exquisite poet, are praised by this author with energy and feeling ; but, says he,

‘ That which above all forms his peculiar characteristic, which renders him the delight of souls gifted with sensibility, and which chiefly commands the gratitude and tears of his readers, is the art of moving the affections. His eloquence is what Horace calls the *lent tormentum*, applied to the heart. And for this matchless quality, the author was allowed, in speaking of his own lyre, to say :

‘ *Quella cetra ab pur tu sei,  
Che addolce gli affetti miei,  
Che d'ogni alma a suo talento  
D'ogni cor la via s'apri.*

‘ 'Tis thine, companion of each lonesome hour,  
The sweetest pleasures to impart,  
Thy tones o'er ev'ry feeling soul have pow'r,  
And find the way to ev'ry heart.

‘ No

' No other poet in, or out of, Italy, is comparable to him in this particular. *Racine* only, is, perhaps, able to dispute the prize with him; and some will allow the French writer higher finishing in his scenes, greater truth of expression, characters stronger marked, more theatrical, plans better arranged, scenes more connected, and passions better traced and supported. But without denying these excellencies to *Racine*, considering the different species of writing, it does not seem easy to determine the question between them.

' Tragedy is designed to operate on reason and the heart. Hence the texture of scenes, variety of action and pomp of dialogue, require particular elaboration; and in all these *Racine* is admirable. The opera, inseparable from music, song, dance, and magnificent decoration, has for its object not only to satisfy reason, but to delight the ear and please the imagination. Hence, to render the style more lyrical, there should be greater theatrical illusion, less complication in the plot, more contraction of circumstances, and greater rapidity of change from one situation to another, in order to render the action more interesting and brilliant: all which the imperial laureate has so happily accomplished, as to enable Italy to oppose its *Metastasio* to any poet which France can put in parallel against him.'

Signor ARTEAGA next considers *Metastasio's* manner of treating the passion of *Love*.

' Before his time, the romantic ideas of chivalry, which exalted every female into a divinity, and the ideal passion of Plato, supplied books and poets with unnatural, impracticable, and abstruse notions of love, till *Ariosto*, *Aretino*, and others, erected the standard of sensuality and voluptuousness. This prevailed for some time, till opposed by *Bembo*, *Speroni*, *Castiglione*, &c. who tried to bring mankind back to Platonism, and to make the celestial virgin, Chastity, who had served *Petrarca* for a model, descend once more on the earth. But this spirit penetrated no further than songs and dialogues. The age, wholly devoted to licence and voluptuousness, was abandoned to the government of poetical fables, and the romantic passion of knights-errant; and the visionary reasoning of these idle writers was sent to the regions of the moon, where the senses of Orlando, the services of dependants on the great, the speeches of politicians, with female tears, and the hopes of courtiers, have so long been preserved.

' *Metastasio* has happily steered between the extremes of spirituality and sensual imagery, by purifying passion and combining reason with sensibility, and the attractions of virtue with those of beauty. The extreme delicacy and purity of his sentiments on all subjects are such as encourage the most chaste, spotless, venerable, and dignified personages openly and avowedly to read his works; in which, without the least offence to modesty, or insult to dignity of character, all may see their own situation artfully delineated. In perusing *Metastasio*, men find a faithful copy of that original which is in their own breast; and women, the surprising power of that beauty which governs mankind.—No writer has possessed so large a portion of the eloquence of the heart as *Metastasio*. His strokes of passion are always those of a great master: at once clear and profound, tender and sublime. Sportive as *Anacreon*, delicate as *Tibullus*, insinuating

as *Racine*, and great and laconic as *Alcæus*; uniting with the melody of the Greek lyre, the force of the Romans, the urbanity of the French, and the sensibility of the Italians—*Metastasis* will be always the great luminary of his nation, and the first lyric dramatist in the universe. Greece would have deified him, as it did *Linus* and *Orpheus*.’

## A R T. XVIII.

LOUIS ERNESTE, *Duc de Brunswic et Lunebourg, &c. Rapport authentique de la Conduite qu'on a tenue à l'égard de ce Seigneur, &c.* i. e. An authentic Account of the Proceedings relative to the Duke of Brunswic, during the whole of his Administration of the important Offices of Field Marshal, Tutor to, and Representative of, William V. Prince of Orange and Nassau, &c. By AUGUSTUS LOUIS SCHLÖZER, LL.D. Translated from the German, by C. JEROME. 8vo. 2 Vols. Gotha\*. 1788.

**P**ARTY spirit, or faction, may not unaptly be termed the *opprobrium* of government; since the best-regulated states have been at all times obnoxious to it. In different constitutions, indeed, the disease appears with a different degree of malignity. In one it may be deemed a *simple affection*, while in another it is the *fever of the mad*. The opposition in the Dutch republic, for instance, is founded on very contrary motives from those which actuate the protesting members of the British parliament: with these it is a matter of *principle*, with those it is a palpable *crime*. For it is an undoubted fact, that in England, nothing is at any time endeavoured to be wrested from the Prince: his privileges are sacred and inviolate, while in Holland, the very men who are appointed to a share in the executive government, have generally been the first to aim at the annihilation of the higher power—in other words, to compass the destruction of that chief magistrate, whom it is their incumbent duty, both morally and politically speaking, to assist, defend, and protect.

Many of the political feuds which have so long distracted the republic of Holland, are reported, by the mal-content party, to have been in a great measure occasioned by the perverseness and obstinacy of the Duke of Brunswic, who (say they), after an unsatisfactory administration of many years, and when called on by the people to resign his employments, in consequence of the odium he had generally incurred, refused to comply; appealing to the Prince of Orange, whose minister or counsellor he had long been, for a vindication of the whole of his proceedings.

To set the entire matter in a proper light, and thence to prove, or to endeavour to prove, the innocence of the Duke of

\* Imported by Mr. Dilly in London, price 10 s. 6 d.

Brunswic,

Brunswic, as to the accusations brought against him, is the professed object of the work before us.

‘It contains,’ says the Editor, ‘an authentic and chronological relation of the conduct of Lewis Duke of Brunswic, from the year 1750, the time of his first arrival in Holland, until 1784, the period of his final departure from it: together with a large collection of papers illustrative and explanatory of the whole.’

This publication opens with some letters, written anno 1748-9, by the Stadtholder William IV. to the Duke of Brunswic, at that time in the service of the Imperial court, inviting him to assume the charge of the army of the States; to which proposition, after many solicitations, he acceded. These are followed by a short account of the ‘glorious administration’ of the Duke; that is to say, from the death of William IV. at whose desire he undertook the management of affairs, until the accession of the Prince his pupil.

We must here take occasion to observe, that immediately on this event (the majority of William V.), the Duke of Brunswic manifested a craft and subtlety in his proceedings, highly derogatory from his honour. His power, as *Regent*, had entirely ceased; he therefore caused an instrument to be prepared, in which, by a formal convention, the Stadtholder agrees to receive and entertain the Duke as minister and counsellor in all affairs of state, declaring him amenable to no person or body of men whatever, during the Stadtholder’s life; and granting him, at the same time, a general indemnification for the whole of his conduct in case of his (the Prince’s) demise. This famous compact of the Duke’s, and which indeed is nothing less than sharing in authority with the Prince of Orange (a privilege which the Stadtholder, constitutionally speaking, *could not grant*, and which the minister *could not receive*), gave particular umbrage to the Hollanders, and has been the foundation of a criminal charge against the high contracting parties. Why, say the people, was not the Duke of Brunswic appointed Privy Counsellor to the Stadtholder, and in the usual forms? To this his Highness makes answer—*Il ne convient pas qu’un Duc de Brunswic porte le nom de conseiller privé d’un Stadtholder de Hollande*. The haughtiness of this reply, together with the contempt so openly manifested in it for the Stadtholder, shews at once the temper and disposition of the man. But this assumption of the princely power (for it is ridiculous to think of explaining it away), if not altogether *criminal*, as the high republican party have styled it, is certainly *condemnable* in no small degree. He must have known that the measure was unconstitutional, and, with a very little foresight, have concluded that it would ultimately involve both the Prince and himself in disgrace. But the Duke was blinded by ambition, “vaunting

ambition which o'erleaps itself,"—for, whatever his Highness may have thought of the matter, he would have acquired much more reputation in the post of Privy Counsellor to the Prince of Orange, than he could possibly be entitled to as *Co-Stattholder*, the station which he, very impolitically, so long enjoyed.

Thus much may suffice with respect to this very unpopular act. We are next to consider the situation in which the Duke unfortunately stood toward the close of the year 1780, when the States of Amsterdam presented a memorial to the Prince of Orange, in which the minister was represented as the primary cause of all the troubles so long subsisting in the republic, by reason of his pernicious counsels; and in which they formally demanded his dismissal. With this demand the Prince refused, in positive terms, to comply. And here we cannot but remark, that the Duke of Brunswic, finding the voice of the people against him, should, however upright his intentions, and however greatly he might have the welfare of the nation at heart, have thrown up his employments without delay. To this he would perhaps have answered, that such a proceeding must be considered as a tacit acknowledgement of guilt; or that it were cowardly to abandon his post, when acting honestly and for the public good.—The latter consideration, however, will only hold with respect to the first magistrate.—It was not an ordinary *faction* which had attacked him; the magistrates of the principal cities had voted for his proscription. We contend not for the justice or reasonableness of their requisition on the score of *criminality*. They certainly exhibited malicious charges against him, particularly that of *an attachment to England and its interests, without any consideration for, or attention to, the welfare of the Dutch*\*. This charge, we observe, was wholly unfounded.

But

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\* The Duke of Brunswic is said to have retarded the preparations for war at the time of the rupture with our court in 1781. But however this may be, it is notorious that, whenever opportunity served, he made a partial advancement of his countrymen (the Germans) to places of honour and profit, to the almost total exclusion of the natives, particularly in the army department. The hatred which he thereby incurred, will be seen by the following extract from the work of a very ingenious and well-informed writer:

“The spirit of discontent at length rose so high, that once at a review of the regiment of guards, which the Duke himself commanded, no less than seventeen balls were fired at him by some of the privates, who, incensed at the injustice with which they conceived that they and their fellow-soldiers and their fellow-citizens were treated by him, loaded their pieces with ball in order to destroy him; by which, though he escaped unhurt, some officers were killed, many were wounded, and among the rest the Baron *Pic Van Zoulen*, a Colonel in the army, a nobleman of Guelderland, and Chamberlain

But when he answers, that he would not abandon the Stadtholder to the fury of the storm with which he was threatened, his answer is no way satisfactory. It seems to imply an extravagant idea; an idea, that no man could be found of equal abilities with himself to become the counsellor of William the Fifth. We must here be allowed to repeat, that in every point of view he appears to have been wholly wrong.—A contrary conduct might have conciliated the affections of the people to their Prince;—we speak not of the *aristocratical*, but of the *democratical* party, by far the most reasonable one. Such a conduct, we say, must have done him honour, because it would have shewn an inclination to establish the public peace, independently of any personal consideration or advantage whatever. Nay, considering the matter in the very light in which the Duke himself has placed it, that is, acknowledging that the magistrates who opposed him were likewise *traitors to their country*, he should still have retired from his post, on the well-known principle of the poet †; for, we must again observe, it is not with the *Minister* as with the *Prince*. It is the duty of the former to yield to the remonstrances of the people (for it may be remarked, that the people, collectively taken, are seldom totally wrong); and of the latter, to remain unmoved by popular fury. It is his to brave, to withstand its utmost rage. It is his, in fine, to “*ride in the whirlwind and direct the storm.*” That is, so to direct it, as that it shall be as little injurious as possible to the state. The minister of whom we speak was not, indeed, to be ranked among the *novi* of the land; neither had he been advanced to his office suddenly, and *per saltum*, as a celebrated statesman of the seventeenth century expresses it;—he had been entrusted with business by the Prince’s father; and hence, we presume, he conceived the injury done to him was the greater. But we must remember, that the longer his administration continued, the better were the people enabled to judge of it, and, consequently, of the propriety and even necessity of his removal ‡.

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berlain to the Prince of Orange.” *Introd. to the Hist. of the Dutch Rep.* \*

Much of the clamour raised against this nobleman was on account of his being a foreigner. It was insisted on almost all hands, that he never had, and never could have, the real interests of the country in view.

\* See Review for November 1788.

† “When vice prevails, and impious men bear sway,  
The post of honour is a private station.” ADDISON.

‡ This long-solicited removal at length took place. The Duke left the Hague in 1782, at the pressing instances of the Stadtholder; and in 1784 he voluntarily resigned his employments, after having resided in Holland thirty-three years and ten months. He died in 1788.

M. SCHLÖZER, in the course of his work, has frequently likened his hero to Phocion, but not very happily. The Grecian stood up for the rights of the people, the German was apparently an enemy to them. Plutarch, in his life of Timoleon, observes,

“ Two of their popular orators, Laphistias and Demænetas, attacked Timoleon ; and Demænetas, in a full audience of the people, laid several things to his charge which he had done while he was General. To this he made a spirited reply ; but shortly after retired from his command, unwilling to be concerned in the broils and tumults of Greece, or to expose himself to the public envy, that fatal rock which many great commanders run upon, from an insatiable appetite of honour and power.”

The conduct of this renowned General might have served as a model for the *German Prince*. We mean not, however, that he should have sat down quietly with the stigma set on him ; exactly the reverse,—And his secession must have answered a two-fold purpose : it would have satisfied the people, and afforded the better opportunity of vindicating himself from the charges preferred against him by his *enemies*.

But however rigidly, however severely, we may be inclined to judge of the usurped power of the Duke of Brunswick, and consequently to vindicate the magistrates in their proceedings against him, we yet are unable to pardon the behaviour of those magistrates toward the descendant of the illustrious house of Nassau : a Prince, whose privileges (while he himself infringes not the fundamental laws of the state) should be strenuously supported by every lover of order and good government ; and who should be carefully protected against the fickleness and instability of the Hollanders ; a fickleness which has so repeatedly shewn itself on the subject of the Stadholdership ;—for though, in consequence of the troubles of the times, and finding themselves without a ruling power, or centre of union, they, about the middle of the present century, called William IV. to that high and important office ; they yet, within nine or ten years immediately succeeding, began to express their aversion from the establishment of such a power ; and ever since the year 1779 they have regularly continued their persecution of its present possessor. The difficulty and danger of ruling over such a people are easily seen. But the Prince's authority is once more acknowledged throughout the provinces ; and we sincerely hope that his right to exercise it will not again be impeached by the *majesté marchande* of Amsterdam (as our Editor has contemptuously styled its magistracy), or, indeed, by any of the other states.

ART.



## ART. XIX.

*Essai sur la Vie et le Regne de Frédéric II. Roi de Prusse, &c. ; i. e.*  
 A Sketch of the Life and Reign of Frederic the Second, King of Prussia. Intended to serve as an *Introduction* to the Berlin Edition of his Prussian Majesty's Works. 8vo. Printed at Berlin by Authority. 1788\*.

**W**ITH much satisfaction do we now receive, from the hand of authority, an account of the life and reign of Frederic the Great.

The work before us, which comes from the pen of the Abbé DENINA, a gentleman of eminence in the world of letters †, is chiefly confined to the political and military history of the Prussian monarch, and exhibits him in the double capacity of a statesman and a soldier. It is to be followed by another publication, intitled, *La Prusse Littéraire, ou l'Etat des Lettres et des Arts, sous Frédéric II.* in which we are to see him in his literary character. This, we doubt not, will be at once both curious and interesting; and we expect it with the highest impatience. With regard to the present volume, there is little in it which can properly be termed *new*; for the matters on which it touches have been repeatedly before the Public. Yet as it places the most important of those matters in a light very different from that in which they are usually seen, it will undoubtedly command the attention of mankind.

The Abbé commences this his sketch, (*Ebauche*) as he very modestly though not very properly terms it,—since the book deserves a much more distinguished title—with an abstract of the history of the House of Brandenburg: an history which we long since received from the pen of the King ‡ (though we did not then believe him to be the author), and which it is unnecessary to dwell on here. He then proceeds to give a relation of Frederic's battles; we cannot say, indeed, with all the “pomp and circumstance of glorious war,” but with a degree of clearness and precision which will no doubt be satisfactory to the *general*, if not to the *professional* reader. His majesty's right to some particular provinces in Silesia, is fully and incontrovertibly proved: the causes of the seven years German war are inquired into, and stated with fairness; and the partition of Poland (that commonly reprobated measure) appears to be not only *defensible*, but even to have been a work of *necessity*;—a necessity occasioned

\* It is imported by Messrs. Robson and Clarke in London.

† See, particularly, our account of his *Revoluzioni d'Italia*, Rev. vol. xliii. xliv.—Of his work on the Ancient Republics of Italy, Rev. vol. xlix.; and of his *Istoria politica e letteraria della Grecia*, Rev. vol. lxvi. See also Rev. vol. xlv. p. 414.

‡ See Rev. vol. iv. p. 201.

by the actual state of the country, torn as it was by civil dissensions, and eager to change its masters.

We have already delivered our sentiments on the preceding particulars with frankness (see Rev. for December last, p. 485, *at seq.*), and are happy to find them every way coincident with those of the present well-informed, and, generally speaking, impartial narrator\*. It is therefore needless to speak more fully to them, except in one particular instance.—It is urged, by the enemies of Frederic, that his infraction of the articles of the treaty of peace as settled at Dresden in 1745, is altogether unjustifiable: for that though the courts of Vienna and Saxony had entered into a confederacy for their mutual defence, and in opposition to the power of the King; yet the *casus fœderis* being always with proviso of an attack on the part of Prussia, it remained entirely with that power either to maintain or dissolve the peace. But this stipulation, this conditional article, as M. DENINA has well observed, exhibits merely the shadow of justice; for what could be more easy, whenever those courts were disposed for war, than to drive the King to extremities, and force him, as it were, to become the aggressor? Nay, such, in fact, was the conduct of the Empress-queen; for when Frederic, alarmed at the warlike preparations of the court of Vienna, and having ac-

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\* We observe with no little pleasure, likewise, that this writer entertains the same opinion which we have taken up respecting the Baron Trenck; (see Rev. vol. lxxix. p. 255); and that, as was the case with us, from nothing but a perusal of his history as penned by the Baron himself. His words are to the following effect: ‘M. de Trenck assures us, in his Memoirs, that the accusation brought against him of holding a traitorous correspondence with the enemy, was altogether unjust. Be this, however, as it may, those very memoirs sufficiently prove the necessity which the king was under of arresting the Baron, whom he carefully kept in prison during the whole of the wars in which he was engaged.’ Setting aside the *traitorous* part of the business, in the first instance, and considering him as punished for a misdemeanor only, (though it must not be forgotten that after his escape from confinement at Glatz, he took up arms against his sovereign, and for which, by the way, a less merciful sovereign would, on seizing him, have taken his head)—the matter is simply this. The King of Prussia and Baron Trenck were contending for *consequence*; (a notable contention!) neither being willing to submit to the other. Such, however, is the fact. “I would not ask pardon of the king; my resolution increased his obstinacy. But in the discussion of the cause, our power was very unequal.” *Life of Trenck*. We cannot better illustrate this fact than by quoting an old saying, *When two men ride upon one horse, one of them must ride behind*. So says honest Dogberry. Baron Trenck was for riding foremost; with what propriety we leave to the reader to judge.

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tually in his possession copies of the papers of the secret negotiations and conspiracy entered into against him with the court of Saxony, and which he had obtained by means of bribery\*:—when, we say, he demanded from Maria Theresa a formal declaration of her intentions, at the same time offering, if she would discontinue such her preparations, to bind himself by the most solemn engagements, to a due observance, on his part, of every particular in the articles of the aforesaid treaty, she gave him an haughty and unsatisfactory answer, at the same time augmenting her army, with a diligence and rapidity rarely seen.

As Frederic has been censured by many for his seeming predilection for war, we will lay before our readers the sentiment of the great Lord Bacon on the subject of *necessary wars*: a sentiment which may properly be considered as a state maxim, founded, as it undoubtedly is, in *truth*.

“No body can be healthful without exercise, neither natural body nor politic; and certainly to a kingdom or estate a just and honourable war is the true exercise. A civil war indeed is like the heat of a fever, but a foreign war is like the heat of exercise, and serveth to keep the body in health: for in a slothful peace both courages will effeminate, and manners corrupt.”

That the Prussian monarch would be *aut Cesar aut nihil*—in other words, that he strove to be *supreme* in all things (though from a very different principle to that which actuated the Roman, in his career of glory)—is evident from the whole of his history. It should at the same time be remembered, as is just before hinted, that there are two kinds of ambition: one which has virtue for its basis, and another which is established in vice. The first is an undaunted spirit leading to great and honourable undertakings: the second is merely a restlessness which repines at the successes of others, and originating in nothing but a love of conquest and tyrannic sway. But enough of this. We will now dismiss the *hero*, and attend to the *man* and the *king*.

The political, legislative, and commercial history of Prussia, is, in the present volume, detailed with admirable perspicuity and neatness. It is here, indeed, that the character of Frederic rises on us, to an astonishing height! Nothing that could be any way conducive to the welfare and happiness of his people, appears to have been neglected by him. Himself a lawgiver; himself a director and referee in judiciary proceedings; scarcely any one had ever occasion to murmur at his ordinances, or at his final decrees. In a word, his humanity, and love of justice, together with his attention to domestic regulation and institutions of every kind, are almost sufficient to make us enamoured of despotic power, while, as Englishmen, we can have

\* See a paragraph or two from these papers, in Rev. for Dec. last, p. 488,

nothing to say in its commendation. We may, however, observe, as we proceed, that as it is only in a limited government that the subject can be truly *secure*, so it is only in an absolute one that the sovereign can be truly *great*. How unbounded, then, should be our praise of him, who having the *power* and the *privilege*, and, it may be, occasionally, the *temptation*, of doing *wrong*, is only ambitious, in proportion to the greatness and extensiveness of that power, of exercising *right*!

Though it is the intention of M. DENINA to give the literary history of Frederic, and of the *Literati* with whom he associated; he yet, in the present performance, has touched on the merits of the King as an author, and on the state of learning in Germany, with no inconsiderable degree of acuteness and care. His majesty's attachment to the literature of France is accounted for on just and rational principles; as originating in refinement and elegance of taste, and not in whim or prejudice of any kind. The Abbe acknowledges that his royal master was as well acquainted with the German language as most of the princes of the country; but that it was impossible for such a man as Frederic to be pleased with its writers, whose works, with the exception of only five or six, were, at the time of his accession to the throne, considered as the dullest and most insipid in the world. We now, however, begin to perceive, among the German authors, the emanations of genius; and the examples of a GESNER, a KLOPSTOCK, &c. will probably lead to something which may place them above the rank of simple *glossateurs*, as our author terms them; the only line in which they have hitherto been principally known.

After the King had settled the peace of Dresden, he composed his History of the House of Brandenburg, &c. and at nearly the same period he revived the *Academie des Sciences*\*, founded by Frederic I. and which had been abolished by his son and successor. On his attention to the advancement of literature and science, M. DENINA justly observes, that, amid the most weighty and important concerns of state, his majesty never entirely relinquished his literary pursuits.

In what manner Frederic had offended his father, who, it may be remembered, earnestly laboured to bring him to the block, has never been thoroughly known. His intention of quitting Berlin, and for which he was unexpectedly arrested, must have involved in it something of a criminal nature; since his younger brother, Augustus William, was the favourite of the King, who, in consequence of such his partiality, had frequently

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\* *Leibnitz* was originally at the head of this institution, and, afterward, *Maupertuis*. On the death of the latter, the King himself became its president.

urged Frederic, as M. DENINA assures us, to resign to him his pretensions to the crown. A simple removal from the court or kingdom would therefore, it is highly probable, have been rather agreeable to the monarch than otherwise: at any rate, it could scarcely have exasperated him in such a manner as to induce him to institute a formal process against his son, and to shew himself particularly desirous of taking his life.

It is remarked by M. DENINA, that one of the commissioners appointed to the trial of Frederic, and who voted for his decapitation, lived unmolested by him in Prussia for the space of thirty years after his accession to the throne: a circumstance at which many have expressed their astonishment. But in this we perceive an extraordinary greatness of mind. 'He had, indeed, a sort of precedent for this moderation, in the conduct of the nephew of Louis XIV. who, when asked, on his assuming the regal power, why he did not resent the behaviour of certain persons toward him when only Prince,—replied, that *it would ill become the regent of France to take vengeance for injuries done, or endeavoured to be done, to the Duke of Orleans*. A fine example of self-command, and well deserving the attention of kings!

The king of Prussia's love of authority, as recorded by M. DENINA, is very remarkable. He never used the expression, *by and with the advice of our council*, as is common with other monarchs; he even appears to have been unwilling to share his power with his Creator, since, in every act and deed in which the specification of his titles was necessary, the words *by the grace of God*, as employed by his predecessors, were uniformly omitted.

Wholly devoid of religion, and indeed in no sort pretending to it—for hypocrisy was not the vice of Frederic—he had a truly tolerant spirit. He was alike the favourer of every sect.—And in return for this toleration, says the Abbé, somewhat pleasantly, he required nothing more than that they should tolerate his incredulity. Thus much is certain, whatever may have been insinuated to the contrary, that he never interrupted them in the exercise of any of their religious duties. He piqued himself on being the friend and protector of all.

The Abbé DENINA, like many who have spoken of Frederic, talks much (and in terms of disapprobation) of his jealousy at every appearance of excellence in others, particularly in any line in which he himself was desirous of gaining renown. But they have never sufficiently distinguished between jealousy and envy, and on too many occasions have confounded them together. *Jealousy* is merely an emulative principle—*envy*, on the contrary, is a passion which aims at the destruction of the object with which it contends. The former is common to the noble mind, the latter is peculiar to the abject soul. The king of Prussia might be *jealous*, but *envious* he could never be. It may further be remarked, that

that in almost every action and every circumstance of his life, we perceive the spirit of ancient times. Hannibal concealed poison in the ring which he wore on his finger, in order to destroy himself, should he be taken prisoner. Frederic carried pills of corrosive sublimate in his pocket, and with a like design.

Let it not be imagined, from what has gone before, that we are so greatly dazzled by the splendour of this monarch's character, as to be wholly blind and insensible to its defects. Specks are undoubtedly discoverable in it;—yet being for the most part such as are common to human nature, we shall pass them without a comment of any kind: closing our account of him with a quotation from an elegant writer,—the same with which the Abbé has closed his book:

“ Think you that your father, the great Ulysses (said Mentor, addressing himself to Telemachus); Ulysses, who is a pattern, a model for the kings of the earth; think you, I would ask, that he is exempt from error?—from the frailties and imperfections of his kind? Entertain not the vain idea! yet, notwithstanding the several weaknesses, the various failings to which he is subject, the world has ever bestowed on him the most unbounded admiration and applause:—A thousand brilliant qualities cancel and obliterate them all!”

We cannot dismiss this article without observing, that the present volume has afforded us great pleasure in the perusal: yet as the Abbé DENINA has been generally engaged in the study of the *Belles Lettres*, it is highly probable that in the work entitled *La Prusse Littéraire*, he will appear to still greater advantage. He will have occasion to speak of many truly eminent men.

## A R T. XX.

*Oeuvres Posthumes de* FREDERIC II. *Roi de Prusse, &c.* i. e. The Posthumous Works of Frederic II. King of Prussia. 15 Vols. 8vo. Berlin. 1788\*.

THE works of a King form a rare phenomenon, at least in modern, and even in ancient times. Since the compositions of *Solomon*, we have had very few royal publications; and so much the better; for, however agreeably we may be struck with the brilliant singularity of *authorship* on the throne, yet, if it became a mode, it might bring *Kingship* a peg lower in dignity; and embolden Authors, perhaps Reviewers, nay even Booksellers, to form over-sordid ideas of the affinity of their vocations to Royalty. Some such notion lay perhaps latent in that maxim so often applauded by *Voltaire*, and his brethren of the quill, that mankind would be happy, if Kings were Philosophers, or if *Philosophers* were Kings.

\* Imported by Messrs. Robson and Clarke, in London.

However

However that may be, the publication before us has, in many respects, an undoubted right to our admiration. If it is also adapted to excite sentiments of a different kind, we shall not disguise them, in the proper time and place. It is really amazing to see fifteen volumes, containing not only political negotiations,—military science and exploits,—wise and acute observations on legislation and internal policy; but also elegant productions of Attic wit,—grave discussions in the line of *minute* philosophy and metaphysics,—poetical performances,—a very extensive epistolary correspondence on subjects of polite literature and useful arts,—and all this issuing from the pen of a Monarch, who fought so many battles, conquered so many countries, and was his own excellent Prime Minister, Chancellor, Lord Chief Justice, &c. in the government of them all.

A work from such an Author, and enriched with such a variety of materials, must not be reviewed in a hurry, and will therefore occupy more than a single article in our Journal; and this the rather, as its bulk will prevent its being universally read, and as it contains many things which it may be useful for every one to know. Among these we may place the new, and, at least, presumptive proofs in favour of religion, arising from the unkingly and unphilosophical manner in which it is treated in a correspondence between the great FREDERIC and his philosopher D'ALEMBERT.

The first Volume of these *Posthumous Works* is introduced by a splendid Preface, in which the credibility, or rather the uncertainty, of general history, is discussed, the merit of historians and memoir-writers, ancient and modern, appreciated, and a peculiar degree of credit secured to the fidelity and accuracy of the history of his own time, transactions and campaigns which the Royal Author here lays before the Public. He sets out by telling us, without mincing matters, that 'most histories are compilations of *lies*, mixed with some truths.' He then observes, that of the prodigious number of facts which have been transmitted to us, those alone can be looked on as *certain* which have been the epochas of the rise or fall of empires; such as the defeat of Darius by Alexander, of the Carthaginians, Antiochus, and Perseus, by the Romans, and others of that kind. The civil wars of the Triumvirates are allowed, nevertheless, a high degree of credit, on account of the authenticity of the contemporary writers by whom these events have been related; and no doubt can be entertained concerning the downfall of the western and eastern empires, since it is well known how many kingdoms were formed from their ruins. 'But when,' continues *our Author* (if we may speak so familiarly) 'curiosity goes a-gossiping into a detail of the facts of these remote times, we are involved in a chaos of obscurities and contradictions, and find no clue to lead

lead us through it.—This is a reflection that bears hard on many voluminous compilations; and so it seems intended by his Majesty, who maintains that the whole history of the Lower Empire is a motley heap of fiction and darkness, excepting the Memoirs of the daughter of the Emperor ALEXIUS COMNENUS, who related the events of which she was an ocular witness.—It may be so;—but when wit, eloquence, panegyric, and satire, *agitate the mass*, as the poet says, and pervade agreeably *the enormous body*\*, we read with pleasure, or admire, without reading, by hearsay; and as the events are long past, and the greatest part of them interest us but little, we do not much mind whether they be certain or doubtful.

In more than one place in this Preface we are told that the work is designed for POSTERITY.

'This,' says the Royal Author, 'sets me free from the restraint of respecting those who are now alive, and observing certain *menagements* which are incompatible with the bold frankness of truth. I shall represent Princes in their natural colours, without partiality for my allies, or resentment against my enemies. I shall speak of myself only where it is necessary, and always in the third person, after Cæsar's example, to avoid *egotism*.'

In all this the King keeps his word to the full, and often more strictly than was expedient; but if he does not spare others, he is candid enough to turn, on several occasions, the severity of his censures on himself. He avows his faults in the cabinet and in the field: in the former they are very rare; in the latter they are the faults of a great genius.

As we are desirous to get to the work, we pass over in silence several things in this curious Preface, which would otherwise highly deserve notice. It abounds with acute and wise reflections on the duties of Princes and their ministers; on the principles on which wars ought to be undertaken and carried on; and on the rules which ought to be observed in the execution or the violation of treaties; though with respect to this last article, we think too much latitude is given for subterfuges and evasions.

The first and second volumes are entitled, *The History of my own Time*. This History is divided into fourteen chapters, of which we shall point out, successively, the contents.

In the first and *introductory* chapter, we have an account of the state of Prussia at the death of FREDERIC WILLIAM, in the year 1740.—The characters of the Princes of Europe, of their Ministers and Generals.—A view of their forces, of their resources, and of their influence in the affairs of Europe.—The state of the arts and sciences.—And the circumstances and mo-

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\* *MENS agitat molem & magno se corpore miscet.* VIRG.



tives that occasioned the first war between his Prussian Majesty and the house of Austria.

The greatest part of these objects are too recent not to be more or less known by the enlightened class of our Readers. They nevertheless derive a very interesting aspect from the manner in which they are here described. They are presented to us with that noble simplicity, that ease and elegance of diction, which distinguish the Commentaries of Cæsar; and this chapter unites, in a very high degree, instruction and entertainment, by the value of the materials, their luminous arrangement, beauty of style, and the *fine touches* of pleasantry that strike us, here and there, in certain epithets, similitudes, and turns of expression, which make the reader smile, without diminishing the kingly tone of the narration. The *great man* (for such certainly he was) writes, as he fought, with spirit, precision, and facility, we had almost added, with amenity.

We see here what the Prussian monarchy was, when FRE-DERIC II. succeeded to the crown; its revenues amounted to between seven and eight millions of dollars; its population to between two and three millions of inhabitants; its army to 76,000 men, of which 26,000 were foreigners. The savings of the late King amounted to near nine millions of dollars, which he left to his successor, with his finances in a good state of administration, but with scanty resources in the country for their improvement, as the balance of commerce lost annually above a million. Such was the fortune of our hero when he entered on the theatre of the world; and what he made of it, and in what state he left it, when he went behind the curtain, we all know.

In describing the situation of the states and powers of Europe, at his accession to the throne, he draws, with an able pencil, the portraits of the ministers and leading men who directed their counsels. These portraits are not all highly finished; but the predominant lines are sketched with energy and precision.—A few specimens of the Royal Writer's talent for moral and political painting will not, we think, be unacceptable to our Readers.

The Emperor CHARLES VI. had received from nature the qualities which constitute a good citizen, but not *one* of those which form a great man. He was generous, but without discernment. He was capable of effort and application, but void of genius, parts, and penetration; so that he laboured much, and produced nothing. He was well acquainted with German law, spoke several languages, and particularly the Latin, with fluency and precision. He was a good father and a good husband, but was bigotted and superstitious, as were all the Princes of the house of Austria. He was educated to obey, and not to command. His ministers amused him with the decision of law-suits in the Aulic Council, and the punctual observance of all the minute formalities of the ceremonial of the house of Burgundy;

gundy; and while he was seriously employed in all these *bagatelles*, or was losing his time in the pleasures of the chace, they made themselves, really, the sole masters of the government, and managed despotically all the affairs of the empire.'

Now for our late King :

\* GEORGE II. Elector of Hanover, was at this time King of England. He had virtues, and capacity; but his passions were quick and lively in the extreme. His œconomy had the character of avarice. He was firm in his resolutions, capable of application, incapable of patience, violent, and brave; but he governed England with a constant eye to the interests of his electorate, and was too little master of himself to rule a nation whose *idol* is Liberty.'

We can perceive a likeness in this portrait; but it is not a flattering, nor even a fair one. The defects come forth in the glaring colours of *Fuseli*, and the virtues are feebly pronounced. GEORGE was radically an honest man, true and faithful to every principle of integrity and honour. If he managed parsimoniously his own purse, he never swelled it with the plunder of his neighbours; and if (as all Kings must and ought to do) he rewarded the men who co-operated in the execution of his plans for the honour and advantage of the nation, he never once attempted to encroach on its *liberty* or its constitution. The *idol* remained unmolested: but Liberty, SIRE, is not an idol, she is a *goddess*.

ELISABETH FARNESE, Princess of Parma, and Queen of Spain, who acted a part on the political scene, is represented with vivid colours in the following portrait:

\* Spartan pride, English obstinacy, Italian cunning, and French vivacity, were combined in forming the character of this singular woman. She went on audaciously to the accomplishment of her projects. Nothing could disconcert her; nothing could stop her. She could not breathe but on a throne, and she wished to rule the world.'

The characters of the *then* ministers are not delineated with less judgment and spirit than those of their masters. Sir ROBERT WALPOLE is only sketched. Cardinal FLEURY is highly finished, and the tenor of his administration is described in a manner which discovers an extensive knowledge of the French cabinet in his time. The ways and means of these and other Viceroys are sagaciously pointed out by FREDERIC, who was an able minister as well as a great monarch, and kept a sharp *look-out* on the transactions of the fraternity.

Some samples of the Royal Author's account of the state and characters of the European nations will properly follow the passages we have selected relative to their sovereigns and ministers:

'England was (in 1740) the most opulent nation in Europe. Her commerce extended to all parts of the world. Her riches were excessive, and her resources almost inexhaustible. Yet with all these advantages, she did not hold that rank among the powers of Europe that seemed to belong to her.' This is attributed to the weak ad-

ministration of Walpole; 'who knew nothing of foreign affairs, and was principally employed in captivating his master by accumulating savings in the civil list, which garnished the coffers of Hanover, and secured a majority in the House of Commons. Being once pressed by some ladies to a party of cards, he told them that he had given over whist and Europe to his brother Horace.'

The people, however, got the better of him, and the occasion of their victory was, says the King, a pair of ears which the Spaniards had cut from the head of an English smuggler. His Majesty is very arch and pleasant on the subject of these ears, telling us, that the bloody robe of Cæsar, held up by Mark Anthony to the people, did not produce such a violent and vindictive sensation at Rome, as this pair of ears, exposed to view in the *House of Commons*, excited at London. The outcries against the Spaniards were violent, and the minister, who was bent on peace, was obliged to enter into a war against his will. This story about the ears is three times repeated in the space of twenty pages;—the Historian thought, perhaps, that a good story can not be too often told. So says the proverb.

What is said of Holland requires some correction in one important passage, which runs thus:

'The Hollanders, as citizens, *abhor* the Stadtholdership, which they look on as a step toward tyranny; and, as merchants, they have no politics but their interest.'

Here is a strange mistake! The very reverse of the proposition is true. From the moment that the sceptre of Spanish despotism was broken by an incensed nation, with that immortal hero at its head, whom all ages will revere, the Stadtholder was regarded as *the Man of the People*, and the love of the people was the true basis of his influence. His eminent and highly popular office was interwoven, by the union of Utrecht, in the fundamental constitution of the republic. It was designed as a centre of union to the confederacy, an instrument of activity in certain executive branches of government, and an additional source of protection to the interests and well being of the people. In a word, it was designed to correct the defects and inconveniences of a form of government purely aristocratical, and being kept distinct from the essential powers of sovereignty, was never suspected of a tendency to despotism, until a late ambitious faction attempted to inflame the imaginations of the people with a phantom of liberty, with a view to crush the Stadtholder, and divide the plunder of his prerogatives among themselves.

After giving a very interesting account of Russia, the Royal Historian observes, that Peter I. had only time to sketch the outlines of its commerce.

'Under the Empress Anne, the merchant-fleet of the Russians was nothing in comparison with those of the southern states. Nevertheless,

theless, every thing announces a remarkable increase of population, power, opulence, and commerce, in that empire.'

The national character ascribed to the Russians, in the lines that immediately follow, seems so little adapted to produce such a brilliant change, that we are tempted to conjecture, that the prediction now mentioned was inserted in this place after the event happened.

'The spirit of the nation is a mixture of diffidence and cunning. The Russians are dexterous in imitating, but are quite destitute of an inventive genius. The nobles are factious; the guards are formidable to their Sovereigns; the people are stupid, selfish, lazy, drunkards, superstitious, and miserable.'

In justification of the famous partition of Poland, which about seventeen years ago made such a noise in Europe, we may here refer to the account, given by the Royal Historian, of the government of that republic, and of the character of its inhabitants :

'The kingdom of Poland is a perpetual anarchy. The great families are all divided by separate and opposite interests. They sacrifice the public good to their private and selfish views, and never unite but in the cruel oppression of their subjects, whom they treat rather as beasts of burthen than as human beings. The Poles are vain, haughty in prosperity, abject and cringing in adversity. They will stick at nothing to amass riches, which, when acquired, they lavish with a puerile prodigality. Frivolous, and destitute of solid judgment, they are always ready to adopt a party with precipitation, and to abandon it without reason or reflection; and by this inconsistency of conduct, they involve themselves in the most distressing embarrassments. They have laws, but they are not respected nor obeyed, for want of coercive justice. The party of the King acquires a temporary weight, when a considerable number of vacant employments are to be filled; but loses ground when he has filled them.—The women are sagacious, and full of political enthusiasm, and are intriguing in affairs of government, while their husbands are getting drunk.'

The sketch of the state of letters, arts, and sciences, is delineated with spirit, elegance, and, generally, with precision; and the reflections on the changes which the power and weight of the several states of Europe had respectively undergone from the year 1640, are not only solid and judicious, but are expressed with singular beauty, energy, and simplicity of style. It is one of the finest political portraits which we have seen.

The second chapter commences with the *reasons* that engaged the King to enter into a war with the Queen of Hungary after the death of the Emperor Charles VI. We shall leave these reasons to the discussion of our Readers,—of those, more especially, who are learned in the law, which is a *bottomless pit*. The King laid *claim* to the Duchy of Bergues; but as it was not convenient for him to *assume* it, without the concurrence and  
*a Judication*

adjudication of other powers, whose support he wanted, and could not obtain, he put in a claim to Silesia, as *Matthew Stradling* versus *Stiles* did to the *Pyed Horjes*, and supported this claim by marching an army into that country, under many disadvantages, and the threatening aspect of a formidable opposition. Other reasons, beside territorial acquisitions, engaged him in this perilous step, which shew the *man*. He was animated by several motives to give, at the commencement of his reign, proofs of vigour and resolution that would render his name and nation respected and respectable in Europe. The Prussians had hitherto little reputation, and their late King was not respected by the European powers, as he deserved to be. Our Royal Author explains this in a manner that does signal justice to his father, and great honour to himself :

‘ The wise and cautious conduct of the late King was looked on as weakness. He had misunderstandings with the Hanoverians and the Dutch, which he terminated amicably. These instances of moderation led his neighbours to conclude that he might be insulted with impunity. They thought there was more appearance than reality in his military force ; that instead of able officers he had fencing-masters, and that instead of valiant soldiers he had only mercenaries, without public spirit. The world, which is superficial and hasty in its judgments, gave credit to these notions, and they were generally adopted. The glory to which the late King aspired, more *just* (N. B.) than that of conquerors, had for its object the happiness of his country, the discipline of his army, and a wise œconomy and order in the administration of his finances. He avoided war, that he might not lose sight of these excellent and salutary plans of conduct ; and thus his reign was rendered peaceable and happy. It was, however, on this account that his character was unjustly appreciated, and that his allies often treated him with as little respect as his enemies.—George II. King of England, used to call him *his brother the corporal*.—His allies formed plans and changed measures without consulting him. His recruiting officers, who, in consequence of the privileges vested in Electors, raised men in the Imperial towns, were thrown into dungeons, and treated as the vilest banditti : and even a miserable Bishop of Liege refused to admit his envoy to an audience.’

All these, and other considerations, persuaded the son of this pacific Monarch, that moderation is a virtue which ought not, on account of the corruption of the age, to be always strictly practised by princes and statesmen ; and that, more especially at the beginning of a reign, it is rather expedient to display a spirit of vigour than a spirit of mildness.—Accordingly, the *Royal Reasoner* marched into Silesia, and, soon after, the signal of war was given throughout Europe.

[*To be continued.*]

## ART. XXI.

*Dispensatorium Fuldense*, &c. i. e. The *Fulda* Dispensatory, in three Parts, adapted to the present State of Practice. By FRANCIS ANTONY SCHLERETH, Phil. & Med. Doct. &c. 8vo. pp. 327. Fulda. 1787.

ALL Europe seems now employed in improving the practice of physic, by the application of the modern discoveries in chemistry to pharmacy. Most of the active medicines now in use, are taken from the mineral kingdom, and the preparations of them wholly depend on chemical processes, which, within twenty years, by being better understood, are greatly simplified: it would therefore be unpardonable in medical chemists to continue the unscientific, and in many instances erroneous, methods of preparing or compounding the most material and active medicines, while it is in their power to avail themselves of the improvements, which the labours of BERGMAN, SCHEELÉ, BLACK, PRIESTLEY, and other discoverers, have suggested.

DOCTOR SCHLERETH, privy counsellor and chief physician to the Abbot of Fulda\*, hath taken on himself the office of compiling a national dispensatory, a work which, in most European countries, has been performed by colleges or societies of learned men; and we do not hesitate to declare, that the *Dispensatorium Fuldense*, though the work of an individual, contains more scientific chemistry than any collegiate *Pharmacopœia* that we have yet seen. We hope to prove the propriety of this general assertion by the following analysis.

The Dispensatory is divided into three parts; the first contains the *Materia Medica*; the second, preparations or compounds which are not liable to be soon spoiled, and which ought to be kept in the shops; and the third, such preparations as are easily made, and which cannot be long kept.

The *Materia Medica* is in alphabetical order; each article consists of the officinal name, the synonym of Linné, and the German name; to these are added, the qualities of the simple, its uses, and, in some cases, especially in active medicines, its dose, and the form of administering it. We shall copy a few articles as a specimen:

‘ Aloë soccotrina, off. gummi-resina. *Aloë persiciata* Linn. variat. β. *feine Aloe*.

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\* *Fulda*, the capital of a district of the same name in the circle of the Upper Rhine, lies about 40 miles south of Cassel, and 50 miles north-east of Francfort. The abbot is lord of the town and country; a prince of the empire, primate of Germany, and perpetual chancellor to the Emperors. His revenue is about 30,000l. sterling per ann. and he can raise 5000 men.

‘Vim purgantem calefacientem, sanguinem fundentem, emmenagogam & lumbricos enecantem, possidet, data interne a granis aliquot ad duodecim. Externe vim balsamicam, mundificantem & consolidantem exhibet, in carnosis præsertim partibus.’

‘Herba spigelæ, cum radice, off. *Spigelia Anthelmia*. Linn. Amerikanisches Würmkraut.

‘Vis anthelmintica, & in nimia dosi arcotica. Datur in pulvere ad scrupulum unum, in infuso autem aquoso ad drachmam unam, duas vel et tres, pro ratione ætatis.

‘Radix Belladonnæ, off. *Atropa Belladonna*. Linn. Tollkirschen Wolfkirschenwurzel.

‘Vis quidem toxica, virosa, narcotica, acris ei inest, prudenti tamen usu, insignem sopiendi & resolvendi vim commonstrat, & miasma rabiosum, non tamen sine turbis, per sudorem expellet. Datur in pulvere a grano uno ad duodecim.’

The list of the *Materia Medica* is ample; we do not however find many redundancies, nor do we observe any material omissions.

The second part, which prescribes the methods of preparing and compounding medicines, is, like the *Materia Medica*, in alphabetical order; and at the end of each article, are added the qualities and uses of the compounds, with their doses. To give a description of every *formula* would be to copy the whole work; we can only, therefore, select such as we think of the greatest importance, either on account of their novelty, neatness, or such as shew the chemical abilities of Dr. SCHLERETH either to advantage or disadvantage.

The *acetum radicale* is directed to be made of the *terra foliata tartari* and concentrated vitriolic acid. This elegant method of obtaining the acetous acid was suggested by us, on a former occasion\*, as preferable, both medically and chemically, to that of procuring it from verdigrease.—The distilled vinegar is discarded, and its place is supplied by *acetum vini concentratum*, which is ordered to be prepared, either by freezing good fragrant wine vinegar and throwing away the ice, until the remaining unfrozen liquor saturates three times its weight of dry fixed vegetable alkali; or by evaporating, with a slow fire, good vinegar, to one third part of its quantity. We formerly recommended the freezing method, and by fresh experiments, we find it capable of being made even stronger than that above specified.

The next preparation which is worthy of notice, is the *acidum tartari crystallisatum*, s. *sal essentielle tartari*. It is a most agreeable salt, and of singular use in inflammatory fevers, or in other cases where thirst requires to be quenched. Dr SCHLE-

\* See Rev. vol. lxxviii. p. 453, for June last.

RETH orders it to be made thus: Boil ℥ii. of cream of tartar in ten of water, for an hour; add to the liquor, while on the fire, as much (it requires about nine ounces\*) prepared oyster-shells† as is necessary for a complete saturation, or till the effervescence ceases; let the mixture stand for half an hour, until the tartareous selenite be settled to the bottom: pour off the lixivium, and wash the selenite on a filter, till the washings have no taste. The decanted lixivium and the washings evaporated and crystallized, yield about 16 ounces of *tartarus tartarizatus*. Mix 10 ounces of concentrated vitriolic acid with as much pure water, and place the vessel containing them on a sand heat; add to this mixture the tartareous selenite before obtained, and let the whole stand in a gentle sand heat for 24 hours. Pour off the lixivium, and wash the residuum on a filter. This residuum is *gyps*. The last lixivium and washings are to be evaporated *ad cuticulam*, and be set in a cold place for three or four days, that any remaining selenite may crystallize: filter again, evaporate to the consistence of syrup, and set it in a cool place to crystallize. The produce will be about 10 ounces.

Such is the substance of Dr. SCHLERETH's prescription; it is founded on true principles, and is a beautiful experiment to shew the doctrine of affinities. There is nevertheless a method of conducting the process so as to make the produce about a third greater, and yet exhibit more curious phenomena respecting the affinities; and that is by substituting burnt oyster-shells, i. e. de licated lime, for the prepared shells. Such a quantity must be used as will fully saturate the tartareous acid of the cream of tartar, and then the lixivium will be *caustic vegetable alkali*‡, and not *tartarus tartarizatus*; for the tartareous acid has a stronger attraction to the lime than to the vegetable alkali; the acid will therefore unite to the lime, and quit the alkali. By experiment, we have found 10 parts of cream of tartar to require four of dry quicklime. There is an absolute necessity for ascertaining the quantity of vitriolic acid to be used; but as this is difficult on account of the various strength of the vitriolic acid, the proper quantity used may be known by the following test. After the tartareous selenite is added to the vitriolic acid, take a small quantity of the liquor, and put into it a few drops of concentrated extract of lead; a white precipitate will immediately appear; if this white precipitate vanishes on the addition of a few drops of nitrous acid, then the liquor is perfectly free from any vitriolic acid: but if, on the contrary, the precipitate does not disappear on the addition of the nitrous acid, it is a sign of the

\* These weights are divided in the same manner as our apothecaries weight is.

† Levigated without calcination.

‡ Who would make salt of tartar by the ordinary laborious way of calcination, when it may be thus easily procured?



presence of the vitriolic acid, and in this case it will be necessary to add more of the tartareous selenite to the mixture.

The general direction for distilling the simple waters is to suspend the flowers or herbs, whose water is to be distilled, in a linen bag over the water in the still, instead of macerating them in the water. This method will certainly prevent any *empyreuma* from taking place.

The *elixir foetidum* appears to be a most excellent antihysterical and antispasmodic medicine: it may indeed be used either internally or externally. The formula is, ‘*R. Castor. Russ. 3℥s. Assæfœtid. 3ii. Opii 3℥s. Sal volat. c. c. 3i. Spt. vin. rectificat. 3iv. Mixta, et per quatuor dies in vase bene clauso digesta, per linteum colentur.*’

The *Flores Benzoës* is called *sal volatile Benzoës*, and is prepared by boiling the powdered gum in six times its weight of water, and placing the filtered liquor in the cold to crystallize: the remaining gum, if any, is to be again powdered and boiled with a fresh quantity of water (the same water, after crystallization, would surely be preferable), and the filtered liquor to be again set to crystallize. These crystals are said to be of a silver colour (*argentei coloris*), and consequently perfectly free from the pungent oil, a circumstance which renders them much superior to the ordinary *Flores Benzoës*. We have not repeated this experiment, but we perceive that Dr. LEWIS has mentioned it in his *Mat. Med.* p. 129. edit. of 1761. It is certainly a much better method than the ordinary one of sublimation: the process is easier, and the crystals are more pure.

The *lapis causticus* is simply an inspissation of the caustic lixivium of vegetable alkali. How much neater, and how much more powerful, is it than the paste that is made by thickening the lixivium with powdered lime?

In the direction for making magnesia, the washing is ordered to be continued till the water from the filter is not precipitated either by a solution of quicksilver in the nitrous acid, or by the extract of lead. This direction may, at first sight, be thought to favour of chemical pedantry; but, on mature consideration, it will be found absolutely necessary, because the salt contained in the washings is of very difficult solution, and consequently not easily discoverable by the taste in a small quantity.

The *calomel*, under the name of *mercurius dulcis*, is prepared according to SCHÆELE's method, by the humid process. The corrosive sublimate is also made *via humida*. The formula for it is, to dissolve a pound of purified quicksilver in a sufficient quantity of *aq. fort.* and mix it hot with a saturated solution of a pound and a half of common salt. A precipitation immediately takes place, and red fumes arise; the precipitation however is soon re-dissolved, and the liquor, when cool, deposits

on the bottom and sides of the vessel, sharp, three-sided, prismatical crystals, which are true corrosive sublimate. Should, however, any cubical crystals appear, which are *soda nitrata*; they can only be separated by subliming the *mercurius muriatus* in the common way.

An æther is prescribed under the name of *Naphtha Aceti*, to be made from equal parts of radical vinegar, and rectified spirit of wine: the mixture must stand for a few days, until it does not smell either of the vinegar or of the spirit, and is to be then distilled till half of it is come over: to the liquor in the receiver is added a solution of vegetable alkali in water; the naphtha, separated by this means, swims on the top of the liquor.

The process for making vitriolic æther is new. Two pounds of rectified spirit of wine\* are ordered to be mixed with half a pound of concentrated vitriolic acid; and the mixture is to stand, tightly corked, in a cool place, for a month, and then to be distilled with a very gentle sand head, until the black foam begins to rise in the retort. The liquor in the receiver is the *Spt. vitriol. dulc.* or *Liquor anodyn. mineral. Hoffman.* To the black residuum, left in the retort, a pound of rectified spirit is added, and a fresh receiver being applied, the distillation is repeated till the black foam begins to rise: the receiver is then removed, and another pound of rectified spirit is added to the residuum in the retort, and the distillation repeated as before for ten times, a pound of fresh spirit being added each time. The æther, or *naphtha*, as it is here called, is separated from the phlegm, in the respective retorts, by lime water, or by a caustic alkaline lixivium. The phlegm that remains after the separation of the naphtha, may be put into a retort, and a considerable portion of naphtha will be further obtained from it by gentle distillation.

The pure mineral alkali is obtained by decomposing Glauber's salt with the fixed vegetable alkali. The vitriolated tartar formed by the mixture of these two salts is crystallized, and the mineral alkali remains in the lixivium; but it does not appear that this lixivium, after the crystallization, is perfectly free from the vitriolated tartar. Deaerated *terra ponderosa* would be preferable to the vegetable alkali for this decomposition.

We might give several other proofs of Dr. SCHLERETH's pharmaceutical knowledge, and of the neatness of the *formulæ* which he prescribes, especially those in the third part of the work, which contains a number of excellent extemporaneous compositions. We must, however, remark, that some of the receipts may be thought rather to belong to books on the art of cookery and confectionary, as white wine whey, milk whey, peppermint drops, chocolate, harts-horn jelly, with a few

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\* By this is meant alkohol.

others; but allowance must be made for the customs of the country: the duties of the German and English apothecaries are very different; the former are under the necessity of being chemists; it were to be wished that the English apothecaries would pay more attention to this essential part of pharmaceutical knowledge. The operative chemists in this kingdom have been the principal cause why apothecaries neglect chemical inquiries; and indeed the necessity which our apothecaries are under of acquiring a knowledge of medical and surgical practice, leaves them not much time for studies which are not *absolutely* necessary.

We shall only add to the general opinion which we have already given of the *Dispensatorium Fuldense*, that were it reduced to a systematical form, it might serve as an excellent text book for a course of pharmaceutical chemistry. In its present form, it is extremely convenient for the operator, because the alphabetical order precludes the necessity of an index; and, in a book that is intended only for occasional consultation, the form is of little consequence, if the different articles can be referred to with ease and expedition.

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ART. XXII.

*Verhandelingen uitgegeeven door de Hollandsche Maatschappye der Wetenschappen te Haarlem.* i. e. Memoirs published by the Philosophical Society at Haarlem. Vol. xxv. 8vo. Haarlem. 1788.

THE first piece in this volume\* is a most prolix *Dissertation on the Hydrops Pectoris*, by J. VEIRAC, M. D. Member of the Imperial Academy of Physics, and of the Philosophical Societies of Zealand, Utrecht, &c.

Had this paper been put into our hands as the thesis of a candidate for a medical degree, we should have bestowed praise on his diligence in reading, and his attention in filling, his common-place book; but whether this be the kind of merit required in a prize dissertation, can be determined only from knowing the particular design of those who proposed the subject. If their object be to have a complete treatise on this dreadful disease, compiled for the instruction of village apothecaries, who understand no language but their own, and have no opportunity of consulting the best medical writers, Dr. VEIRAC has fully answered their intention; and an abridgment of his work, printed separately in a cheaper form, may be of excellent service. But if he has written for the information of those who are supposed to be conversant with medical studies, a great part of his labour might have been spared, and he need not have

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\* For our accounts of former volumes, see Review, vol. lxxvii. p. 526.

filled above two hundred pages with a collection of observations, which may be found, though not indeed in so many words, in almost every book on the practice of physic. His directions for the cure of the disease, though by no means new, are judicious. He disapproves of draughts, and thinks the milder cathartics are not only less dangerous, but more efficacious in promoting the evacuation of the water: the diuretics, on which he makes the greatest dependence, are squills, and millepedes: to the neutral salts he ascribes no great virtue; and is of opinion that sudorifics are not to be given, unless nature should indicate an effort to shake off the disorder in this way. He advises an early performance of the *Paracenthesis Thoracis*; and, from various writers, gives instances in which it effected a complete cure. His directions for palliating the sufferings of the patient in the last stage of the disease, are minute, and indicate an humane perseverance in the duties of his profession, by endeavouring, even to the last moment of life, to alleviate the pains which medicine cannot remove.

*Answer to a Question proposed by the Society concerning the Irregularities of the Satellites of Jupiter.* By the ABBE PAUL FRISI.

The object of this ingenious astronomer is to reduce the analytic theories of Mess. BAILLY and LA GRANGE to a more simple and convenient form, by means of the synthetic calculus.

*Dissertation on the most convenient Method of applying M. Volta's Condenser to the Purpose of investigating the Electricity of the Atmosphere.* By JACOB VAN BREDA, M. D. Member of the Philosophical Societies of Rotterdam and Utrecht.

After trying several substances, both simple and compound, for his electrical condenser, Dr. BREDA found that nothing answered this purpose better, than a plate of gyp, or *plasters of Paris*, the surface of which was covered first with linseed oil applied boiling hot, and afterward with a very thin coat of varnish. The apparatus, by which this instrument is applied to examine the electricity of the atmosphere, is here minutely described, and the description illustrated with a plate. It is sufficient to observe that, by means of a wire, or wet packthread, the upper plate of the condenser must be connected with a pointed conductor of lightning, which should be at some distance from any building, and be, at least partially, insulated; a small wire must connect the conducting plate of the condenser with a stand, on which, under a glass receiver, are two electrometers; the one with a graduated arch like that of Mr. Henley, but more light and sensible, the other constructed of a single thread and pith-ball. From the observations made with this apparatus, it appears that the electricity of the air, during a thunder-storm, was much oftener found to be negative than positive.

*Memoir on the following Question, "What must be thought of that gradation, which many philosophers, both ancient and modern, have supposed to take place among natural Beings; and what degree of certainty can we acquire concerning the reality of this gradation, and the order which nature observes in it?"* By J. A. DE LUC, Reader to the Queen of Great Britain.

We have been particularly careful to give a literal translation of this question, from the programma of the Society, because the directors inform us in a note, that this memoir being deemed unsatisfactory as an answer to the prize question, the gold medal was not adjudged to its author: that a silver one however was presented to him, on account of some very good things contained in it; and that it is here printed in a smaller letter, not as an answer, but as a dissertation.

By thus publishing this memoir, the directors have obliged the world at their own expence; for, with all due respect be it said, they have exhibited a striking instance of their own fallibility. If this memoir be not an answer, nay, if it be not a very accurate and decisive answer to their question, we know not what the Society can deem such. The Directors now tell the world, that they required an answer deduced from natural history, and give us to understand that they reject this, because it is metaphysical. But this limitation is not expressed in the terms in which the question is proposed; beside, M. DE LUC has very plainly proved that it is a metaphysical proposition, and cannot be accurately answered in any other way. This we think will fully appear from a short account of the memoir, for which, we are certain, our philosophical readers will deem themselves obliged to us.

The question, as here proposed, says M. DE LUC, is addressed to the philosopher. The naturalist classes natural beings as they are perceived by man, and, from him, the philosopher must receive his first lessons. Without facts, there can be no philosophy. But to reduce facts under general heads, to establish fundamental principles for the examination of particular theories, to foresee what future improvement we may expect in science, is beyond the province of the mere naturalist; this is the task of the philosopher. The question, as here stated, relates not to minute disquisitions, nor to facts, nor to systems of physiology; but solely to the system of some philosophers, who conceiving only abstract ideas of beings, supposed it either necessary or fit, that they should be connected with each other by an insensible gradation.

The question is naturally divided into two parts, each of which is here separately considered; but M. DE LUC judiciously inverts the order in which they stand, and examines, in the first part of his memoir, whether such a gradation can really be

be inferred from observations already made, and whether, by continuing these observations, we may expect to discover, with certainty, the actual existence of this gradation.

The distribution of natural bodies into three distinct kingdoms is one of the first ideas that occurs; but this, which might be supposed simple and easy, is attended with uncertainty, from the difficulty of exactly determining the line which separates each of these kingdoms from the other. If we are ignorant of the mechanism of nature in the formation of some of those beings, which appear to be intimately related, on what shall we found our determination that no line of boundary can be drawn between them? If we know that, in consequence of more accurate observations, the mineralogist and the botanist have been enabled to decide their respective claims, concerning several of those beings which had contributed to this uncertainty, what reason can we have to deny the existence of such a boundary? And since a greater degree of knowledge has, in many instances, removed these difficulties, which hence appear to have been owing to ignorance, why should we maintain, that a still greater degree of knowledge, if attainable, may not enable us to define the exact limits of each of the three kingdoms of nature?

The boundary which separates the animal from the vegetable kingdom, appears exceedingly uncertain. Some plants offer more signs of life than certain beings which are considered as animals. But is it not possible that those, in which we observe such signs of life, may really be *animals*, and that these, which appear less animated, may really be *plants*? This question at once destroys the supposed continuity of the chain of beings; for a system, which can be supported only by our ignorance, has properly no foundation at all.

The intermixture of characters among different species of the same kingdom, has also been urged in support of the gradation in question. There are men, we are told, who appear to be inferior in rational and moral character to some of the brute creation. And are we hence to conclude, that there is such an insensible gradation from the man to the brute, that no exact line can be drawn between them? But, in this instance, it will not be pretended that the human species is compared with any species among the brutes; the utmost that can be inferred from it, is the resemblance of some individuals to each other, and even this inference is extremely fallacious, because founded merely on external appearances.

Let us suppose that some accident deprives a man of memory, or reduces him to a state of idiotism. Are we acquainted with the cause of this change? Do we know whether that, which, in other men, is the principle of memory or of judgment, is destroyed in him; or whether it may not be only an alteration of  
some

some external part, that disables him from exerting these faculties, though they still exist? Now if these faculties still exist in him, though reduced to a state of inactivity; if they exist even in one born an idiot, though concealed by some defect of organization; there can be no real resemblance between these individuals of the human species, and the most perfect species among the brutes, because none of the latter ever had those faculties, which man in a healthy state displays. Accidental circumstances may alter the appearance of man, but cannot change his nature: and it is the real nature of beings that must be considered, in order to form any well-founded determination concerning their rank in the universe.

It is further urged, that a great degree of confusion is observable among species generally considered: the mineralogist, the botanist, and the zoologist, find it not less difficult to subdivide their kingdoms, than to define their several boundaries. The least attention to these studies, shews the insufficiency of all our systems, with respect to the distribution of the beings of each kingdom into classes exactly defined. But these systems are the effort of art, to supply the defects of our memory and the narrow limits of our capacities; true science must be acquired by contemplating the objects themselves. The philosophical naturalist, who will not be satisfied with a mere nomenclature, will at length confine his attention to the species. Those beings, in which all the apparent characters are alike, he will arrange under the same species; of those, in which he observes any new characters, however faintly these may appear, he forms new species; nor will the number of these discourage him; because he knows that, in this way alone, he can acquire just ideas of nature: by pursuing this method, he will avoid the want of distinction supposed in this argument; the cause of which must be sought, not in the nature of the objects, but in our inattention to form a sufficient number of distinct species, under which they may be arranged.

From these principles, M. DE LUC judiciously concludes that an *insensible gradation of beings* is not, and cannot be, demonstrated by arguments *à posteriori*: because all observations, in proportion to their accuracy, have a tendency to ascertain and define distinctions; but the difference of character, on which these distinctions are founded, must be *perceptible* in order to be discovered; and where no such differences can be discerned, we have reason to conclude that there is, not *gradation*, but *uniformity*.

In the second part of his memoir, the ingenious author examines the question itself, and inquires, whether arguments *à priori* can be advanced to justify the supposition of an insensible gradation of beings. He observes, that atheists are unworthy

worthy of a philosophical answer, because their system, if such it can be called, is founded on no philosophical principles. He therefore constitutes *Theism*, as the foundation on which his reasoning depends. This fundamental principle at once evidently dissolves that continuity, which an insensible gradation supposes; for, whatever perfection we may ascribe to any created being, the distance between the creature and the Creator must still be infinite. Hence we are necessitated to consider the idea of an imperceptible gradation as relative only to created beings; but here a very obvious distinction arises between some which are endued with sensation, and others, which are insensible. Against this division no objection can be urged *à posteriori*, because it is founded on observation; neither can it be argued *à priori*, that God could not create beings void of sensation, or that insensibility is incompatible with existence. Is it then possible to conceive that these two classes are connected with each other, without a solution of continuity? Sensibility and insensibility are qualities directly contrary, which, therefore, necessarily exclude each other: the difference between two beings endued with sensibility, the one in the highest, the other in the lowest possible degree, is nothing when compared with the difference between the latter and an insensible being. A difference in degree is always finite, but a difference in nature is infinite.

In the class of insensible beings, we distinguish the vegetable from the mineral kingdom: between these, there is a very obvious solution of continuity. A vegetable is an *organized being which propagates its kind*. Every being therefore of this class, is produced from one or two beings like itself: it is at first small, and, from its organization, grows to a larger size. A mineral is *a being produced individually by some physical cause, very different from itself*, and, therefore, cannot produce its own kind. If these definitions of the vegetable and mineral be just, the difference between them is absolute. A being either is, or is not, organized for the purposes of propagation. The reality of this distinction is not affected by our inability to apply it in all cases: for if we could discover any insensible beings, which, without entirely belonging to either of these kingdoms, had the distinguishing characters of both (which the Author considers as impossible), we should only discover a new kingdom, as distinct from the former, as these are from each other: for it cannot be maintained that some common properties can constitute this pretended continuity, where there are, at the same time, other properties entirely distinctive.

M. DE LUC proceeds to shew that, in each kingdom, the several species are really distinct from each other, and observes that their difference becomes evident, if we define each species by



by its distinguishing characters. If the Creator had thought fit that beings should ascend by an imperceptible gradation, this would be discovered among the species: a few degenerate individuals can never be designed to constitute those links, by which different species are supposed to be connected. If these links were necessary, they would be permanent; but permanence is found only in the species.

Again, should it be granted that, as the infinite number of parallel sections of which a pyramid is supposed to consist, increase in surface by imperceptible differences, so beings rise above each other by an insensible gradation; still our philosopher asks, to what does this gradation refer, and in what respects are beings here compared with each other? This must be explained, before a meaning can be assigned to the idea of gradation; for no connection of co-relative degrees can take place between heterogeneous qualities, and an abstract gradation among beings is inconceivable.

But M. DE LUC further observes, that nothing can be more indefinite than the word BEING, as used by some philosophers, especially when they treat of the *order of beings in the universe*; nor is it certain, that, when they speak of a gradation of Beings, they are agreed concerning the idea which they mean to express.

The distribution of beings into the two classes of material and spiritual substances, forms an insurmountable objection to the hypothesis of an insensible gradation, which cannot possibly take place between things so essentially different as matter and spirit. In his view of the material world, M. DE LUC argues against the law of continuity, which LEIBNITZ supposed, but which, so far from allowing it to be universal, he thinks applicable only to the divisions of time and space, and to motion, as it relates to these.

In answer to those, who may think that his opinion is contrary to the harmony of the universe, he observes, that our idea of this must be derived, not from imaginary worlds, but from nature: if we consult this, we shall find that harmony consists, not in an insensible gradation of beings, nor in an absolute continuity of the causes of their several successive states; but in the direction of every thing, so as to produce, without doubt, in the greatest possible degree, the happiness of sensitive beings, in a manner suitable to the proper class or species of each.

The result of all these observations and arguments is, that there exists ONE FIRST CAUSE of all; that the universe, created by him, is composed of *distinct beings*, which may be distributed into the two grand classes, of inanimate and sensitive, relative to each other, as the means to the end; that the harmony of the whole

whole is effected, neither by continuity, nor by insensible gradation, but by perceptible distances of place and actions, and by an absolute difference between the several species of beings.

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## ART. XXIII.

*Dictionnaire complet François & Russe, &c. i. e. A complete French and Russian Dictionary. By a Society of literary Gentlemen. 4to. 2 Vols. Petersburg printed; and imported by Sewell in London. 21. 2s. Boards. 1786.*

**U**NDER the auspices of the Empress of Russia, a literary society have resolved, for the sake of fixing the Russian language, and making it more generally known throughout Europe, to publish several dictionaries of this kind. That which at present engages our attention, and which is to be regarded as the first fruits of their undertaking, is a Dictionary of French with the corresponding Russian words. The French words are taken from the last edition of the French dictionary published by the Academy of Sciences at Paris; and the equivalent Russian words, with synonyms, are given on authority, and according to common usage. The plan is extensive, and includes a great variety of technical terms, both in the arts and sciences, as well as in trade and commerce.

From the Preface, we learn, that the same society will speedily publish the continuation of their labours; for they have promised a Russian and French dictionary, in two volumes, quarto; a German and Russian dictionary, three volumes, quarto; and a Russian and German dictionary, also in three volumes, quarto.

The utility of these great works is evident, and the manner in which the publication seems to be conducted, reflects honour on the country in which it is undertaken.

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## ART. XXIV.

*Collection des meilleurs Ouvrages François, composées par des Femmes. Vols. xi. and xii. 8vo. Paris. 1787 and 1788.*

**T**HE ingenious and industrious Mademoiselle DE KERALIO has added two more volumes to her collection of the principal productions of celebrated French-women\*. They present us with a continuation of the Letters of Madame de Sevigné, which letters have been considered as models for the epistolary style. Wit and humour are discoverable in many of them; but nothing appears to be forced; nothing studied, or laboured into gaiety and ease:—they are evidently the dictates of the heart; and

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\* See Rev. vol. lxxvii. p. 547. and vol. lxxviii. p. 630.

in writing them to her daughter, we perceive, as Voltaire has justly remarked, that she intended them only for her daughter—unlike to those of Madame de Maintenon, which seem to have been written for the public eye. Amid a great deal of what the French call *babil*, and which we usually denominate tittle-tattle, some anecdotes are found in both these collections, which are well worth preserving, as they regard the secret history of the times. The former lady, too, as the writer already mentioned further observes, had the art *de conter des bagatelles avec grace*; an art which was sufficient to secure to her the notice and even the *approbation* of the generality of mankind.

We learn, from an advertisement prefixed to the present volumes, that Mademoiselle DE K. has been for some time indisposed. This illness, she says, has occasioned a delay in the publication of her work, but that, on the re-establishment of her health, she means to prosecute her labours with assiduity, in return for the encouragement she has received from the Public. We sincerely hope that she will be enabled to act in conformity with her wishes. In the present age of frivolity and dissipation, a character like that of Mademoiselle DE KERALIO is truly estimable, and cannot be too particularly favoured by the world.

## A R T. XXV.

*Opinione di Fra. PAOLO SARPI, toccante il Governo della Repubblica Veneziana.* 8vo. 3s. 6d. Nicol. Londra. 1788.

THE preface to this publication informs us, that ‘a gentleman, fond both of literature, and of promoting, to the utmost of his power, its beneficial tendency, happened, in his travels through Italy, to meet in a convent the following *hitherto unpublished* and very curious work of the celebrated Father Paul Sarpi.’ That ‘he was assured on the spot, by persons of penetration and knowledge, that it was undoubtedly an original performance of the immortal author of the *History of the Council of Trent* ;’ and he apprehends that ‘the sagacious reader, in perusing the work, will easily perceive the peculiar style of the great FATHER PAUL, marked every where by his “extensive learning, without ostentation \*.”

What is said, as above, concerning the merit of Father Paul, is no more than a just tribute of praise, to the memory of that great man; but the editor of the present work has fallen into a mistake, with respect to this treatise on the government of Venice. He doubtless knew not that the work was *published* many years ago. We have now on the desk an *English translation* of it, printed at London, in 1707, for J. Morphew. The translation is a good one, for the time when it was made; and it is

\* WOTTON, as quoted by Dr. Johnson in his *Life of Father Paul*.

introduced to the English reader by an ample and judicious prefatory discourse, abounding with just observations on the character and writings of the excellent author of the original. It also contains a short historical account of the manuscript, and of the printed impression of it, which was *privately* \* made, a few years before the date of this translation; of which, probably, but a few copies were thrown off, as the book continued to be so very scarce, that AMELOT DE LA HOUSSAI, who made a diligent search for all the books that treat of the government of Venice, and who has translated into *French* several of Father Paul's works, could never procure this discourse, which would have been to him of great importance in the prosecution of his design.

We have examined this new edition of F. Paul's treatise relative to the government of Venice; and it appears to us that the English translation of 1707, was done from a more correct copy than the present impression in Italian; which circumstance may serve to clear the editor from all suspicion of having designed to mislead the public: he certainly knew of no other copy than that which fell into his hands, in the manner above related.

\* The Venetians used all means, lawful and unlawful, to suppress it; but, happily, this inestimable work was preserved.

## ART. XXVI.

## [NOTITIA LITERARIA.]

*Conspectus Criticarum Observationum in Scriptores Græcos et Latinos, ac Locos Antiquæ Eruditionis edendarum, una cum Enarrationibus, Collationibusque veterum Codicum Mssorum, et Sylloge Anecdotorum Græcorum.* 8vo. Leyden \*. 1788.

THE title of this *Conspectus* exhibits neither the names of the author, nor of the printer, nor of the publisher. At the conclusion, however, stands the name of Mr. BURGESS of Oxford, on whom the learned world have long looked with high respect, for his talents and erudition as a scholar, and with a feeling *better* than respect, for his candour as a critic.

We cannot but congratulate the learned of all nations, while we contemplate the advantages which this little book prepares them to expect. Every scholar in England remembers with a conscious kind of pride, that the *Miscellaneæ Observationes*, edited in Holland by the elder BURMAN and DORVILLE, were indebted for their origin to the *Miscellaneous Observations on Authors*, published in London by Dr. JORTIN. To enumerate the excellent remarks, and valuable collations, which have been preserved in this collection, would be foreign to the present purpose; but we cannot help encouraging the flattering idea, that the *Criticæ Observationes* may, in process of time, emulate the celebrated Journal which we have just mentioned.

\* To be had, *gratis*, of Mr. Elmsley in London.

Every number of this work is proposed to consist of several divisions, according to the number of the subjects which it contains. Every division is to be paged separately, so that *each* of the various *collections* may in future be bound distinctly.

We shall give an abridged view of the heads which Mr. BURGESS has enumerated; to each of which one division is to be assigned:

I. *Loci Criticæ Narrativæ*, in which the difficulties and properties of words will be explained and illustrated.

II. *Loci Criticæ Emendatricis*, in which the faults that have crept into ancient writers will be pointed out and corrected.

III. *Loci Criticæ Philosophicæ*, ubi inquiratur in causas disciplinarum, artium, linguarum, et in rationes rerum, quæ iis continentur.

IV. *Criticæ Miscellanæ Disputationes*, which cannot be referred to any one of the three former heads, but seem in some measure to comprehend the whole.

V. Collations of manuscripts, and accounts of them.

VI. *Anecdota Græca*, Philological.

VII. ——— Poetical, historical, and chronological.

VIII. ——— Philosophical.

IX. ——— Sacred.

We shall now present our readers with a list of the inedited treasures which Mr. BURGESS has already accumulated:

1. *α. Disputatio de iis, quæ Josephus super Herodis Templo Hierosolym. scripsit.*—*β. De quibusdam locis Aristotelis libri de Poëtica.*—*2. α. Tunstalli Emendationes in Longinum.*—*β. Wardii Emendationes in Hermogenis Progymnasinata.*—*γ. Reinholdii Emendationes in Platonis apologiam.*—*δ. P. Vulcanii Emendationes & notata ad Demetrium Phalereum.*—*1. Conjecturæ in Æschylum, Sophoclem, Euripidem.*—*2. Conjecturæ in Aristotelis libris de Poëtica & Rhetorica.*—*3. Conjecturæ in Demetrium Phalereum.*—*4. Conjecturæ in Græca Novi Testamenti.*—*5. α. Disputatio de causis incrementisque linguæ Græcæ.*—*β. De Tookii inventis, quæ dicuntur, in Etymologia, & ὀνόματα linguarum.*—*γ. De ratione Aristotelis libri de Poëtica.*—*4. α. Litteræ Bentleii, Bernardi, aliorumque ex MSS. Bodl.*—*β. Uptoni Observationes in Xenophontis Memorabilia.*—*γ. Sanctamandi Observationes in Xenophontis Ἀναβάσις.*—*δ. Excerpta ex Sanctamandianis in diversos scriptores Græcos & Latinos.*—*1. Observationes de quibusdam locis Sophoclis, Euripidis, & Horatii Epistolæ ad Pisones.*—*5. α. Variæ Lectiones Æschyli, e Cod. Med.*—*β. Variæ Lectiones Aristotelis lib. de Rhetorica e libris Bernardi.*—*γ. Variæ Lectiones Theophrasti Charac. e MS<sup>o</sup> vetusto, rarioribus edd., & e Stobæo excerptæ a M. Maithario.*—*δ. Enarratio Florilegii Græci inediti Barocciani.*—*1. Variæ Lectiones & Supplementa Tryphonis Περὶ Ἠεζου, e Codd. Baroc. & Harl.*—*2. Variæ Lectiones [Aristotelis libri de Poëtica, Cod. Reg. Par.]*—*3. Variæ Lectiones Dionysii Hal. de Thucydide & Demosthene, Cod. Reg. Par.*—*4. Variæ Lectiones quorundam Josephi loc. Cod. Reg. Par.*—*5. Heraclidis Pontici, Cod. Nov. Coll.*—*6. Epicleti,*

æti, Cod. Nov. Coll.—λ. Novi Test. Gr. Cod. C. C. C.—μ. Aristotelis *Αἰαλυτικῶν* L. I. Cod. C. C. C.—ν. Var. Lat. & Supplementa Quinti Curtii, Cod. C. C. C.—6. α. Hermogenis *Progymnasmata*.—β. Libellus de Metris Harleianus.—γ. Excerpta ex Herodiano, Cod. Baroc.—δ. Philemonis *Lexici Technologici* magna pars.—7. α. Joannis Tzetziς *Περὶ διαφορῶν ποιητῶν*, ejusdemque *Epistola Epiphania*.—β. Philæ *πρὸς γράφην φιλοπορίου*.—γ. *Imperatorum Constantinopolitan. Synopsis Chronologica* Cod. Baroc. ex apogr. Th. Hearne.—8. α. *Sententiæ Philosophorum*.—β. *Prolegomena in Platonis Philosophiam*.—γ. *Damascii Περὶ αρχῶν* magna pars.—9. *Opuscula excerpta e Collectaneis Langbæni* Bodl.?

The reader will easily perceive that great utility to all scholars in general, and more particularly to future editors of the Classics, will be derived from this work, and how much it will contribute to extend the correct and critical knowledge of the Greek language.

Mr. BURGESS next proceeds to solicit the assistance of the learned, and intreats their communications. He requests, in the first place, to be favoured with their *own* labours;—then with any posthumous productions of *departed* critics, or with accurate accounts of their inedited remains: next with collations of *unsollated* MSS. But above all, Mr. B. wishes to be supplied with any unpublished compositions of ancient Greece, of which great numbers are preserved in most of the public libraries on the continent as well as in England.

Mr. BURGESS has already received from Mr. LOVEDAY, *Hermogenis Progymnasmata inedita, cum variis lect. Cod. Reg. Parisiens.* and Professor Ward's *Animadversiones*.—LARCHER has supplied the *Variæ Lectiones in Dionys. Halic.*—RUHNKEN, the learned and communicative RUHNKEN, has presented Mr. BURGESS with the *Sententiæ Philosophorum ex Cod. Vossiano*, and Philemon's *Lexicon Technologicum*—*Anonymi Prolegomena in Platonem*.—SANTENIUS, the editor of BURMAN's *Propertius*, has likewise been liberal in promoting the success, and enhancing the value, of the *Criticæ Observationes*.

If there be any part of the plan which does not meet with our full approbation, it is the length of time, which is proposed to be suffered to elapse, before the publication of the *first* number. We think that Mr. BURGESS is perfectly in the right, in not *hurrying*; *festina lente*—but at the same time we are decided in our opinion, that he ought to print and publish the *first* number as soon as he has materials for *two parts*, ready for the press; and the *second*, when the *third* is prepared, and so on.—If the appearance of the book itself be delayed too long, after the publication of this *Conspectus*, the curiosity of the learned world, which must *now*, as it ought, be awakened, will inevitably die away, and the *struggles* of course necessary at the editing of any new periodical work, must be repeated,—though it is highly probable that they will lose great part of their effect, while every effort must be attended with additional difficulty.

Mr.

Mr. BURGESS will, we are well convinced, pardon this hint, which we are induced to give, from our respect for his abilities, and our earnest wishes for the success of his laudable and useful undertaking.

At the conclusion of the *Conspectus*, the editor informs his readers, that the emendations and observations of the late learned, and still much to be lamented, Mr. Tyrwhitt, on Aristotle's Poetics, are in his possession. These notes, with the aid of some inedited collations of MSS. and other assistances, will accompany a new edition of this Greek text, which has so long and so frequently exercised the ingenuity, and defeated the erudition, of modern critics.—Mr. Twining's translation of the Poetics is also soon, as we are informed, to appear; so that we are tempted to flatter ourselves with the hope, that this admirable and admired treatise will at last be rendered clear and intelligible; and no longer be deemed inaccessible by young men, who, in defiance of their wishes to enlarge their stock of Greek erudition, and to cultivate their taste, have been deterred from a frequent perusal of this work, on account of its numerous difficulties.

As we are now laying before the public a view of what they are to expect from the labours of Mr. BURGESS, we cannot forbear informing them, that another learned and ingenious Oxonian is engaged in collecting the fragments of the *Ante-Nicene Fathers*, whose complete works are now lost, and whose remains owe their preservation to the authors by whom they have been cited.—The following is proposed as the title of the work:

*Reliquiæ Sacræ; sive Opuscula et Fragmenta Ecclesiasticorum, qui tempora Synodi Nicænæ antecederant, et quorum Scripta, vel apud Opera aliena servantur, vel cum varii generis Auctoribus edi solent.*

Our theological readers will feel no common pleasure, when we inform them, that this collection is undertaken by Mr. Routh, who not long since favoured the public with an edition of Two Dialogues of Plato. The lovers, however, of compositions in the purer ages of the Greek language, and the admirers in particular of the Platonic philosophy, will, *absit invidia*, envy the triumph of Theology, while they lament that the taste and erudition, which illustrated the *Gorgias*, should be transferred to the fragments of ecclesiastical writers, however ancient, and however respectable.

Mr. Routh has printed a short view of his plan, from which our information has been gathered. In the course of it, he thus requests the assistance of the learned: '*Peto autem a te obnixè, Christiane et erudite lector, ut quicquid in hoc genere alicubi latere noveris, id mihi impertias vel demonstres, quoniam digna sunt vel minima harum ætatum fragmenta, ut ex bibliothecarum claustris in lucem studiosissimè preferantur.*'

## CORRESPONDENCE.

A Correspondent, who dates from Oxford, and signs himself our 'Well-wisher, and Constant Reader,' inquires *when* the volumes of the Monthly Review first 'began with the year?'—The answer to this question is, that our sixth volume began with January 1752; since which time they have regularly commenced and ended half-yearly. *N. B.* The seventh volume appeared without an index, the only instance of an omission of that kind during the long course of our labours.

As this Correspondent thinks that the knowledge of the periods at which our first five volumes began and ended, may prove useful to those who wish to collect the earlier volumes of the Review, in order to complete their sets, we here subjoin an account of the dates of the volumes above mentioned; viz.

	BEGAN IN		ENDED WITH
M. R. Vol. I.	May 1749.	——	October, same year.
—— II.	Nov. 1749.	——	April 1750.
—— III.	May 1750.	——	October, same year.
—— IV.	Nov. 1750.	——	May 1751.
—— V.	June 1751.	——	December, same year.

For the hint of this public notice to our Readers, we are obliged to our Correspondent's letter; in which are a few other particulars that demand our attention. *First*, He promises us, when he can 'recover some papers,' a list of *errata*.—For any detections of this kind we are always much obliged. *Secondly*, He mentions an account of *Bruck's edition of Sophocles*, which, he says, has been drawn up by a learned friend of ours. But we can inform our Correspondent, on the best authority, that the *critique* to which he refers was never completed. *Thirdly*, He intimates some dissatisfaction in regard to our account of Mr. Berington's *Lives of Abeillard and Heloise*; to which we can only say, that the article is before the Public; and to the Public we always submit, as we ought, our opinions, and conduct, in the discharge of our critical office: at the same time assuring our Correspondent, that, in general, we think very highly of Mr. B.'s publications, his genius, principles, taste, and 'elegant imagination.' *Fourthly*, 'When is Professor Reid's last work to be noticed?' *Ans.* The Professor's book will be noticed *in its turn*; but some other works, of good consideration, have waited longer; and many must wait till the limits of our Journal are enlarged. *Lastly*, We shall at all times be glad to hear from this friendly Correspondent.

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\* \* One of our Correspondents mentions, incidentally, but does not name, 'an eminent B \* \* \* \* \*', whom he styles 'as great a r——l as any in the trade:'—adding, 'into whose hands, by the bye, I hope you will never fall.'—This is quite unintelligible to us, and must remain so, without an explanation; which is requested.

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††† CURIOUS, after desiring us to 'excuse the *impertinent* curiosity of a young man' (a request which *ought not* to be granted), asks, 'under



‘under what authority we make use of the word *Goliab*, in p. 461 of the Review for November, that name being differently spelt,’ &c.—Notwithstanding the *magnitude* of the subject, we own that we have paid very little attention to the *name*. Sometimes, when the giant hath appeared before us in all his altitude, we have respectfully allowed him his *t*, but on other occasions his *higness* hath been forced to stalk off without it;—just as he hath been often served before by Calmet, and other learned compilers of lexicons, concordances, &c. who, like us, have capriciously, or heedlessly, written it *Goliab*, or *Goliath*;—in the choice of which, for his own use, *CURIOSUS* may please himself, without fear of displeasing the tall Philistine.

¶¶¶ We can now inform our ‘Constant Reader \*,’ that according to some private intimations from abroad, we are not to expect the completion of JANI’s *Horace*. Some accounts say, that he has been so disgusted by a very learned but abusive *perfriction* of his work, in the *Bibliotheca Critica* of Amsterdam, that he has resolved to discontinue it. Others have suggested, that *preferment* may possibly have abated his industry; which is not an unusual consequence among the learned.

\* We have lately had several letters, from different Correspondents, with this signature.

\*†\* We have, in vain, enquired for CORNISH’s *Essay on the Divine Manifestations*, &c. which we believe to be out of print. It was published about eighteen months ago, but escaped our Collector’s vigilance.

¶¶¶ A letter from Dr. Kippis has informed us, that we have charged him unjustly with a false quotation, at p. 397 of our Review for November †, where we say, ‘It is remarkable, that although this note is said to be near the conclusion of Captain Cook’s second voyage. and notwithstanding the volume and page are referred to, no such note is to be found there. A note, the same in every respect, except that Captain Cook says *two* mistakes, instead of *some*, occurs at p. xxii. of the Introduction to that Voyage.’ Dr. Kippis observes, ‘The edition of which I am possessed is the fourth, printed in 1784.’ Since the receipt of the Doctor’s letter, we have procured a sight of that edition, and find his quotation exact in every respect. But having thus done justice to Dr. Kippis’s accuracy, let us do justice to ourselves, by observing, that in our edition, which is the first, and printed from Captain Cook’s own MS. it stands precisely as we have stated it. When, or by whom, the alteration was made, signifies little: we are ready to acknowledge that, with respect to place, it is an improvement; but in regard to form, we think it much otherwise, as it has defeated a principal design of the author, who had a particular reason for restricting the mistakes to *two*. We must add, that the subject was not introduced by us from the puny motive of noticing an inaccurate quotation, as we then supposed it to be: that was merely accidental, arising from our not finding the note in the place referred to; and we were induced to look for it, by finding it quoted in a form which we knew it

† In the article of Cook’s Life.

ought not to have borne. Our motive for taking notice of the passage was, to clear the memory of a much valued, and now departed friend \*, from the odium of having been the author of an ill-natured and unfounded paragraph, which, as it appeared to us, was again attempted to be fixed on him, after he had publicly declared it to be false, and had positively and repeatedly affirmed to many of his friends, that he had not given occasion for a single word of it.

\* We may here, with pride, proclaim our acquaintance and friendship with Captain Cook ;—good in his private and moral character ; and great, most eminently GREAT, in his professional line, in respect both of abilities and conduct !

§§ The short Catalogue article, relative to Mr. Wr—'s *Dialogue*, was written, and sent to the printer, several months before the receipt of his letter dated in January, in which he reminds us of his publication. Had Mr. W. known of the *great number* of articles which have waited much longer, and still wait, to be mentioned in the Review, he would not have supposed his performance 'neglected,' whether approved or not. No new productions of the British press are *neglected*, although many fail of obtaining that commendation which cannot be indiscriminately bestowed on all, where the merits and demerits are almost infinitely varied.

¶ The letter signed *Whitliensis* chanced to come to hand, notwithstanding it was misdirected. If the writer had paid the postage, we should have less regarded the impropriety and frivolousness of its contents. It is unfair for an unknown individual thus to make free with both the time and money of others.—Who can this *Whitliensis* be? His letter has the *Warrington* post-mark.—We have, of late, been too much annoyed with impertinent and expensive letters.—People who have nothing to do, should have some consideration for those who have useful employment for every moment.

†† Mr. Pye's translation of Aristotle's *Poetics* will be reviewed with all convenient speed.

‡ The letter from Portarlington, in Ireland, dated November 12, 1788, is received, and will be duly attended to.

#### ERRATA in VOL. LXXIX.

P. 82. Art. 52. tit. for 'Ballad,' r. *Ballet*.

— 256, l. 5, for 'partly,' r. *purely*.

— 268, l. 32, for 'ounces,' r. *ounce*.

— — l. 38, for 'water,' r. *fixed air*.

— 362, l. 7, put a comma after *business*, and dele the three quotation commas.

— — l. 21, for 'us,' r. *me*.

— 480, l. 18, for 'that *the* sewer,' r. that *though* sewer; and put only a comma at '*vegetated*.'

— 481, l. 3, dele the word '*as*.'

— 482, l. 18, for 'attended with,' r. attended *so* with.

— 509, l. 14, for 'nor,' read *and*.

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